

THE NORTHERN LIGHT

Vol. 24 No. 3 AUGUST 1993

A WINDOW FOR FREEMASONRY



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Look for the Opportunity

Have you noticed how people seem to be making more excuses these days? If you can't get your bank account balance, you are told that "the computer is down." Or, you take your car in for repairs and when you come back at the time it's to be ready, you're told that the work wasn't done because "the parts didn't come in."

There are other excuses. All too frequently, students fail a course in school and blame the problem on teachers who are "boring" or who "didn't make the class interesting." In the world of work, we've all heard the employees who attribute their lack of success to a supervisor who has it in for them.

The excuses are everywhere. They've become so common that we don't seem to hear them. There are those who explain away a failed marriage by saying that they grew up in a broken home. And, then there's the businessman who blames his lack of success on a competitor, the government or poor economic conditions.

"Don't blame me" and "It's not my fault." This is the modern-day message that's causing far too many people to give up, to refuse to test themselves, to remain comfortable instead of demonstrating the daring and risk-taking that have long been the hallmark of the American scene.

What's so very disturbing about hearing people making excuses for themselves at every turn is that our individual and national character is suffering. A weakness of character is just as debilitating as a physical ailment.

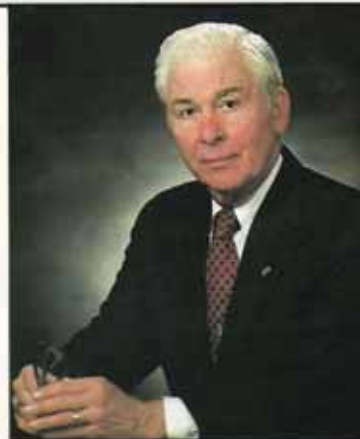
We don't hear the words much any more, but some of us can remember occasions when we didn't meet a challenge, when we weren't tough enough. That's when we were asked, "Where's your backbone?" "Don't take it lying down. Show 'em what you've got." And we did.

Such sturdy thinking is fast disappearing. The victor, the one who overcomes obstacles, is being replaced by the victim, the one who whines his way through life making excuses.

So, what's the opposite of excuse-making? *The opposite of making excuses for ourselves is seizing opportunities.* It's the way we take charge of our lives.

If you think about it, refusing to explain away mistakes, failures and a lack of achievement by coming up with excuses is perhaps a key element of character. Excuses cause us to give up, to run from challenges, to refuse to be tested. Excuses keep us down.

While we're busy making excuses, the opportunities of life remain conveniently hidden from view, totally obscure so that we won't have to face them.



FRANCIS G. PAUL, 33°

There's an important lesson here for us individually and for Freemasonry as well. Many of our members are quick to tell us that the primary causes of Masonry's decline rest with the many forces of modern day society — everything from television to selfishness to a breakdown in family life and a lack of faith in God.

Even though it's easy to point the finger and to assess blame for our membership problems, as well as the pervasive apathy in our ranks, it behooves us to take another approach, to look at the situation quite differently. Rather than try to place blame, let's ask ourselves this question:

When we talk about the reasons for what is happening to Freemasonry today, are we really giving explanations for our difficulties? Or, are we doing something quite different? Are we actually offering little more than convenient excuses for failing to become personally involved in shaping our fraternity's future?

There's no question about it, excuses can be extremely useful. They make it easy for us to sit on the sidelines and kibitz. Excuses free us from getting our hands dirty and putting our minds to work solving problems. Most conveniently, they also encourage lethargy.

When we're honest with ourselves, we freely admit that we're very much average Americans. There won't be any statues erected to our memory, no TV coverage of our funerals, no front page stories marking our passing. But being average is no excuse. Like a host of others who have refused to make excuses for themselves just because they were average, we can seize the opportunities.

The significant difference between men is not that one is average or that the other is in some way gifted or privileged or in any other way exceptional. What sets some men apart from others is that most use their time for making excuses — while a notable few spend their lives seizing opportunities. We need more of one and fewer of the other if Freemasonry is to thrive.

Francis G. Paul

Sovereign Grand Commander

SUPREME COUNCIL, 33°

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

SOVEREIGN GRAND COMMANDER

Francis G. Paul, 33°

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EDITOR

Richard H. Curtis, 33°

EDITORIAL BOARD

Thurman C. Pace, Jr., 33°, Chairman

Harold L. Hussey, 33°

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Bill C. Anthis, 33°

Editorial Office:

33 Marrett Road (Route 2A)

Lexington, Mass.

617-862-4410

(FAX) 617-863-1833

Mailing Address:

P.O. Box 519, Lexington, MA 02173

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About the Front Cover



For a closer look at the 18th- and 19th-century Masonic tracing boards on display at the Museum of Our National Heritage, see story on page 4.

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Can a Southern Baptist Be a Mason?

Convention votes for individual choice

By RICHARD H. CURTIS, 33°

Southern Baptists have agreed to accept a study report to allow its members to maintain membership in the Masonic fraternity as a matter of "personal conscience."

The report was approved by the Southern Baptist Convention meeting in Houston on June 16.

At last year's session in Indianapolis, Dr. Larry Holly of Beaumont, Texas, had pushed for a study of the compatibility of Freemasonry with Southern Baptist doctrine.

The assignment was then referred to the Interfaith Witness Department of the Home Mission Board, and department director Gary Leazer prepared a comprehensive study. In the

course of his investigation, he discussed aspects of Freemasonry with Masons and non-Masons attempting to draw a more accurate picture of the entire matter. One of Leazer's letters that was published provoked a controversy in the eyes of Dr. Holly, and that action "eroded the credibility of the study to some degree," according to Home Mission Board President Larry L. Lewis.

Dr. Leazer was then reassigned to a field position, and the HMB completed the study.

During this year's convention, Dr. Holly did not participate in the discussion of any issue. Although he did appear before the HMB study committee during its review of the matter earlier in the year, he did not speak on the

convention floor against the recommendations in the report.

When asked about Holly's position after the vote, Lewis said he did not feel that Holly would pursue the matter any further. Dr. Holly was not available for comment.

"I don't think most Baptists want us to condemn Freemasons," said Lewis. "We don't win people to Christ by condemning them."

He added, "We have the right to demand that a lodge not be anti-Christian, but I'm not sure we have the right to insist that the Rotary Club, the Kiwanis, the Boy Scouts, or the Masons be Baptists."

The report was presented to the Convention by Brad Allen, chairman of the directors for the Home Mission Board. He cited the four-page report distributed to the messengers (delegates). The full study, however, is contained in a lengthy 75-page document, available through the Southern Baptist Bookstore.

Both chairman Allen and HMB president Lewis expressed concern that the SBC had spent \$111,000 in the course of preparing this report. "With the world all around us lost and going to hell, I'm not sure that the large expenditure of time and resources on this issue were justified," said Lewis. "It did cost more than any study we've done."

A number of messengers spoke for and against the recommendations in the report.

Wallace Finrock, of Dallas, Texas, told the messengers that "we would be far worse off as Baptists in Texas had it not been for the Freemasons. He indicated that the First Baptist Church was organized in the Masonic hall on North Avenue and that the first Baptist Sunday School in Dallas met

What the SBC Report Claims is 'Incompatible':

1. The prevalent use of offensive concepts, titles, and terms such as "Worshipful Master," "mosques," "shrines," or "temples"; and the use of words such as "Abaddon" and "Jah-Bul-On," the so-called secret name of God. To many, these terms are not only offensive but sacrilegious.

2. The use of archaic, offensive rituals and so-called "bloody oaths" or "obligations."

3. The recommended readings, in pursuance of advanced degrees, of religions and philosophies, which are undeniably pagan and/or occultic, such as much of the writings of Albert Pike, Albert Mackey, Manly Hall, Rex Hutchins, W.L. Wilmshurst, and other such authors.

4. The reference to the Bible placed on the altar of the lodge as the "furniture of the lodge," comparing it to the square and compass rather than giving it the su-

preme place in the lodge.

5. The prevalent use of the term "light" which some may understand as a reference to salvation rather than knowledge or truth.

6. The implication that salvation may be attained by one's good works. Even though many Masons understand that the "purity of life and conduct" can only be achieved through faith in Jesus Christ, others may be led to believe they can earn salvation by living a pure life with good conduct.

7. The heresy of universalism (the belief all people will eventually be saved), which permeates the writings of many Masonic authors.

8. The refusal of most lodges (although not all) to admit for membership African-Americans.

—From the SBC Book of Reports for 1993



Some 17,000 messengers attending the Southern Baptist Convention gathering in Houston in mid-June approved overwhelmingly the Home Mission Board recommendations on Freemasonry.



Brad Allen, chairman of the Home Mission Board trustees, presented and defended the board's report on Freemasonry which recommended that Masonic membership be left a matter of personal conscience. Allen also is pastor of the First Baptist Church, Duncan, Oklahoma.

there. "Don't reject, in a time of moral decline, those who favor morality."

Ralph Douglas of Pine Bluff, Arkansas, stated that he did not agree with all the points stated in the report but urged the messengers to adopt the recommendations and "get on with our mission." Let's settle this thing once and for all, he said. "It breaks my heart to see these kinds of things come before us and divide us again and again and again."

John Cranston of Georgia stated he was a Christian, a Baptist, and a Mason, and proud of all three. "I don't know where people come up with the idea that Masonry is a cult," he said.

A messenger from Mobile, Alabama, attempted to amend the report to remove the recommendation of "personal conscience" and insert a strong condemnation of the fraternity. The amendment failed in a close vote.

Allen had opposed the amendment complaining that it would "strike two of the dearest things to a Baptist's heart," the priesthood of the believer and the autonomy of the local church.

"If we can't trust the soul competence of the believer in Jesus Christ to do the right thing, we're sunk," said Allen.

Before the main vote was taken, SBC President Ed Young urged mes-

HISTORY OF SBC & MASONRY

1985 Resolution introduced questioning Masonry's compatibility with Southern Baptist doctrine. Resolution referred to Home Mission Board for study.

1986 HMB concludes that "Freemasonry does not fall within the scope of assigned responsibility of HMB," because Interfaith Witness Department "does not recognize Freemasonry as a religion."

1992 James Holly introduces motion to form another study committee to question compatibility of Freemasonry.

1993 SBC approves recommendation of HMB that membership in Freemasonry be "a matter of personal conscience."

sengers to remember the biblical passage from John 13:35, "By this shall all men know that ye are my disciples, that ye have love one for another."

The witnesses voted overwhelmingly to approve the HMB recommendations.

Continued on next page

SOUTHERN BAPTIST

Continued from previous page

HMB President Lewis felt the vote, taken by a show of hands, passed by 75-80%. Other reports indicated it could have been as high as 90%.

At a press conference after the vote, Lewis thanked the messengers for their support of what he called an "accurate, fair report and a recommendation that I believe most Baptists would want to live with."

Although the general tone of the messengers was not necessarily favorable to Freemasonry, there seemed to

be a strong feeling that there were other matters far more pressing to the SBC.

The day before the report was given, several resolutions were presented for consideration both for and against the fraternity. Fred McPeake, Secretary for the Scottish Rite Valley of Knoxville, Tenn., attempted to change the wording in the report by inserting the words "Some people believe . . ." at the beginning of the sentence: "Many tenets and teachings are not compatible . . ." His motion was ruled out of order, because the report had not been presented at

that time. McPeake did not attempt to bring the motion up again the next day.

More than 17,000 messengers were in attendance. The Southern Baptist Convention is considered the largest Protestant denomination in the country with 16 million members in 38,000 churches.

The SBC has been embroiled in a number of lively debates during its annual sessions in recent years. Freemasonry was first addressed in 1985.

Will the issue come up again?

J. Walter Carpenter, editor of the *Southern Baptist Watchman*, warns Masons that "your organization has in no way been given a clean bill of health" by the HMB report.

"If your reaction is to continue business as usual because you think that you have dodged a bullet, remember that the subject can always be revisited, and undoubtedly will be," he said. "The ball is in your court, and I hope at long last you will do something with it."

Southern Baptists who are Masons realize there is no conflict between their church and their fraternity. Unfortunately, many non-Masons are still confused by the occasional misstatements and false innuendos that continue to circulate. Our greatest task is to let the world know the truth about Freemasonry.

No winners, says Masonic editor

Both Freemasonry and the Southern Baptist Convention will suffer if the SBC prohibits its members from being Masons, the editor of the Southern Jurisdiction's *Scottish Rite Journal* told Southern Baptist newspaper editors.

