

# THE NORTHERN LIGHT

Vol. 22 No. 3 AUGUST 1991

A WINDOW FOR FREEMASONRY

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*What is his tie  
to Masonry?*

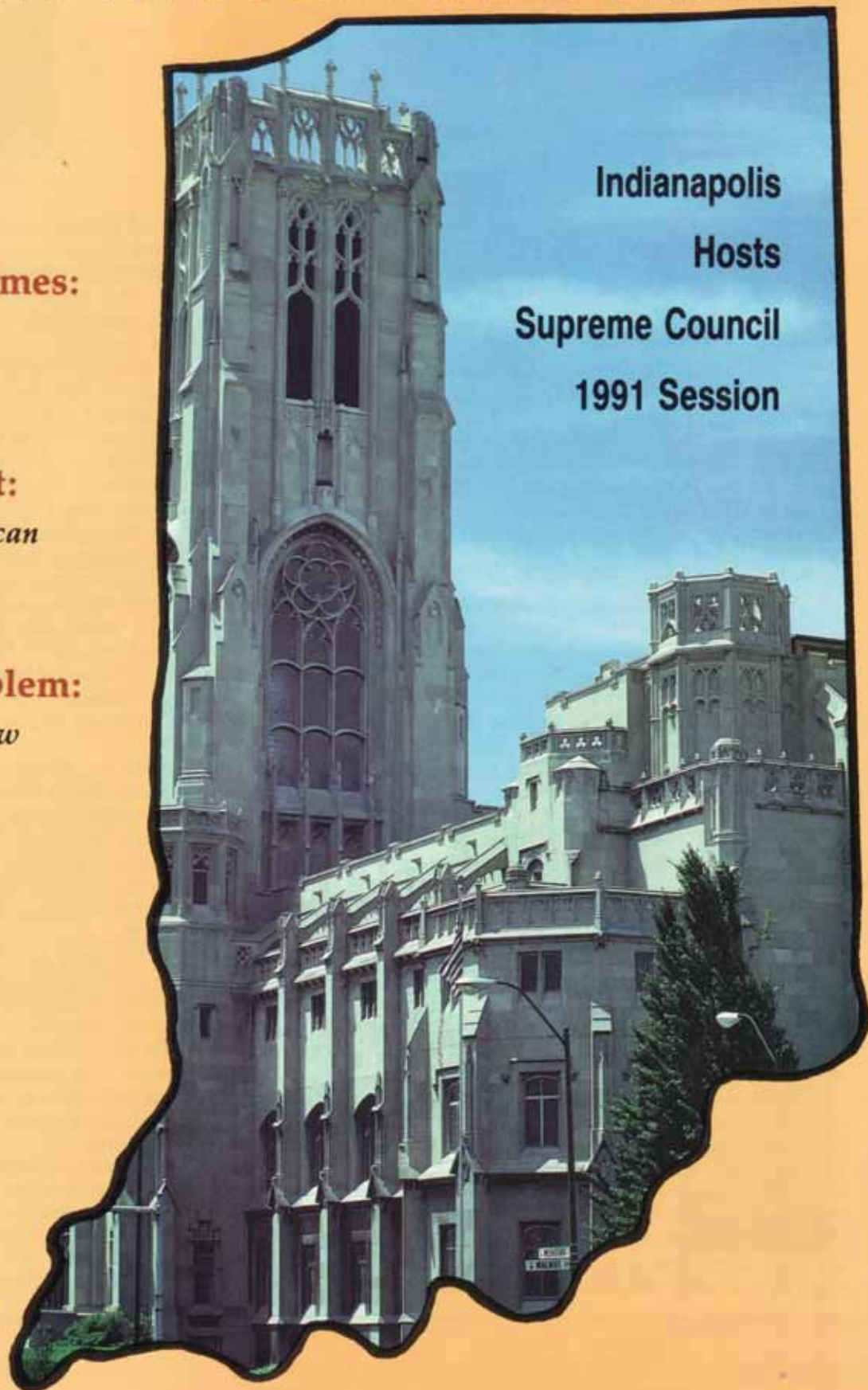
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*Does anyone know  
what it means?*

Indianapolis  
Hosts  
Supreme Council  
1991 Session





## Does Anything Matter Today?

How many times do we scratch our heads and wonder if anything really matters today. When we stop and reflect a moment on what we see and hear all around us, it's disturbing.

Here's just a simple example: When we take something to be repaired, we actually assume it won't be done correctly! We fully expect to have to return it at least once before it's done right!

We've lost confidence in the quality of new things, too. It doesn't surprise us to find a piece missing or a broken part when we open the box for the first time.

We take it in stride when all this happens. We'd be surprised if there wasn't a problem!

Basic honesty doesn't seem to matter very much, either. It seems to be an old fashioned — out of date — trait. How many people understand phrases such as "He's as good as his word" and "My word is my bond"? It's almost like a foreign language!

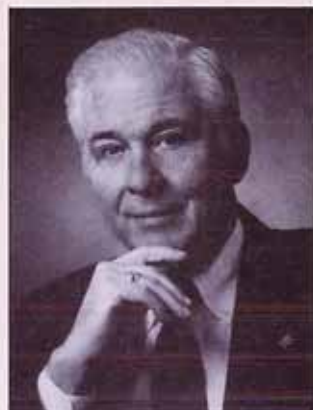
A turn-of-the-century writer, Lady Augusta Gregory, summarized the Masonic message without realizing it. She wrote, "*The only wrong act that matters is not doing one's best work.*"

It's tough demanding the most from ourselves. It is difficult holding the plumb line up to all that we do. It is painful realizing that we are all too often content to be less than the best.

Survival today demands a rigid discipline. This is exactly what's missing in the lives of so many children and adults. It's not just that we pamper and feel sorry for ourselves or believe that just about any flimsy excuse can free us from personal responsibility.

What's at stake today is the very foundation of society. Without shared values, there's no way to expect that we can have communities where life will be peaceful, enjoyable and worthwhile.

In Freemasonry, the standard is absolutely correct: Doing our best work is all that counts. Nothing is said about just "doing our best." There's a word missing — "work." The problem today is allowing ourselves to decide what is best. It's quite different when someone says, "Is this your best work?" The emphasis is not on good intentions. As far as Masonry is concerned, it is only the results that count.



FRANCIS G. PAUL, 33°

The genius of Freemasonry is patterning moral and ethical ideals on measurable concepts of the building trades. The wall is either level or it isn't. The stone is either square or it isn't. The job is either done correctly or it isn't. The standard is very clear, very simple. It doesn't matter that the workman *hoped* the wall would be straight or that he *intended* it to be level. What he *wanted* doesn't count. Only the actual work performed — *the results* — makes a difference. To express it in just a few words, *morality is measurable in Freemasonry!*

We must never forget that the power and influence of our fraternity rests in one fundamental fact: Freemasonry never ceases calling us back to the fundamental premise that we are always judged by the quality of our work. Our words don't count. Our good intentions don't count. That we didn't have enough time to do it right is irrelevant. Just because we "tried" doesn't mean much because the only judgment that makes a difference is the work itself.

The other side to "doing one's best work" can most accurately be described as "coasting." In other words, no one has the right to say, "I've done my best work." Both individuals and organizations get into trouble when they begin "taking it easy," when they start making excuses for failing to meet new and difficult challenges.

As Masons, we have every right to be proud of our continuing contributions to the ethical foundations of our society. In the final analysis, "*The only wrong act that matters is not doing one's best work.*" What higher standard is there? What better way can there be to measure our accomplishments in the family, in the way we deal with each other, in our daily work, and in Masonry?

Nothing has changed. What matters today, as always, is the *quality* of our work.

*Francis G. Paul*  
Sovereign Grand Commander



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Ancient Accepted Scottish Rite  
Northern Masonic Jurisdiction, U.S.A.

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Francis G. Paul, 33°

THE NORTHERN LIGHT is published quarterly in February, May, August, and November, as the official publication of the Supreme Council, 33°, Ancient Accepted Scottish Rite of Freemasonry, Northern Masonic Jurisdiction, United States of America. Printed in U.S.A.

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P.O. Box 519, Lexington, MA 02173

### Non-member subscription rate:

\$5 per year

\$10/year outside U.S. domestic mail limits

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## About the Front Cover



The Valley of Indianapolis hosts the Supreme Council Annual Session in September for the first time since 1932. With the largest membership in the Northern Jurisdiction, the Valley will provide visitors with tours of its magnificent Scottish Rite Cathedral.

## A WINDOW FOR FREEMASONRY

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Volume 22 No. 3

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# The Real Mystery

## Why do today's writers try to associate Sherlock Holmes and Jack the Ripper with Masonry?

By C. DeFORREST TREXLER, 33°

**"I** say, Holmes, what is this mumbo jumbo?"

This line is spoken by an incredulous Dr. John Watson (played by the actor James Mason) as Sherlock Holmes (Christopher Plummer) gives Masonic signs and proceeds to engage London's Police Commissioner (Anthony Quayle) in a mysterious hand grip, which Holmes explains to be the secret mode of recognition among Masons of the 33°.

The scene, even more startling to real life Masons than to the play actor Dr. Watson, appears in the 1978 motion picture *Murder by Decree*.

It piques curiosity. What connection did the world's most famous, albeit fictional, detective have with Freemasonry?

In a later scene the question is answered for us, at least insofar as the screen drama is concerned. Holmes admits that he is not a member of the Society of Freemasons, but that he has made a study of its secret rituals as he has of many other arcane subjects, ranging from varieties of poisons to blends of tobacco.

The film progresses to a climactic scene in London's Freemason's Hall, where Holmes confronts three leading figures of the British government, who also are identified as prominent Freemasons. (The spokesman for the three, the Prime Minister, played by John Gielgud, in real life never was a Ma-

son.) Holmes accuses the three of conspiracy in obstruction of justice. The case in point is the grisly murder of five prostitutes, crimes which actually were committed in London's ghetto-like East End during the autumn of 1888 by an assailant known to contemporaries and posterity only by the ghoulish sobriquet "Jack the Ripper."

The theory advanced by Holmes on the cinema screen is that the infamous Jack was not simply a psychotic, as generally supposed at that time and since. He charges that the notorious killer was a confidant of the Royal Family whose motive was to prevent disclosure of a scandal which he believed would endanger the British monarchy. More to the point, the killer was a Freemason. Therefore, his fellow Masons among the police and at the highest levels of government "were sworn to protect him in his criminal intent." Masonic affiliation is the explanation given in *Murder by Decree* as to why the killer, called "Jack the Ripper," never was apprehended and why his identity has remained a mystery for more than a century.

A possible Masonic connection was one of many theories explored in a six-part series, *The Ripper File*, which aired on BBC television in 1974. The BBC script was published in book form under the same title and is listed among the credits of *Murder by Decree*. As the television producer has pointed out, however, the series gave little more than passing mention to the possibility of a Masonic conspiracy and discounted the theory for lack of evidence.

There are three purported bases for the Masonic connection theory, all

of them circumstantial and all of them contrived.

Firstly, it is alleged that the Ripper's victims were killed and mutilated in such a way as to imitate the ancient penalties of the symbolic degrees. True, the throats of the victims had been cut. But that is a common and expedient method for murder, slaughter, or ritual sacrifice. Beyond that, the indescribable butchery inflicted upon the Ripper's victims reflects a bestiality having no resemblance to the symbolic penalties of Masonic ritual.

**M**oreover, the purpose of the penalties in Masonic ritual is to bind the initiate to his obligation. The initiate affirms the seriousness of his fraternal commitments by invoking a symbolic penalty upon his own head should he betray his trust. Nowhere does the ritual of Freemasonry suggest the infliction of penalties or retribution upon non-Masons, whatever their offenses might be. Thus the study which the Sherlock Holmes of the film claimed to have made of Masonic ritual seems to have been as superficial as his supposition of the Prime Minister's Masonic affiliation was erroneous.

Secondly, a cryptic message concerning the "Juwes" was found scrawled in chalk on a wall near the scene of one of the Ripper's murders. Proponents of a Masonic connection argue that this was not an antisemitic slogan as commonly supposed, but a reference to the three assassins of the Hiram legend. On the other hand, if a Mason committed the crimes, why would he leave such a clue incriminating the fraternity and why at the scene of only one of the five murders?

