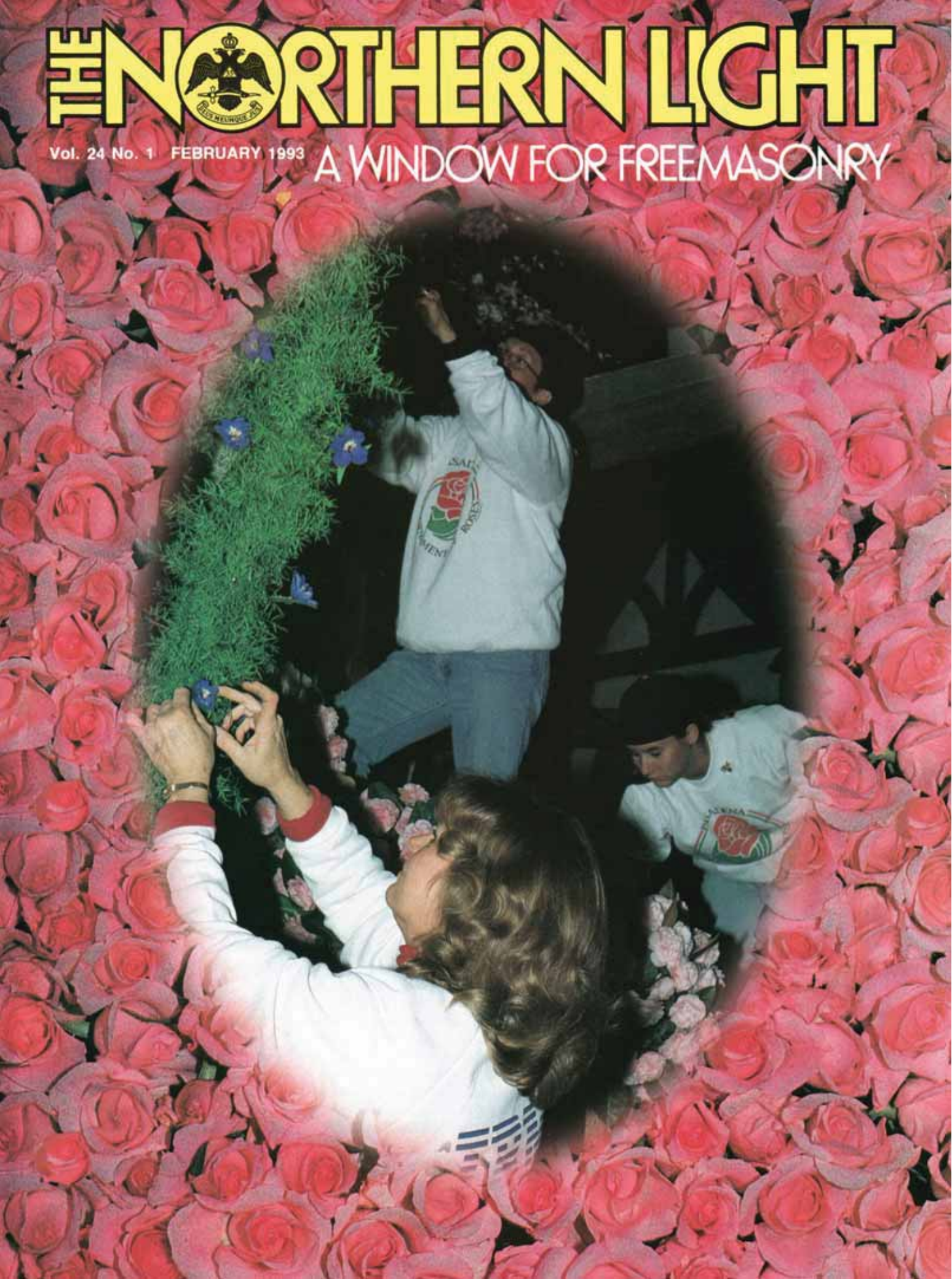


THE NORTHERN LIGHT

Vol. 24 No. 1 FEBRUARY 1993

A WINDOW FOR FREEMASONRY



'The Buck Stops Here'

He was a Baptist. He was a Mason. He was the President of the United States. And he was proud of all three.

His biographer, David McCullough, writes of Harry Truman's high regard for Masonry:

"He greatly enjoyed the fellowship and took the ritual and spiritual teachings of Freemasonry with extreme seriousness. He felt uplifted by brotherhood in an order claiming great antiquity and to which both Mozart and Andrew Jackson had belonged, as had so many presidents, including Theodore Roosevelt and his successor, William Howard Taft. As every Mason knew, George Washington took the oath of office on a Masonic Bible and laid the cornerstone of the Capitol with a Masonic Trowel." (*Truman*, p. 78)

When it came to accepting personal responsibility for his actions, no one in public life can equal President Truman. On one momentous occasion, he made an unpopular decision. "The buck stops here," he said. And it did.

Why is Bro. Harry Truman more admired today than when he occupied the White House? It's clear that he possessed the one quality that makes a difference in life: Harry Truman had *character*.

It's difficult not to think of Harry Truman — the man, the Baptist, the President and the Mason — at a time when our fraternity has come under severe criticism from a vociferous group of Southern Baptists who have dedicated themselves to cleansing their church of what they consider contamination by Masons and Freemasonry.

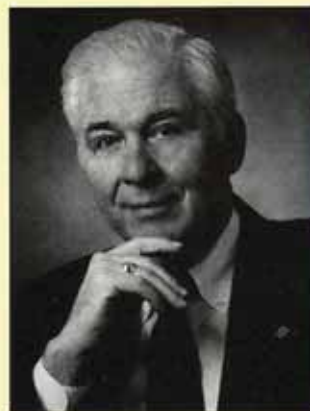
When the issue first arose, I took the criticisms somewhat in stride. Since the anti-Masonic movement 150 years ago, there have been numerous attempts to show that Masonry is the enemy of Christianity. While these periodic outbursts have been unpleasant, they have soon faded away.

Unfortunately, the current anti-Masonic movement in the Southern Baptist Convention persists, even gaining momentum.

The complaints against Freemasonry are not coming from the Southern Baptists as a whole. It seems to be one man's goal to vilify Freemasonry, and, at the same time, to drive a wedge of hate into the heart of this great denomination.

"The buck stops here." Right here. And it stops now. In the past, we have "turned the other cheek" and kept silent when we have been criticized. No longer.

Although the perpetrator of the scurrilous and totally erroneous attack on our Masonic fraternity feels he is on the side of Christianity and that Freemasonry is the work of the devil, we take our stand with the man from Missouri, who said,



FRANCIS G. PAUL, 33°

"I am by religion like everything else. I think there is more in acting than in talking."

This is exactly where the buck stops for Freemasons. We do not *talk* theology because we are not a religious organization or a church. But our individual lives and the life of our fraternity are open — wide open — for all to see. Our actions are the voice of Freemasonry.

- There are thousands of young people who have been educated with Masonic scholarships.

- There are countless victims of severe burns who have been cared for without charge in the Shriners' burns institutes.

- There are thousands of children who live healthy, happy and whole lives thanks to the free medical care they received at one of the Masonically-sponsored crippled children's hospitals.

- There is an almost endless stream of youngsters across the country who have learned to communicate because of the free services of Scottish Rite language disorder clinics.

- There are major improvements in the treatment of schizophrenia, thanks to medical studies and research funded by Scottish Rite Masons.

- There are thousands of Americans who, without charge, have had their sight restored or their vision improved, again without cost, because of the commitment of Masons.

Our Masonic Brother, Harry Truman, was right. "There is more in acting than in talking." From where we stand, this is where the buck *always* stops — before men and God.

As Masons, we will not be drawn into a hateful verbal battle over theological or doctrinal issues. A shouting match is not our forum; trading accusations is not our style.

We will not hide, however. We will continue *acting* as Masons. We will follow the light of faith, brotherhood and truth. We will support the family. We will honor our nation. We will build character. We will care for the forgotten and the needy.

We stand on the Masonic record, and leave the final judgment of theological purity where it belongs — in the hands of God.

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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About the Front Cover



The Grand Lodge of California's float in the Tournament of Roses parade at Pasadena on New Year's Day required many hands from willing workers. For details of the float, see page 4.

A WINDOW FOR FREEMASONRY

THE NORTHERN LIGHT

Volume 24 No. 1

February 1993

Features

4 MASONRY ON PARADE

by Richard H. Curtis, 33°

Tournament of Roses float features "Masons in Music."

6 THE FREE MARKET IN SCIENCE

by Steven Matthyse

Without any need for planning "from the top," research progresses in a productive way.

10 FOUNDING DIRECTOR RETIRES

by Richard H. Curtis, 33°

Dr. Silvestro looks back on his 18 years at the museum.

12 SOUTHERN BAPTIST CONTROVERSY

by John J. Robinson

Texas physician wants convention to ban Freemasons from Church

13 WHO IS DR. HOLLY?

by John J. Robinson

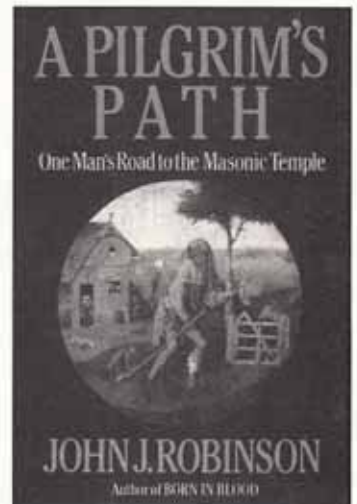
The man behind the controversy.