Invited to speak at a dinner meeting of the Southern Baptist Press Association on the eve of the convention's opening session, Dr. John W. Boettjer, 33°, told of numerous letters and phone calls from Southern Baptist Masons who were distressed at the recent dilemma. Suddenly, our members were accused of being pagans and devil worshippers.

He felt that the issue was causing needless personal tragedy and institutional damage to both the SBC and Freemasonry. "It is, in our opinion, a senseless and irresponsible attack on Freemasonry by single-minded religious extremists." He lamented the "unjustified and unconscionable tearing down of one's neighbor rather than the building of bridges of understanding and cooperation."

Masons are no longer willing to remain silent while critics attempt to demonize and vilify the fraternity, said Dr. Boettjer. In fact, the attacks became so virulent about a year ago that the editors of the two jurisdictional Scottish Rite publications in the United States devoted considerable space to publicly defend Freemasonry, he said.

He indicated that Freemasons generally support the HMB's report

on the fraternity despite the fact that it contains several unjustifiable criticisms of Freemasonry.

"Please understand that we do not object to differences of opinion or reasoned criticisms. Freemasonry is a human institution and is not perfect. But I am angered when anti-Masonic writers select sentences from supposed Masonic authorities and tend to twist whatever juicy quotations they have found, take them out of context, edit them, and so slant them that they say just about anything the anti-Mason wishes them to say."

Then they claim the author of the quotation they have used is an acknowledged expert whose opinion accurately reflects Freemasonry, he said. "An acknowledged expert whose opinion accurately reflects Freemasonry is like a bishop in the Baptist church, a rare bird indeed!"

Boettjer showed examples of the lies that are perpetuated by Rev. Pat Robertson in his book, *The New World Order*, and Minnesota's Rev. Ron Carlson in his broadcast sermons. Both have attempted to discredit Albert Pike by quoting statements he never made. Boettjer objected to the fabrication of slanted truth, half truth, and outright untruth.

He believes American Freemasonry is the aggrieved party in this matter. We are seizing the opportunity to clarify exactly what Freemasonry is all about both to our own members and to the general public.



"Don't reject, in a time of moral decline, those who favor morality," was the advice of Wallace Finrock, Dallas, Texas.

SUMMARY OF SBC's HOME MISSION BOARD REPORT ON FREEMASONRY

"In light of the fact that many tenets and teachings of Freemasonry are not compatible with Christianity and Southern Baptist doctrine, while others are compatible with Christianity and Southern Baptist doctrine, we therefore recommend that consistent with our denomination's deep convictions regarding the priesthood of the believer and the autonomy of the local church, membership in a Masonic Order be a matter of personal conscience. Therefore, we exhort Southern Baptists to prayerfully and carefully evaluate Freemasonry in light of the Lordship of Christ, the teachings of the Scripture, and the findings of this report, as led by the Holy Spirit of God."

TO MESSENGERS ATTENDING THE SOUTHERN BAPTIST CONVENTION

Dear Friends,

Much has been written about Freemasonry and its compatibility with Christianity and Southern Baptist doctrine. Your Home Mission Board recently completed its mandated study of this subject. While we disagree with some of the report's statements about our fraternal organization, WE SUPPORT THE KEY CONCLUSION OF THE REPORT:

"MEMBERSHIP IN THE MASONIC ORDER [SHOULD] BE A MATTER OF PERSONAL CONSCIENCE."

That conclusion is in the great tradition of the Southern Baptist Convention, that each person must decide issues of personal conviction for himself or herself.

HERE ARE SOME KEY FACTS ABOUT FREEMASONRY

- Freemasonry is a fraternity, not a religion or a substitute for religion. We respect the religious beliefs of all our individual members.
- Masonic charities — over \$525 million each year with 58% to the general public — express Freemasons' desire to be of service to mankind.
- Freemasonry is an open, not secretive, society. Our only "secrets" are traditional passwords, signs of recognition, and dramatic presentations of moral lessons.
- Freemasonry is open to all men of good character who believe in God.
- The Masonic family of organizations is open to all, and includes women's groups and organizations for boys and girls.
- Freemasonry does not require improper oaths. The so-called "ancient penalties" are strictly symbolic. They refer only to the pain any honest man should feel at the thought of violating his word.
- Both the famous and the common man have been Freemasons over the past 300 years. These include statesmen, such as Senator Jesse Helms (a 45-year Freemason and a Southern Baptist); military leaders, such as General Douglas MacArthur; entertainers, such as John Wayne, Danny Thomas, and Ernest Borgnine; and churchmen, such as George W. Truett and Abner V. McCall.
- There are 2.5 million American Freemasons and nearly 6 million worldwide.

For more information,
call 301-588-4010 or write to:
Center for Masonic Information
8120 Fenton Street
Silver Spring MD 20910-4785



This full page ad, which ran in the Houston newspapers on the day of the vote, was funded by the new Center for Masonic Information. The Center was created recently through the efforts of John J. Robinson, 32°, who donated \$5 from the sale of each copy of his book, *A Pilgrim's Path*. More than 15,000 copies of the book have been sold.

Masonic Reaction to SBC Vote

"The vote of the SBC is in our tradition of self-determination. As a Southern Baptist since age 7 and a Mason since age 32, I'm proud of the cooperation which has always existed. In Catoosa, Okla., a Southern Baptist Church, destroyed by tornado, is holding services in a Masonic hall until the church can be rebuilt. There's so much hatred in this world that Baptists and Masons must all work together to support love and brotherhood. May the brotherly love of both prevail."

*T. Max Tatum,
Grand Master of Masons in Oklahoma and
member of First Baptist Church, Piedmont, OK*

"Now that this issue hopefully has been settled, the alarming aspect of the SBC's 'study' of the Masonic fraternity is that the nation's largest Protestant denomination has come perilously close to allying itself with the traditional enemies of Freemasonry, among whom are the Spanish Inquisition, Hitler's Third Reich, Mussolini's Fascists, and Stalin's Russia."

*Pete Normand
Editor
American Masonic Review*

"I am pleased that the SBC has not embarrassed itself by yielding to an extremist splinter group whose demands run so counter to the Convention's traditional support of the freedom of each Southern Baptist's personal conscience and the autonomy of each local Baptist church."

*John W. Boettjer
Managing Editor
Scottish Rite Journal*

"As the world's largest fraternity looks toward the future in building a better, stronger, more tolerant America, we applaud the foresight of the world's largest Protestant denomination in upholding, even in an environment of intolerance, the age-old principle of brotherly love, which is so essential to human progress."

*Robert G. Davis
Secretary
Guthrie, OK, Scottish Rite*

"We're proud the messengers of the Convention ignored the voices of bigotry in their midst and have come out so strong in favor of tolerance."

*Jim Tresner
Director
Masonic Leadership Institute*

Solomon's Temple in America?

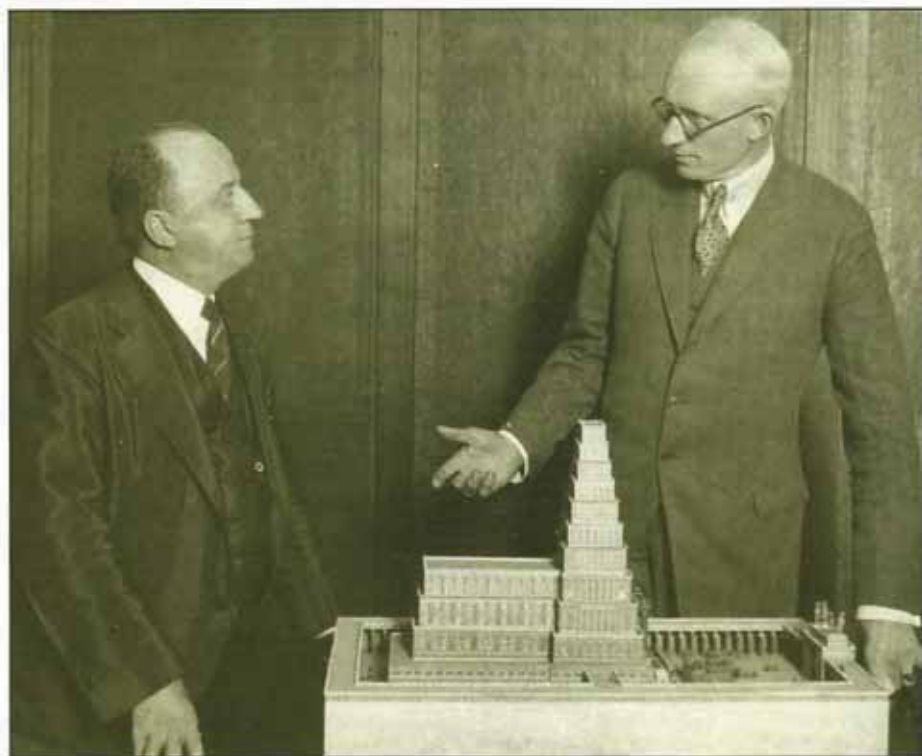
*Biblical scholar's dream was to build
a full-scale replica at Philadelphia in 1926*

By WILLIAM D. MOORE

How would you like to have the opportunity to enter Solomon's Temple? What would it be like to walk through the courtyard, pass the columns on the porch, and approach the *sanctum sanctorum*?

If John Wesley Kelchner had had his way, the residents of Philadelphia and New York would have been able to experience these moments first hand. This biblical scholar and Mason planned to build a full-scale replica as an attraction at the Sesquicentennial Exposition in Philadelphia in 1926, and then hoped to erect a similar structure permanently in New York City.

At the beginning of this century, Dr. Kelchner spent approximately 30 years of intensive study determining the exact specifications and designs for the temple on Mount Moriah. In his studies, Kelchner drew upon biblical and archaeological evidence while he taught himself Hebrew, Latin, and Greek so that he could read documents related to the temple in their original languages. He painstakingly attempted to prove scientifically how the temple was decorated, what the ark of the covenant looked like, and how the temple was constructed. Kelchner was able to draw upon the financial resources that he had amassed early in life as a lawyer to finance his research. He personally spent \$500,000 on the endeavor.



John Wesley Kelchner (left) and Harvey Wiley Corbett discuss a model of their re-creation of Solomon's Temple.

In 1923, when Kelchner was convinced that he knew exactly what Solomon's Temple looked like, he set about the mission of rebuilding it. He knew that he needed an architect to help him with this undertaking and he sought out Harvey Wiley Corbett, a noted architect who was made a Master Mason in Sagamore Lodge No. 371, New York City, on February 15, 1922. Corbett, who at the time was the head of the architecture program at Columbia University, was eminently qualified for the undertaking. Earlier, he had been involved in designing a number

of Masonic buildings including the Masonic Temple in Brooklyn, N.Y., and the George Washington Masonic National Memorial, Alexandria, Va.

Interested by the concept of rebuilding one of the most famous buildings in the history of western civilization, Corbett, who at the time was a partner in the architectural firm of Helmlé and Corbett, set out to make himself familiar with the historical building methods of Solomon's time. He was determined that when the temple was reconstructed it would use only methods of construction that were available to the original builders.



WILLIAM D. MOORE is the Director of the Chancellor Robert R. Livingston Masonic Library & Museum of the Grand Lodge of New York and is a doctoral candidate in the American and New England Studies program at Boston University.

In conducting his research, Corbett drew heavily upon the assistance of William Bell Dinsmore, an associate professor of architecture at Columbia University and librarian of the University's Avery Library, one of the nation's finest architectural libraries.

After concluding his own research and determining how ancient technologies would affect the design of the temple, Corbett hired a team of architects to produce drawings of how the completed temple would appear. This team included the noted talents of Birch Burdette Long, Taler Sears, and Hugh Ferriss, the most well known creator of architectural renderings of his generation. Ferriss and Corbett had worked together in the past, and Ferriss had produced preparatory drawings for the Scottish Rite Temple in San Antonio, Texas, and for the George Washington Masonic National Memorial. Ferriss' drawings of the rebuilt temple show an awe-inspiring edifice looming majestically over the tiny figures which inhabit and surround it.

With completed plans and drawings of the reconstructed temple, Kelchner and Corbett set out to find a place to build it. They decided that Philadelphia's forthcoming fair celebrating the 150th anniversary of American Independence would be the perfect place. "We chose that site," explained Kelchner, "because millions of people from everywhere will come to Philadelphia next year to attend the Sesquicentennial Exposition . . . But my ultimate hopes are fixed upon a permanent restoration in my own city, New York." The reconstruction of the temple in Philadelphia was estimated to cost \$3 million.