Thirdly, the police officials responsible for the inconclusive investigation of the Ripper murders were



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known to be active Freemasons. Can it be inferred from the mere fact of their Masonic association that they were unsuccessful in apprehending the murderer because they were shielding one of their own? Can a criminal conspiracy be inferred simply from a common interest and association? These questions should be rhetorical. Unfortunately, controversy in recent years over the extent of Masonic influence among the British police has led some to give credence to the possibility.

"The insidious effect of Freemasonry among the police" was a theme articulated into a litany by Stephen Knight in *Jack the Ripper: The Final Solution*, published in 1976. Knight began with the slender strands of supposition which *The Ripper File* had unraveled, but then discarded, weaving them into a conclusion that a Masonic conspiracy was not just an unsubstantiated theory, but incontrovertible fact. Fortunately, Knight's credibility is compromised by his rabid anti-Masonry. Among the "facts" to which Knight alludes gratuitously are the Masonic murders of William Morgan and Wolfgang Amadeus Mozart.

Subsequently, the very individual who had proposed the Masonic connection to BBC researchers confessed that the implication of Freemasonry in the Ripper murders had been a hoax. That should have ended the matter. Unfortunately, the story that the television producers had nibbled upon with a grain of salt, Knight had swallowed whole. He persisted in the delusion until 1985, when a brain tumor took him to an early grave, a victim, some said, of still another Masonic conspiracy.

Very probably the reason why Stephen Knight and others like him have seized upon the notion of a Masonic conspiracy as an explanation for the crimes of Jack the Ripper is for purpose of effect. What really concerns them is not the solution of that mystery, not what may have happened in 1888, but fear of what might happen today if the power of government, especially law enforcement, is concentrated in the hands of men whose personal allegiance to the bonds of a secret society may take precedence over their public duty. It was much the same apprehension, rather than the disappearance of William Morgan, which fanned the flames of anti-Masonry in America

during the last century.

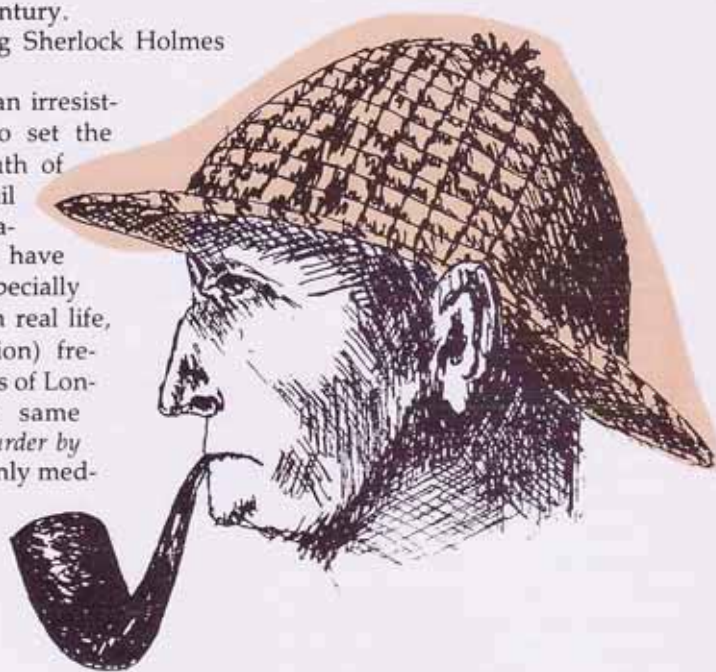
But why bring Sherlock Holmes into all of this?

It is perhaps an irresistible temptation to set the most famous sleuth of all time on the trail of the most infamous criminal to have eluded justice, especially since both (one in real life, the other in fiction) frequented the streets of London during the same space in time. *Murder by Decree* is not the only medium to have attempted this. Nevertheless, it is significant that the creator of Sherlock

Holmes, Sir Arthur Conan Doyle, never succumbed to this temptation. In none of Doyle's four novels and 56 short stories which recount the adventures of Sherlock Holmes, including encounters with the likes of the Mafia and the Ku Klux Klan, do we find the formidable talents of the master detective applied to solve the Ripper mystery which had baffled Scotland Yard. Although the Ripper murders coincided with the earliest Holmes stories, Doyle made no attempt to use the Ripper's notoriety to gain public acceptance when the success of his venture into detective fiction was far from assured.

Moreover, there is no basis in the works of Conan Doyle for recruiting his immortal character, as did the screenwriters of *Murder by Decree*, to provide a vehicle for a baseless expose and diatribe against Freemasonry. To be sure, many authors, playwrights, and screenwriters over the years have taken license in exploiting to their own ends the fame of Doyle's creation, one of the most universally recognized names in fiction, by placing him in new and different circumstances which Doyle never intended or could have imagined. Consider, for example, the popular film series of the 1940's starring Basil Rathbone, which saw Sherlock Holmes combating Nazi spies and saboteurs.

Conan Doyle was born in 1859 into a devoutly Roman Catholic family and was educated in a Jesuit school. Ent-



ering the medical profession, he turned to writing as a means of supplementing the uncertain income of his fledgling practice. In 1887 he published *A Study in Scarlet*, which introduced Sherlock Holmes and his inseparable companion, John Watson, like Doyle himself, a struggling physician. A second Holmes novel appeared in 1890. It was not until the following year, however, when Doyle began to write a series of Holmes adventures for *The Strand* magazine, illustrated by the drawings of Sidney Paget, that his creation became a success. Indeed, he became a sensation.

Almost overnight, the tall, gaunt figure in the deerstalker cap and caped overcoat, never without pipe and magnifying glass, became a household word. (The admiring public appeared to overlook Holmes' cocaine habit.) Eccentric as Doyle created him, many readers were convinced that Holmes was a real person and that the storied flat at 221B Baker Street actually existed.

Doyle, however, did not share the enthusiasm of the reading public. He tired of Holmes, wishing to devote his literary talents to historical adventures. Thus, at the end of 1893, he rid himself of Holmes, sending him to his apparent death in the Swiss Alps at the hands of his arch-enemy, Professor Moriarty. Holmes' demise brought a public outcry. Readers vented their disapproval by canceling subscriptions to *The Strand*.

Continued on next page



## THE REAL MYSTERY

Continued from previous page

In time Doyle relented. The best known adventure of Sherlock Holmes, *The Hound of the Baskervilles*, appeared in 1901. Then, late in 1903, Holmes was resurrected in the pages of *The Strand*.

Despite his Catholic upbringing, or perhaps because of it, Doyle early in life rejected organized religion. He was repelled by what he saw as rigid dogmatism and divisiveness. He professed belief in a universal and beneficent God, who revealed himself to man through nature rather than through the church. Perhaps it was these beliefs and a desire to redefine his religious faith which led to Conan Doyle to become a Freemason. He was initiated in Phoenix Lodge No. 257 at Portsmouth in 1893. The Masonic experience does not seem entirely to have answered the need. Later in life he described himself as a "respectful agnostic" and experimented with spiritualism.

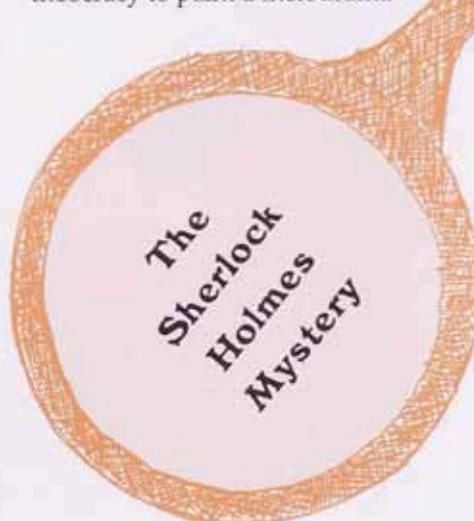
Five of Doyle's Sherlock Holmes works contain Masonic references. In no instance, however, is the fraternity a subject of the plot.

*A Scandal in Bohemia*, the first of the Holmes stories to be published in *The Strand*, is reminiscent of Edgar Allan Poe's *The Purloined Letter*, just as Poe's detective hero, Dupin, often has been considered the literary precursor of Doyle's character. (Holmes, typically, referred to Dupin as a "very inferior fellow.") Disguising himself as a groom to obtain information, Holmes explains to Watson that there is a "freemasonry among horsy men." The reference is not to Masonry as an organization, but employs the name as a common noun meaning fellowship, a recognized characteristic of the fraternity.

There are four occasions on which Holmes takes notice of an item of jewelry which identifies the wearer as a Freemason. Once noted, no further mention is made of the fact. This does not mean, however, that the Masonic reference is trivial and of no account. Doyle invariably devoted much attention to Holmes' initial observations of a person's physical appearance, the detective is able to make an assessment of background, character, motivation, and veracity which carries him a long way toward solution of the mystery

before he stirs from 221B Baker Street.

Enoch Drebber, the murder victim in *A Study in Scarlet*, is described as having a "low forehead, blunt nose, and prognathous jaw . . . a singularly sinister and ape-like appearance." He also is wearing a ring with a Masonic device. As the story unfolds, we find that Drebber was killed in revenge, meeting his just deserts for past misdeeds which matched his sinister appearance. Much of *A Study in Scarlet* consists of a narrative of events during the early days of the Mormon settlement of Utah. Doyle obviously was using the excesses of Mormon theocracy to paint a melodrama-



tic indictment of religious dogmatism. Writing six years before he became a Mason, was Doyle equating Freemasonry with the evils he perceived to exist in organized religion or with Drebber's clandestine villainies?

In *The Red-Headed League*, the second Holmes story to appear in *The Strand*, Jabez Wilson has been duped by a transparent scheme to leave his pawnshop each day so that criminals are free to use the premises to stage a robbery of a nearby bank. Wilson is described as being "obese, pompous, and slow," his clothing as frayed, ill-fitting, and "not over clean." He also is identified as a Freemason by a gaudy square and compasses pin. Again writing before his initiation into the craft, Doyle does not leave us with a very high opinion of the fraternity.

Quite a different image of Freemasonry is projected in *The Adventure of the Norwood Builder*. A young lawyer of modest circumstances, John Hector McFarlane, is charged with the murder of a wealthy client. Holmes finds his deductive powers taxed to the limit.

Ultimately, however, he discloses an ingenious scheme whereby the supposed victim has staged his own death and implicated McFarlane as an act of revenge against the lawyer's mother, who many years before had rejected him as a suitor. What made Holmes so convinced of McFarlane's innocence

when the evidence seemed to convict him? Could it have been the fact that at their first meeting Holmes had noticed the young man's Masonic watch fob?

Lastly, in *The Adventure of the Retired Colourman* Holmes pays rare, if not unique, tribute to another detective by the name of Barker, going so far as to acknowledge him as a rival. Just incidentally, Barker's tie pin identifies him as a Freemason.

Doyle never tells the reader whether his detective hero is a Freemason. Nor are we told whether Holmes has made a study of Masonic ritual as is alleged somewhat unconvincingly in *Murder by Decree*. A Mason himself, Doyle may have been reluctant to reveal secrets of the Order or use his knowledge of Masonry for personal pecuniary gain. Nevertheless, by application of Holmes' own technique of deductive reasoning we can be reasonably certain that the master detective was not a member of the Masonic fraternity. Doyle did not intend for his creation to be the admirable image which most people associate with Sherlock Holmes. He thought Paget's drawings were too idealized. The public reaction always perplexed him. Holmes' lifestyle was reclusive, his habits eccentric, his manner brusque and often patronizing, his attitude haughty and conceited, if not supercilious, and his interests obsessively preoccupied with but one field of endeavor — criminal investigation. No, it is unlikely that a man who shuns society, the day-to-day concerns of his fellows, and the wider interests of mankind will be found upon the rolls of a Masonic lodge.

When, in the predawn hours, the timeless and tireless Sherlock Holmes rousts the hapless Watson from his sleep and on to the fogbound streets of London with the familiar cry "The game's afoot," every widow's son can remain at heart's rest with the assurance that there is no Masonic connection.



# Wisconsin Governor Joins the Rite

By ROBERT B. NIENOW, 33°

It all began one October day 1990 when a group of dedicated Scottish Rite Masons were discussing the upcoming Spring Reunion. It seemed quite possible that the Governor of Wisconsin, Tommy G. Thompson, might well be a candidate for the Scottish Rite degrees in the spring. The suggestion followed that if such should be the case, the opportunity might present itself to have a state-wide reunion. A second suggestion was then made that if we could arrange to have all the candidates in one place for the conferral of the 32°, why then shouldn't the degree be presented using an all-state cast. Such was the task I accepted as the Scottish Rite Deputy for Wisconsin.