18 CONSCIENCE AND THE CRAFT

Questions on religion and Freemasonry.



page 10



page 12

Columns

2 From the Sovereign Grand Commander

17 Views from the Past

20 Book Nook

23 HealthWise

24 Life is a Family Affair

26 Our Readers Respond

27 Footnotes

Also • 9 New Hampshire Milestone • 11 Leavitt Succeeds Silvestro
• 11 In Memoriam: Ralph A. Welch • 12 Robinson's New
Book Answers Critics • 16 Masonic Word Math • 22 New
Video Tells Scottish Rite Story • 22 Finding a New "Normal"
after Loss • 25 Bloomsburg Hosts Tree Fest • 26 Hiram



page 25



Masonry on Parade

Tournament of Roses float features 'Masons in Music'

By RICHARD H. CURTIS, 33°

With the support of a number of Grand Lodges throughout the country, the Grand Lodge of California put Masonry on parade with its entry into the Tournament of Roses celebration on New Year's Day.

Following this year's theme, "Entertainment on Parade," the Masonic float highlighted "Masons in Music."

A series of three gazebos were connected by two bridges.

The first gazebo featured country western star Ferlin Husky and his family. Husky and his son are members of Madison Lodge No. 762, Madison, Tenn. His wife is a member of the Order of the Eastern Star.

Inside the second gazebo were band members from Al Malaikah Shrine Temple playing the music of Brother John Philip Sousa.

The third gazebo featured the music of Brother Mozart played by members of Los Angeles' Silver Trowel Lodge No. 415, a Masonic lodge comprised primarily of musicians.

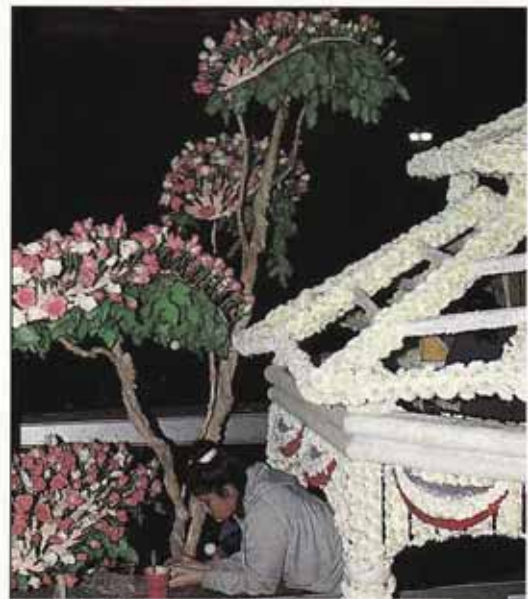
Although the work was coordinated by the California Grand Lodge under the direction of Past Grand Master Stanley Channon, the committee chose to submit the float as the work of the "Family of Freemasonry" to include many appendant bodies.

Standing on the connecting bridges throughout the parade route were representatives from some of the Masonic affiliated groups: Mrs. Jeanne Walls, Supreme Worthy High Priestess, White Shrine of Jerusalem; Jennifer Mentel, of Richton, Ill., the head of Job's Daughter's International; Cindy Jopson, Grand Worthy Advisor, California Rainbow; and Tom Denslow, of Albuquerque, N.M., International DeMolay Master Councilor.

The Grand Lodge had previously entered floats in 1987 and 1992. The float committee had to overcome several financial roadblocks before it could proceed with the design phase in August. Setting a budget of \$125,000 for the 1993 float, the committee reached its goal with contributions from individuals and Masonic groups in Califor-

nia as well as from 18 Grand Lodges and several national appendant bodies. Donations also came from Canada and France.

C. E. Bent and Son was hired to design the float, build the frame, and supervise the floral decorating. The float was constructed at the Rosemont Pavillion, where the same company was building 15 other floats for the parade.



Vice Chairman Gaylord Roten had no difficulty finding volunteers to assist with the final phase. He recruited members, advisors and parents of California DeMolay, Rainbow, and Job's Daughters. Brother Roten is the Executive Officer for DeMolay in Southern California.

On the five Saturdays before Christmas, volunteers began to do the "dry work." Everything must be covered with flowers, seeds, plants, etc. No man-made material can be exposed and no artificial coloring can be used. Bent supervisors paint the frame to make it easier for the volunteers to know where the various flowers will be placed. Dried seeds, white rice, shredded coconut, and blue statice are placed in position during the early stages.

Crunch time begins on December 26, when some 200 volunteers a day show up through New Year's Eve. "We can use about 70 pairs of hands at one time," says Brother Roten. One day he logged in 289 people. "That's when we offer assistance to other floats needing help."

The main part of the float was covered with white rice and white mums. Seeds were used to simulate red brick. White and purple orchids were part of the base. Some 70,000 roses in various colors were used. Seeds and petals were used to create flags from 20 of the 49 countries where Masonry exists. White gladiol petals covered the swans and the brown beaks were created with seaweed.

The judges first review the floats on December 30, while the float is still getting the finishing touches. When the judges return the next day, all animation must be in working order and all float riders must appear in costume. A final review takes place around 3 a.m. on January 1 after the float is pulled from the shed.

Appearing in this year's parade were 57 floats sponsored by colleges, organizations, and corporations.

The finished Masonic float was 55 feet long, 18 feet wide, and 17½ feet tall. Floats taller than that require moving parts to allow a float to squeeze under two bridges along the parade route.

What's in store for next year? Brother Roten says the committee hopes to get an early start and will probably incorporate in some way the 75th anniversary of the Order of DeMolay.



From the day after Christmas to New Year's Eve, 200 volunteers a day worked on the Masonic float under the supervision of C. E. Bent and Son.



The Free Market in Science

*Without any need for planning 'from the top,'
research progresses in a productive way*

Excerpts from an address delivered at the September Supreme Council session by the research director of the Scottish Rite schizophrenia research program.

By STEVEN MATTHYSSE

Two cheers for capitalism! once exclaimed Paul Samuelson, Nobel laureate in economics, and teacher of a generation of economists. He was comparing the free market with alternative economic systems. One cheer was for the effective way the free market decides *what* goods are produced; the second cheer was for the efficiency with which it decides *how* goods are produced; but Professor Samuelson withheld the third cheer, because the third problem of all economic systems — *for whom* goods are produced — is not solved so well. Incomes end up very unequal. All humane free market economies attempt to solve the problem of inequality in one way or another. But even if in economics the free market gets only two cheers, in science we can say without hesitation: *three cheers for the free market!* In my report this year, I would like to discuss what the free market means in science, how governmental funding agencies often distort it, and how our own research program tries to adhere to its principles.

The philosophical cornerstone of free market economy, Adam Smith's "Inquiry Concerning the Nature and Causes of the Wealth of Nations," was

published in 1776, the same year as our Declaration of Independence. Both documents called for free choice by private citizens in preference to regulation by governments. At that time, governments manipulated commerce by elaborate systems of regulations, price setting, tariffs and counter-tariffs. Each intervention was designed for an ostensibly good purpose, but taken in their entirety, the regulations actually diverted resources from the optimal allocation.

"The Wealth of Nations" showed brilliantly how letting prices come to a natural equilibrium under the law of supply and demand would enhance welfare more than the thousands of rules and regulations that had been imposed from the top. In our own century, this lesson had to be learned all over again, in Eastern Europe and the former Soviet Union. Adam Smith spoke of the increase of general welfare by free competition as if it were providential, the operation of an "invisible hand:"

Every individual . . . neither intends to promote the general interest, nor knows how much he is promoting it. He intends only his own security, his own gain. And he is in this led by an invisible hand to promote an end that was no part of his intention. By pursuing his own interest he frequently promotes that of society more effectually than when he really intends to promote it.

The "invisible hand" is not unique to economics. Many processes in nature are chaotic on a small scale, but orderly on a large scale. In wintertime,

if the temperature drops a few degrees overnight, we wake to a wonderland of snow and ice; but no molecule of water knows that it is freezing. If an individual molecule could see, at most it would report that the molecules around it had slowed down a little, and it was bumping into them a bit less. But on a large scale, this process takes on a different character: liquid water is transformed into ice. It is a remarkable fact that, in nature, disorder at one level can be the means for producing order at another.

On the whole, it is not economic reward that scientists pursue, but the reward of discovery. Each scientist is driven by his individual problem, not by the abstract idea of scientific progress. (Engage any scientist in conversation about his experiments or theory, and you will see immediately how large they loom to him, even if they seem small in the overall scheme of things.) The "invisible hand" operates just as it does in economics. Without any need for planning "from the top," science progresses in an orderly and productive way.

One reason science cannot be "managed" is that it is more an art than many people realize. Of the vast number of problems one might like to explore, only a few are ripe for solution at any one time. The opportunities are shifting and momentary. No amount of wishing will make a discovery happen whose time has not come. Successful scientists have an instinct for tackling the right problem at the right time.

When I was a student at Rockefeller University, there was on the faculty a distinguished biochemist named Kunitz, who had a reputation for getting proteins to crystallize that no one else could handle. One day when we were



STEVEN MATTHYSSE, Ph.D., is Director of the Scottish Rite Schizophrenia Research Program. He is also Associate Psychobiologist at Mailman Research Center, McLean Hospital, Belmont, Mass., and Associate Professor of Psychobiology at Harvard Medical School.

working together, Dr. Kunitz swirled a little flask and put it in the refrigerator. "Let's go to lunch," he said. Sure enough, when we came back, the flask was full of beautiful crystals. Kunitz claimed his beard held the secret of his success, because it had accumulated crystal seeds from years of hovering over laboratory glassware. I think he just had an instinct for experimentation.

In the same way, nature's secrets crystallize for the gifted man or woman who knows what to ask, when and how.

'One reason science cannot be 'managed' is that it is more an art than many people realize'

Most funding agencies honor the free market more in the breach than the observance. The reasons are often benign. Administrators feel responsible to the public; they cannot forget the afflicted persons they serve, and the family members or legislators who provide the funds they have to work with. Laissez-faire takes faith and patience. The impulse to plan a global program, to set priorities, to manage, is very strong. Even for enlightened administrators, it is hard to sustain trust in the "laissez-faire" principle that the system as a whole will reach an optimal equilibrium if left alone. Sometimes the manipulation is deliberate, a fund-raising attempt: administrators hope to smoke more money out of Congress or private donors by announcing "crash programs" or "Manhattan projects" or "break-throughs" just around the corner. The National Institutes of Health promoted "The Decade of the Brain" to Congress in just this way. But now I wonder, the decade will soon be up; what will become of the brain?