Philadelphia Mayor W. Freeland Kendrick (right) greets John Mulraven, who is dressed as one of Solomon's followers, at the presentation of the land on which the temple was to be built.

The organizers of the Philadelphia exhibition were pleased to have Kelchner build his temple on the grounds of their fair. They presented him with 60 acres of land on which to erect the proposed structure. In fact, Philadelphia Mayor W. Freeland Kendrick made the presentation of those 60 acres his first official public act as president of the Sesquicentennial International Exposition.

The temple was to be a crowd pleaser at the Exposition. The plans called for it to be fully furnished and

for a reproduction of the ark of the covenant, guarded by gigantic golden cherubim, to sit behind a blue, purple, and scarlet veil within the temple's *sanctum sanctorum*. Further, the structure was to be outfitted with a system of pipes through which smoke and gas could be forced. This smoke was to envelop the entire temple and combine with other effects to represent the destruction of the temple.

All of Kelchner's and Corbett's plans ended up going unfulfilled. The Philadelphia Sesquicentennial Exposition took place without King Solomon's Temple. "After plans were well under way," a short note in the December 1926 issue of *New York Masonic Outlook* explains, "a series of complications developed that made it impossible for the project to go through." The note mentioned that Kelchner still hoped to be able to build a permanent temple in New York City. These hopes, too, failed to materialize.

Although Kelchner's temple was never built, his research into the construction and design of Solomon's Temple was to influence how generations of Freemasons imagined the craft's central edifice. In 1926, at the request of the Committee on Social and Educational Service of the Grand Lodge of New York, the A. J. Holman Company of Philadelphia produced a Masonic bible featuring Kelchner's images of the temple. It was successfully received by the craft, and has been reissued continually since then. Through this medium, Kelchner's temple, although a house never built with hands, has assumed a very real form within the imagination of the fraternity.



Images of Solomon's Temple as drawn by architect Hugh Ferriss.



Casting the First Stone

*British author sees threat to society
from religious and political intolerance*

Excerpts from Brother Gilbert's new book, *Casting the First Stone*, distributed in the U.S.A. by Element, Inc., 42 Broadway, Rockport, MA 01966. A full review will appear in the next issue.

By ROBERT A. GILBERT

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In an ultimate sense we are all dependent on one another, and it serves no one's best interests to oppress his fellows. The need for global cooperation to husband our food and energy resources is recognized by responsible governments and individuals alike, but an awareness of that need has not filtered through to those in thrall to the forces of unreason. Nor will it do so without a conscious and determined effort on the part of all who believe in political, economic and religious freedom, as we strive to overcome the resurgence of ethnic and religious rivalries and hatreds that have followed the collapse of the monolithic power blocs of the former Communist world.

The dreadful alternative is to turn inward and to build isolated, mutually hostile societies propagating their own brands of mutually exclusive religious and philosophical "truth." The risk of such a scenario is all too real: the murderous hatreds bringing chaos and despair to the former Yugoslavia are witness to that. And as our energies are occupied with separating physi-

*'We must stand up
and fight against
unreason and
intolerance, whether
it be religious
or political'*

cally warring peoples — who would not be so busily killing each other if their former rulers had practised the tolerance and equality they so emptily preached — they are turned from the task of feeding millions who needlessly starve.

Compared with the magnitude of these tasks, the effort of encouraging tolerance and mutual respect among those who differ over religious beliefs within a stable democracy may seem of little account. But unless true tolerance is encouraged — and taught by example — we shall see the flowing of bitter sectarian strife as the seeds of intolerance and bigotry grow and our own society becomes ever more divided and divisive. That those seeds continue to grow throughout Britain, Europe, North America and all the supposedly democratic world is all too evident.

The pernicious practices that constitute "Political Correctness" have become endemic in American academic life, blighting careers and devaluing true scholarship, while in Britain the supporters of traditional religious beliefs and practices face the venom of unreasoning and self-serving opponents who seem to seek change simply for its own sake. All that this achieves is an equally hysterical backlash that drives rational and humane men and women from both university and church, impoverishing both education and institutional religious life.

It is admittedly difficult to withstand naked hatred, but if we wish to see humanity maintain all that makes it deserve the name, we must stand up and fight against unreason and intolerance, whether it be religious or political. We shall not overcome the irrational forces we face by acknowledging bigoted beliefs as true; we must face them with love, but love tempered by reason. Only by understanding their true nature can we identify the falsity of their reasoning and thus be able to display them to the world for what they are and so defeat them.

It would be quite wrong to claim that religious fundamentalism, whether Christian or of any other faith, necessarily leads to persecution and repression, but by its very exclusivity it contains the seeds of intolerance within itself and often finds fertile soil in those who embrace fundamentalism. Nor can it be justly claimed that religious fundamentalism poses, at present, a general threat to the civil liberties of the entire population of the Western world; but on many occasions in the past, social pressures in small and self-contained communities have generated religious fanaticism that has



ROBERT A. GILBERT of Bristol, England, is a member of Quatuor Coronati Research Lodge in London, author of many Masonic books, and a general editor for "Freemasonry: A Celebration of the Craft."

led to physical persecution and even to death.

The most obvious example is the false accusation, persecution and unjust punishment during the 16th and 17th centuries of innocent men, women and children in many parts of Europe, and in New England, on charges of witchcraft. Despite many thousands of books written in a vain attempt to prove the reality of "witchcraft" and the crimes of the accused, no shred of evidence has ever withstood the cold light of objective analysis. But the accusations *were* made, the "witches" *were* found guilty, and they suffered because of the fear, envy and misplaced religious zeal of their peers.

Could such events happen again? Alas, they could. Political repression is all too real, even in Western democracies.

Faced with the presence of what are perceived as alien cultures and creeds in a wider society increasingly beset by social tensions, and an unpredictable political and social future, there are many in all Western countries who seek intellectual and spiritual refuge in the certainties of simplistic and dogmatic versions of their traditional faiths; that is, in religious fundamentalism.

This shift in religious beliefs and behavior toward fundamentalism is not confined to Christians: it can also be observed among Muslims and Jews, but as the majority of people in western Europe and North America are nominally Christian, it is Christian fundamentalism in particular that is considered in this book, although a parallel rise in intolerance within the Jewish community cannot be ignored. It must be stressed again, however, that fundamentalism does not necessarily lead to intolerance, and by no means all fundamentalists would be in favor of persecuting those of other faiths. But enough of them *are* intolerant, and *do* persecute those who do not conform to their canons of moral and religious rectitude, to constitute a real threat to religious freedom, and to justify an analysis of their beliefs, aims and actions.

I do not seek to proselytize on behalf of any denomination, movement or specific belief. I do not condone any action that is contrary to the law of the land, and I do not seek to endorse the specific beliefs, practices or social and

spiritual attitudes of any individual, body or institution referred to in this study. But I do hold that every one of us has an inalienable right to choose his or her own set of social, philosophical and religious beliefs; to propagate those beliefs within the law; and to engage in whatever form of worship and lifestyle — again within the law of the land — they may imply.

It is necessary to expose the fear, the ignorance and, on occasion, the deliberate deceit that lies behind these

*'It is necessary to
expose the fear,
ignorance and
deliberate deceit
that lies behind
persecution in the
name of faith'*

examples of persecution in the name of faith. Only by replacing ignorance with knowledge, and deceit with the truth, will the fear be overcome. Only then will there be any hope that the persecutors might cease to persecute, and freedom of faith become a reality in our supposedly pluralist society.

The greatest venom is reserved for institutions perceived as esoteric, or "occult" Orders. Some of them, such as the Fraternity of the Inner Light, and its parent body, the Hermetic Order of the Golden Dawn, are just that, and while their activities may not merit the wrath of fundamentalists in the eyes of the world, one expects it. The same should not be true of Freemasonry.

Although it is a secular Order, with between five and six million members worldwide, Freemasonry is perceived by fundamentalists to be a religion. It exists to promote universal

tolerance and social harmony, its basic principles being brotherly love, relief (i.e., charity in its broadest interpretation, as an active support of the community in every possible way), and truth. And every Freemason must believe in God, although he does not have to accept any specific faith or denomination; indeed, there is not the slightest reason why he should, because Freemasonry is not in any sense a religion: it does not promote or advocate any specific religious doctrines or dogmas, and it does not engage in public or private acts of religious worship. Nor can there be said to be, in any sense, a 'Masonic God' as such; the individual Mason is required to believe in God, but it is for his own conscience to determine how he understands and worships God, and how he conceives both his personal and communal relationship with God. A body founded on tolerance would not and could not dictate to its members what religion they must follow; equally it neither could nor would accept among its members those who were dedicated to evil doing and to the worship of Evil personified. More succinctly, no Freemason can also be a Satanist.

But this is precisely what its fundamentalist detractors say Freemasonry is: Satanism. They have been saying it since the early 18th century, and the same distortion, error and deceit regularly recurs. Thus Edward Decker, an American Baptist minister from Washington state, can say:

The Mason who would call himself Christian and allow himself to partake of a ritual resurrection by the power of Lucifer is no Christian. He is a Satanist. He stands, having been born again and raised from the dead as a Master Mason, through the power of the Masonic god, whom the God of Israel cast into the pit! (*Freemasonry not Compatible with Baptist Faith*, c. 1980)

Charismatic critics are no more gentle. Their attitudes are expressed in propaganda leaflets distributed by the Christian Publicity Organization (CPO) of Worthing (whose leaflet *Freemasonry* states that "it throws a veil over the mind and can lead to real spiritual oppression," and: "If you are a Freemason, God wants you to agree with him that it is wrong"). A leaflet, *Can a*

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CASTING THE FIRST STONE

Continued from previous page

Christian be a Freemason?, issued by the Oxford New Testament Fellowship is littered with mistakes and wild interpretations: "It has its own 'temple,' altar, hymns, prayers, chaplain, theology and god." "Inside it is a web of deceit." Royal Arch Masons are accused of blasphemy and idol worship; the scurrilous assertion is made that "a Freemason is under oath to favor other Freemasons" (which he is not); and far more disturbing is the insistence on renouncing Freemasonry and destroying everything personal connected with it.

More recently a bitter attack was launched in an allegedly "carefully researched" book, *The Secret Teachings of the Masonic Lodge, A Christian Perspective*, by John Ankerberg and John Weldon (Chicago, 1990). This offers all the old canards but in a new package. Freemasonry is described variously as "metaphysical Satanism"; "a potentially occultic religion"; and as offering "both an introduction to, and a furthering of, the cause of paganism, mysticism, the psychic and the occult."

A dispassionate analysis of Freemasonry shows no such tendency, and it can only be passed off as so by stretching the meanings of words to their limits after taking them from carefully selected quotations that represent only personal opinions.

In England the two most widely read books on Freemasonry of recent

'If the attacks are not rebutted with vigor, then another group will suffer from the smears of a noisy and bigoted minority.'

years, both bestsellers, are attacks on the craft, but neither is the work of a Christian fundamentalist. Both books (*The Brotherhood* by Stephen Knight, 1983; and *Inside the Brotherhood* by Martin Short, 1989) are hostile tirades against the craft. Both works rely on innuendo, unsubstantiated allegations, long-exploded canards and the testimony of deeply unreliable witnesses; but to the public their allegations and insinuations are simply "facts."

Stephen Knight quoted selectively from the papal Bull *Humanum Genus*, ignoring its attacks upon both democracy and secular education, and thus

gave a false view of both its contents and context; he also made false allegations against named individuals that he was legally obliged to withdraw before the book was published, and other allegations that were removed before it was reprinted in 1985; but he then added without evidence or justification that Grand Lodge had banned "Freemasons from owning, discussing or even reading the book." His successor, Martin Short, produced a longer, more carefully written and altogether more malicious book — in that its innuendoes are more subtle, being cloaked in a skillful rhetoric which lends his allegations an easy plausibility.

Freemasons could, of course, ignore such attacks. But they are no longer the work of fundamentalists alone — although it is they who have continually stoked the fires of prejudice and ignorance — and false, damaging notions about Freemasonry are becoming common currency. If the attacks are not rebutted with vigor, then another group of unjustly maligned individuals will suffer from the smears of a noisy and bigoted minority.