A meeting was called for attendance by representatives from each of Wisconsin's five Valleys. The Valley secretaries, who are always important people in any undertaking of this size, were enthusiastic about being a part of something that had never been done before in Wisconsin. They cooperated fully as well as did the executive committees of the Valleys and, of course, the Active Members of the Supreme Council.

The initial meeting to plan this affair was held in December and we met all morning and into the afternoon. It was decided at that time to confer the consistorial degrees in the Valley of Madison. The Masonic Temple was an



Greeting Gov. Tommy G. Thompson (second from right) at Wisconsin's statewide Reunion in April were Wisconsin Grand Master Dean T. Massey, former Wisconsin governor Lee Sherman Dreyfus, 33°, and Scottish Rite Deputy Robert B. Nienow, 33°. The Wisconsin class produced the largest total the state has enjoyed in years.

excellent choice in that the main lodge room will handle up to 1,200 people and the dining room can feed up to 750. Madison is also somewhat centrally located in our state.

Subsequent committee sessions in January, February and March were held regularly. Some of the people had to drive as much as two hours one way to attend the committee meetings.

In the process of arrangements, I appointed a 32° director and a co-director. Ill.°. Russell Gettleman, 33°, Director of Work in the Valley of Green Bay, was named director, and Ill.°. Roland Markey, 33°, Director of Work in the Valley of Milwaukee, was named co-director.

I selected the principal speaking parts from each of the Wisconsin Valleys which has a Consistory, and the brothers selected were excited to be a part of this program.

While Russ and Roland were directing and rehearsing on the same days as the general committee met, arrangements on parking, promotion

and advertising, banquet, lunch, tickets and costs were being decided by our committee.

In the process of all of this we had decided that the Consistory Reunion would be held on April 27. The morning degrees would be the 22° presented by the Valley of Madison and the 31° by the Valley of Milwaukee. The presentation of the degrees were excellent.

The 32° was completed in the afternoon. Many in the house proclaimed it to be the finest they had ever seen. An estimated 725 brethren witnessed the afternoon work.

A get-acquainted reception prior to dinner allowed the members an opportunity to meet the guests. In addition to Gov. Thompson, those in attendance included M.° W.° Dean T. Massey, Grand Master of Wisconsin, and Ill.°. Lee Sherman Dreyfus, 33°, former Wisconsin governor. Ill.°. Brother Dreyfus was the principal speaker at the banquet.

A total of 182 candidates joined Gov. Thompson for the Wisconsin Class, as it came to be known, certainly the largest total Wisconsin has enjoyed in years.



Ill.°. ROBERT B. NIENOW, 33°, is the Scottish Rite Deputy for Wisconsin.



# Call to Action — An Update

## *Debating the role of Freemasonry's past, present and future*

By ARTHUR H. SHARP, 32°

**H**as the Masonic philosophy and its attendant value system outlived the needs of today's American society? Can we predict Freemasonry's future by analyzing the past membership performance of the fraternity? What would America in the 21st century be like without a visible and strong Masonic fraternity?

Perhaps a more important question: Can America, the great and noble experiment in democracy, survive without the continued support of the high ethical and moral value standards that have been expressed within fraternal organizations such as Freemasonry?

These are just a few of the questions that are being introduced before the Grand Masters Conference Committee charged with preparing a strategic plan for Masonic Renewal in North America. At a meeting in May at the Lake of the Ozarks, Missouri, more than 20 Grand Lodges were represented. A follow-up meeting is tentatively scheduled for October in Oklahoma. Many are already suggesting that these meetings may ultimately prove to be as historic as the 18th century meetings in London when modern Freemasonry was conceived.

Sovereign Grand Commander Francis G. Paul has offered his support to the Grand Lodges as they examine the role of Freemasonry in today's world. He feels that for Freemasonry

to continue being an effective organization it is equally important to have a respectable percentage of the male population subscribing to its fundamental principles and teachings.

This Supreme Council has been busy implementing its 3-part "Call to Action" program, as outlined in previous issues of *The Northern Light* during the past few years. The first phase of the program was called the "awakening." Time was spent defining and creating awareness of the membership situation. The program has reached the second phase, the "debate," where the problem is analyzed, the solutions are identified, and a strategic plan is prepared for symbolic lodge renewal.

At the Grand Masters Conference in February the National Masonic Renewal Committee of North America was assigned the task of proposing a plan. Membership renewal has become the committee's primary area of concern. A strategic plan is not expected until 1992 at the earliest.

**S**ome Masonic scholars are of the belief that Freemasonry's current membership situation is a result of a fundamental cultural change in America. The beginnings of this change occurred right after the Great Depression in the late 1930s. Since then and with each passing year America has become more dependent on government aid. The nation has been moving further toward a socialistic society. By analyzing the situation we are beginning to realize that the term "government" has become synonymous with "Big Brother." The general population has come to rely on government agencies

to provide many of their basic charitable needs especially when people are incapacitated, disabled or can no longer take care of themselves.

Prior to the Depression, Americans were totally responsible for taking care of themselves. The family unit was the most important support group to which one could belong. Families lived and worked together. Sons frequently adopted and learned the work skills or profession of their fathers. Daughters tended to marry local men, live and raise families close to their parents' homestead. The fundamental support group in America was the family.

The family was further supported or reinforced by neighbors, the church and fraternal brothers for help.

**A**mericans took great pride at being fiercely independent and looking out for themselves, their families, neighbors and friends. Thus generation after generation of immigrants who came to America or those who were born here asked for only one thing — a level playing field — an opportunity to make a better place than that which they inherited or found.

For more than 300 years family members and groups were society's "Big Brothers." Welfare was administered at the local level. It is said that the efficiency of the distribution of these welfare services was nearly 100%. At the local level there was little chance for drones in the hive of nature to take unfair advantage of the system. This was not allowed. Welfare was distributed to the truly needy. All others were expected to work and to help those less fortunate than themselves.

It was during the late 19th and early 20th century that Freemasons made some of their most noteworthy contributions. Two of society's most



ARTHUR H. SHARP, 32°, is the membership development consultant to the Supreme Council and a presiding officer in the Scottish Rite Valley of Boston. He will receive the 33° at Indianapolis in September.



important primary needs during that era focused on how to care for orphans and the elderly. Grand Lodges built Masonic orphanages and later Masonic Homes for the elderly and still later Masonic hospitals.

Another area of prime concern was employment. Masons felt comfortable hiring other Masons because these men shared a common value system. They easily trusted one another because they believed in the same philosophy of life. During all those years the world's general perception of Freemasonry, both inside and outside the fraternity, was that "Masons looked after their own." Masons were provided timely notice to ward off approaching danger and were encouraged to strive for the individual self improvement of the man.

**T**he Great Depression was a highly traumatic experience for America. During the years just before and after the depression, Masons were found to be the top leaders in many levels of government and industry. Masons comprised approximately 9% of the male population 21 years of age and older. The influence of the membership, more importantly the value system to which they subscribed, was enormous. One might suggest that Masonic leaders directly influenced other leaders of that period. Together, both Masonic and non-Masonic leaders initiated programs that put the government in the business of creating jobs and distributing welfare. Government leaders designed and implemented programs to help those in society that needed assistance. With the ability to raise funds through taxes, the government has been able to provide more and more services with each passing year. Today, nearly one in every three Americans are dependent on the government in one form or another. Government has become society's new Big Brother!

The result is that the family, churches and most fraternal organizations are now experiencing a much diminished role of looking out for one another. Younger generations have not felt the need to belong to these organizations that provide support to one another and are generally concerned with each other's welfare. Perhaps without realizing it most people have come to expect that if trouble occurs they can turn to the government for help.

---

*'Is it time once again  
for family, church and  
fraternity to help provide  
the safety net?'*

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Since the late 1930s Americans have benefited from government-provided services of social security, unemployment compensation and training, workers disability income, aid to mothers with dependent children, food stamps, fuel assistance, emergency rent payments, clothing, shelter and furniture. Additionally from both federal and state welfare agencies, entitlement programs have been created to subsidize housing costs for both the elderly and those with low income. Through Medicare and Medicaid the elderly are reimbursed for health care costs. There are new proposals calling for the creation of a national health insurance program for all Americans.

As we attempt to become more caring for our fellow man by creating better welfare programs the result is that our society is becoming more and more socialistic. Some are suggesting that America is really disenfranchising or depersonalizing itself away from the traditional family unit and becoming more dependent on government.

In effect the country is creating a bigger and bigger class of people that do not understand the strong supportive long-term relationship within a family unit, church and fraternal organization.

If this analysis is correct then we can now begin to realize why our fraternity and many churches are showing membership losses.

Also occurring in America is another cultural change. Time has become a more valuable commodity. The basic support groups of family, churches, and fraternal organizations are being phased out of existence because of the pressure of dividing one's time for other things.

Survival in today's society has become more demanding of parents' time. In many families both parents are working. Many children are reared in single-parent households. Divorce rates are high. Time required for de-

veloping a career and maintaining employment has increased.

As the leisure time shrinks there is less time devoted to passing on the lessons of morals, ethics, and religious beliefs.

How should Freemasonry adapt to these changing times?

The Masonic Renewal Committee of North America is analyzing ways to solve the issues affecting the fraternity. The second task will be implementation. The areas that seem to be initially of most importance to accomplishing renewal will be the need for a strategic plan, the need for continuity of Grand Lodge programs, the need to reexamine the day-to-day management practices of the Grand Lodges.

There is a strong feeling emerging in many areas of America that younger people are looking to fulfill something that is missing in their lives. There seems to be more interest in learning and adopting values that will provide more meaning in their lives. Should this assessment be true, and I believe this trend will grow, then what a wonderful opportunity for Freemasonry. The fraternity has the product that can help serve these needs. It can be found in the philosophy, principles and teachings.

As local, state, and federal government officials walk the tightrope between financial belt-tightening and increased demands for services, is it time once again for the family, churches, and fraternal organizations to help provide the safety net?

**I**n order to attract potential Masons to Freemasonry, Masonic leaders must first design and implement a program that will help solve some of the most pressing problems. The name Freemasonry must once again become a household word.

Can the fraternity offer new services of the magnitude of the services offered in the past? Should the fraternity in the 1990s pledge to provide high quality and free day care services for members' children? What about day care services for members' parents? Could the fraternity attempt to provide 100% scholarships for higher education to needy and qualified children of Masons?

Answers to these and similar types of questions can only be found through a willingness of Masonic leaders to come together to discuss the issues.



# Masonry's Key Ingredient

*The world may have a shortage of trust  
but the Masonic fraternity has built its foundation on it*

By RICHARD C. FRIEDMAN, 32°

**F**rom the very start of a man's journey in Masonry, until he goes to that undiscovered country from whose bourne no traveler returns, there is a basic bedrock which supports the entire foundation of his Masonic life. That little mentioned fundamental is trust.

The world we live in has an extreme shortage of trust. Children are often taught not to trust adults. Formerly held positions of esteem in our society are no longer trusted. We seem to have reversed the American creed to now believe that a person is guilty until proven innocent. Yet Masonry is based on trust and teaches this critical human truth to all of its adherents.

Imagine, if you will, a world totally devoid of trust. How long could mankind survive in a wholly cynical state where every person focuses on self-centered pursuits without offering any citizen the trust which comes with living in a caring society?

Masonry begins to inculcate its belief in the importance of trust right from the moment that a man decides to join our gentle craft. That man has formed an opinion of our fraternity for the most part sight unseen. It leads him to seek admission. His Masonic sponsor trusts that this man will fulfil his obligations and become a good and true brother. The new candidate trusts his investigating team to tell him the truth, the whole truth and nothing but

the truth in their answers to his questions about the craft.

The new candidate who comes for his first degree is bombarded with issues of trust. In the preparation room he is divested of all his metallic substances, rings, watches, money clips, wallets and trusts that these items will be present when he returns.

The candidate is asked a series of questions which he answers on his "honor" and the craft trusts him to have honor. One of the ultimate trust tests of that first evening is the moment at which the candidate is hoodwinked and allows himself to blindly follow in the ceremonies of a degree he is minimally informed about by men he may not know at all.

To build trust among people one side cannot betray the other. The candidate learns that we will not betray his trust in us by the dignified way in which he is treated and the beauty of our ritual.

**W**ithin the degree itself there is the famous question: "In whom do you put your trust?" The candidate is asked to deepen his feeling about trust by his public admission of his trust in God. He comes to realize that one of the great benefits of being a Mason lies in the craft's insistence that he think about his life in a way he may not have had the time to do before. He is then informed that he need fear no danger as we ask him to trust us again.