Scientists need to please administrators; administrators need to please legislators; legislators need to please the public. We have a lot of education to do, to convince the public that science does not work this way.

There are also other reasons, very human, but less benign. If one busies oneself about deciding what strategies science ought to adopt and setting priorities, one feels very important. And if a consortium of investigators working on a common project is created, a level of administrative support naturally goes with it, and that tends to entrench the bureaucracy's power and security.

It is sometimes said that support for special projects chosen for their political appeal is not harmful, because it adds resources to those that would otherwise be available. That may not be so. Adding resources selectively to science has effects which go beyond enhancing the productivity of the scientists already working in the area; it attracts scientific personnel from other areas, and can therefore distort the natural process of resource allocation. Adding resources shifts personnel just as assuredly as subtracting them (although it is more pleasant to be seduced than forced out).

Young scientists, in particular, are very susceptible to becoming channeled in a particular direction. Many are in a difficult situation because "soft money" institutions (like most medical schools) develop a large staff of research scientists whose income derives from external grants rather than teaching. In many cases the university surrenders, for practical purposes, control over hiring and firing to the external funding agencies; no one is likely to be let go as long as he or she has grant support, and conversely there is no way to keep those whose projects do not attract funding.

Because these scientists are financially vulnerable, they are likely to be swayed by the availability of grant support as part of a national plan. Furthermore, their early choices of research topics lead them to develop expertise in an area and accumulate a track record; it becomes more and more difficult to change as time goes on. In other words, even if new money is added to the pile, the net effect on resource allocation may be harmful.

I would like to show you by concrete examples how this process of

'The 'free market' model for funding research requires that the decision makers regard themselves as art critics rather than artists'

planning from the top operates. These examples are from the "National Institutes of Health Guide for Grants and Contracts," which is issued regularly for the advice of scientists who wish to obtain Federal support.

The National Institute of Neurological Diseases and Stroke and the National Institute of Aging are interested in enhancing the support of innovative research projects designed to elucidate the etiology or pathogenesis of Alzheimer's disease . . . Topics of interest include studies in genetics, mechanisms of cell death, nerve growth factors, animal modeling . . .

Obviously, we have no quarrel with supporting research on Alzheimer's disease. On the other hand, the phrase "topics of interest include . . ." suggests to the prospective applicant that he or she will be more likely to obtain funding on these topics than in others, even though the *Guide* indicates later that support is also available in other areas.

Another type of direction by funding agencies is implicit in this report of a federally sponsored meeting on "Biomedical Aspects of Obesity — Prevention and Treatment."

The purposes of this preliminary meeting were to identify the major issues in obesity that should be addressed by the National Institutes of Health, to make recommendations on activities to address these issues, and to prioritize topics . . . Activities recommended for NIH attention included investigating the

Continued on next page

FREE MARKET IN SCIENCE

Continued from previous page

clinical, molecular, and behavioral aspects of energy balance . . . Currently, plans to pursue several of the recommended activities are in development. As details of these plans are developed further, participation of the scientific community will be invited . . .

Here we see the beginning of the planning process. Objectives are set by the funding agency, and scientists are invited to apply for support in the recommended areas.

'It is not our role to tell the field what research should be done; the best and brightest in the field will tell us.'

Of course, any system of funding scientific research must make choices. There are always going to be many projects competing for limited funds. In our own case, we support about 25% of the projects that are submitted. The "free market" model for funding research requires that the decision makers regard themselves as art critics rather than artists. They appreciate, but do not create; they judge, but do not commission. Taking this attitude requires self-restraint, because the reviewers are also scientists, and in their scientific role, they are used to taking the initiative; but in their decision-making role, they voluntarily set limits on their own authority.

The Scottish Rite scientific advisory board, by intention, is a committee of mature scientists who have already established their reputations, and who are known for having an instinct for creative ideas in science. They feel no need to be defensive about other people's clever ideas; they are comfort-

able saying "I wish I'd thought of that." They are willing to give bright people credit for being able to overcome obstacles (it is possible to find technical flaws in any project, if one tries hard enough). I marvel that we have been able to attract and keep such a distinguished advisory board, with very little turnover in membership. I think the dedication that our reviewers sense in their financial counterpart, the Benevolence Committee, is a very important factor.

I would not want to give the impression that allocation of funds on "free market" principles is easy. Even if creating is awarded the highest laurels, judging creative work is also a noble art, and it requires talent that is not very common. Our committee is inundated with hypotheses about schizophrenia. One applicant claims to have found an abnormal chemical substance in the blood or spinal fluid. Another sees jumbled patterns of cells in regions of the brain that should be arranged as regular layers. A third is hunting for a schizophrenogenic virus. Which hypothesis should we invest in? The one that is right, of course; but the trouble is, we don't know who is right. The applicant with the best track record, the biggest reputation? Perhaps, but that would rule out young people who might have a fresh approach to the problem. As we study the applications, we try to keep in mind: *we don't know the answer*. We look for breadth of knowledge, persuasive reasoning, imaginative hypotheses, novel insights, technical expertise, flexibility in overcoming obstacles. There is plenty of debate. The "free market" approach to supporting research is anything but boring.

Even though I have argued that channeling research to content areas selected by committee is likely to lead to a misallocation of resources, I do not believe it is harmful to science for a foundation like ours to focus on a disease like schizophrenia. On the contrary, the availability of funds for research on disease can be a powerful stimulus for basic science. Problems generated by human needs are effective vehicles for basic science, because our troubles come from the same universe, result from the same forces, that scientists seek to explore. Autoimmune disease, epilepsy, cancer, schizophrenia represent life processes gone wrong, and they manifest these processes — as their dark sides — in

'Has our 'free market' strategy led us anywhere?

The answer is yes'

particularly clear form. When the immune system turns on one's own body, the result is *autoimmune disease*. When the electrical excitation process of nerve cells becomes destructive, the result is *epilepsy*. When the power of cells to divide runs amok, the result is *cancer*. When the fundamental processes of mental life go out of control, the result is *schizophrenia*.

It is just as important to recognize the scientific opportunities in disease-related research, as to warn against the bad effects of micromanagement.

This is our "free market" strategy. Has it led us anywhere? The answer is yes, unequivocally yes. Schizophrenia research has made two decisive advances since our support of the field began. The first advance was the recognition of *genetic factors* in schizophrenia. When I entered the field in 1970, it was still widely believed that schizophrenia was caused by the family environment. That view has essentially disappeared, because the data did not support it. The second advance was the discovery of the role of the neurotransmitter *dopamine* in the therapeutic actions of antipsychotic drugs. In 1970 it was known that chlorpromazine and related drugs were helpful in schizophrenia, but there was no understanding of the mechanisms by which they acted. At the present time, there is a growing belief among investigators that the biology of brain development may provide the missing links between the genetics of schizophrenia and the dopaminergic pathways through which symptoms are manifested. Exciting though this prospect may be, it is not our role to tell the field that this, or any other research, should be done; the best and brightest in the field, by the research they propose to do, will tell us. That is what the "free market" means in science.

New Hampshire Milestone

Valley of Portsmouth reaches 150-year mark

Scottish Rite in New Hampshire passed a milestone recently and marked the occasion with fanfare.

It was 150 years ago when Scottish Rite members from Albany, N.Y., traveled to Portsmouth, N.H., to present a charter for a new Lodge of Perfection. That scene was reenacted on October 31 when a delegation from Albany arrived in New Hampshire to join in the anniversary celebration.

Albany's Ineffable Lodge of Perfection, the oldest in the United States, dates to 1767. Only three other Scottish Rite bodies — New York City, Brooklyn, and Boston — were established before the Portsmouth body.

At the reenactment New Hampshire Scottish Rite Deputy Philip L. Hall, 33°, welcomed the visiting del-

egation headed by Ill.°. Richard H. Welkley, 33°, Active Member for New York and a member of the Valley of Albany.

"Albany represents our heritage," said Ill.°. Brother Hall, as he pointed out that Portsmouth's Lodge of Perfection had taken its name, Ineffable, from Albany.

Representing the Sovereign Grand Commander, Grand Commander Emeritus Stanley F. Maxwell, 33°, praised the success of the Portsmouth Valley but pointed out, "What's past is prologue. Now we have the real beginning."

New Hampshire Grand Master George D. Van Dyke carried the same message. "We cannot live on history alone. We must look to the future." He emphasized the need to "let your friends know what the fraternity is and what it means to you."

The Valley of Portsmouth conferred the Lodge of Perfection and Princes of Jerusalem degrees on Friday evening, Oct. 30. The following day the Valley of Nashua conferred the Rose Croix degrees and New Hampshire Consistory presented the new 23° (Four Chaplains). A guest for the

day was Rev. Daniel K. Poling, 32°, a brother of the late Clark V. Poling, one of the four chaplains on the S.S. *Dorchester* during World War II. Dr. Poling is a resident of Hillsboro, N.H., and was witnessing this degree for the first time.

The class was named in honor of John Christie (1804-90), the first New Hampshire Mason to receive the 33° and the first Scottish Rite Deputy for the state. His Masonic career is noteworthy because it commenced with the anti-Masonic period. He was considered the greatest contributor to keeping St. John's Lodge of Portsmouth in session, while so many other lodges surrendered their charters. He was Grand Master of New Hampshire, 1847-50, and then became Master of St. Andrew's Lodge No. 56, Portsmouth, in 1852-56 and again in 1861-64. While serving as Grand Master, he had granted a petition for St. Andrew's Lodge, the first lodge to be chartered in the state following the anti-Masonic period.

In the Scottish Rite, Ill.°. Brother Christie served as Thrice Potent Master of Ineffable Lodge of Perfection for 48 years.

(Left) New Hampshire Consistory Commander-in-Chief Jefferson J. Livingstone, 33°, welcomed Grand Master George D. Van Dyke, 33°, to the celebration. (Right) Deputy Philip L. Hall, 33°, and Portsmouth's Thrice Potent Master Michael L. Goodman, 32°, greeted visitors from Albany, Thrice Potent Master James Fuller, 32°, and Ill.°. Richard H. Welkley, 33°, Active Member for New York.