Each one of us must take an active part in the struggle to preserve our liberties of mind and spirit, and in that struggle we must not forget, as the nominally Christian enemies of tolerance choose to do, that Christ did not command his followers only to love God; he also said, "you shall love your neighbor as yourself." Unless we act in that spirit we shall not attain our goal.

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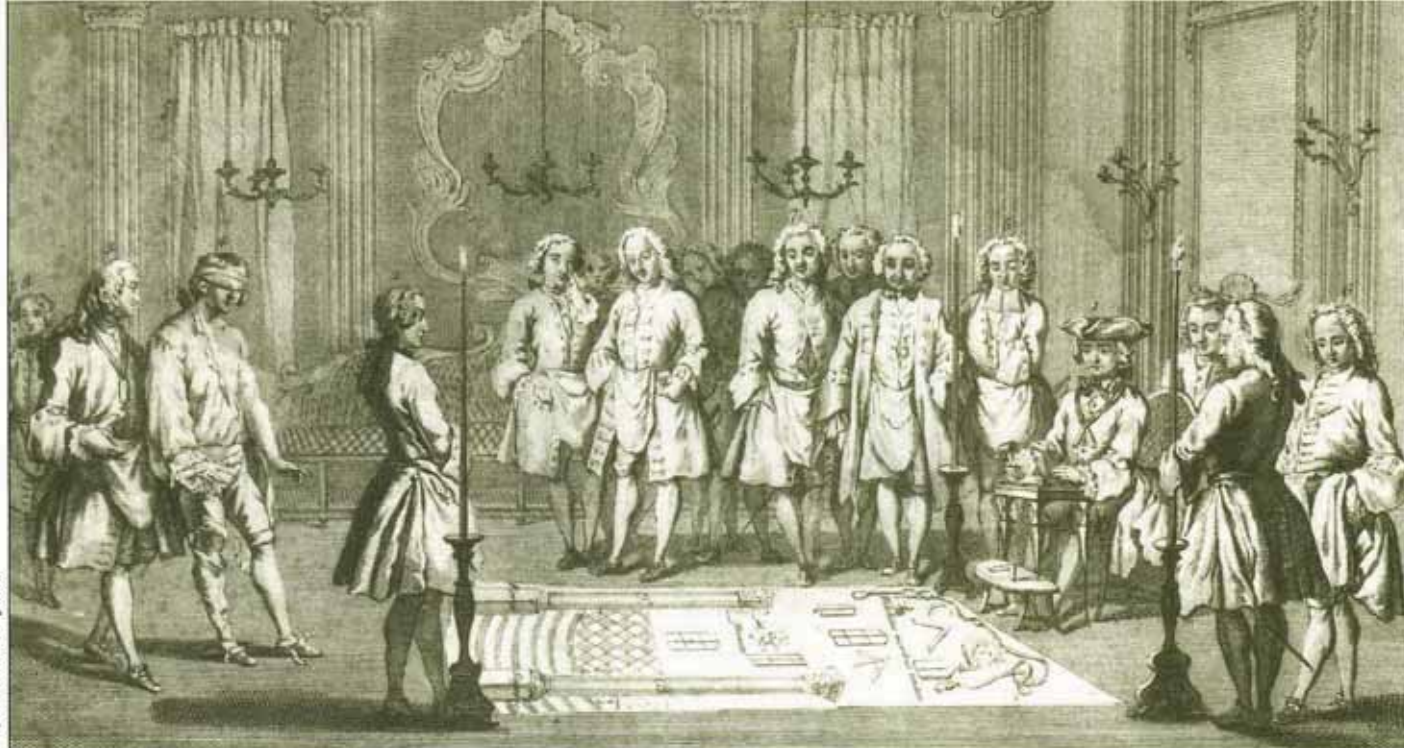


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"Assemblée de Francs-Maçons pour la Reception des Apprentiss," Paris, 1744

Designs on the tracing board

Museum collection includes a variety of styles

By JOHN D. HAMILTON, 32°

During the 1720's and 1730's the sudden popularity of speculative Freemasonry among noblemen, gentlemen, clergymen, merchants, and respectable tradesmen aroused a lively curiosity among the general public. This curiosity led early Freemasons to take precautions to conceal the symbols of the craft from the eyes of the profane.

Prior to the initiation of a candidate, one of the Tyler's duties was to "draw the lodge" or trace in chalk, crayon, or charcoal on the floor of the chamber, symbols associated with the degree to be presented all within an indented "oblong square" border representing a plan of the lodge.

Tracing boards accompanying this article are on display in the new exhibit, "The Oblong Square: The Masonic Lodge, its Furnishings, Regalia, and Paraphernalia since 1733," at the Scottish Rite Masonic Museum of Our National Heritage, Lexington, Mass. The Masonic exhibit will remain at the museum through February 20.

Alluding to symbols in the drawing, the Master delivered a catechism on the moral and philosophical meaning of that specific degree.

Upon completion of the ritual, the newly made member would, regardless of his social rank, be obliged with mop and pail to erase all traces of the chalked diagram.

The design might also be drawn in sand or clay. Red tape and small

nails were sometimes used to create the outline form of the lodge, preventing the leaving of any mark or stain on the floor. Metal cut-outs or actual tools were used in lieu of drawn symbols.

It became a much more convenient practice to paint the symbols on a canvas cloth that could be unrolled, laid down upon the floor like a carpet and rolled up again for storage. The minute book of Old King's Arms Lodge No. 28 (London), records that: "a proper delineation shall be made on canvas for use at initiations."

The earliest known floor cloth is the 18-foot-long Kirkwell Kilwinning Scroll belonging to the Lodge at Kirkwell in the Orkney Islands, founded in 1736. The Kirkwell scroll was painted in oils on linen to illustrate the degrees of the Symbolic Lodge, the Royal Arch Chapter, and the Knights Templar.

During the period from 1730-60, the occasional inadvertent disclosure

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

DESIGNS ON THE TRACING BOARD

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of a floor-cloth was met with considerable opposition to the practice from conservative Masonic quarters. In the middle of the 18th century, their use was even prohibited in France and Scotland. At that time, however, floor cloth design became more generally known through the publication of a series of exposures that purported to reveal the rituals and ceremonies of Freemasonry. The exposés contained illustrations of initiation scenes and drawings on the floor, or floor cloths. The copperplate engraving from the exposé *Assemblée de Francs-Maçons pour la Réception des Apprentiss* (Paris, 1744) was one of those that revealed the design and early use of floor-cloths during candidate initiations.

American craft floor-cloths surviving from the 18th century display their symbols simply, within the prescribed oblong indented border. The contents of early American lodge inventories reflect that rarely was more than one floor-cloth mentioned. More often, as in the case of Union Lodge, Dorchester, Mass., it was termed a "Flooring Compleat," indicating an all-purpose design applicable for all three craft degrees.

Throughout the remainder of the 18th century, floor-cloths were mentioned in American lodge records with increased frequency. In 1768 the lodge in Fredericksburg, Va., paid three pounds Sterling to have two "floor cloths" painted and gilded.

Symbols of the all-seeing eye, radiant sun, crescent moon, and seven stars seldom failed to appear in the upper portion of a design that is intended



Entered Apprentice Tracing Board, Massachusetts, 1796. Painted on canvas and mounted on wood panels, an example of tracing board evolution into a more durable form. Gift of Union Lodge, A.F. & A.M., Dorchester, Mass.

to represent the heavens. A black and white, checkered mosaic pavement, representing the porch to King Solomon's Temple, had a blazing star in the center. Invariably set upon the pavement are the two architectural pillars, Jachin and Boaz, which usually flank an open Bible. A number of stonemason working tools, including square and compasses, plumb rule, level, indenting chisel and mallet, and trowel will be distributed around the periphery. Almost any symbol associated with the Entered Apprentice degree, such as a cable-tow (towrope) or slipper, could also be added at the artist's discretion.

Surface cracking and paint loss, resulting from normal handling in the lodge, eventually led to more sensible treatment of floor-cloths. The canvases

experienced a better rate of survival when framed as works of art and displayed on an easel or wall. The stretcher-mounted floor cloth with leather bound edging and brass tack decoration, listed as a "tracing board" in the 1796 inventory of Union Lodge (Massachusetts), suffered little damage in this more durable form.

Some frames were hinged so that the paintings could be folded and stored, perhaps to be more easily carried from one meeting location to another, but certainly to render them safe from profane eyes. This procedure was applied in 1818 to the tracing board belonging to Hiram Lodge of Arlington, Mass.

Other means were taken to insure that tracing boards were not subjected to scrutiny by the uninitiated. Elizur Barnes, a Middletown, Conn., cabinet-maker, noted in his accountbook on January 9, 1824, that he charged chaise and carriage painters Jones & Bush, "To a Fraim 4 by 5 feet for a Masonic Carpet —\$2.00." A month later, G. W. Bull paid for "... a Box 4 by 5 feet for Masonic Carpet painted by Jones Bust —\$1.75." In 1816, artist Bro. John Ritto Penniman (1783-1841) painted a flooring for Columbian Lodge of Boston. It was hung in the Masonic Temple where Columbian met, but before much time had passed it was deemed necessary to suspend a curtain in front of the painting.

Since Freemasonry is considered a system of morality veiled in allegory and illustrated by symbols, the tracing board evolved as an ideal teaching aid for emphasizing its tenets. Together with the rough and polished ashlar, the tracing board is considered one of the three immovable jewels of a lodge.

The trestle-board, however, which of itself is a symbol, has often been confused with the tracing-board. It is a term that Mackey defined as "a board laid upon a trestle or framework, upon which the Master drew his diagrams or designs." It appeared frequently among the Masonic symbols that decorated Chinese export punch bowls and cider jugs.

Tracing Board or Trestleboard?

What's the difference? Leading Masonic authorities have pondered this question for many years. In his *Masonic Encyclopedia*, Henry W. Coil concludes that "a tracing board is a board used to draw designs upon or exhibit designs already drawn and, if supported on a 'horse,' easel, or trestle, it is a trestle board."

By the beginning of the 19th century, it had become a tradition in English lodges to acquire painted tracing boards in sets of three, one for each of the degrees or symbolic steps in Masonry:

(1) Craft symbols within an oblong square (representing a floor plan of the lodge) having a mosaic pavement and indented tessellated border for the Entered Apprentice degree;

(2) The portico to King Solomon's Temple and a winding staircase leading to the sanctum sanctorum for the Fellowcraft degree;

(3) What was referred to as a "mort board," depicting a coffin and occupant (Grand Master Hiram Abiff) in

The museum staff is continuing its study of Masonic tracing boards. Readers who have information to contribute should contact Curator John Hamilton, Museum of Our National Heritage, P.O. Box 519, Lexington, MA 02173.

shroud, alluding to the Hiram legend central to the Master Mason degree.

A number of artists and engravers responsible for codifying the symbols used on English tracing-boards have been identified. Among them were engravers John Cole and John Browne (1800-10), artists Josiah Bowring (1800-30), John Harris (1820's), and Ar-

thur L. Thiselton (1830's). Surveys of their idiosyncratic work are contained in E. H. Dring (*The Evolution and Development of the Tracing or Lodge Board*, AQC Vol. 29, 1916) and T. O. Haunch (*Tracing Boards, Their Development and Their Designers*, AQC Vol. 75, 1962).

In the 19th century, all-purpose tracing boards, or Master's carpets as they came to be called, became crowded, with a pastiche of symbols from all craft degrees. During visits to many American lodges as a Masonic lecturer, noted ritualist Jeremy Cross (1783-1861) observed much "improper classification" of Masonic symbols.

Continued on next page

Tracing Board, Cambridge, Massachusetts, 1818. Painted by Bro. Jonas Prentiss (1777-1832) of West Cambridge. Painting with gold leaf, mounted on a hinged folding frame. Jonas Prentiss became a member of Hiram Lodge, Menotomy (present-day Arlington, Mass.) in 1817. That year the members successfully petitioned to form a Royal Arch Chapter. This item was rediscovered several years ago at the Arlington Masonic Temple and was donated by the lodge to the museum.



— David Bold photo

Master's Carpet Complete, attributed to John Ritto Penniman (1782-1841) Boston, Massachusetts, c. 1820-25. Oil on canvas painting removed from King Solomon's Lodge, Masonic Temple, Charlestown, Mass. Penniman completed many Masonic commissions including designs for aprons and certificates, and a monumental emblematic painting, *The Flooring*. In 1821, he was chosen to decorate the new Masonic Hall in Boston's Old State House.