The degree system of Masonry can indeed be seen as a process of creating a trusting bond between our new brothers and the body of the lodge, between God and man, between men

and their neighbors, between men and women and perhaps most importantly between men and themselves.

The framers of our ritual had wonderful insights into human beings. They must have realized that a man who is coerced into any form of behavior is not in a position to be fully invested with our trust. I wonder if this is why the phrase "Of my own free will and accord" is so often an integral part of our ceremonies. A man who enters freely into an obligation with his moral eyes open, assumes an emotional state of commitment and trustworthiness.

**T**hroughout the body of Masonic ritual the issue of trust is highlighted. To keep and conceal and never reveal, to recognize a brother Mason in the dark as in the light, the repository of the faithful breast, the equality of men who meet on the level, answering and obeying all due signs and summonses, never wronging, cheating nor defrauding, pledging ourselves to the relief of all mankind, caring for widows and orphans, subduing our passions and circumscribing our desires, keeping our Brothers' confidences secure and inviolate, bidding all men come up to us but refusing to descend a single step. These are all Masonic concepts which call forth the issue of our ability to trust and be trusted.

The concept of the immortality of the soul is entirely an exercise in trust. Nowhere in Masonry is this more clear than in the Hiram legend. Looking at the drama itself, it becomes clear at the outset that Hiram places a great deal of importance on his own trust in God. Equally clear almost immediately is that Hiram is involved in a sacred trust with Solomon and Hiram, King of Tyre. The dilemma for Hiram Abiff touches on the greatest issues of



RICHARD C. FRIEDMAN, 32°, is a practicing psychotherapist and a member of the Valley of Rochester, N.Y.



trust and integrity. He can betray the trust already reposed in him and save his life. If he chooses to remain trustworthy he will die. The beautiful resolution to the drama is that Hiram's trust in God allows him to maintain his integrity and save his immortal soul.

The Brother who represents Hiram places an enormous amount of trust in us — trust that his lodge will not take his life, trust that the different way he is handled in the ceremony of the degree has a higher moral meaning, and trust in himself that he can endure the trials which are set in his path.

**M**asonic law at its roots rests on a foundation of trust. No organization could ascribe the dictatorial powers to a Grand Master the way Masonry does, without a tremendous trust that the individual will utilize his power for the good of the craft. The same trust is inherent at the lodge level, where the Master is presumed by the Grand Lodge to be doing his job appropriately and from whose decision no procedure exists to overturn, except by the Grand Master.

The Masonic funeral service also concentrates on the issue of trust — trust in the immortality of the soul and trust that the God who guided us in life will not abandon us in death.

Masons can take the lead in letting children know that there are adults in the world whom they can trust. I remember as a child in New York City, my uncle, who was a Mason, telling me that if I was ever lost or scared to look for a police officer or a man wearing the square and compasses. In his voice was an assurance that I would be safe with either man.

**M**asons have the pleasure of knowing the trust which comes with being a brother, particularly when traveling in different jurisdictions. I have known the safe, comforting feeling of being enveloped in brotherly love by men that only needed to know that I was their brother to take care of me.

The next time you are asked what Masons do, think about adding a thought about our way of life. Masonry is one of the last bastions of trust to be found in our country and indeed in the world.

Throughout a Mason's life, if he clearly understands his role as a Mason, he will act as a human symbol to

The reward for living a Masonic life and trusting Masonic principles is best said in the poem by William Cullen Bryant:

"So live, that when thy summons comes to join  
The innumerable caravan which moves  
To that mysterious realm, where each shall take  
His chamber in the silent halls of death,  
Thou go not, like the quarry slave at night,  
Scourged to his dungeon, but sustained and soothed,  
By an unfaltering trust, approach thy grave,  
Like one that wraps the drapery of his couch  
About him, and lies down to pleasant dreams."

all those around him of the concept of trust. He will be a man who can be trusted with the lodge's work, money, responsibilities and desire for self improvement. He will place his trust in his God, his family, his fraternity and himself.

He will learn as a Mason that he can trust a set of principles and a group of men, despite the avalanche of cyn-

icism which he will encounter in his daily life. Our modern philosophers would have us believe that to trust anyone or anything is a foolish enterprise. As Masons we base our lives on the opposite view. We can trust, we do trust, and we can be trusted. It is only in the effort of holding firm to these simple truths, that a man can fully learn to trust himself.

## 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.

(CARRIAGE) + (BACKUP) - (PURGE) +  
(TRUST) + (NOTIFIED) - (BRUISE)  
+ (FELLOWSHIP) - (TALK) - (WOOLEN)  
+ (ROOSTERS) - (FIRST) - (TRADER) +  
(RESTRAIN) - (CHOIR) - (PROFIT) =

□ □ □ □ □ □ □ □ □ □

Answer will appear in the next issue.

Answer from previous issue: KING | SOLOMON



# Bill of Responsibilities

**Preamble.** Freedom and responsibility are mutual and inseparable; we can ensure enjoyment of the one only by exercising the other. Freedom for all of us depends on responsibility by each of us. To secure and expand our liberties, therefore, we accept these responsibilities as individual members of a free society:

**To be fully responsible for our own actions and for the consequences of those actions.** Freedom to choose carries with it the responsibility for our choices.

**To respect the rights and beliefs of others.** In a free society, diversity flourishes. Courtesy and consideration toward others are measures of a civilized society.

**To give sympathy, understanding and help to others.** As we hope others will help us when we are in need, we should help others when they are in need.

**To do our best to meet our own and our families' needs.** There is no personal freedom without economic freedom. By helping ourselves and those closest to us to become productive members of society, we contribute to the strength of the nation.

**To respect and obey the laws.** Laws are mutually accepted rules by which, together, we maintain a free society. Liberty itself is built on a foundation of law. That foundation provides an orderly process for changing laws. It also depends on our obeying laws once they have been freely adopted.

**To respect the property of others, both private and public.** No one has a right to what is not his or hers. The right to enjoy what is ours depends on our respecting the right of others to enjoy what is theirs.

**To share with others our appreciation of the benefits and obligations of freedom.** Freedom shared is freedom strengthened.

**To participate constructively in the nation's political life.** Democracy depends on an active citizenry. It depends equally on an informed citizenry.

**To help freedom survive by assuming personal responsibility for its defense.** Our nation cannot survive unless we defend it. Its security rests on the individual determination of each of us to help preserve it.

**To respect the rights and to meet the responsibilities on which our liberty rests and our democracy depends.** This is the essence of freedom. Maintaining it requires our common effort, all together and each individually.

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## A Commemorative Bill of Responsibilities

As we approach the bicentennial of the Bill of Rights this year on December 15, the Freedoms Foundation at Valley Forge has offered a "Bill of Responsibilities" to commemorate the event and to urge all Americans to embrace the principles as a model of responsible American citizenship.

Since the commemorative was developed in 1985, ten state legislatures have passed joint resolutions adopting the bill. They are Arizona, Colorado, Louisiana, Massachusetts, Pennsylvania, Nevada, Utah, Oklahoma, Texas, and Florida.

Praising the bill in an editorial, the *Tribune Review*, Greensburg, Pa., said: "Children shouldn't leave their classrooms academically proficient but ethically bankrupt. Positive messages they receive at home should be reinforced in school. High among them is a sense of obligation to one's fellowman and nation."

The bill is now headed for the U.S. Congress. Freedoms Foundation is seeking 50 cosponsors in the U.S. Senate and 218 cosponsors in the House of Representatives by October 1.

Freedoms Foundation representatives are urging citizens to contact U.S. Senators and Congressmen to have them sign on as cosponsors of the bills. It is important to indicate to congressional staff members the commemorative resolution number. The Senate Resolution is "S.J.Res. 38." The House resolution is "H.Con.Res. 104."

A spokesman for the Freedoms Foundation pointed out that it is important to realize that this is strictly a commemorative resolution and as such does not become part of the law of the land. It is intended to serve as a model for individual citizens to use.

He said that Freedoms Foundation developed the document not for enactment into law but as an educational document to stimulate a balanced discussion about the broader issues of citizenship — rights and obligations — in contemporary America.

Freedoms Foundation at Valley Forge is a nonprofit, nonpolitical organization founded in 1949 to promote the concepts of free government and the responsibilities of citizenship through programs of information and education.

## Boston Heads South For Exchange Visit

The Scottish Rite Valley of Boston has found that southern hospitality is alive and well. The officers and a degree cast from Boston-Lafayette Lodge of Perfection traveled in April to the Valley of Charleston, W.V., to complete a reciprocal visit begun in 1989. It was Boston's first attempt at a Scottish Rite intervisitation outside the Northern Jurisdiction.

In October of 1989, Charleston Lodge of Perfection presented the Southern Jurisdiction's 14° at Boston's John Hancock Hall before an audience of nearly 1,000 members. Then Thrice Potent Master James A. Vytal, 33°, hosted the visitors.

The idea for the exchange originated with Ill.° Brother Vytal, who felt it would be nice for his members to see the differences in presentation between the jurisdictions.

This spring Boston's current Thrice Potent Master, Norman M. Holcomb, 32°, completed the exchange by transporting a degree cast to West Virginia. During the visit, Boston exemplified the 11°.

Accompanying the Boston group were M.W. Edgar W. Darling, Grand Master of Masons in Massachusetts; Ill.° J. Philip Berquist, 33°, newly appointed Scottish Rite Deputy for Massachusetts, and the other presiding officers in the Valley of Boston.

The delegation was greeted in West Virginia by M.W. Charles E. Forsythe, Grand Master in West Virginia; Ill.° C. B. Hall, 33°, Scottish Rite Deputy for West Virginia; Ill.° G. N. Casto, Jr., 33°, personal representative for the Valley of Charleston, and Donald A. Lawrence, Venerable Master of Charleston Lodge of Perfection.







# Schuetzenfest

## A German-American Tradition

The German tradition of *schuetzenfest*, a gala target shooting competition and festival, is the subject of an exhibit at the Scottish Rite Masonic Museum of Our National Heritage, Lexington, Mass.

The exhibit traces the evolution of this European folk tradition, its popularity in German-American communities in the second half of the 19th century, and its integration into mainstream American culture. The exhibit also examines the influence *schuetzen* competition had on the American firearms industry.

John Hamilton, 32°, is curator for this exhibit, which will be on display at Lexington through November 17.

Contract negotiations are underway with several museums in the mid-west so that the exhibit may travel in

### Catalogue Available

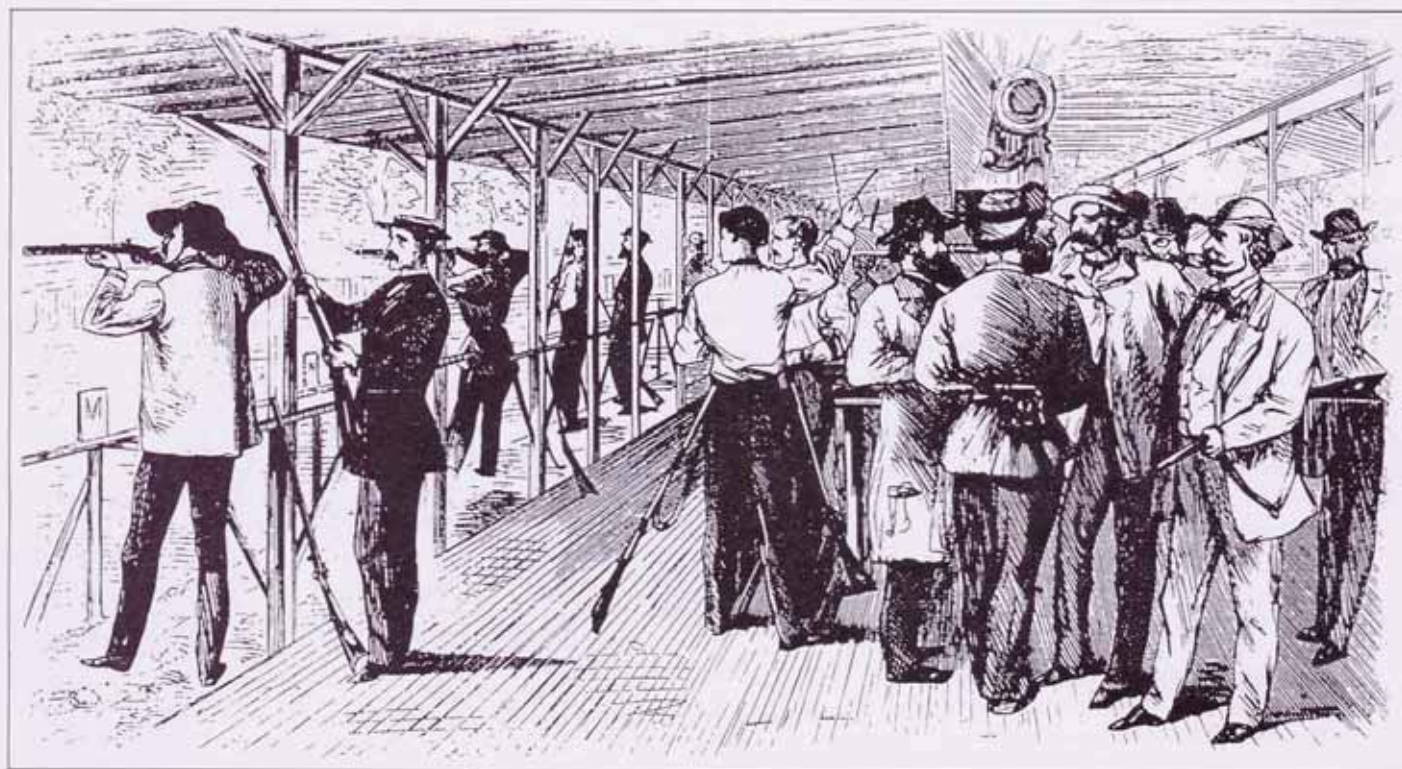
An exhibit catalogue on the *Schuetzenfest* tradition has been published by the museum and is available by mail order for \$6 postpaid. Write directly to the Museum of Our National Heritage, P.O. Box 519, Lexington, MA 02173.