Founding Director Retires

*Dr. Silvestro looks back on his 18 years
at the Scottish Rite museum*

By RICHARD H. CURTIS, 33°

As the founding director looks back on the first 18 years at the Scottish Rite Masonic Museum of Our National Heritage, he can reflect on a lengthy list of accomplishments. Dr. Clement M. Silvestro, 33°, came to the Lexington, Mass., facility with little knowledge of the Masonic fraternity but with a wealth of credentials in the museum field.

When Grand Commander George A. Newbury, 33°, approached him to head a professional advisory committee, Dr. Silvestro was amazed that a \$6 million facility was already under construction but lacked a permanent collection to put on display. Silvestro's concern was that "they have put the cart before the horse."

At the time, he was the director of the well-established Chicago Historical Society, but he looked at the Masonic project as a challenge and agreed to serve as its first director. "Sure, I had misgivings," said the new director, "but I felt this was a great opportunity to turn an empty building into something special."

And something special it has become. It was Ill.° Brother Newbury's dream to build an American history museum not only to honor our founding fathers but also "to do our part to instill in our people, especially our youth, an appreciation of those things which have made our country great." It was billed as a "bicentennial gift to the American people."

The new director took over the reins less than a year before the museum was to be open. "When I first arrived," he said, "I envisioned opening with empty galleries."

He proceeded to appoint a qualified staff and establish policy. He wasted no time using his contacts to

obtain traveling exhibits to open the museum. It was very much to his credit that when the facility opened on April 19, 1975, the crowds were impressed. He had made the opening a success, but how was he going to maintain it?

Through voluntary contributions, Ill.° Brother Newbury had been able to raise the funds to construct the building and then proceeded to develop an endowment fund.

Dr. Silvestro recalls the very tight budgets in the first few years. Deficits were absorbed by the Supreme Council. "I don't think George Newbury realized how much it would take to run a quality museum." The persistence paid off. The museum endowment is now reaching \$25 million, and that is making it easier to mount exhibits and pursue its goals.

Pondering the future of the museum, Silvestro decided in 1978 to call in key experts in the museum field from around the country to discuss the goals and trends of the Lexington facility. The results of the symposium were interesting. Building upon its growing Masonic collection was a key point.

Today the museum has perhaps one of the largest collections of objects identified with Masonic symbols. The first major Masonic exhibit was on display soon after the opening of the museum. "Masonic Symbols in American Decorative Arts" was just the beginning. The museum had begun to make a name for itself as a leader in its field.

Other projects included a study of Masonic aprons and an exhibit analyzing the role of all fraternal organizations in the country and their relationship to Freemasonry.

Dr. Silvestro was raised a Master Mason in Simon W. Robinson Lodge,



DR. CLEMENT M. SILVESTRO

Lexington, soon after he moved to the area. He then joined the Scottish Rite Valley of Boston. In recognition of his work in establishing the Masonic museum, he received the 33° in 1981.

Some of his non-Masonic exhibits rank high on his list of accomplishments. He has been successful in convincing other institutions that the Museum of Our National Heritage is legitimate. One year after the opening, the board at the British Library loaned items from its collection for an exclusive U.S. showing of "The American War of Independence." That success was followed up several years later with another loan from the British Library, this time to commemorate the 400th anniversary of Sir Francis Drake's voyage around the world.

He recalls another major coup. For an exhibit on Abraham Lincoln he was able to get two outstanding loans. The original "Emancipation Proclamation" came from the National Archives and the "Second Inaugural Address," written in Lincoln's own hand, was borrowed from the Library of Congress.

Dr. Silvestro has a strong interest in maps. He and his wife Betty have been influential in developing a substantial collection for the museum. In fact, at his retirement, he was presented with a Thomas Pownall "Map of the Middle British Colonies in North America, 1776," similar to the one in the museum collection.

In more recent years, Dr. Silvestro has been concentrating his efforts on building up the library holdings. From the original Supreme Council collection, the library has grown from 5,000 to more than 50,000 volumes.

More than 150 exhibits have been presented during his tenure, and over a million visitors have entered the museum. Now he feels it is time to retire.

Dr. Silvestro will still be available for consultation. "At 68, I'm not ready for the rocking chair," he says. He and Betty plan to continue to live in Massachusetts but will spend time at a home in Hancock Point, Maine. They will also be visiting their daughter and family in the Virgin Islands.

Leavitt succeeds Silvestro

Thomas W. Leavitt has been appointed director of the Scottish Rite Masonic Museum of Our National Heritage. He succeeds the retiring director, Dr. Clement M. Silvestro.

Leavitt was director of the Museum of American Textile History in North Andover, Mass., from 1964-91, and is credited with many significant innovations during his tenure. During his tenure that museum nearly quadrupled the size of its physical plant. Today it owns the nation's largest collection of materials relating to the history of the American textile industry.

In the area of professional service, Leavitt is a senior examiner of the Accreditation Commission of the American Association of Museums. He has served on numerous area boards as a trustee including the Bay State Historical League, the Society for the Preservation of New England Antiquities, the Farnsworth Museum, and Historic Harrisville, Inc. Currently, he is a member of the governor's Blue Ribbon Commission to oversee the restoration of the Massachusetts State House.

He was recently initiated into Masonry at St. Matthew's Lodge, Andover, Mass.



THOMAS W. LEAVITT

IN MEMORIAM

Ill.°. Ralph Arthur Welch, 33°

Ill.°. Ralph A. Welch, 33°, a Supreme Council Active Member for Ohio, died on October 18 at the age of 64.

Born in St. Louis, Mo., he received his primary education in Ohio and graduated from Ohio State University in 1950 with a degree in industrial engineering.

After a 25-year career with Welch Plastics and Manufacturing Company, he sold the company and diversified into metal and plastics manufacturing, and later, engineering and sales. He most recently was President and C.E.O. of the Ralph A. Welch Company, Inc., a plastic products engineering and sales concern; President and Director of Poly-Void Systems, Inc., a concrete curing systems company; and Managing Partner of Arlington Manor Company, a commercial real estate concern.

Ill.°. Brother Welch was married to Diana Dean Galbreath, who survives him along with their three daughters, Wendy, Sandra, Gretchen, and son Mitchell.

His Masonic career began in 1954 when he was raised a Master Mason in Community Lodge No. 684, Columbus, Ohio. He was a member of the York Rite bodies and Shrine in Columbus.

He received the Scottish Rite degrees in the Valley of Columbus in 1955 and participated in the ritualistic cast for many years. In 1985, he was elected Thrice Potent Master and served as chairman of the Valley's Executive Committee. He was an active participant on many Valley committees, including the long-range planning committee.

Ill.°. Brother Welch received the 33° in 1981 and was crowned an Active Member of the Supreme Council in 1989. He performed various special assignments for the Supreme Council and was a member of the Committee on Insurance and Retirement Plan and the General State of the Rite Committee.

Southern Baptist Controversy

Texas physician wants convention to ban Freemasons from Church

By JOHN J. ROBINSON

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"Friend against friend, brother against brother . . ." is frequently quoted to characterize the conflict of the American Civil War, the War Between the States. It could as well be used to describe the current situation among the Southern Baptists.

No conflict has brought more turmoil, anger and confusion to more Masons than events surrounding the Southern Baptist Convention at Indianapolis, Indiana, in June, 1992.

That convention considered allegations that Freemasonry is not compatible with Christianity. The convention ordered an investigation of those charges, which will be brought before the convention for action at Houston, Texas, in June, 1993.

What makes the problem so serious is the number of Masons involved. Polls taken by Southern Baptist bodies found that within the 38,000 Southern Baptist churches, 14% of the pastors, 13% of the Directors of Missions and 18% of Church Deacon Chairmen are, or have been, Freemasons. If Masons are correct that approximately half-a-million Masons are Southern Baptists, that would involve about 20% of all the



JOHN J. ROBINSON first came in contact with Freemasonry while preparing his book, *Born in Blood*. Since then, he has been a strong advocate for the Masonic fraternity. This fall he received his Masonic degrees through N.C. Harmony Lodge No. 2, Cincinnati, Ohio.

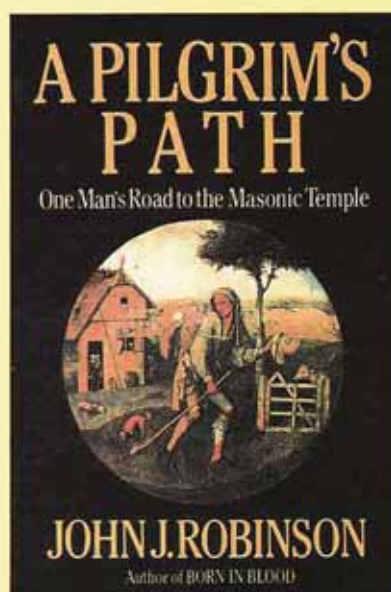
Robinson's New Book Answers Critics

John Robinson as a non-Mason had been defending the fraternity against vicious attacks for several years and once again has come to its defense. Robinson's first association with Freemasonry came when he was researching for his book, *Born in Blood*, published in 1989. His fascination with the fraternity's principles and philosophy found him defending the craft on radio and TV talk shows. He also has been in demand for speaking engagements.

The two articles reprinted here are excerpts from his latest book, *A Pilgrim's Path*, to be released by the publisher, M. Evans & Co., Inc., in late February. Robinson relates his experiences during the past few years which led to his decision to join the fraternity. He also points out the ridiculous charges that have been hurled at Masonry in recent years.

Through a special arrangement with the author and publisher, a soft-bound edition will be available through the Masonic Service Association, 8120 Fenton St., Silver Spring, MD 20910, for \$11.95 (including postage and handling).

From the sale of each book through June 1, a contribution of \$5 will be made to the newly established Center for Masonic Information. The Center is being set up within the MSA to answer attacks on the fraternity through the use of radio, television, and newspapers to tell the true story of Freemasonry.