— John M. Miller photo

DESIGNS ON THE TRACING BOARD

Continued from previous page

To "obviate these inaccuracies" his *Masonic Chart* (New Haven, 1819) established an illustrated classification of Masonic symbols that gained rapid acceptance among American lodges. Rather than restrict their use of Masonic symbols, Cross's work provided artists with an expanded catalog of "approved" symbols from which to satisfy Masonic customers.

Cross's illustrator, engraver Amos Doolittle (1754-1832), included vignettes depicting legends associated with the Holy Royal Arch Degree so that Royal Arch symbols also became integrated into tracing-board designs.

In the early decades of the 19th century, the "Master's carpet" became a stock in trade item for many house, sign, coach and ornamental painters. A number of newspaper advertisements placed by these limners specifically listed Masonic paintings or carpets as part of their repertoire. Brethren who were professional artists of considerable reputation, such as Ezra Ames and John Ritto Penniman, were enticed to paint floorings for the honor of the craft and a fee. Amateur artists such as Rev. Thomas Tolman were more than willing to provide their lodges with a Master's carpet. According to a 1797 cash book entry from the records of the Grand Lodge of Vermont, Rev. Brother Tolman was paid 65 shillings to paint a Master's carpet.

By mid-19th century, Masonic floorcloths became available in lithographed wall chart form. Designed by John Sherer in 1856, the Sherer charts became standard lecture fixtures in lodge rooms until well into the 20th century. The charts came in three parts, each degree on a separate chart. They were lithographed, mounted on strong spring rollers attached to the wall, and when not in use could be rolled up like a window curtain. By the 1880's and 1890's, the regalia industry, ever ready to entice expenditures on paraphernalia, offered tracing boards on glass plate slides that could be projected in the Lodge by a variety of gas-jet or carbon-arc "magic lanterns."

The museum staff is continuing its search for information of other tracing boards, and seeks assistance from readers who may know of examples in their lodges.



Royal Arch Carpet, attributed to New York State, c. 1850. A complex painting on canvas that combines symbols of Craft, Royal Arch, and Knights Templar Masonry. The inscription on the arch was encoded in Caesar's Cipher, and reads "Am Not I A Man And A Brother." This item was acquired by the museum in 1990.

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.

(LABORIOUS) + (CASUALTY) - (AUTOS) +

(INFAMOUS) - (CRAYON) + (BELLOWS) -

(SWIM) - (BAIL) + (STREAMS) - (OATS) +

(HISTORY) - (LEISURE) - (FLOAT) - (RUSH)

=

Answer from previous issue: SECRECY

Clue for this puzzle appears on page 14.

The Stamp Act

A Philaletic Review by Robert A. Domingue



What does a Mason's stamp album consist of:

Assuming he is an advocate of Masonic philately there is a myriad of different items to attract his attention and tell a tale of their own as well as being directly related to Freemasonry. First, there are the "pure" Masonic stamps — postal releases of various countries of the world which honor (and depict) anniversaries of or tributes to Masonic organizations. Next there are postage stamps which picture individuals known (or suspected to be) Freemasons. Other potentials are stamps depicting designs which can be related to the lives of certain Masons and issues which picture Masonic symbols.

In addition to the stamps themselves, a Masonic philatelist can collect first day covers (FDC's) which are canceled on the day of issue of the stamp and special event covers which are prepared to note some type of Masonic anniversary or celebration. These two categories usually include a cachet on the left side of the envelope whose design ties the stamp to Freemasonry. Finally there are Masonic corner cards and other types of ephemera.

The various countries are constantly issuing new stamps, many of which can be related to Masonic philately. This column will not attempt to chronicle all of them. There are periodic newsletters of Masonic philatelic groups to



serve that need. Rather, we will highlight those which would have a broader attraction factor and which should prove more interesting to a majority of the readers of *The Northern Light*.

Three of the most recent "pure" Masonic stamps have been released by Barbados, Jamaica and the Philippines.



The set of four stamps from Barbados was released on September 17, 1991, to commemorate the 250th anniversary of the District Grand

Lodge of Barbados and the 200th anniversary of Albion Lodge No. 196 in that nation. The Provincial Grand Lodge of Barbados was founded in 1740, the same year that Alexander Irvine introduced Freemasonry to Barbados under the name of St. Michael's Lodge No. 186. The first Provincial Grand Master was Thomas Baxter. Albion Lodge No. 196 has met and worked continuously since 1790.

Jamaica released their issues on May 1, 1992, to commemorate the 250th anniversary of the first Provincial Grand Master of English Freemasonry in that country. The oldest extant lodge in Kingston is Royal Lodge No. 207, established in 1794. The first lodge, Kingston No. 182, was formed in 1739; the date shown (1742) refers to the founding year for Port Royal Lodge. Both of these lodges have ceased operation. The Provincial Grand Master in that era was Ballard Beckford.

The Philippine Postal Corporation marked the centennial of the founding of Nilad Lodge on August 30, 1992. Nilad Lodge evolved when Marcel del Pilar, the father of Philippine Masonry, laid the foundation for the establishment of the first Philippine lodge. It was constituted on January 6, 1891, and became affiliated with the Grande Oriente Espanol. Each of the

early members had an assumed name for use in lodge work to help conceal their identities, a necessary requirement because of the ongoing political strife.

Recent newsworthiness of the former USSR and the gradual return of Freemasonry to that empire recalls the December 30, 1950, stamp issued to commemorate the 125th anniversary of the Decembrist Revolution. All five martyrs pictured on this stamp were executed for their role in the attempted palace revolution in St. Petersburg by high class guard officers. All five were Freemasons. Peter Kachowski, Pavel Ivanovic Pestel, Sergej Ivanovic Muraviev-Apostel and Mihail Pavlovitch Bestushev-Riumin were all officers, and Kondratij Fedorovic Rylejev was a Russian author who got caught up in the affair.

Several special cancels authorized by the USPS honor Freemasons. The one shown here was used on Nov. 21, 1992, for the 175th anniversary of the founding of Elyria, Ohio. Heman Ely was the first Master of King Solomon Lodge No. 56 of Elyria. His son, also named Heman, was the Grand Commander of the Grand Commandery of Ohio from 1864-71 and Grand Treasurer General of the AASR (NJ) from 1867-91.

Mexico issued a commemorative stamp on October 8, 1990, to coincide with the opening day of the 14th World Conference of Supreme Councils of the Ancient and Accepted Scottish Rite of Freemasonry held at the El Camino Real Hotel in Mexico City. First day covers and souvenir folders were also available.



Views from the Past

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

Throwing a switch

The point of a railroad switch can move only a very short distance, but that slight change in position determines whether the train and all its passengers go north or south, east or west. In at least a minor way and sometimes even in a major way, the destinies of thousands of passengers are determined by the difference of an inch or two in the position of the switchpoints. So in life, it is sometimes the most trivial things — a smile, a frown, thoughtless indifference or a kindly word, a cold shoulder or a bit of a lift — that determine the course of a life or even the course of a nation.

It is the privilege of Freemasonry to throw the switches of life toward the higher things. The helping hand, thoughtful encouragement, kindly tolerance, are switchpoints along the Masonic way.

Just now the world is cursed with hatreds. Racial, religious, ideological, and a thousand other kinds of hatreds are flaming up in a worldwide conflagration. No abiding peace can come until these hatreds subside. Freemasonry as the

exemplar and mentor of tolerance and brotherly love has a mission as the solvent of hatreds, the har-binger of peace.

Some attitudes and customs should be changed. Others should be defended to the death. The early Christians were willing to live in the catacombs to defend their faith. We should be no less resolute in the defense of our faith.

If Freemasonry has to fight for its own existence, let its members do so as crusaders for principles that can never die. If our numbers decrease, let our quality and our

zeal increase. If the waters of doubt and disaster overwhelm us, let our faith in God and in the ultimate triumph of right never waver. Whenever we have a chance to throw a switch, let it always be in the right direction toward a better and a kindlier world.

As one reviews the development of human progress, he sees a continuous succession of switch-points. We see mankind emerging from the brute creation, — groping, stumbling, falling, rising, struggling ever on; suffering, despairing, hoping, praying, catching glimpses of God, relapsing into paganism; toiling, sacrificing, climbing to newer heights.

We are the inheritors of a vast momentum of civilization, which in spite of every reverse, trends ever upward. Today, tomorrow, every tomorrow, we shall be at some switchpoint.

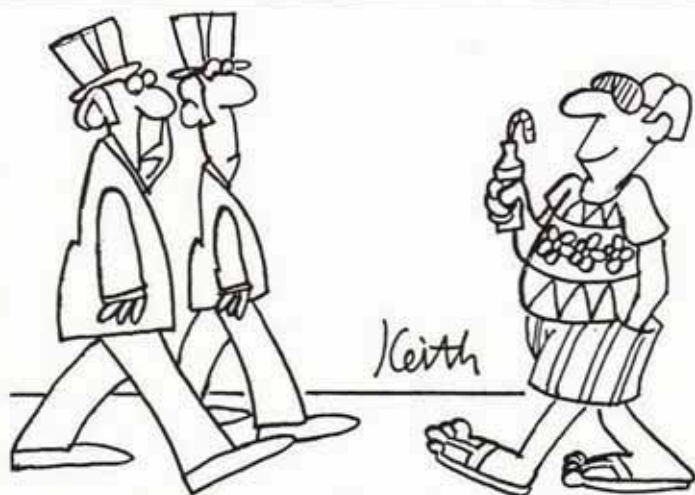
— From an address by Joseph Earl Perry to the Grand Lodge of Mass., Dec. 11, 1940.

The Influence of Masonry

"At no time in the world's history," truly says the *Masonic Sun*, "was the influence which Masonry can exert for good more necessary than today. At no time was such influence more far reaching than at this closing period of the 19th century. At no time has the institution itself been better understood and more fully appreciated than in the

time in which we live. In a country and at a time when the masses of men are fairly educated, we may anticipate the very best results in the growth and development of the institution of Freemasonry. Because under such conditions, men will come to know that their fellow men — their neighbors — belonging to the institution, are not united together for merely selfish ends, nor in pursuit of a phantom, but at heart aim to aid each other in every way, to lead better lives, to obtain a better aspect of the truth, to understand that the aim to create a brotherhood among men can be, in fact, realized. Every citizen accepting its principles, possessing suitable fitness, no matter where his allegiance may be, may belong to the fraternity. And while the world grows and expands to a better view of truth and justice, Masonry itself sets its aim higher, and becomes more and more to each of us every year and every day."

— From the *Masonic Review*, Cincinnati, Ohio, May 1898.



"Did our August meeting notice indicate summer dress?"

Leadership is the key to growth

Far, far too often we are hearing the cry from Masonic leaders:

"Let's change Freemasonry! Let's adopt my pet scheme! The concepts of Masonry are outmoded!" How wrong they are! Freemasonry is as modern as the 21st century! It has to be. Its teachings are based on the Fatherhood of God and the Brotherhood of Man. When this concept is changed or abandoned, civilization will come to an end.

Freemasonry must not change, but the thinking of too many of its leaders must change. They must work at the job of being *Masonic leaders*. They must devise ways and means of instilling in the hearts of their members the teachings of the order. Once this is done, future leaders will strive to strengthen the foundation of the organization, not weaken it, because they will understand what Freemasonry truly is.

How do we do this? By intelligently planning, by utilizing the principles of good management to realize the goals of Freemasonry. Thousands of books have been written on the subject of management for industry; nothing has been written on management for fraternal organizations. But many of the same principles that can be followed in industry can be followed by any fraternal organization. People are people wherever they are.

By applying the principles of good management, not in a business sense, but in a fraternal way, Freemasonry can go a long way toward making the Brotherhood of

Man a reality. Politicians, obviously, cannot do it. Religion, because of its many theological tendencies, cannot do it. Civic clubs cannot do it, because of their narrow approaches. Clubs cannot do it, because they are more social than anything else. Freemasonry, because of the wisdom of its founding fathers, can do it. But it is going to take dedicated, knowledgeable, and spiritual leadership to make all men brothers.

— From the preface to *Key to Freemasonry's Growth* by Allen E. Roberts, 1969.