1992-93. Information about a tentative schedule should be available soon.

The rise of American *schuetzen* societies or *vereine* in the 1840s and 1850s coincided with the peak of German immigration to this country. Members of the *vereine* were able to share familiar

cultural and recreational pursuits, thus easing the transition to a new land. The exhibit records the personalities, politics, and customs of the *vereine* of the day. *Schuetzenfest* calendars, dance cards, newspapers, elaborate trophies and gold prize medals, traditional banners, and other artifacts on view give a glimpse of the diverse activities available to festival participants. Marksmen and their families enjoyed not only the target shooting at the *schuetzenfest*, but also concerts, dancing, hot-air balloon rides, and parades.

*Schuetzenfest* also highlights the skill of the German-American gunsmiths, arms manufacturers, and designers who created specialized target rifles for competition. The Maynard, Wesson, and Stevens are examples of the highly accurate Massachusetts-







Schuetzenfests offered an opportunity for family picnics and recreational activities for all ages.



Parade banner, Hartford, Ct., c. 1910. Embroidered and applique silk banner of the Hartford Schuetzen Club made by wives and daughters of members. Lent by the Hartford Gun Club.

made cartridge *schuetzen* rifles that are included in the exhibit. Also examined are the mechanical and ballistic aspects of how *schuetzen* rifles function.

**P**hiladelphia Germans organized the first American *Schuetzenverein* in 1846. Similar clubs were soon established in urban centers with large German populations such as New York, Baltimore, Charleston, Chicago, St. Louis, Cincinnati, and San Francisco. With members numbering in the thousands, these clubs had the financial resources to purchase their own *Schuetzenplatz* (shooting grounds).

A typical *Schuetzenplatz* included a club house, covered shooting stands, target butts, *Gabentempel* (temple of prizes), band stands or dance pavilions, and bowling alleys. *Schuetzenvereine* were also found in rural communities across America. These smaller and less affluent clubs did not have elaborate facilities like the urban clubs, but large and small clubs alike provided German-Americans with a sense of belonging and camaraderie as they adjusted to their life in a new land.

*Schuetzenfest* competitions in the United States were patterned after those practiced in Germany for hundreds of years.

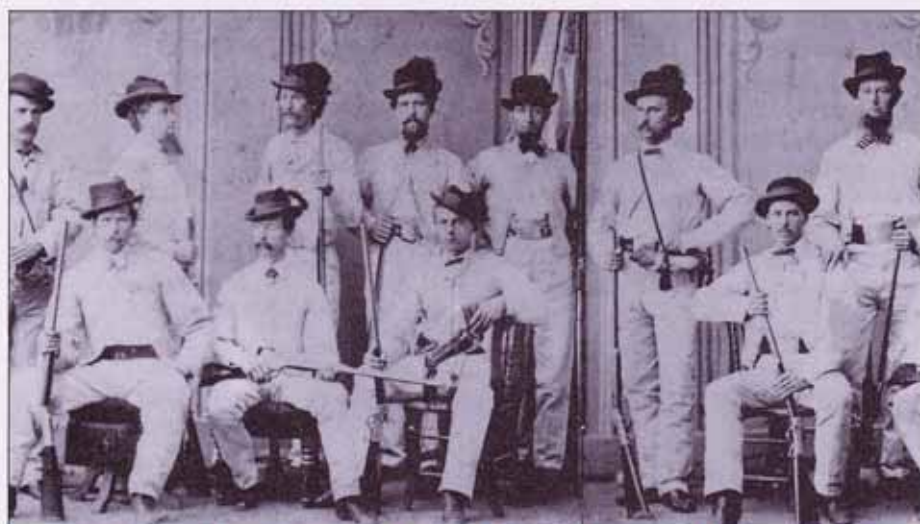
**I**n the early 20th century, political and social factors converged to weaken the popularity of *Schuetzenfest*. Large migrations from Eastern and Southern Europe, and from Asia, alarmed many Americans who felt threatened by the cultural diversity of the newer immi-

grants. German-Americans, Irish-Americans, and other hyphenated Americans were expected to de-emphasize hyphenism, forego their old-world cultural traditions, and adopt "Americanized" Anglo-Saxon cultural values. Assimilation into mainstream America became a cornerstone of public policy. Second and third generation German-Americans had already been rapidly assimilated and although many cut their ties with the past, others continued to hold on to Germanic cultural traditions like *Schuetzenfest*.

The outbreak of World War I was another matter. In an effort to ease anti-German tensions and erase the Germanic associations with *Schuetzen-*

*fest*, they anglicized the names of their clubs and shooting grounds. Some clubs took more drastic measures; they sold their shooting grounds or relinquished them as as municipal property.

After World War II, *Schuetzen* competitions experienced a revival. Today, numerous *Schuetzen* societies are active throughout the United States. Their members and other marksmen, men and women alike, continue to enjoy this challenging sport.



Milwaukee Turner's Schuetzen Band, c. 1870. Rifle club members of the Milwaukee Turnverein (physical fitness club) pose in Schuetzen uniforms, equipped with Ballard and Lee rifles. Turnvereine often sponsored Schuetzen events as part of their activities. Photo courtesy of Milwaukee County Historical Society.



# The Masonic Emblem

*What does it mean to the non-Mason?*

By STEVEN L. GATTON, 32°

**“W**hat does that symbol on your belt buckle stand for?” asks one of my students, and another conversation about Freemasonry begins.

I supervise the organic chemistry laboratories at a medium-sized university in Ohio, and I am continually amazed at the number of students who know virtually nothing about the craft. Sure, there are a few DeMolays, Rainbows, and Job’s Daughters, with occasionally an older student who has already joined a lodge or become a member of the Eastern Star, but in the main most of these 18- to 22-year-olds (almost 1,000 of them in the past seven years) are hardly aware that the fraternity exists, much less what it stand for.

I have fielded serious questions about my belt buckle inquiring whether (1) it was my family crest, (2) I was a geologist now in chemistry, or (3) it was a trademark of some precision manufacturing company. Occasionally someone will recognize the square and compasses from a ring or lapel pin of their father’s or, more commonly these day, their grandfather’s.

What concerns me the most is the group of individuals that these students represent. They include virtually all of the scientists, physicians, and other technical professions that this school has produced since I joined our local lodge in 1982.

They are bright students of good background, concerned with the world

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*They are not able to connect the principles they admire so much with those which Masonry represents*

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around them, but they are not able to connect the principles which they admire so much with those which Masonry represents. They care about fairness and equality, but they have no idea that our ideals are very compatible with their own.

The vast majority of these students would make members that any lodge or Eastern Star chapter would be proud to have, and they are hardly aware that these bodies even exist!

(As an aside, most of our students who are foreign nationals have heard of Freemasonry, including those from places where Freemasonry is illegal or proscribed. Many of our black students are aware of the Prince Hall lodges. Over the years, we have also had several visits at lodge of visitors from the university who belonged to lodges in Brazil, Great Britain, Greece, and the Philippines.)

A prime example is the Masonic involvement in the Ohio Special Olympics. The lodges in this state now sponsor all of the Ohio Special Olympians

in the track-and field events and have been strong supporters of the Special Olympics for quite a few years now, both in time and funds. Most national college fraternities and sororities are required to do community service work. Several of these groups on our campus help raise money for the Special Olympics as part of this obligation. These students are very surprised to find that we have any involvement. In fact, I have found that very few persons not directly connected to the fraternity or the Special Olympics know about this at all.

The question, “What do you know about Freemasonry?” frequently gets some interesting replies from the few who think that they do know something about us. Besides the usual wild stories that seem to have amazing staying power, the following are fairly representative.

1. A Masonic lodge is a social club for retirees.
2. Freemasonry is a religion. They meet in a Temple, don’t they?
3. Lodges are extremely exclusive, and you have to be asked to join.
4. Masons are a fringe political group, capable of causing trouble and generally not a good influence on the world.

**M**y replies to these questions are:

1. I am a Mason and only 36, even though I do look older.
2. We are not a religion, although we value religious principles.
3. Prospective members must ask for a petition.
4. Even though we are proud to count several U.S Presidents as well as other notable public officials and clergy as members, perhaps that is what King George III of England thought of George Washington and Benjamin Franklin in 1776!



STEVEN L. GATTON, 32°, is a Past Master of Wood County Lodge No. 112 and a member of the Scottish Rite Valley of Toledo. This summer he moved from Bowling Green, Ohio, to Portland, Oregon, to assume a new position.



On pursuing the point further, quite a few of the students can recall seeing lapel pins, or hearing someone in their family mention that he was a Mason, or that grandfather was a strong lodge man, but they do not know for sure, as it was supposed to be secret. What is obvious is that no one ever explained to these young people what it was or what it meant to those who belonged. We worry so much about what they might think of us, or how to get them to become Masons, and they do not even know enough to consider asking for a petition, or that they would have to initiate the process themselves.

After I finished my academic degrees in 1982 at the age of 27, I decided to put off petitioning a lodge no longer. I found the building without difficulty, but no Masons were around during the day. I had not made the acquaintance of any local men whom I knew for certain to be Masons, but I recalled an instance some years earlier of our pastor mentioning a request for prayers for a newly-installed Worshipful Master, who belonged to the church at which I am the organist. After asking the wrong person (he was a Mason, but

## How to make Masonry more visible

1. To your friends, you are a walking image of Masonry.
2. Wear something that identifies you as a Mason.
3. Post meeting times at the lodge hall clearly visible from the outside.
4. List your lodge with the Chamber of Commerce.
5. Make use of your local newspaper.
6. Use church bulletins.
7. Make sure the dues are enough to keep the lodge active and the building in good condition.
8. Discuss Masonry with your family.

not the Master that I remembered), then walking into the wrong printing shop (one of the fellow's competitors), I did finally find the brother and received a petition.

I had no idea how to get started in the city in which I had live for six years, and my family has belonged to the fraternity for at least a full century! I truly wonder if a less persistent person would have bothered to continue the search.

Certainly, I do not intend that this should appear as another polemic decrying loss of membership and decreasing influence/membership rolls of

the fraternity in general. I have some suggestions that everyone everywhere can do, whether or not they even attend lodge on a regular basis. Remember, a little from everyone will accomplish more than a great deal from a few. Keep this in mind when you set this article back onto the coffee table in a few minutes.

1. *You are what those around you see as a Mason.* Are you faithful to the Entered Apprentice charge in your duties to the Almighty, your country, your neighbor and yourself? Are you a

good moral example of what the fraternity seeks as members? Would you petition the lodge again if the only Masonic model you knew was based on you?

2. Wear something that identifies you as a Mason. A ring, a lapel pin, a ball cap, anything will do. Do it in good taste, of course, but do it! Get an emblem for your car. Make sure that you are identifiable as a Mason. Talk to your lodge Secretary about how to get Masonic jewelry if you don't know, or see your local jeweler. There is probably a fellowcraft team or other such organization in your area that might be selling jewelry as a group project.