Freemasons in the United States. The 5,000 ministers who are Masons would be most seriously affected, since their professional ministry provides the means by which they support their families.

From a financial standpoint, both sides of this controversy stand to lose. If the Masons resign from Masonry,

the fraternity will lose up to 20% of its income base, as well as millions of dollars the Baptist Masons contribute to Masonic charities.

On the other hand, if those half-million Masons (and their families) leave the Southern Baptist churches for Baptist churches with a more moderate attitude, the Southern Baptists will take serious losses. Using a figure of \$10 per week as the church contribution of the average Baptist Mason family (which I am assured is quite

low), the loss to the Southern Baptist churches would be in excess of \$250 million per year.

That could very well happen, because many Baptist Masons have told me that if the Convention in 1993 takes the recommended actions against Masonry, that will be ample proof for them that the current Southern Baptist Convention does not represent the churches and the doctrines they grew up with, and in which they found salvation.

Does that mean that the Southern Baptist Convention has changed recently? Yes, it most definitely has, and that claim requires some supporting background.

For a dozen years, a hard-core fundamentalist faction struggled to gain control of the Southern Baptist Convention, and a couple of years ago it finally succeeded. As an example of the swift exercise of power, the new leaders fired the entire Southern Baptist Press and public relations staff, to replace them with people who met the new rigid standards of political and religious correctness imposed by the leadership.

The new dogmatic attitude led to substantial changes, which did not go

unnoticed by the popular public television host Bill Moyers, who devoted an entire 60-minute program to observing distressing changes in the faith in which he himself is an ordained minister.

One major change is a movement away from independence of individual conscience, which previously had given the individual Southern Baptist a wide latitude in interpreting the scriptures, in doctrine that declared "... every man a priest."

What in the past was called leadership is now being characterized as control. This is not my own imagination at work.

The September 2, 1992, edition of the *Tennessee Baptist and Reflector* reported on a meeting of "conservative" (fundamentalist) leaders held in Memphis, Tennessee, on August 20, 1992. The story began with, "Baptist leaders from about 15 states met here August 20 to learn how to extend 'conservative' control to the state convention level."

In other words, having achieved control of the national Southern Baptist Convention, they were now seeking control of each of the state conventions. To accomplish that goal of additional power, the article stated,

"Among the how-to strategies shared by the state leaders were: electing sympathetic state convention officers, influencing denominational appointments on the national and state levels, picking and instructing messengers (delegates) from local churches, and influencing Baptist business on the associational level."

Many moderate Baptists have left the Southern Baptists for less dictatorial Baptist churches. More have elected to stay put and fight. What they will be fighting for is to preserve the traditional autonomy of the individual church, a doctrine which had made the Southern Baptists perhaps the most democratic of all the Protestant denominations.

Historically, Southern Baptists have embraced freedom of religion and religious tolerance, but now the Freemasons have been attacked and condemned for espousing precisely those beliefs.

In 1991, a sworn enemy of Freemasonry introduced a resolution to the Southern Baptist Convention, asking that Freemasonry be condemned as anti-Christian. He was Dr. James L. Holly, a physician from Beaumont,

Continued on next page

Who is Dr. Holly?

The man behind the controversy

By JOHN J. ROBINSON

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It is not disparaging to identify James L. Holly (M.D.) as a fanatic, since that is how he proudly labels himself.

He proclaims, as all Christian fundamentalists do, that he believes in the inerrancy of Holy Scripture. I will not argue that point, but must take issue with his equally fervent belief in the inerrancy of his own interpretation of those scriptures. As we shall see, Dr. Holly can wander far from the truth with his tedious spec-

ulations as to what the scriptures really mean.

To one looking from the outside, his most distinguishing trait is his total confidence in his own intelligence and knowledge, which he believes are infinitely superior to those of the thousands of Southern Baptist ministers who have sought the fraternal bonds of Masonic membership. There is no question in his mind that he is a lot smarter than they are. He, not they, *knows* what God wants.

Far more remarkable is the fact that the fundamentalist faction in the Southern Baptist leadership apparently accepts what Dr. Holly says as gospel, while giving little credence

to the voices of their own ministers who have been through the Masonic degrees that Holly denigrates, and who know that he is not reporting the truth.

Let's deal with some specific examples from Dr. Holly's 60-page condemnation of Freemasonry:

Take his description of the third degree, the degree that makes a man a Master Mason. In the drama of this ceremony Hiram, the master builder of Solomon's Temple, is struck down by three assassins who bury him in a nondescript grave in the wilderness. When the grave is discovered, King Solomon orders that Hiram's

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SOUTHERN BAPTIST CONVENTION

Continued from previous page

Texas, and President of Mission and Ministry to Men, Inc., which he apparently founded. As with the same resolution which he had previously brought before the convention in 1985, Dr. Holly's proposal was referred to the Interfaith Witness Department of the Home Missions Board in Atlanta. That department was created to examine other religious beliefs and doctrines, to compare them to the Christian teachings of the Southern Baptists.

On each occasion, the Home Missions Board declined to make such an investigation into Freemasonry, properly stating that Masonry is a fraternal society, not a religion, making an investigation by them inappropriate. The head of the Interfaith Witness Department commented that it was his department's function to examine religions, not fraternities. No Freemason in the Southern Baptist church could disagree with that conclusion, and the matter appeared to have been laid to rest. And it probably would have been, had it not been for the fanatical dedication of Dr. Holly and his associates.

When control of the Southern Baptist Convention was taken over by the fundamentalist faction, an atmosphere had been created which was much more likely to entertain Dr. Holly's resolution. And Holly did try again in 1992, but this time with extensive preparation.

He wrote a 60-page anti-Masonic booklet, which he called *Southern Baptist Convention and Masonry*. (See Book Nook.) It was published by his Mission and Ministry to Men, Inc., and sent to about 5,000 Baptist leaders who were expected to attend the June convention in Indianapolis. The drumbeating began with the announcement that the question of Freemasonry's compatibility with Christianity would be included on the convention's agenda. Three weeks before the convention, Dr. Holly was quoted by Associated Press as saying that Masonry was a pagan belief that rivaled Christianity.

Before the Convention, letters to the editor appeared in state publications. (The Southern Baptists have no national publication.) One letter in defense of Masonry, pointing out the errors in Dr. Holly's book, was written by Fred W. McPeake and sent to the Tennessee Baptist paper. McPeake

is a 33° Mason who had been elected a messenger to the 1992 Convention.

When Fred McPeake arrived at the convention, he learned that in addition to the 5,000 anti-Masonic books sent by mail to Baptist leaders, Dr. Holly's followers had distributed 5,000 more at the convention hall. He had a new experience when a stranger walked up to him, pointing at the little Shrine emblem in his lapel. "Take off that symbol of Satan," was the exhortation, "or leave this convention."

Dr. Holly rose to introduce his much-trumpeted resolution against Freemasonry. So that there will not be any misquotes or misunderstandings, here is the complete text of Dr. Holly's motion:

"That the Southern Baptist Convention in annual session June 9-11, 1992, at Indianapolis, Indiana, directs the president elected at this convention to appoint an *ad hoc* committee for the study of the compatibility with Christianity and Southern Baptist doctrine of the organization known variously as the Masonic Lodge, Masonry, Freemasonry and/or Ancient and Accepted Rite of Freemasonry. The study is to encompass any and all branches and/or lodges thereof. Furthermore,

WHO IS DR. HOLLY?

Continued from previous page

body be dug up and moved to a more respectable grave at Jerusalem. In this degree, technically the highest in all of Freemasonry, *there is no mention of resurrection*, simply the re-burying of a dead body. This is not a religious ceremony in any way and, like the other Masonic degrees, offers *no means of salvation*. These facts are easily proven by referring to any of the numerous exposés of Masonic ritual available at any well-stocked public library.

But not according to Dr. Holly. He says, "Masons go through a death and resurrection ritual in the Master Mason degree. Membership is dated from the time they were 'raised,' resurrected or saved, by membership in the Lodge. Salvation is maintained through faithful membership in the lodge."

Thousands of Southern Baptist ministers are Freemasons, and they

have almost all been through the third degree. Ask them their opinion of Dr. Holly's version of the Master Mason's degree, and every one of them will say that his description is one big blatant lie.

To set the stage for his ongoing diatribe on the evils of Masonry, Dr. Holly asserts that he will quote Masonic authorities. "Albert Pike, Albert G. Mackey and W. L. Wilmshurst," he asserts, "are embraced by Masons as authorities on Freemasonry. They can speak of the real intent of the secret society of Freemasonry." No, they can't. Let's look at each of those authors individually.

Dr. Holly says, "The acceptance of Albert Pike" . . . (who has been dead for over a hundred years) . . . "as an authority on Freemasonry is universally affirmed."

The preface to Pike's *Morals and Dogma* states that "Everyone is entirely free to reject and dissent from

whatsoever herein may seem to him to be untrue or unsound."

Confirming Pike's limited audience, the preface also clearly establishes that *Morals and Dogma* was written "for the Southern Jurisdiction (of the Scottish Rite) of the United States." A targeted readership of fewer than 10% of Freemasons is a far cry from being "universally affirmed." Dr. Holly would have been on firmer ground had he said, "Pike used to be an authority to some Masons over a century ago."

Albert G. Mackey was born in 1807, qualified as a doctor of medicine, and began his writing career in 1834. He, too, does not merit Dr. Holly's label as one of those who are "embraced by Masons as an authority on Freemasonry."

Two modern Masonic authorities are historians Fred L. Pick and G. Norman Knight. In writing about Albert G. Mackey in their reference book for Freemasons, they write, ". . . his writings, taken as 'gospel'

the Convention directs the president to appoint this committee within thirty days of the conclusion of this Convention and to charge this committee with the responsibility of bringing a report with recommendation to the convention which is to meet in Houston, Texas (in) June 1993."