Law of love

Since love is the law of life, if men are to be won from hate to love, if those who doubt and deny are to be wooed to faith, if the race is ever to be led and lifted into a life of service, it must be by the fine art of friendship. Inasmuch as this is the purpose of Masonry, its mission determines the method not less than the spirit of its labor. Earnestly it endeavors to bring men — first the individual man, and then, so far as possible, those who are united with him — to love one another, while holding aloft, in picture and dream, that temple of character which is the noblest labor of life to build in the midst of the years, and which will outlast time and death.

— From *Joseph Fort Newton, The Builders*.

The challenge to our leadership

Here is a lesson which each of us in a position of leadership should take to heart. It is not enough for us simply to conduct our meetings, confer our degrees, etc. — however faithfully we may attend to those duties. Our task is to make our Masonic teachings effective forces in our lives and in the lives of our members and through them in the communities in which we live. That task is not finished by

the simple conferring of a degree. To complete the task we must develop an enthusiastic and dedicated membership. Therein lies the real challenge to our leadership, and our success in achieving it will be the real measure of our success as leaders.

— From a message by George A. Newbury, *The Northern Light*, November 1970.

'Quick Quotes'

If I switched from golf to gardening, my tomatoes would come up sliced.

—Lee Trevino
after a bad day on the golf course

Rank does not confer privilege or give power. It imposes responsibility.

—Peter Drucker

Opportunities are often things you haven't noticed the first time around.

—Catherine Deneuve

Leadership is the art of getting someone else to do something you want done because he wants to do it.

—Dwight D. Eisenhower

It is not the employer who pays wages; he only handles the money. It is the product that pays wages.

—Henry Ford

Beware of little expenses. A small leak will sink a great ship.

—Benjamin Franklin

When angry, count ten before you speak. If very angry, count one hundred.

—Thomas Jefferson

Hard work is an accumulation of easy things that should have been done last week.

—Kathy Griffith

Patience ceases to be a virtue when it permits others to waste our time.

—Pauline Schmidt

Many a standing ovation has been caused by someone jumping to his feet in an effort to beat the rest of the audience to the parking lot.

—Anon.

The only limit to our realization of tomorrow will be our doubts of today. Let us move forward with strong and active faith.

—Franklin D. Roosevelt

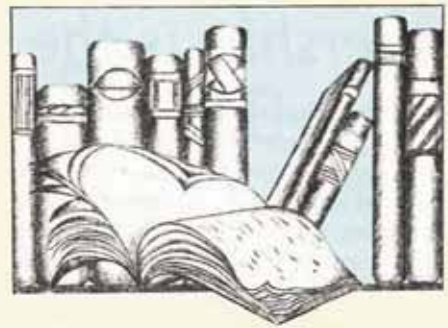
No bird soars too high if he soars on his own wings.

—William Blake



Reviewed by THOMAS W. JACKSON, 33^o

Book Nook



Beneath the Stone by C. Bruce Hunter. Published in 1992 by Macoy Publishing & Masonic Supply Co., Inc., Richmond, Virginia 23228. \$18.95 plus \$1.75 shipping and handling.

Much discussion has taken place in recent years regarding the origins of Freemasonry by those supporting the most widely accepted theory of the development of the craft from the builders' guilds and those suggesting our evolution began with the remnants of the Knights Templar. I have felt there need not be incompatibility with either theory, although I had no proposition as to how the two were compatible. The possibility existed (perhaps remote) that one evolved into the other.

The author of *Beneath the Stone* has come up with another proposal. He concludes that the craft is the result of the uniting of the early stonemasons with the Knights Templar. With the addition of the enlightened scholars of the 18th century, we have the birth of modern Freemasonry.

Hunter has been a journalist and writer for more than 20 years in various fields. He has written numerous Masonic articles and is a member of a number of Masonic research organizations.

His book contains a "Masonic" chronology running from 1000 B.C. to 1987 A.D. It also includes the *Regius Poem* (both the original text and the modern translation), the charges from Roberts *Constitutions*, Ramsay's Oration and other relevant Masonic writings. One chapter deals with the Morgan affair and one relates the Shroud of Turin as the prized Templar relic.

Beneath the Stone is a book written to explain more fully why and how rather than what. The "stone" represents the what. The why and how represents what lies beneath.

The author states that the Masons of the Enlightenment built into the craft the challenge always to strive to understand what lies below the surface. I cannot say that I accept all that Hunter concludes. He has stated, however, that "not everyone will believe the conclusions drawn here. Not everyone should." Nonetheless, if we look at the conclusions drawn as theoretical, they certainly provide a stimulus for thought.

Hunter analyzes specific characteristics of Freemasonry, such as our ritual, the "Mason's word," the penalties, and the "secret," and gives his conclusions as to why they are what they are.

He traces Freemasonry back to its origin as he sees it, concluding that one man, Biscop Baducing

(Benedict Biscop), born A.D. 628, precipitated the "birth" of Freemasonry by reviving the craft of stonemasonry in England. He credits King Athelstan in 926 through the York Assembly for reforming the craft but Biscop for bringing it to England.

Hunter discusses the possibility of Freemasonry descending from the Templars but concludes that evidence does not support it. He concludes that the Templar influence is felt by their merging with the stonemasons. He adds that with the influx of the "gentlemen Masons" of the Enlightenment the bulk of symbolism of the degrees came into being, thus forming the framework of the modern craft.

His discussion on the Templar connection and influence is interesting. He suggests the Templars developed an appreciation of the arts from joining with the working masons while "real Masonic secrecy was born" due to the influence of the Templars.

I have great concern with two interpretations made by the author of the meaning of our ritual.

(1) "Hiram gave his life to protect a word, but it was not simply a word. It was the key to salvation . . ."

(2) "The act of advancing the Fellowcraft to the status of Master Mason symbolizes Hiram Abif's resurrection."

In our ritual, Hiram Abif was not resurrected. His body was removed from the earth for proper burial. If the ritual were to imply resurrection, the word would not have been lost.

To imply in any way, even symbolically, that the ritual provides a key to salvation or an implication of resurrection gives our fundamentalist critics what they may construe as credence for their attacks.

Some connections used to reach conclusions may be stretching credibility, such as those of the Masonic beehive symbol with St. Bernard and the three assassins with the three major antagonists of the Templars — Esquin de Floyran, King Philip of France, and Pope Clement.

I feel the book is well worth reading. I ran into difficulties in accepting some conclusions and the premises leading into them. Some readers may not. It offers another possible variable in the origin and development of Freemasonry, and such a stimulus for thought cannot be bad whether we accept the conclusions or not.



The Southern Baptist Convention and Freemasonry, Volume II, by James L. Holly, M.D. Published in 1993 by Mission and Ministry to Men, Inc.

After reviewing the first volume of Holly's writings, I had no intention of reviewing another, and Volume II is basically more of Volume I. However, I felt that he presented some questions that begged for response. In addition, I began to question a little more the motives of Holly and his ilk.

The author has continued the same approach as he did in Volume I by taking sections out of context, warping the meaning, and using them to justify his position. There are multitudes of examples which can be used from Volume II as illustrations. I mention, however, only one taken from a report of a Grand Master of the Grand Lodge of Texas along with Holly's interpretation.

"There are many of our Brethren who have paid dues for 20, 30 or 40 years, and now when bad health has developed and their earning power is gone, their pride will not let them come to us, and we must go to them. My Brethren, if you could read the letters that I receive from these Brethren who have arrived at the very time of life when they could enjoy the happy reflections consequent upon a well spent life, and could die in the hope of a glorious immortality, and you and I are guilty of letting them go suspended, you would realize that is time that we should awake and rededicate ourselves to the great teachings of Freemasonry. That includes being kind and helpful to each other and most especially to our less fortunate Brethren. Yes, my Brethren, let us Awake — Rededicate."

Holly's interpretation:

"Here is a practical illustration of the point made above. Salvation is expected because of being in proper relationship with the Lodge. Note that the Grand Master laments that men who 'could die in the hope of a glorious immortality' are to be regretted because they have been suspended for non-payment of dues. This has to be the ultimate debtor's prison — eternity in hell because you failed to pay your Masonic dues and died out of fellowship with the Masonic Lodge."

The Grand Master of Texas, in trying to stimulate the membership to remember the needs of our older Brethren and to assist them when help is needed, has had his words twisted to mean condemnation to Hell for failing to pay lodge dues.

Numerous statements made by Holly are indicative of his lack of knowledge of Freemasonry, yet I cannot look at him as being a stupid man. Volume II impresses me more as the rantings of an out-of-control fanatic grasping and twisting to support his

irrationality than the utterings of a stupid man. Holly is simply a man who cannot accept the concept of the Brotherhood of Man nor the compatibility of the relationship of all men unless they believe as he believes.

The questions that I indicated beg for an answer are:

(1) "In addition, if the Masonic Lodge is such a noble organization and if Masons are such loyal members of their churches, why would so many Masons threaten to leave the S.B.C. if it determines that their Lodge is incompatible with the Baptist faith and message?"

(2) "Why would the Home Missions Board fear good-hearted and 'Godly' Masons cutting off their financial support of missions in America?"

A pastor of my church's denomination asked me what I would do if the denomination told me I had to choose between the church and the lodge. I told him I would quit the church. He stated, "Then you are saying that you put your lodge before the church." I responded, "No. What I am saying is my lodge is not telling me that I cannot be a member of our church. My lodge makes no attempt to control my mind. Is it so hard to understand that good-hearted and Godly Masons have an opportunity, not a requirement, to support what they believe. As far as financial support is concerned, I will never support, financially or otherwise, that with which I disagree."

In considering the greatest enemies of Freemasonry over the years, one must pause and consider their motivation. Among those who have been the craft's most notable antagonists and their movements have been Hitler and Nazism, Mussolini and Fascism, Franco and his form of Fascism, Stalin and Communism, Tito and his brand of Communism, Ayatollah Khomeini and his form of Islamic Fundamentalism, and James Holly and . . .

I do not know what to term the movement of James Holly. We know the major motivating factor of the others listed was for the suppression of the freedom of thought and choice. This has always been the first-step approach by oppressors. One has to wonder where Holly, John Ankerberg and those like them fit in.

There must be some significance in the realization that where oppressive forms of control ceased to exist, Freemasonry arose again. Look today at the resurgence of the craft in Poland, Romania, Yugoslavia, Czechoslovakia and Russia.

I do not recommend the book for reading. If you have read Holly before, you have read him. There is no enjoyment in reading the book, and there is certainly no new knowledge. Freemasonry has had detractors for hundreds of years. Add Holly to the list.

► Time for fun

Playing with your children is the "wellspring of family happiness," according to Dianne Hales, writing in *Working Mothers* magazine. She suggests doing things you like with your kids. Go fishing, play board games, tell stories. The sillier parents get, the more kids will enjoy the games.

And you can turn work into play as well. Let your children help you cook, work with you in the yard, or paint a room. Turning work into fun brings the whole family closer together.

Relax and enjoy being with the children. Sometimes it's more fun doing simple things with the family than taking an expensive vacation.

► Teen talk deciphered

Language is an area where kids can stand apart from anyone age 30 or above. It's a safe place to rebel, but often leaves adults confused. For your enlightenment, we explain a few current phrases:

How ya living? How are you?

Living large. Response, doing well, thank you.

They won't give the digits. Girls won't tell their telephone numbers. *Kicked to the curb.* Rejection by the opposite sex.

The posse's going back to the crib. I'm going home with my friends.

I'm Audi 5000. I'm leaving.

I've got to go to the J.O. I have to go to work.



"I tried early American, Louis XIV, and even modern furniture, but George just doesn't fit in with anything."

Life is a Family AFFAIR

► Is your house number showing?

Have you looked at your house lately? Is there something missing, like a visible address number?

A fast response from fire fighters or rescue squads will not help you in an emergency if their vehicle drivers can't find your house.

When identifying your home, take a few extra minutes to consider this good advice:

- Post your address in a noticeable place either on your mailbox or on your house.

- Choose a color that doesn't blend in with the house or mailbox.

- Make sure the numbers can be clearly seen and read from the roadway.

- Remove tree limbs or anything that partially covers the number.

- Never paint over your address numbers.

To help Emergency 911 drivers, the post office has assigned street addresses to many homes that formerly only had rural route box numbers. Check with the postal service to see if you now have a street address. If so, place it in readable numbers on your mail box.

► Marriage age rises

In the mid-1950's women married at a median age of 20.2 years. In 1992, the average age rose to a record 24.4 years. For men the median age for first marriage was 26.1 years in 1992, rising from 22.6 years in 1950.