3. Make sure that the meeting times are posted on the lodge hall clearly visible from the outside. This is a courtesy to visiting Masons as well. This is particularly important to lodges which meet by themselves, and perhaps then only once a month. The chances of actually catching a Mason at the lodge hall is pretty slim in most places. You might even want to post a few telephone numbers.

4. For the lodge Secretary: make sure that you lodge is listed with the local Chamber of Commerce or similar group as a local fraternal organization. Again, this is a courtesy to visitors as well.

5. For the lodge officers: Use all the free publicity you can get. A short article with a photo in the local newspaper after installation, award presentations, or other events lets the world know that something is going on here. Get your meeting times into

Continued on next page





## THE MASONIC EMBLEM

Continued from previous page

the local calendar. What? the paper won't do it for free? Then buy the space as advertising. It doesn't cost that much. Remember, many papers are charging for obituaries these days. It would be a shame to see the only place that Masonry gets mentioned is in the funeral notices!

6. If your town does not have a local paper, ask the pastor or chief minister to put information concerning the lodge into the service bulletin. This can actually be better than the newspaper. Items can also be mentioned during requests for prayer intentions when appropriate. Remember, that's how I was able to make contact with the lodge. How many members of your church or congregation might never have had the idea of petitioning suggested to them? (This should be done, of course, in conformity with the usual practice of your faith.)

*Our biggest problem is  
our lack of visibility  
which all of us can  
work to solve*

7. Are the dues that your lodge charges enough to keep the lodge active and the hall in good repair? The activities are what the world hears about, and the hall is what it sees. Can the Secretary afford to put a short newsletter on the past year's events in with the dues notices? Dues for many lodges are in the neighborhood of the price of two or three cartons of cigarettes. What does this say about our priorities?

8. Most importantly, take the time to have a serious discussion about Masonry with your children and/or grandchildren, nieces and nephews. Tell them what it is, what it means to you, and how they can get involved. If you don't tell them, how are they going to find out? They'll hear the same rumors and disinformation that the students that I see are hearing, with nothing to challenge those false-

SCOTTISH RITE MASONIC MUSEUM & LIBRARY, INC. January 1, 1990 — December 31, 1990			
Endowment and Income Fund Statement			
Cash in banks 1/1/90		\$	736,191
Inventory 1/1/90			19,044
Accounts receivable 1/1/90 (pledges)			249,477
Investments (at book value) 1/1/90			16,105,093
(market value of investments 1/1/90: \$19,488,640)			
Legion of Freedom Fund 1/1/90			819,903
Land, building and other assets 1/1/90			5,959,422
Furniture, books and collections 1/1/90			699,385
			<u>\$24,588,515</u>
Interest and dividends	\$	1,721	
Contributions (Endowment fund)		1,034,799	
Legion of Freedom Fund		76,375	
Capital Gain		<u>748,928</u>	
			1,861,823
			<u>\$26,450,338</u>
Receipts over expenditures/income account*			456,209
Deferred support recognized			3,063,205
Decrease in pledges receivable			(249,477)
Decrease in accounts payable			( 2,845)
			<u>\$29,717,430</u>
Cash in banks 12/31/90		\$	1,086,575
Inventory 12/31/90			22,321
Investments (at book value) 12/31/90			20,969,710
(market value of investments 12/31/90: \$20,358,765)			
Legion of Freedom Fund 12/31/90			896,278
(market value of investments 12/31/90: \$1,080,013)			
Land, building and other assets 12/31/90			5,989,522
Furniture, books and collections 12/31/90			753,024
			<u>\$29,717,430</u>
Receipts			
Investment income		\$	1,479,613
Contributions (Operating fund)			360,519
Restricted gifts			3,700
Cash sales			74,235
Grants			41,591
Exhibit rentals and transportation			39,649
Miscellaneous cash contributions			40,070
			<u>\$ 2,039,377</u>
Expenditures			
Administrative	\$	154,796	
Museum		454,355	
Library		22,414	
Building operation		258,125	
Salaries		<u>476,141</u>	
			\$ 1,365,831
Fund-raising and data processing costs:			
Printing, mailing services, public relations, etc.	\$	204,464	
Data Processing		11,608	
General expense items		<u>1,265</u>	
			\$ 217,337
			<u>\$ 1,583,168</u>
			<u>\$ 456,209</u>
*Receipts over expenditures			

hoods unless *you* give them the truth. Don't make the mistake of assuming that they know, because I know that they don't!

To paraphrase Sir Edmund Burke, "No one ever truly failed unless he did nothing because he could only do a little."

Our biggest problem these days is our lack of visibility, which all of us as individuals can work to solve.

A lodge in our area recently built a new Temple, and they have had more petitions than they know what to do with, because they increased

their visibility. Not all of us can or need to build new Temples, but we can let everyone know that we're alive and well and an active force for good in the community.

The values for which we represent have stood the test of time. If we make sure that we are widely known for what we are, the problem of declining membership will simply fade away. If you can give prospective members what they want, and let them know that you have it and how they can get it, you'll have a fellowcraft team that will be begging for a rest in no time.





## Masonic Myths

**Myth:** *This column has been successful; Masonic writers and speakers now check the facts before taking action.*

**Fact:** If only we could have earned this accolade! We may have made some inroads, but not too deeply. We got nowhere with the publisher of a pricey "educational" periodical coming out of California. He continues to tell us that Thomas Jefferson, Alexander Hamilton, and several others who never received a Masonic degree were members of the craft. Those who dare question this publisher are, at times, presented with third- or fourth-hand "proof" of the publisher/editor's "facts"; i.e., "So-and-so said Benjamin Franklin said ..." Sadly he can use as his "authority" a high-ranking Freemason who continues to claim in speeches that all signers of the Declaration of Independence and the Constitution were Masons. This "authority" so states even though he has been presented with Henry Clausen's booklet: *Why Paint the Lily?*

But what can be even more damaging to Freemasonry is a play the publisher has written titled, "Freemasonry's Contribution to the U.S. Constitution: A Two-Act Play: (A True Story)." By no stretch of the imagination should it be called "true." It is scheduled to be performed by a California Scottish Rite Valley in September. Leaders in the educational field will be invited to see the production. Without question it will bring irreparable harm to the cause of Freemasonry.

Time, space and fear of nausea won't permit a full review here. Briefly, the writer has five main characters: George Washington; Benjamin Franklin (who is called "Wor-

shipful Ben"); Edmund (called "Ed") Randolph; James Madison (called "Jim"); and Robert ("Bob") Morris. The latter, Madison and Morris, were never Freemasons. These five men supposedly conspired to make what would become the Constitution of the United States a strict Masonic document—and the writer of this trash claims the "Masonic" participants were sworn to secrecy.

It should be noted that *all* participants in the convention were sworn to secrecy—and they kept the secrets. Absolutely no one knows *exactly* what was said.

During the course of this piece of garbage, Madison says "Ben" and Lafayette "converted" Jefferson to Masonry "in the Nine Muses [Doesn't he mean Nine Sisters?] Masonic Lodge." Hogwash! And he has Washington say: "My generals at Valley Forge had little trouble making Lafayette a Mason." More bilge! Lafayette was a Freemason before he first came to the colonies. And it goes on and on. Should this nonsense become public, Freemasonry will never recover from the repercussions.



Did we do some good with the column? Thankfully, yes. We've caused some of our members to think. We learned that Freemasonry, in some form, was active during the Vietnam conflict. At least one writer is researching the depth of this activity. A mere mention of Prince Hall Masonry (and I didn't go into this in depth in this publication) has caused more constructive meditation. Comments from readers, pro and con, in the last two issues proves we ignited some tender sparks. One of the readers says about this recognition: "If the current trend continues, the next

thing we know we will be admitting gays, lesbians, convicts, feminists and any other group that may want to associate with our lodges." I don't believe lesbians would be interested, but if he thinks we don't have gays and convicts, he's living in a dream world. It will take time to remove old barriers and prejudices, but only good can come from this meditation.

The last issue proves we've done something. The Pusan Masonic Club, and the work of Freemasons for thousands of children, was noted in a letter from a reader. I strongly suspect 95% of the other readers didn't know about this. Members of The Philalethes Society did. Several of its issues discussed this Brotherhood in Action by our Freemasons in the Armed Forces over there.

The comments about the item "The Pope didn't do it!" were indeed interesting. I claimed, and still claim, the Pope didn't do it! Did it make any difference? Perhaps not, but perhaps it did. The item did generate some lively response. It's interesting to note that my critics didn't endeavor to refute my main premise—the "bull" was the work of the Inquisition, not Pope Clement XII.



It's with mixed emotions I bring the "Masonic Myths" column to a close. I have enjoyed working with the editor of *The Northern Light* for the past three years as we have attempted to debunk old folk tales. But time has been sneaking up on me. There are a couple of things I would like to accomplish before the Grim Reaper carries me away. Time isn't standing still. But I'll be around for my critics to take pot shots at, and I'll continue to work for Freemasonry as I have for more than four decades.



# Views from the Past

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

## Off the beam

"It is better not to know so much than to know so many things that ain't so." This is as true today as when Henry Wheeler Shaw, the Massachusetts-born humorist, better known as Josh Billings, said it nearly 75 years ago. It is commended to every Masonic writer and speaker. There would be fewer inaccuracies eloquently proclaimed as Masonic facts by men who are — off the beam.

Why are they off the beam? Not because they deliberately chart a wrong course, or desire to mislead their brethren — but because they are not informed. They do not know the truth. There is a curious will-o-the-wisp about Masonic speculation which lures able men into

romantic by-paths where they part company with documented history. Some Masonic authorities actually defend a special theory of their own, and reshape facts into the mold of their own preconceptions.

It is not unreasonable to suggest greater care in the preparation of speeches and articles, with an honest effort to document the sources. It is a stern discipline — but one Masonic leader with an established reputation for accuracy and objective thinking will keep scores of others on the beam.

— From an article by Ill.<sup>o</sup> and Rev. McIlroy H. Lichtner, 33<sup>o</sup>, Grand Prior and Editor of the Supreme Council Newsletter, August 1948.

## Are we perfect?

It seems to be inevitable that some important changes must be made for the continued well-being of the craft. No change is necessary in the philosophy or purposes, but of methods of presentation and adjustments in ritualistic ceremonies there is much need for consideration.

This need for change is more deeply concerned with the educational, fraternal, and present day application. Those leaders of old fully realized the approach of change when they began momentous, even drastic, revisions of all their previously revered procedures. These changes were made to harmonize with conditions of that particular period of history.

Those who so loudly resist making any change overlooked, or ignored, the fact that if Freemasonry has already reached the point of perfection where there is no need for change or improvement, it is the first man-made and man-managed institution to do so.

— From "The Story of Oklahoma Masonry" written in 1978 by J. Fred Latham, Past Grand Master of Masons in Oklahoma.

## The University of Freemasonry

Some have used the analogy that the blue lodges are the high schools while the collateral bodies are the colleges of Freemasonry. That does not seem to me to be a correct analogy.

I believe a better analogy is to consider Freemasonry to be a great university where scholars have associated themselves for centuries in their search for the great truths of life, each scholar pursuing his studies alone or with others.

To gain admission to the fellowship of the university an applicant must attend three general assemblies where he is offered all of the vast learning comprehended within the framework of the university. In order to condense so much knowledge and impart it to the applicant in three assemblies, the great fundamental truths must be reduced to their lowest terms and taught through symbolism and allegory.

Upon the completion of these three assemblies, the applicant is ac-

cepted as a University Fellow and is given a Master's Degree, the highest degree within the gift of the university. It entitles him to all of the rights and privileges of fellowship in the entire university.

It also entitles him to a Master key which gives him access to all of the great libraries, laboratories and archives of the university. Here he may roam at will through all of the treasure rooms and library stacks, where he can in his own time and in his own way acquire a fuller understanding of that which he has already experienced. He may participate in all the general assemblies of the university and hear the symbolism and allegories repeated time and time again.

Many of the scholars at the university will find this a completely satisfying experience because they have the ability to pursue their own studies unaided. Many, however, will feel the need for more guidance in their pursuit of knowledge than

they can get from their own efforts and unless they find the guidance they need they will gradually drift away from the university and take up other pursuits. Many scholars will become so interested that they will be eager to take advantage of every possible guide to further knowledge.