Dr. Holly, of course, volunteered to serve on the ad hoc investigating committee, as did the well-known TV evangelist Rev. John Ankerberg, the messenger from the Brainerd Baptist Church in Chattanooga, Tennessee. For many years John Ankerberg has been a professional anti-Mason ("professional" in the sense that he produces and peddles tracts, books, audio tapes, and even a video tape of the Master Mason degree, all of which combine to produce a steady flow of income for his strange ministry). Dr. Holly demanded that no Freemason Baptist be allowed on the committee, which was rather like asking that the entire jury be selected from among the friends and relatives of the prosecuting attorney.

The president of the SBC allowed just 15 minutes for discussion of Dr. Holly's motion. The only person called on to speak in favor of Masonry was

Fred McPeake, who was given all of two minutes to address 18,000 messengers about an issue affecting up to 500,000 Freemason Baptists. The rest of the quarter-hour was given to Dr. Holly, and a colleague of his from his home state of Texas.

One man left standing silent before the microphone was Marion Reed, a 33° Mason and editor of Kentucky's *Masonic Home Journal*. Other messengers from his state included three Past Grand Masters of Kentucky Masons, but none of them had a chance to speak.

An ad hoc committee made up of anti-Masons would, of course, have been the kiss of death for any hope of a scholarly and fair investigation, but on that point Dr. Holly was disappointed. Before his motion could be put to a vote, an amendment to the motion was introduced by messenger Alvin Rowe of Florida, and was approved. It read:

"That the Southern Baptist Convention in annual session June 9-11 at Indianapolis, Indiana, directs the Interfaith Witness Department of the Home Missions Board to study the compatibility with Christianity and Southern Baptist Doctrine of the organization known variously as the Masonic lodge,

Masonry, Freemasonry, and/or Ancient and Accepted Rite of Freemasonry. The study is to encompass any and all branches and/or lodges thereof. Furthermore, the Convention charges the Home Missions board with the responsibility of bringing a report with recommendation to the Convention which is to meet in Houston, Texas, June 15-17, 1993."

So the Interfaith Witness Department, which had twice taken the stand that Freemasonry is a fraternity, not a religion, was ordered to conduct the investigation which it had rejected in 1985 and 1991.

Dr. Holly has spoken, making it clear that if the findings of the Interfaith Witness Department are not in keeping with his accusations against Masonry, he will have a motion ready at the 1993 Convention. He will ask that the report be set aside, and that Freemasonry be condemned by a vote of the Convention.

There have been indications that Holly is concerned that the study will produce findings favorable to Masonry, and his misgivings are not unfounded. There was always a chance that the investigators, in their desire

Continued on next page

in his lifetime, have come to be recognized as unreliable in very many respects."

Walter L. Wilmshurst, an English Mason, was born in 1867. His book, *The Meaning of Masonry*, is — like many Masonic books — largely an expression of his own personal opinions. By no means is Wilmshurst "embraced by Masons" as an authority. In the course of writing this book, I asked about 20 American Masons, many of whom I consider to be knowledgeable, their opinion of the writings of W. L. Wilmshurst. Without exception, they responded that they had never heard of him.

One must wonder why Dr. Holly dwells so much on Masonic writers of generations ago, and does not seek Masonic information from current Masonic writers who are universally recognized as authorities: The prolific Masonic author Allen Roberts; the Masonic scholar Professor Wallace McLeod, or John Hamill, Librarian

of the United Grand Lodge of England, for example.

Why doesn't Dr. Holly contact such men, or quote their writings? Because they won't provide what he wants to hear. It is easier for him to go back a century and more, perhaps taking the view that "authorities" then must be authorities now. If that were true, I could trace back to early "authorities" expounding the faith of the Southern Baptist Convention, and present profuse quotations of Holy Scripture used to prove conclusively that Jesus Christ wholeheartedly approves of the institution of slavery. Wasn't the reason for the founding of the Southern Baptist Convention in 1845 that Baptists in the south disagreed with the anti-slavery attitudes and actions of Baptists in the north?

Do Southern Baptists today believe that Jesus Christ favors slavery? Of course not. The point is that if one is determined to condemn a group of men of today, credibility requires

that one quote the authorities of today.

As a well qualified anti-Mason, James Holly happily cites as authentic the forged document by Leo Taxil, in which Albert Pike purportedly affirmed that "Lucifer is God." This is almost a requirement for any Mason-hater, as is disclaiming any knowledge that Taxil openly confessed to forging the document.

Dr. Holly argues that religious tolerance is offensive to God, who demands intolerance of all Christians.

Holly also equates Freemasonry with Communism, never explaining that every Communist party member must be an atheist, while no atheist may become a Freemason. He says that Freemasons have their own wording to indicate that they are in accord with Lenin's condemnation of religion as "the opiate of the people." Masons and Communists, he insists, are "opposed to revealed re-

Continued on next page

to be scholarly and fair, might be swayed by the history of Southern Baptist leaders who were Freemasons, from Rev. Lansing Burrows, a Mason who was a Civil War hero and Secretary of the SBC, up to men like Abner McCall, a Mason who served as president of Baylor University, the pride of Southern Baptist educators.

In September, 1992, Holly demanded that the Home Missions Board remove Dr. Gary Leazer, head of the Interfaith Witness Department, who was in charge of the investigation. The Home Missions Board rejected that demand.

Undeterred, Dr. Holly then appeared before members of that board with over 600 pages of additional anti-Masonic material. He also expressed his resentment at being called an "anti-Mason." He protested that he is the Masons' best friend. He loves them, which is why he is trying so hard to save their souls, while at the same time achieving the purification of his church. *Purification*. That is precisely the word used by the papal council as the motivation for creating the Inquisition.

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.

(AFTERNOON) + (BELIEVABLE)

- (LABOR) + (SALUTE) - (ENVIOUS)

+ (WORRY) - (TREAT) + (FAILED) -

(YELLOW) - (READ) =

Answer from previous issue: DEDICATION

Clue for this puzzle appears on page 9.

WHO IS DR. HOLLY?

Continued from previous page

ligion." That's a lie, of course, but at least the doctor quotes only Lenin, not the Masons, as saying that religion is the opiate of the people. (As a matter of fact, Lenin didn't say it, either. Karl Marx did.)

There is much more of his writings that can easily be exposed as vicious lies. Nevertheless, as one examines the work of James L. Holly one may experience a strange blend of anger, depression, frustration, and a genuine apprehension for the future of our sacred individual freedoms. This man has tasted power and influence, and they are dangerous, heady drugs. Prove him wrong, and he'll come back with other information. Vote him down and he'll get up and counter-attack. The only forces that can defeat his kind are knowledge, logic, and a deep appreciation of the love, sympathy, charity and brotherhood that were the central

themes of Christ's teaching. Dr. Holly cannot possibly understand those things. His self-centered "Christianity" is aggressive, militaristic, divisive and mean.

I may be questioned on the word "divisive," but it applies to James L. Holly. It means promoting dissention or discord, which is exactly what Holly appears to have done in two churches in his own home town. Southern Baptists in Beaumont, Texas, have told me that he joined a local Southern Baptist church, and immediately began antagonizing the pastor and criticizing other members of the church. He caused so much trouble that he was finally asked to leave.

He joined another Southern Baptist church and promptly began his program of bullying, threatening and generally shaking up the congregation. That church, too, asked him to get out.

Holly then went back to the first church and re-applied for member-

ship. They remembered him all too well, and wanted no more of James L. Holly. His application was rejected.

Now, it would seem that what he did to those two churches, he wants to do to the entire Southern Baptist Convention.

His twisted "findings" provide ample evidence that Holly considers himself to be the smartest Southern Baptist of them all. Smarter than the hundreds of thousands of Masons who have experienced all the Masonic degrees, without seeing or hearing any threat to their Christian beliefs. Smarter than the thousands of Southern Baptist ministers who find no conflict between their faith and their Masonic brotherhood.

Holly lies, and he knows it. He quotes out of context, and he knows it. He distorts the truth to suit his own ends, and he knows it. How does this man qualify to be a religious leader?

Views from the Past

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

Adjusting our philosophy

It is useless for us to pretend that we have arrived at perfection either in science or in philosophy. If we had, there would be no need for organizations like ours. It is for us to weigh the commandments of man against present conditions of the world and to adapt them to the 20th century and not to primitive conditions that existed many centuries ago. To that end we must discard prejudice. We must discard everything which hinders us from adapting God's laws to this day in which we live. He who says that there is

nothing in Freemasonry which can be changed takes a narrow view. So far as it accepts and teaches God's laws, it cannot be changed. So far as it teaches the use of those laws in this day and generation, it is not only our right but our duty to adjust our philosophy to those permanent laws. We must live as God would have us live under the changed conditions of today.

—From the 1953 Allocation of Sovereign Grand Commander Melvin M. Johnson, 33°.

Toward Masonic Unity

Freemasonry suffers more today from one phase of our Grand Lodge system than from anything else. Each Grand Lodge interprets Masonry according to the ideas and opinions of its leaders. It sets up its own rules and regulations, it selects its own ritual, it establishes its own landmarks, and determines its own dominating factors in the recognition of other Grand Lodges.

Whenever someone suggests the idea of a Masonic Congress to discuss these vitally important subjects and to arrive at some general, unified agreement, the great bugaboo of a National Grand Lodge is always resurrected.

Sooner or later, Freemasonry must come to an agreement upon three important matters if it is to maintain its prestige:

1. A definition and acceptance of certain universal laws and regulations which eventually must become general Masonic practice.
2. An agreement upon what are the Ancient Landmarks of Freemasonry.
3. A unified agreement upon

the basic principles which should govern the Masonic recognition of foreign Grand Lodges.

There is no reason in the world why these three simple elements of Masonic unity should not emerge from a Masonic Congress — a fraternal understanding among cooperating Grand Lodges based upon the reports of competent and representative Commissions. No sacrifice of sovereignty would be involved. It is too bad that some Masonic leaders are selfish and refuse to give up some of their long cherished, personal Masonic concepts for the sake of the common good of the fraternity.