Although the age of first marriage is higher, there is little change in the numbers of people who marry during their lifetimes. Among people 65 and older, 5% of women and 4% of men have never married.

► Left-handed kids

If you have a child who is left-handed, don't try to change that preference. Lefties are inconvenienced by a right-handed world, but are often talented.

The top scorers in the mathematics portion of the SAT tests are left-handed males.

Left-handers make up 10-15% of the population, but 20% of the membership of MENSAs, a group for people with very high I.Q.'s, are left-handers. Lefties are known to be individualistic and highly motivated. Albert Einstein and Thomas Edison were left-handed.

► How to ripen green tomatoes

Put them in a paper bag in a cool corner of the kitchen, never on a windowsill.



► Getting rid of your junk

When the closets are full, the garage is packed and your sunny attitude is buried under a load of junk, it is time to consider two time-tested solutions: Charity and Capitalism. In fact, these two solutions work rather nicely together to eliminate that ugly junk build-up.

In short, first try to sell it and then try to give it away.

Finally, there is the trash. Don't overlook the value of throwing things away. If it seems like a shame to throw all this stuff away, then consider how much easier it would have been to throw it out one piece at a time, as we probably ought to have done in the first place.

Goal Set for Video Distribution

Sales of the new Scottish Rite video, "A Conscience for America," are off to a brisk start. The new 16-minute video released this spring by the Supreme Council has been well received.

"Through this video we're hoping to leave a lasting impression of our fraternity and of Scottish Rite," said Sovereign Grand Commander Francis G. Paul, 33°. "This is an important tool we are placing in the hands of Scottish Rite Masons, but it can be effective only if it receives wide distribution."

More than 7,000 videotapes were delivered during the first three months, according to Supreme Council membership development consultant Arthur H. Sharp, 33°. We have set a goal to circulate 25,000 copies before the end of 1994.

"A Conscience for America" answers questions about a fraternity that is sometimes misunderstood. It shows how the Scottish Rite degrees build upon the fundamental Masonic principles and how Scottish Rite Masons extend a helping hand in many directions to many people.

Many Valleys plan to present a tape to each new member to complement the degrees. The member will be asked to show the video to his family and friends.

Valleys have been ordering in bulk shipments, and individual copies can be obtained through a local Valley. The general membership can now order in small quantities at reasonable prices through the Supreme Council.

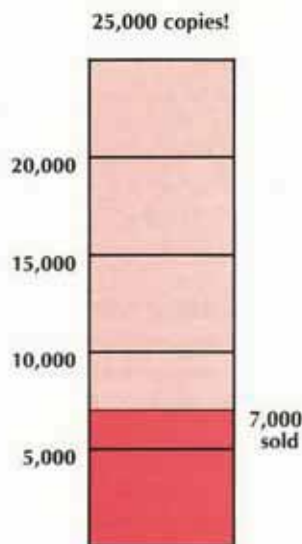
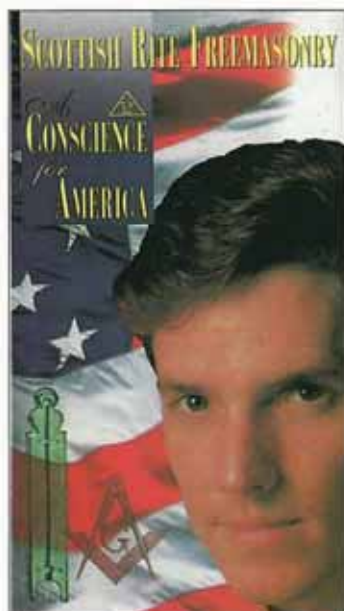
Individual copies ordered through the Supreme Council are \$5 plus \$2.50 for postage and handling. Here's how you can order in quantity:

Pack of 5 @ \$5.00 = \$25

Pack of 10 @ \$4.75 = \$47.50

Pack of 15 @ \$4.50 = \$67.50

Make check or money order payable to Supreme Council. Cost of bulk orders includes postage.



Supreme Council, NMJ
P.O. Box 519
Lexington, MA 02173

I want to help spread the word about Scottish Rite and Freemasonry!
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The Mind's Eye Schizophrenia Research

The five senses. Public television station WETA - NOVA/WGBH is producing a new five-part series on the senses — smell, taste, touch, hearing and vision — based on the best-selling book by Diane Ackerman, *A Natural History of the Senses*. Ackerman's book has been described as "an intoxicating blend of science and art, literature and folklore, history and personal adventures." The series will celebrate the richness of our experience of the world, the scientific marvels that make perception possible, and the varied ways in which human cultures transform sensations into works of art and ways of living. Dr. Steven Matthysse, director of our schizophrenia research program, will be a scientific advisor. He also helped plan the two previous series, *The Brain* and *The Mind*, which drew wide audiences.

Huntington's disease gene found. In March a major milestone for medical genetics was passed, when the gene that causes Huntington's disease was finally discovered.

Huntington's disease is a crippling and ultimately fatal disorder, in which the patient makes uncontrolled rhythmic movements of his limbs. It has been a focus of intense scientific work ever since the H.D. gene was pinpointed.

It took ten years, and 58 scientists and their laboratories, to get from that initial lead to isolating the gene and finding out exactly what is wrong with the DNA sequence. The actual genetic error was quite unexpected! How a small change in the code causes a catastrophic brain disease remains a mystery.

Some of our schizophrenia researchers are very interested in the unexpected way the H.D. gene works, because they think a similar process might be going on in schizophrenia. It is an interesting lead, but only time will tell.

Dr. Daniel X. Freedman, longtime member of our scientific advisory board, died unexpectedly of a stroke at age 71. Dr. Freedman was famous for his pioneering studies of the way LSD and other hallucinogenic drugs affect the brain. He had chaired the departments of psychiatry at two major medical schools (University of Chicago and U.C.L.A.), and had served as President of the American Psychiatric Association. He was still active as chief editor of the most important research journal in the field, *Archives of General Psychiatry*. His knowledge of psychiatric research was unsurpassed, and his dedication to the field, his instinct for fruitful projects, and his enthusiasm for creative young scientists were a constant inspiration to our Committee. We cannot replace him, but the memory of his intelligence, wit and energy will always be with us.

HealthWise

A guide to good health & fitness

► How to avoid heat stress

If you can't avoid vigorous physical activity on a hot day, here are some basic rules to reduce vulnerability to heat stress:

- Dress sensibly. Wear loose clothing made of cotton, or a synthetic fabric like lycra, that draws perspiration away from the skin. Light colors reflect heat away from the body.

- Drink before you sweat, before you are thirsty. If you are exercising, begin taking fluids as much as 40 minutes before. If you are in a physical activity that will take longer than an hour or two, drink fluids that replace vitamins and minerals, like diluted sports drinks.

- Keep on drinking, especially if you are playing a sport with high physical activity. Your body can lose a cup of fluid through perspiration every 15 to 20 minutes.

If you feel the symptoms of heat stress, stop physical activity. Drink plenty of fluids. Move to a cooler area, or take a cool (not cold) shower. Rest, keeping your head above your heart to aid in transporting fluids and cooling the body.

► Prostate screening guidelines

In November of 1992, the American Cancer Society recommended that yearly screening for men over age 50 include a blood test for prostate specific antigen (PSA). For sons of men with prostate cancer, annual tests should begin earlier than age 50.

► Margarine or butter?

Recently publicized studies show that people who eat more than four pats of margarine per day were more likely to have heart disease than those who didn't. This has made people wonder if they should go back to butter. The U.S. Department

of Agriculture says the problem with margarine lies in trans fatty acids, formed when vegetable oils are hardened by hydrogenation.

Health authorities writing in the *Tufts University Diet and Nutrition Letter*, conclude that margarine is still a better choice than butter since trans fatty acids make up less than 6% of fat intake of study subjects, on the average. The cholesterol in butter makes it a less desirable choice.

► Hot? Have some chili

Sweating is part of nature's body-cooling mechanism. As perspiration evaporates, the skin temperature gets lower, cooler.

To get cool faster on a very hot day, try eating chili made with red-hot chili peppers. According to *Prevention* magazine, spicy foods dilate blood vessels, making you sweat.

► How to treat a nosebleed

Specialists at a Baylor College of Medicine in Houston recommend:

1. Apply pressure to the soft part of the nose for several minutes. Don't apply pressure to the hard bony part.

2. Soak cotton in nose drops and pack it into the nose. If bleeding doesn't stop in 20 minutes, see a doctor.

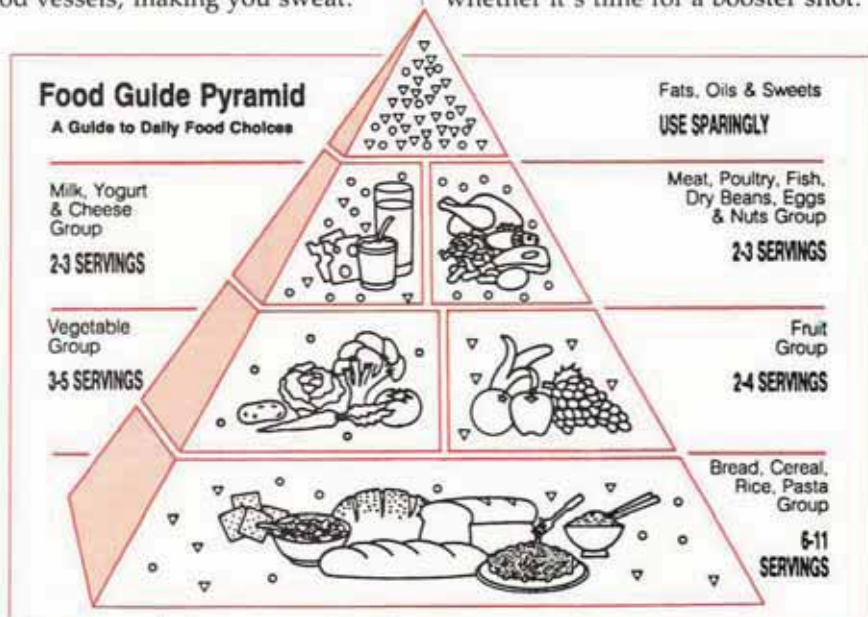
The leading cause of nosebleeds in children is placing their fingers in their noses.

► Tetanus immunization

If you have not had a tetanus shot within the last five years, remember that summer is an important time to have full protection.

It is especially important in areas that have been struck by flooding. Under these circumstances you can come into contact with sewage.

Tetanus is an acute infectious disease caused by bacteria which enter open wounds. If you don't know when you were last immunized, check with your doctor to determine whether it's time for a booster shot.



► How much is a serving?

Many people wonder just what constitutes a serving of fruits and vegetables. What makes a serving?

- 1 cup of raw, leafy greens
- 1/2 cup of other vegetables
- 1 medium apple, orange, banana, or other fruit
- 1/2 cup of small fruit like grapes

1/4 cup of dried fruit, like raisins

3/4 cup fruit or vegetable juice

To get more fruits and vegetables, add raw pieces to every meal. Garnish with fruit or broccoli. Add berries to cereal and fruit to milk shakes.

Even a partial serving makes your diet more healthful.

OUR READERS RESPOND

Stooping too low

Thank you for sending me a copy of *The Northern Light*. I assume that I received it because of the discussion within the Southern Baptist Convention concerning Freemasonry.

Though not involved in Freemasonry personally, I have numerous friends

and family who are. Because of this, I was saddened by the inflammatory article ("Southern Baptist Controversy," Feb. 93) by John J. Robinson.

Comments such as "hard core fundamentalists" and "dictatorial" and factual inaccuracies show that you are stooping to the same disinformation of which you accuse James Holly. I would encourage you to use reputable historians in the future when writing about the history of Southern Baptists.

Michael R. Spradlin, Th.D.
Wichita, Kansas

Rising up

Sometimes it takes adversity to make us face reality. The statements made against our craft are slanderous and, as we all know, both untrue and unfair.

We are motivated to "rise up" in defense of our beliefs. I have to wonder why it has taken so long.