This analogy, imperfect though it is, places the blue lodges and the collateral bodies in what I conceive to be their proper relationship. It points up the all-inclusiveness of the blue lodges and at the same time the vitally important part which the Scottish Rite plays in the amplification and clarification of that which, in the words of Albert Pike, is contained, though concealed, in the blue lodge degrees.

— From a 1954 address delivered by Ill.<sup>o</sup> Whitfield W. Johnson, 33<sup>o</sup>, Past Grand Master of Masons in Massachusetts, to workers of the Scottish Rite membership program in the Valley of Boston.



## 'Quick Quotes'

You get the best out of others  
when you give the best of yourself.  
—Harvey Firestone

You will find as you look back  
upon your life that the moments  
that stand out, the moments when  
you have really lived, are the mo-  
ments when you have done things  
in a spirit of love.  
—Henry Drummond

Others can stop you temporarily,  
but you are the only one who can  
do it permanently.  
—Zig Ziglar

Success seems to be largely a  
matter of hanging on after others  
have let go.  
—William Feather

Give me a stock clerk with a goal,  
and I will give you a man who will  
make history. Give me a man with-  
out a goal, and I will give you a  
stock clerk.  
—J. C. Penney

If you don't know where you are  
going, how can you expect to get  
there?  
—Basil S. Walsh

## Ritualistic pressure

It is the opinion of your Grand Master that in these times of rapidly increasing membership the ritualistic work of the lodge should be separated from the executive; that while the Master should be held to accountability for the character of degree work, yet his energies should be devoted more largely to the development of fraternal relations among his members, educational programs that will instruct yet not disrupt his lodge — in short to do those things that will make his lodge a vital force for service and understanding in the community.

— From an addendum to his 1923 annual address delivered by W. A. Sherman, then Grand Master of the Grand Lodge of California.

## Can tomorrow be better?

There is [a] fallacy which this century trusted in and we must discard if tomorrow is to produce a better world. For these five decades we have been measuring a better world by what we got out of it and we have overlooked the possibilities of improvement which could come by what we put into the world. A better world will come for us by what we put into it and not by what we take out of it. It is paradoxical but nonetheless true that what we give we have.

Recently I visited a small city in the great Northwest. It was a delightful town, with comfortable homes, good schools, fine churches, attractive stores, substantial banks, surrounded by farmland which could not be bought for \$500 an acre. My host explained to me that at the beginning of the century the site of this town was nothing but wasteland. The government could not sell it for 50 cents an acre

so gave it away. But men and women willing to put something into this land came to settle upon it. They put their labor and their hope into it. They worked together to bring the water from the surrounding mountains to irrigate it. They disciplined and denied themselves to improve the place where they lived. The result was a "city beautiful for situation."

What made the difference? It was the same location, the same climate, the same temperature, the same sun, the same soil. Man by what he was and what he did made the difference. The answer to the world's question "Can tomorrow be better?" is as simple and as difficult as that.

— From a sermon delivered by Rev. Fred P. Corson, 33°, a Methodist bishop, during the vesper service at the Supreme Council's Annual Meeting in Philadelphia, Sept. 24, 1950.

## A fraternity? Where's the proof?

When we can be seriously told that Freemasonry should not be called a fraternity we see, if we have the least knowledge of the past, how far we have drifted from the ideal of brotherhood. It gives us a shock; and though it is not true — yet we can see that, in America at least, we are on the way to make it true. We can see the process in any city under our own eyes. The lodges are growing ever larger and larger, and are yearly becoming more and more mere organizations, institutions, branches of a huge corporation that exists — for what? Quantity production of members?

And so, too, with the universality of Masonry. Our predecessors of two hundred years ago dreamed, not only of brotherhood, but of universal brotherhood. That ideal was so embedded in our rituals that it will be very difficult to cut it out and leave much of any value behind. But is it any good reason to wish to cut it out

because the ideal has never been realized? Or even that it is further from realization than it was a hundred years ago? Would not the more logical thing be to change the direction in which we are going?

It is too easy to blame others. We should rather look to our own failures. When we have come back to the course that our fundamental principles imply we would be in a stronger position to ask that others also return to the old ways.

The result of years of imperceptible changes cannot be undone in a moment; but it is not too much to demand of the leaders and official guides of the craft that they should know in what direction we ought to be going, and to govern — themselves and others — accordingly.

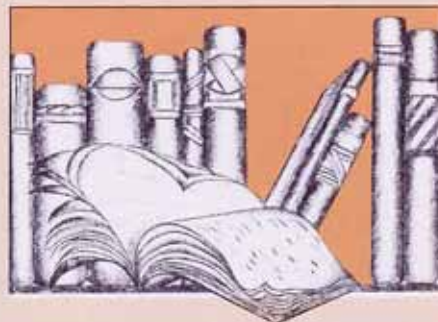
— From an editorial in *The Builder* magazine published by the National Masonic Research Society, March 1929.





Reviewed by THOMAS W. JACKSON, 33°

## Book Nook



*The Temple and the Lodge* by Michael Baigent and Richard Leigh. Published by Arcade Publishing, Inc., New York, NY. 1989. \$22.95.

Frankly, after reading this book, had I not been a member of the fraternity, I would probably have seriously considered joining. This determination is based upon the historical significance and influence the authors have given to the Masonic fraternity. I make this statement with full confession and acknowledgement that I did not take the time to refer to 19 pages of notes and references incorporated into this volume.

The book is written by the same authors who, in collaboration with Henry Lincoln, produced *The Holy Blood and the Holy Grail* and *The Messianic Legacy*. I realize the controversy generated by their previous publications, but recommend this book be read independently of any previous bias.

*The Temple and the Lodge* is divided into four parts. Part One, "Robert Bruce: Heir to Celtic Scotland," covers the portion of Scottish history during the rule of Robert Bruce and his attempt to throw off English domination. The consideration of Templar involvement with Bruce forms the proposition that Templary survived in Scotland. The balance of the section deals with the history of the last years of the order and the probable survival of the remnants.

Part Two, "Scotland and a Hidden Tradition," relates the story of a groundwork being established in Scotland which leads to the development of Freemasonry. It also proposes the possible cause of the origin of the craft and its evolution into its speculative form.

Part Three, "The Origins of Freemasonry," concentrates on the early history of Freemasonry and Freemasons as well as offering further evidence of the development of Freemasonry from the Order of Knights Templar. It also expounds upon the influence of the Jacobites on the development of the craft.

Part Four, "Freemasonry and American Independence," seems out of place with the first three sections but would have formed the basis for an interesting book in itself. It discusses the development and influence of Freemasonry in early America. The camaraderie in the ranks of the military created by the uniqueness of equality in Masonic lodges becomes an influence in the success of the colonial army. It provides an environment for the first time that men of all stations in life could associate as equals. This camaraderie extends its influence into the opposing leadership.

For the past 250 years very little has been written by non-Masonic writers crediting Freemasonry with major contributions to life. This volume calls it "the most genuinely important and influential phenomena

the century." If what is written is to be believed, the fraternity had a far greater effect upon world history than ever before considered.

It credits the organization of the Grand Lodge with relaxing the caste system in England. The spread of the craft would naturally have carried the same effect elsewhere. Indeed, the whole concept of democracy, as we now know it, might be credited to the mode of operation of Freemasonry.

I thoroughly enjoyed reading the book, but then I enjoy seeing credit given to the craft. It is interesting that where Freemasons have for years failed to establish any positive proof of a connection between the fraternity and the Order of Knights Templar, we now have a number of non-Masonic researchers making the same attempt.

*The Temple and the Lodge* is a book definitely worth reading.



*What Law There Was* by Al Dempsey. Published by Tom Doherty Associates, Inc., 49 West 24th Street, New York, NY 10010. 1991. \$17.95.

*What Law There Was* is written as a fictional novel based upon historic events which took place in Montana in the early 1860's. Brother John Barrows, Grand Historian of the Grand Lodge of Montana, refers to it as "a chronicle of those times." The author has written five prior books and, although a former journalist, he is better known as a historical fictionalist.

This novel relates a story of events which take place in and around Bannack, Montana, which was at that time a primitive frontier mining town. He has combined historically recorded individuals and events found in his research with fictional characters to produce an interesting narrative of what might have occurred at that place and time.

The basic theme of the book is developed by revealing a story of increasing lawlessness in the town of Bannack. This lawlessness ultimately leads to the "need" for the honest citizens to develop their own form of law — vigilantism. The time span of this action is a short three weeks, but a number of those involved go on to become prominent Montana citizens.

Freemasonry becomes involved when the need for trust and dependence on one another results in Masons becoming the leading figures in this movement.

From the research sources used and from talking with the Grand Secretary of Montana, I would assume

Continued on next page





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# OUR READERS RESPOND

## Recognition

I agree with those brothers who are against recognition of Prince Hall clandestine lodges. As Brother Nowling ("Our Readers Respond," May 1991) says, "Who will be next?" In Pennsylvania, since the start of Solomon II program and the relaxing of age-old rulings, we have been looking for quantity rather than quality. At one time our symbolic lodge initiated six straight candidates from out of our jurisdiction. Why?

Robert E. Howell, 32°  
Emilonton, Pa.

I have visited Masonic lodges in most of the states of the United States and several locations around the world. Never have I ever heard anything in the Masonic ritual which would ask the color of a man's skin as a prerequisite for Masonic membership.

In my second law partnership, I had a Prince Hall Mason as a partner. Although I never visited his lodge nor he mine, there was as fine a Mason as I have ever known.

I suggest that a reconciliation between the Prince Hall Masons and the so-called regular Masons would not only be in the best interest of the Masonic fraternity but also in the best interest of all humanity.

Donald L. Dorward, 32°  
Washington, Ill.

I do not contest nor necessarily have an opinion on the legality of individual Grand Lodges recognizing Prince Hall lodges, simply because I do not feel qualified to do so. I could do it out of emotion, but then my reaction would be without academic merit, as I feel is the case with Brother Nowling's response.

To suggest that all things should remain as they always were is to say that we should remain a static organization. Civilization itself could not have evolved had man adhered to that philosophy. We have come to treat certain ideas as facts and principles simply because they satisfy our personal fears and ignorance of fact. If our own Masonic scholars cannot agree on certain supposed facts and principles, how then can we suggest that things

should be as they always were?

Brother Nowling states that "if the current trend continues, the next thing we know we will be admitting gays, lesbians, convicts, ..." These groups are, of course, totally unacceptable to the craft. However, is he suggesting that Prince Hall Masons fall into these categories? Even given the benefit of the doubt that his statements are not racially motivated, Brother Nowling's suggestion that Prince Hall Masons are to be associated with certain unsavory groups within our society is barbarous at best. The question here is Masonic authenticity, not character assassination.

I will remain faithful to the dictates of my Grand Lodge. But I hope, as Masons, we become more intelligent in our analysis of historical and social data so that we may attract more good men and be a proactive organization. We should learn from the past, not live in it. Should we choose to live in it, we are sounding our own death knell.

Andrew M. Kopec, 32°  
Erie, Pa.

Apparently Brother Nowling fears that we will have a wholesale invasion of the craft if Prince Hall lodges are universally recognized. I do not believe this to be the case.

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## BOOK NOOK

Continued from previous page

the basic premise of the story to be true. It is important to note, however, that the action taken was by men who were Freemasons and not by Freemasonry.

There will be those who will resent the inference of Freemasons being involved in vigilantism, but it is a cause and effect syndrome. Is there much difference from this action and the Boston Tea Party? (Masonic involvement being irrelevant.)

Interesting book. It might have been written with a little more "class."



*Masonic Collectables* by G. B. Spielman. Printed by Oak Printing Inc., Funkstown, MD. To order, send check or money order for \$34.95 plus \$2 postage and handling to: George B. Spielman, 1604 Rohrsersville Road, Knoxville, MD 21758.

This fine quality volume has a limited printing of 1,000 copies and is composed of black and white pho-

tos of over 600 pieces of Masonic collectables from the collection of the author and Freeman Z. Frey, III.

The collectables are divided into four categories: the Symbolic Lodge, the York Rite, the Scottish Rite and the Shrine, preceded by short definitions of each category. It provides for those interested a guide featuring a fine cross section of those types of Masonic memorabilia which have been produced from 1728-1940. The photographs are of fine quality which provide detail of the graphics on the items. The examples shown consist chiefly of plates, glasses, mugs, vases and goblets crafted from glass, porcelain, china and various metals. Other items of Masonic interest, however, are also included.