Our lack of unity cripples Freemasonry as a world-force for peace and brotherhood, and is a cause of rejoicing among our foes. If Freemasonry is going to succeed in the future, it can do so only through united Masonic effort.

—From "Masonic Gems" by Ill.° P. C. Somerville, 33°, in the *Illinois Masonic News* and reprinted in the *Supreme Council News-Letter*, April 1949.

'Quick Quotes'

Predicting the future is easy. It's trying to figure out what's going on now that's hard.

—Fritz Dressler

There is only one time that is important — Now. It is the most important time because it is the only time over which we have any power.

—Leo Tolstoy

A person who dares to waste one hour of time has not discovered the value of life.

—Charles Darwin

A mind becomes a detriment when it acquires more intelligence than its integrity can handle.

—Cullen Hightower

Self-pity is our worst enemy, and if we yield to it, we can never do anything wise in the world.

—Helen Keller

The use of our intelligence quite properly gives us pleasure. In this respect the brain is like a muscle. When it is in use, we feel very good.

—Carl Sagan

Everything that irritates us about others can lead us to an understanding of ourselves.

—Carl Jung

While one person hesitates because he feels inferior, the other is busy making mistakes and becoming superior.

—Henry C. Link

Everyone has talent. What is rare is the courage to follow the talent to the dark place where it leads.

—Erica Jong

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

—George Bernard Shaw

Friendship is the only cement that will ever hold the world together.

—Woodrow Wilson

Conscience and the Craft

Questions on religion and Freemasonry

Responding to numerous inquiries from both Masons and non-Masons about the relationship between Masonry and religion, the Grand Lodge of Oklahoma published a booklet, "Conscience and the Craft: Questions on Religion and Freemasonry." The pamphlet was prepared by Dr. Jim Tresner, 33°.

With the cooperation of Oklahoma Past Grand Master Allan D. Large and the assistance of Dr. Tres-

ner, the Grand Lodge of Iowa expanded the booklet into a 37-minute video, using the same title.

One of the highlights of the video is the response of Rev. Ted Lilley, 33°, retired pastor of the Presbyterian Church, Cedar Rapids, Iowa. Excerpts from Brother Lilley's comments are reprinted here.

The full video is available for \$25 from the Grand Lodge of Iowa, P.O. Box 279, Cedar Rapids, IA 52406.

Q *Is Masonry a secret organization?*

A Certainly not. A "secret" organization tries very hard to hide its existence. Masonic Temples are marked with signs, listed in the phone book and their meeting places are usually listed in the newspapers. Besides that, look at all the public and civic activities the Masons are involved in. Why, we even have floats in parades and have a booth at the state fair . . . and how about the scholarship programs that we all work so hard on? Most of us, in this country, wear Masonic jewelry identifying ourselves as Masons, and think about all the cars you see with Masonic emblems on them.

Q *Does Masonry make any religious demands on its members?*

A Masonry requires only one thing of a man. He must believe in a Supreme Being. No atheist can be a Mason.

Q *Does Masonry have any kind of religious practice that is known only to the members?*

A No. Some anti-Masons have said that we don't mention the name of God in Lodge and we both know that's simply not true. One of the lessons in the Fellowcraft degree is the explanation of the letter "G" that hangs above the Master's chair — "that it stands for God."

It is true that we usually use some other term. "The Grand Architect of the Universe" is the most commonly heard Masonic reference to God, and we do that to avoid giving religious offense to anyone whose faith refers to God by another name.

Q *One anti-Masonic writer said that Masons don't realize what they're taking part in. Do you think that's true?*

A That's one of the most ridiculous charges sometimes made against us — that our members "are 'really' wor-

shipping a demon, only they don't know it!" But you can't worship something without knowing it. The act of worship is an act full of concentration, knowledge, and devotion — "With all thy heart and with all thy soul and with all thy mind." We honor and revere God, not the adversary.

Q *Is there such a thing as an official printed statement on the views of Freemasonry?*

A No, there isn't, and there's a good reason for that, too. To make any type of official statement would be to deny a man his right to think for himself and his right to follow the dictates of his own faith.

Each Mason has a right to seek in Masonry for what he wants to find, and to write about it if he chooses. But no Mason's expression of opinion is binding on other Masons or on the fraternity itself. It is his right to believe as he wishes. It is not his right to force that belief on others.

Q *Is Freemasonry anti-Christian?*

A Masonry is not "anti" any religion. It would be difficult to find a large number of people who believe that there are only Christians and anti-Christians — our national government, our states and cities all serve and employ many Christians and non-Christians alike. But no reasonable person would say that they were therefore "anti-Christian."

Masons encourage their members to worship in their individual faiths, we most certainly do not oppose any faith.

Q What about the obligations?

A There are a few churches that forbid all obligations and vows, such as the oath of office of the President of the United States, or the common oath of the law courts: "I solemnly swear to tell the truth, the whole truth, and nothing but the truth, so help me God." Men who belong to those churches could not take our Masonic obligations. But any man who belongs to a church that does not forbid those oaths or the oath one takes when entering the Armed Services, could definitely take the Masonic obligations.

Then we have those anti-Masonic writers that complain about the so-called "penalties" in the Masonic obligations. Those penalties are purely symbolic and refer only to the pain and despair that any honest man should feel at the thought that he had broken a promise or violated his sworn word.

Q What about some of those articles that claim our Masonic symbols represent "devil worship" or "witchcraft"?

A Masonry uses many symbols. They're our primary way of teaching, just as they were in ancient times.

Just try teaching arithmetic without the use of symbols, or reading a road map, or building a house — did you ever think of how far you would get driving a car if it wasn't for all those road signs. They're all symbols. And they mean whatever a person uses them to mean. Take the symbol "X," for instance. It can mean a St. Andrew's Cross or it may mean to multiply two numbers together. That very same symbol is used to mark railroad crossings. It all depends on the meaning in the mind of the person using it.

Q Some say that because we admit men of all monotheistic faiths that Freemasonry is guilty of teaching toleration. Do you think we are?

A Absolutely — and proud of it! It seems a strange accusation, but anti-Masonic writers often charge that we accept people with many different religious viewpoints as "Brothers." And they're right. Jesus did not say to us "A new commandment I give unto

you, that you love one another . . . as long as he goes to the same church as you do, or belongs to the same political party." Yet according to one anti-Masonic writer, this toleration is the blackest sin of Masonry. "Toleration," he says, "springs from the pits of hell and is from the father of lies." When you consider what intolerance has produced in the world — the Inquisition, the burning of so-called heretics at the stake, the horrors of Hitler, the mass murders of Stalin, the "killing fields" of Cambodia, the massacre of the inhabitants of Jerusalem by the invaders — it's hard to believe that "toleration springs from the devil."

Q Does Freemasonry teach that man can be saved by good works?

A That's another charge that has been leveled against us by anti-Masons who mistake both the nature of Masonry and the meanings of its ritual. Salvation is not a topic on which Masonry can or does pronounce.

In *Workmen Unashamed*, Christian Haffner states: "Within their lodges, Freemasons are not concerned with



"It's very important that we are able to let our friends know that Masons have neither horns, tails, nor halos. We're just their friends and neighbors, joined together in a fraternity which tries to help men become better people as it tries to help the world become a better place through its charities. Freemasonry is a support group, so to speak, for men who are trying to practice ethics and morality in a world that does not always encourage those ideals."

— REV. TED LILLEY, 33°

salvation and conversion, but with taking men as they are and pointing them in the direction of brotherhood and moral improvement. Insofar as the Order is successful in this aim, it is content, and leaves the member to devote himself to his own religious faith to receive the grace of salvation."

Q Did the Masonic writer Albert Pike really say that all Masons were secret followers of Lucifer?

A No, he didn't. In many anti-Masonic books you'll see what is supposed to be a quotation from Pike, saying that all Masons of the "higher degrees" are secret worshippers of Lucifer. The fact is that those words were written in 1894, three years after Pike's death. They were written by a notorious atheist best known by his pen name, Leo Taxil. Taxil publicly admitted the hoax in 1897, but that admission went unnoticed. Since that time, several writers of anti-Masonic books have simply repeated the "quotation" without checking on its source or authenticity and it continues to shadow the name of Pike.



Reviewed by THOMAS W. JACKSON, 33°

Book Nook



The Southern Baptist Convention and Freemasonry, by James L. Holly, M.D. Published by Mission and Ministry to Men, Inc., Beaumont, Texas.

I can say with absolutely no reservation that I have never read a book which reveals as much in the personality of the author as does *The Southern Baptist Convention and Freemasonry*. I have never read a book containing as much bitterness, hatred, innuendo, misleading statements and outright lies as has Holly placed in this one.

This book is, with no attempt at concealment, a direct affront upon the Masonic fraternity. Its goal is to cause the reader to form an opinion so warped that his only goal would be to work against the existence of the craft.

His interpretations and translations of the Masonic ritual are absolutely antagonistic to its true meaning. How he was able to translate the phraseology and action of the 16° and 30° as anti-Roman Catholic Church is inconceivable.

He chooses to condemn secret organizations in general and the Masonic fraternity in particular and then chooses to qualify his definition of secrecy. "The only secret which the Bible recommends . . . Once again this is not secrecy, because . . ." Reflecting his lack of knowledge, he states "the national magazine of the Masonic Lodge has been titled *The New Age* since the middle of the 19th century." He then proceeds to discuss the philosophy of the "New Age" movement providing for the deification of man. There is no relationship between the "New Age" philosophy and what used to be the title of the magazine of the Southern Jurisdiction of the Scottish Rite, and Holly cannot be so ignorant as not to have known that. If he is, he certainly should not be advising others.

He states that "no man can claim Christ as Saviour . . . and be in affinity with a Blue Lodge of the Freemasons." Let Holly be aware that I claim Christ as Saviour, and I have a close affinity with the Blue Lodge of the Freemasons. I do not need him or anyone else telling me what I believe.