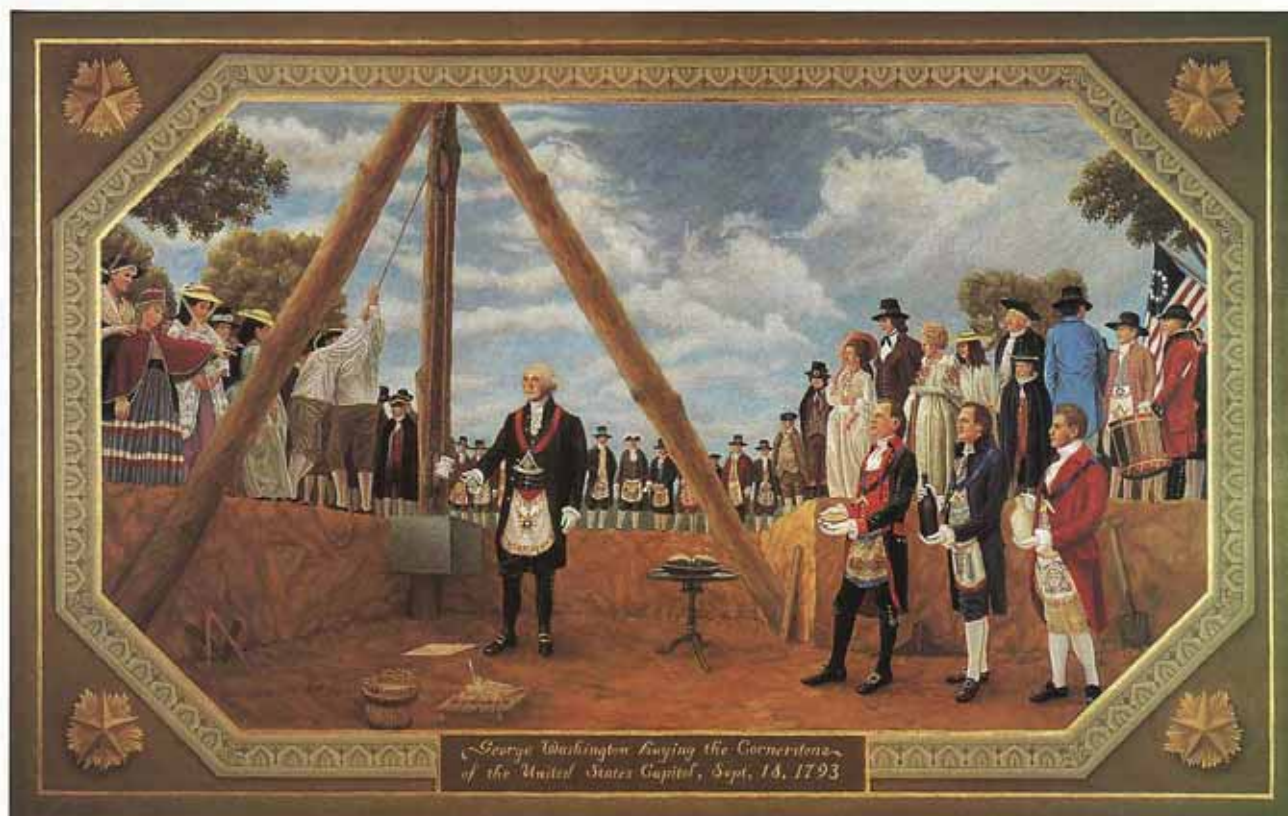
The nation is looking for bedrock to believe in. It is time that Masonry showed them the way! I would challenge all Brothers to actively discover ways to let your community know what it is that Masonry stands for. Our lodges and our mission should be the most talked about fact of community life, not the "best kept secret" in town.

Thomas Francis, 32°
Bryan, Ohio

I doubt that Dr. James Holly and others will ever change their own self-warped beliefs, which are steeped in ignorance. Fear will drive many people

Continued on next page

New Painting for Cornerstone Bicentennial



To commemorate the 200th anniversary of the cornerstone laying at the U.S. Capitol, the Supreme Council for the Southern Jurisdiction has commissioned a painting. Artist John D. Melius, 32°, spent nine months researching and working on the oil painting of President Washington in full Masonic regalia performing the ceremony on Sept. 18, 1793. "The research for this painting revealed to me how important and influential Freemasons have been in our national history," said Brother Melius. "Because of this research, I decided that

I would like to be part of this fraternity." He has since become a member of Collington Lodge No. 230, Bowie, MD, and the Scottish Rite Valley of Washington, D.C. Prints of the 22" x 33" painting are available on quality acid-free paper by making a donation of \$100 to the "Scottish Rite Foundation, S.J., U.S.A." Orders should be sent to Supreme Council, S.J., 1733 16th St. NW, Washington, DC 20009. Proceeds from the sale of the prints will benefit the Southern Jurisdiction's childhood language disorders program.

OUR READERS RESPOND

Continued from previous page

to imagine the worst until it becomes an obsession and believe that they alone have complete and correct knowledge of the truth. Why do Dr. Holly and others have this fear? It is because their power is threatened. Men fear many things, but the worst of these is loss of power. This is what drove Napoleon, the Czars, the Kaiser, Hitler, Mussolini, Jim Jones, David Koresh and many other despots of history.

Do we not fear those who worship God different than we do and attempt to eradicate them from the face of the earth? Do we not have prejudices against Italians because of Mussolini and the Mafia, Germans because of the Kaiser and Hitler, Japan because of Pearl Harbor, the British because of the Revolutionary War? How about the Jewish people because they do not believe that Christ was the Messiah, or the Russians because of Communism, Mexicans because they do not speak English? Or how about Iranians because of the latolla and Iraqis because of Saddam?

Today we must learn to forgive and forget the past as Jesus said in Matthew 7:1 ("Judge not that ye be not judged") and in John 8:15 ("Ye judge after the flesh; I judge no man.") I feel that Dr. Holly and others are setting themselves up above Jesus Christ, and are to be pitied, as we would any person who is mentally unstable, not judged.

I feel that any good and knowledgeable Mason will not be swayed by false prophets.

Dean C. Cutshall, 32°
Muncie, Ind.

As a Roman Catholic, I was told by my priest that I should not attend church because I am a Mason. I responded

that if he strongly believed that I should not attend because of my relationship with Masonry, he could escort me out when he sees me in church. To this day, I attend church services without any problems. When we meet, either in church or in the street, we exchange greetings.

No one has the authority to bar me from going into the Lord's House to worship Him. My affairs are with the Lord, not with those who ridicule my beliefs in Freemasonry.

Sebastian Ben Giletto, 32°
Philadelphia, Pa.

Traditionalist response

C. B. Hunter's article ("The Search for Masonic Secrets," May 1993) is well-written, but it is persuasive only if one accepts the underlying assumption that the craft suffers from a need for improved public relations. I do not accept that assumption. Hunter appears to be merely the latest in a long line of Masonic apostles who preach a kind of creeping insipidity which threatens to rob the ancient craft of the power of its symbols and tradition.

The mysteries Freemasonry celebrates are not for the pedestrian, workaday world of the casually curious, nor for the shadowed and rigid mind of the paranoid fundamentalist. As the mystique and affect of the craft are diffused by modernists and public relationsists such as Mr. Hunter, so will its future be unalterably compromised.

That Mr. Hunter advocates more openness in the name of improved public relations only indicates that he is more a "Rotarian in an apron" than a true Freemason. We traditional Freemasons are determined to maintain the ancient canon of secrecy, and to scrupulously maintain and preserve the full range of traditional Masonic symbols and ritual.

If Mr. Hunter cannot stand the heat, he should abandon the kitchen, and leave the great ritual and symbolic heritage of Freemasonry to those of us who truly revere it, and who will fiercely protect, celebrate, and perpetuate it.

John Mauk Hilliard, 32°
New York City, N.Y.

Check the cholesterol level

As a student and proponent of physical fitness and a disciple of Ken Cooper, the "Aerobic Doctor," I was disturbed to read (HealthWise, May 93) that the fat in olives — namely monounsaturated olive oil — is known to "boost the body's level of LDL, the good cholesterol."

The opposite is true. LDL is the harmful one and HDL is the good or beneficial one.

To quote Dr. Cooper: "I don't care how high your overall cholesterol level is as long as your HDL portion keeps the overall ratio below 5%." Dr. Cooper claims this is achievable mainly through aerobic exercise.

Perhaps you meant "lower" instead of "boost" and "bad" instead of "good."

Carter A. Justin, 32°
Lathrup Village, Mich.

Editor's note:

Obviously the HealthWise column is widely read. We were swamped with letters and phone calls on this error. Maintaining a proper level of HDL (the good cholesterol) is important. You can boost your HDL by eating foods containing monounsaturated fat (such as olive oil) and avoiding foods high in unhealthy saturated fat (such as palm or coconut oil). We suggest that our readers talk with a doctor about their own cholesterol levels.

HIRAM™

By WALLY MILLER



Footnotes*

* **Philatelic interest.** For a number of years, we have been amazed at the amount of interest in Masonic philately. Occasionally we have noted special issues and first-day covers. To satisfy the interests of our many readers who have maintained an interest in stamp collecting, we have introduced with this issue a new column. You will find the first installment of "The Stamp Act" on page 17.

The column will be written by Robert A. Domingue, a member of St. Matthew's Lodge, Andover, Mass. Brother Domingue is the editor of *The Philatelic Freemason*, the journal of the Masonic Study Unit. As he mentions in his opening column, he cannot attempt to cover all the new releases within the limits we have provided, but perhaps the items he does discuss will whet the curiosity of those who have never understood the world of stamp collecting.

For the true enthusiast, we suggest you investigate the newsletter edited by Brother Domingue. For more information on *The Philatelic Freemason*, write to Otto L. Steding, Secretary-Treasurer, 1033 Hollytree Drive, Cincinnati, OH 45231.

* **Research notes.** With this issue we also introduce "The Mind's Eye," a new quarterly column of items pertaining to the field of schizophrenia research. For openers, turn to page 23. Material for the column will be compiled by Dr. Steven Matthysse, director of the Scottish Rite schizophrenia research program, and his new administrative assistant, Mrs. Nancy Maxwell.

Here you will find news of new developments in the field, background information of members of the professional advisory board, and highlights of significant research by our grant recipients.

* **Librarians meet.** As an outgrowth of the Northeast Conference on Masonic Education and Libraries, a new Masonic Librarians' Group has been formed. The group plans to meet a number of times throughout the year at various locations. The next meeting will be on October 8-9 at the Scottish Rite Masonic Museum of Our National Heritage, Lexington, Mass., and is open to interested librarians, archivists, curators, and library committee members from lodges and Valleys of the northeastern United States and beyond. For more information, contact Nola Skousen or Jennifer Barlow at the Lexington museum (617-861-6559).

* **Friend to friend.** A new Civil War monument to be dedicated on August 21 at Gettysburg, Pa., is expected to attract a large Masonic audience. The Friend to Friend Masonic Memorial is being erected by the Grand Lodge of Pennsylvania to honor the estimated 18,000 Freemasons who fought on either side in the Battle of Gettysburg. The Grand Lodge will also provide a \$25,000 endowment for the perpetual maintenance of the monument.

Festivities for the dedication day include a special ceremony in the morning and a parade in the afternoon.

* **Capitol cornerstone.** Details are beginning to take shape for the 200th anniversary celebration of the cornerstone-laying ceremony for the U.S. Capitol. The Grand Lodge of the District of Columbia is coordinating the day-long events for the September 17th program, which also includes a symposium sponsored by the U.S. Capitol Historical Society. For further details of the program, contact the Grand

Lodge of D.C., 5428 MacArthur Blvd., N.W., Washington, D.C. 20016.

* **Shrine says no.** Delegates to the Imperial Council of the Shrine, meeting at San Antonio in July, were once again put to the test. A motion to eliminate the Scottish Rite or York Rite prerequisites for membership into the Shrine was defeated by a vote of 243 to 528.

A motion to remove Freemasonry as a prerequisite was rejected in 1991. The vote at that time was 365 in favor and 465 against. It is significant to note that the 1993 motion received considerably less support than the 1991 attempt.

For the time being, at least, it appears that the Shrine will continue to maintain its ties to the fraternity.

* **Flood appeal.** Among the many services provided by the Masonic Service Association is to act as a clearing house for appeals in times of disaster. The latest appeals come from the Grand Lodges of Iowa and Illinois to help them recover from the recent flooding. All funds sent to the MSA are turned over to the Grand Lodges requesting assistance. Lodges and individuals offering assistance to devastated brethren in those states may designate gifts specifically or, if not designated, it will be divided equally between the two Grand Lodges. Checks should be made payable to MSA Disaster Relief Fund and sent to 8120 Fenton St., Silver Spring, MD 10910.



RICHARD H. CURTIS, 33rd
Editor

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