This book would be a worthwhile addition to the library of anyone involved with collections of Masonic memorabilia. I would recommend it also to anyone interested in becoming familiar with Masonic collectables. It would also be a good reference book for those considering entering into this hobby.



# HealthWise

*A guide to good health & fitness*

## Understanding blood pressure readings

The minute you enter the doctor's office, the first thing the nurse does is take your blood pressure and jot down a few obscure figures.

What does it all mean? What is normal blood pressure anyway?

According to the National Heart, Lung and Blood Institute, normal blood pressure for a healthy young adult is about 110/75. Blood pressure rises with age, however, and a healthy 60-year-old may have a normal reading of 130/90.

Up to 30% of adults have elevated blood pressure, as many as 58 million Americans.

For more information on blood pressure or other heart, lung or blood problems, call the Institute at (301) 496-4236.



## Walk to better health, whatever your style

Doctors at the Cardiac Rehabilitation Laboratories at William Beaumont Hospital in Royal Oak, Michigan, say the energy cost of walking a mile is virtually independent of walking speed. You burn the same number of calories per mile, whether you walk it in 12 minutes like power walkers do or cover it in half an hour like strollers do.

Studies at the University of Massachusetts and elsewhere show that the most important step toward

cardiac health is a regular exercise activity, no matter what it is. While vigorous exercise may improve short-term cardio vascular conditioning, it's not as important for your heart as a program of less-vigorous exercise that is followed regularly.

The Cardiac Rehabilitation Laboratory recommends that a healthy middle-aged man who wants to get in better condition begin with a walking program designed for comfort. After a few sojourns, he should walk more briskly. To stay in condition, the Lab says a 45 to 60 minute walk three to four times a week will keep the walker in cardiovascular shape.

What else can walking do? It will help to relieve stress, lower your blood pressure, help you lose a few pounds, and generally make you feel good.

## Chase cholesterol with carrots or cabbage

The U.S. Department of Agriculture says there's a way to lower cholesterol other than avoiding foods like red meat and cheese.

Eating seven ounces of carrots (two medium size) lowered the cholesterol content of blood by 11 percent in their studies with healthy volunteers. Onions, cabbage, and broccoli had the same effect.

Studies by the USDA and others suggest that calcium pectate in fiber is the cholesterol lowering agent. The fiber from whole grains and beans is also effective.

What this means to health minded consumers is that a balanced diet that regularly includes these foods will help to keep cholesterol at an acceptable level.

Eating vegetables has always been a good idea because of vitamins A, C and others. Now it's an even better idea because of the cholesterol-lowering effect.

## Bakin' is worse than shakin'



Which caused the most deaths: the San Francisco earthquake and fire of 1906 or the heat wave of 1966? The heat wave. Surprised?

In fact, San Francisco heat waves in 1939, 1955 and 1963 all killed more people than the famous earthquake and fire in which 700 died.

According to the Center for Environmental Physiology in Washington, heat is the single most deadly natural disaster, even if it isn't nearly as dramatic as, say, a city doing the shake, rattle and roll.

## Save the muscle, burn the fat

Whether it's a few pockets of fat you want to decrease or general body size, just remember what your goal really is.

Don't just diet. Modern medical thought says what you really need is a change in actual body composition. Accomplishing that will require a plan that will increase lean body mass and reduce fat at the same time.

Here's what your plan should include:

- A sensible diet that reduces fat consumption and includes fruit, vegetables, whole grains, and small portions of meat, fish or chicken.
- A regular aerobic exercise program. Start out with something simple like walking. Then add strength training with weights.

## Homemade insecticide

Home gardeners can stop bugs while protecting the environment. Combine one tablespoon of dishwashing liquid with one cup of cooking oil. When bugs strike, mix one to two-and-a-half teaspoons of the mixture with a cup of water and spray it on plants every 10 days with a pump sprayer.

The formula was developed and tested by the USDA Research Service lab in Phoenix, Arizona.



## OUR READERS RESPOND

Continued from page 24

I have read some of Albert Mackey's works. He is regarded by many as an outstanding scholar of Masonic history. The impression I got was that if the Prince Hall lodges would "regularize" themselves, that is, give allegiance to local Grand Lodges, rather than the traveling military lodges from whom their charters derive, they could be recognized. I certainly did not get the impression that Brother Mackey ever considered any immoral person or anyone of questionable character to be worthy of consideration as a Mason. I also do not feel that he cast any aspersions upon the Prince Hall Masons. He merely found them to be irregular.

*Jerome W. Silverstein, 32°  
Penn Hills, Pa.*

If a man is first ready to be a Mason in his heart, what difference does the color of his skin matter. A Mason is a Mason, period!

*Kenneth R. Blair, 32°  
Buckeye, Ariz.*

Bigotry and prejudice have no place in the hearts of true Masons. It is not the teaching of our worthy fraternity, and those who cannot put these feelings aside have no place in our order.

*Dean C. Cutshall, 32°  
Muncie, Ind.*

### The Lone Eagle

Congratulations on Allen Roberts' very fine article ("The Lone Eagle," May 1991), with one exception. The Army Air Corps did not exist until 1926. In 1918, the U.S. Army Aviation was separated from the U.S. Army Signal Corps and named the U.S. Army Air Service.

The Lone Eagle (Lingbergh) became an aviation cadet in the U.S. Army Air Service and could not have enlisted in the U.S. Army Air Corps (nonexistent) in 1918. The U.S. Army Air Corps went out of existence on June 20, 1941, when the U.S. Army Air Force was created. In September 1947 the U.S. Air Force was born. There was no U.S. Army Air Corps during WW II.

*Camillo G. Severini, 32°  
Eatontown, N.J.*

## Islamic Brethren

Brother Jacobs ("Our Islamic Brethren," May 1991) is to be commended for his interest in Masonic history. Appreciating the fact that his article was of necessity somewhat brief, nevertheless there are a couple of points that should have been included. As pertains to Iran, for example, it was not England but rather Scotland, France and Germany which founded lodges there and eventually consolidated them into a Grand Lodge. For France, it was the Grande Loge Nationale Francaise.

For more information on Freemasonry in Iran, I would refer readers to the 1968 Transactions of Quatuor Coronati Lodge No. 2076, London.

*William E. Parker, 33°  
Mechanicsburg, Pa.*

## Smoke signals

How could you choose to give credence to one of America's most blatant scourges, tobacco? (Smoke Signals," May 1991.) A heavy percentage of Medicare money goes to pay for medicine and treatment directly and indirectly related to tobacco! Some 3,000 new teenagers start smoking in the United States every day! More than 22 million packages of cigarettes are smoked every month in Arkansas.

I didn't know the tobacco lobbyists controlled Masonic publications. Wake up. You can do better.

*William H. Liebknecht, 32°  
Oakland, Ark.*

**Editor's note:** Unfortunately you missed the point of both the article and the museum exhibit. They were not an endorsement of the smoking habit. Both were attempting to point out how advertising played a major role over the years in the acceptance of smoking as a part of our way of life.

## Concern for all

Dr. Matthyse's article ("Life Turned against Itself," Feb. 1991) was indeed excellent. Such scholarly research and so well presented.

In his reference to AIDS, however, he says, "His body becomes susceptible to invasion by a . . ."

## PRESIDENTIAL TRIVIA

(Prepared by Elizabeth J. Rohn for the Commission on the Bicentennial of the U.S. Constitution)

1. Who was the only President not elected President or Vice President by the voters?
2. Who was the first President born west of the Mississippi River?
3. Which President had a birthday on the day that Germany unconditionally surrendered ending World War II in Europe?
4. Who was the first President to have more than one inaugural ball?
5. What was the occasion that a recent President invited three former Presidents to the White House?

## ANSWERS

1. Gerald R. Ford, 1974-77.
2. Herbert Hoover — 1874 in West Branch, Iowa.
3. May 8, 1945 was Harry Truman's 61st birthday.
4. Martin Van Buren in 1837 because the ticket demand was so great.
5. President Reagan invited former Presidents Nixon, Ford and Carter to the White House prior to their flying to Anwar Sadat's funeral.

The pronoun "his" may be in poor usage.

It is known now that more women and children are dying of AIDS than men. I believe a review of the literature states that point.

The Reagan administration tended to make AIDS an illness of males with same sex preference. However, this was never true. More men were reported before studies were kept on women and children.

Even if the "his" were kind of an editorial "his," it gives the wrong message that only men have AIDS.

*Dr. Delbert A. Hillen, 32°  
Berlin, Germany*



# Footnotes\*

• **Closing myths.** When Al Roberts started his "Masonic Myths" column in *The Northern Light* in 1988, he agreed to do it for a year. That year stretched to three years. His many requests to retire the column during the past year have been ignored. But he finally insisted, and we accepted his decision with regret.

We know that his column was well read. That was obvious from the correspondence. We also know that some did not like to hear the truth about their favorite "myth."

Although we will be losing him as a regular columnist, he has agreed to do a piece from time to time. We look forward to it.

He is a prolific writer. His list of published books and films are too numerous to list here. One of his most difficult assignments at the present time is the completion of a revision of *Coil's Masonic Encyclopedia*, to be published by Macoy. This is a challenging task that requires the cooperation of all Grand Lodges and other bodies. We know that the end results will be worth the effort.

• **New columns.** With this issue we introduce several new columns for Scottish Rite members and their families. "HealthWise" will provide tips for maintaining good health. Another column, "Life is a Family Affair," will give helpful hints around the household for you and your family. This column can be identified by the logo selected for the 1991 Scottish Rite Family Life Week.

Another new feature is the addition of "Views from the Past." Here you will find various thoughts that have been expressed in different eras. Some of the comments may sound very similar to today's situations. Others may help you to see how views have changed.

Look for these columns in each issue. We hope you will find in them some interesting reading.

• **Celebrating.** When the Scottish Rite Valley of Bloomsburg, Pa., celebrates an anniversary, it's done in a big way. The 125th anniversary was no exception. Sovereign Grand Commander Francis G. Paul, 33°, took part in the festivities during the Spring Renion in May. On the Saturday prior to the reunion, an eight-page supplement appeared in the local *Press-Enterprise*. The supplement included color photos of the Scottish Rite cathedral, an explanation of what goes on inside the building, an extensive history of the Valley, as well as photos and descriptions of the Valley's presiding officers and the state's Active Members, and a list of the class of candidates. The Valley had obtained sponsors to assist with the cost of the supplement. Certainly an impressive piece of work.

The general chairman for the anniversary committee was Ill.° L. Arnold Zimmer, 33°.

• **Saving the building.** The Valley of Norwich, Ct., long concerned about maintaining its 72-year-old building, has found a solution. The building has been donated to Norwich Free Academy in exchange for continued use of part of the building for Masonic purposes.

The Masonic Temple sits on a three-acre site directly across the street from the NFA campus. The Academy will be responsible for a major renovation of the building to meet current fire code restrictions. The renovation will include restoring the 800-seat auditorium and the banquet hall.

In the early years the auditorium was used for many community events, including performances by traveling shows and entertainers. The NFA sees its eventual use for its drama, music and art departments.

The Masonic Temple Corporation was looking at a potential \$500,000 cost to comply with cur-

rent codes. Said William L. Milton, president of the building corporation, "If we didn't do something now, we would have been out of business in three or four years." Masons in the Norwich area can breathe a sigh of relief. An albatross has been removed and they still have a place to meet.

• **Shrine stays on board.** Once again the delegates to the Imperial Council of the Shrine were faced with a proposal to remove Masonry as a prerequisite for Shrine membership. Once again the proposal was defeated. This year's offering had a new twist. Previous attempts called for immediate action. This time the proposal called for action to take place if and when the Shrine membership dropped below 700,000. Results of the vote were 365 in favor of the proposal and 465 against. Not only did it fail to get the necessary two-thirds vote, it also fell far short of even winning approval of a majority of the delegates.

We have mentioned it before and we emphasize it again — fraternal organizations need to work together to strengthen the symbolic lodges. Therein lies the strength of other organizations using Masonry as a foundation.

• **Four chaplains.** When the Valley of Southern New Jersey exemplified the new 23° (Four Chaplains degree) recently, the guest speaker was Rev. James Eric Pierce, 32°, former senior chaplain at the Chapel of the Four Chaplains. A member of the class of candidates was Rev. Archie Ted Roberts, present senior chaplain at the Chapel. The Valley presented the two chaplains with a \$500 gift to the Chapel, which was established in 1951 to perpetuate the memory and noble sacrifice of the Four Chaplains.



RICHARD H. CURTIS, 33°  
Editor



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