He quotes a Harvard professor of educational psychology and then uses the quotation in his condemnation of the craft stating that "there is nothing in the goals of the Masonic Lodge that would conflict with" his statement. This implies that Freemasonry has no goal which encourages allegiance toward our founding fathers, most of whom were Freemasons; toward our elected officials of whom we encourage support; toward our parents, for whom we emphasize family ties; toward a belief in a supernatural being, which we require for membership, or toward sovereignty of the nation, to which we commit our membership.

He condemns public education as "not intrinsically evil but it is founded upon an evil premise." He has chosen to find evil and wrong in all religions save his own. I, too, believe that I am right, but I cannot accept that those who do not believe as I believe are evil.

I have read the writings of no man which have incensed me more than have the writings of Dr. Holly. Upon the completion of this book, I conclude that if he were a true reflection of the meaning of Christianity I would have to seriously consider finding a new religion.

My recommendations on the book — do not buy it. If you wish to see pompous bigotry at its best, read it. If you wish to stimulate your emotions, read it, but borrow it.



The New World Order, by Rev. Pat Robertson. Published in 1991 by Word Publishing, Dallas Texas.

I point out before beginning this review that it is the first time I have reviewed a book in which I had a preconceived opinion regarding it, based upon information I had received and comments of others. With that statement, let me say that the contents of the book in general were not as antagonistic as I had anticipated. Indeed, there were some comments in the book I cannot disagree with at all. Do not, however, take this statement as an endorsement.

The author is host of the religious TV program, "700 Club," and an unsuccessful candidate for U.S. President in 1988.

The purpose of the book is to alert the reader to an attempt to establish a "new world order." It is a warning cry by Pat Robertson of the ongoing development of a single world-governing body with its power structure lying in the hands of those who would control a world monetary system. Frankly, the concept is an interesting one and, even if remotely possible, gives one pause for thought.

Robertson has traced for over 200 years, with emphasis upon the last 70, the idea of a one-world government with a one-world currency. He does acknowledge a continually evolving new world order brought about by changing generations, but his great concern hinges upon the attempt to establish a world government which would be controlled by those controlling the monetary supply to the world. He expresses unabashedly his contention that such a development would be catastrophic on every level.

I am impressed with his ability to take totally unrelated world events and use them to support his theories. He has no reservation in naming world leaders in diverse fields whom he implies are directly involved in creating this "new world order." He suggests that emerging countries in Africa were pushed into independence before they were prepared, so their failure could be used in the development of this new world order. He also suggests that Wall Street bankers purposely assisted the Soviet Union and thereby world Communism, an inefficient system that was doomed to failure, again to use the failure in promoting the new world order.

He minces no words with his fanatical distrust and dislike of numerous agencies, including the Federal Reserve Board, the Council of Foreign Relations and the United Nations. With his self-righteous arrogance he reviews his proposition to establish a new organization to replace the United Nations based upon *realism*. This *realism* limits the organization to only those nations with a democratic representative government and respect for the rule of law.

Out of the 268 pages of the text, only eight pages deal with Freemasonry and part of that specifically with "illuminated Freemasonry." His indictment of Freemasonry in the proposition of the establishment of a new world order is that it was Freemasonry which served as the conduit to keep the concept alive and active for 200 years. He makes absolutely no attempt to point out that the Grand Orient of France, within which the concepts of the Illuminati survived, had Masonic recognition withdrawn by other regular Grand Lodges and remains so to this day. He makes a special effort in devoting two pages to anti-Masonic rhetoric based upon the out-of-context writings of Albert Pike.

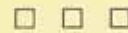
In reading the text, I was surprised to find errors of a type I would not expect in an "academic" treatise. However, they are insignificant to the purpose of this book but do tend to reduce confidence in its accuracy.

I found it extremely interesting that although he condemns the Masonic fraternity ("if there is a dark side to Freemasonry and there is") he has quoted Freemasons of both the past and the present to justify and support his proposition. Just as interesting is the credit that he gives to the founding fathers of our country with their Christian belief and work ethics for establishing the nationalistic foundation which he supports, while at the same time he fails to acknowledge the founding fathers as members of the Masonic fraternity. What is to his benefit to be known, he makes known. What is not to his benefit to be known, he finds it convenient to ignore.

My feelings in reading this book were that a great effort was made to establish his credibility and the credibility of his proposition of a new world order. He then proceeds to dissect this credibility, removing it a small piece at a time.

I cannot deny the possible validity of his proposition simply because I do not know. It is difficult, however, to accept that so many leaders from so many nations in so many fields utilizing so many agencies over so long a period of time could generate such a unified effort for the benefit of so few.

I would not recommend investment in this book, if for no other reason than that I would not want to give succor to an avowed enemy. If the opportunity is offered for reading it, it will expand your knowledge of what the craft is confronted with.



If Freemasonry historically was composed of the retarded, the illiterates and the misfits of society, I might be able to comprehend the attitude of men like Robertson, Holly, John Ankerberg, Epperson and others in their fanatical devotion to attacks against Freemasonry and Freemasons. Historically, however, the composition of Freemasonry has been the exact opposite. Very few organizations have ever put more effort into screening their potential members for quality than has Freemasonry. In our ranks have been some of the greatest humanitarians who have ever walked the earth. Some of the greatest minds and the most devoted theologians, along with the great in a diverse array of fields, indeed, some of the greatest human beings in all walks of life have been or are members of our great fraternity.

To condemn the craft is to condemn them. To imply that Freemasonry is a dedicated anti-Christian organization is to indict these men as being either anti-Christ or, at best, as accused ignorant. To say that Freemasons do not know the true meaning of Freemasonry is to place a mantle of ignorance upon some of the greatest human minds that ever existed.

It has been in vogue in recent years for the anti-Masonic cadre to imply that only an extremely small inner core in Freemasonry understands the true meaning of its purpose. I must, however, question the value of an organization whose purpose is predicated upon keeping the members ignorant of its purpose. What conceivably could be the logic in operating an organization for 275 years and permitting no adherent to know its purpose? What possible value could an organization have when its purpose can never be achieved because the members do not know that purpose? It would be like the Christian Church being unable to expand Christianity because only a core nucleus knew the purpose of Christianity. Yet these anti-Masonic bigots expect intelligent individuals to believe precisely that.

Holly accuses the craft of arrogance. Can there be any greater arrogance than for him to imply that Dr. Norman Vincent Peale, Joseph Fort Newton and Albert Schweitzer, along with thousands of other Christian clergy, who were or are Freemasons, as being either anti-Christian or absolutely ignorant in their commitment to the craft?

Brother and Reverend Joseph Fort Newton in his definition of a Mason in *The Builders*, among other qualifications, stated a man is a Mason "When he finds good in every faith that helps any man to lay hold of divine things and to see majestic meanings in life whatever the name of that faith may be." I have no problem accepting that qualification because I firmly believe that my God accepts the same. It is hard to believe that the God of men like Holly, Ankerberg and Robertson does not.

New Video Tells Scottish Rite Story

A new Scottish Rite video has just been released through the Supreme Council for the Northern Masonic Jurisdiction.

The 16-minute VHS film, "Scottish Rite Freemasonry: A Conscience for America," explains the purpose and principles of the Scottish Rite. It shows how the Scottish Rite, building on the lessons of the three degrees of the symbolic lodge, uses its 29 degrees to emphasize lessons on moral, ethical and spiritual values.

The video features personal testimonials from Scottish Rite members and wives from around the Jurisdiction to point out the value of membership. It also gives a brief overview of the Supreme Council Charities.

Members will be able to use the video to show relatives, friends, and coworkers the Scottish Rite message.

The idea for the project originated with Ill.°. Arthur H. Sharp, 33°, the Supreme Council consultant for membership development and planning. The film was produced by Target Productions, who had developed a video recently for the Grand Lodge of Massachusetts.

Serving on the Steering Committee were the following Ill.° Brothers: Winthrop L. Hall, Sidney R. Baxter, Richard H. Curtis, Philip L. Hall,

Robert J. Hepler, Alfred E. Rice and Robert L. Steadman.

Copies of "A Conscience for America" will be available through the Supreme Council, P.O. Box 519, Lexington, MA 02173, for \$5 plus \$2.50 for postage and handling.

The video will also be available for sale soon through selected Valleys around the jurisdiction.

Ill.°. Brother Sharp is urging Valleys to purchase copies to present to

each new 14° candidate as he receives his Scottish Rite degrees. "The video can be a very effective tool for Valley membership development committees," he said. "There are many ways in which it can be used."

The video should also be placed in the hands of Valley presiding officers, membership development committees, and other key personnel as a means of reinforcing the Scottish Rite message.

Finding a new 'normal' after loss

Grieving is an experience everyone will deal with at some time in life. It may be due to a death, divorce, loss of a job, or even failure to get promoted on the job. How a person copes with grief makes a big difference in how and when that person will get on with life.

Doctors at the Sycamore Center of St. Joseph Hospital in Kokomo, Indiana say there are two kinds of stress people deal with in their lives, anticipated stress and unexpected stress. Anticipated things include financial problems, how you will handle vacations, visiting children, and other situations you normally deal with.

Unexpected stress involves situations like death, divorce, anger, hurt, and disbelief. When one of these occur, a person goes from feeling normal to feeling shock, denial, and anger. They suddenly feel out of control and wonder "why me?" They may blame God, or misdirect their anger to someone else.

An important part of the healing process is to establish a "new normal," a situation where you can again feel that you are in control of your life, even though your life is different from what it was before. Individuals at this point actually decide whether they will be stronger than

before or weaker. Consider these important steps toward recovery:

- Contact other people. Don't stay home and do nothing for pleasure. Above all, avoid self-pity. Decide you will do something different and do it even though it may be difficult.

- Take care of yourself. Make yourself important by paying attention to your appearance, eating a healthy diet, getting exercise which is beneficial to the body and the mind.

- Realize that you are human and ups and downs are normal. You will feel better sometimes than others. Have faith that you will feel better tomorrow. You have "hit a bump."

- After you help yourself, help someone else. Doing for others is therapeutic and helps to increase your self-worth and improve self-image.

- Take responsibility for yourself. Remember this self-talk statement by Tina Dudley, Sycamore Center outreach coordinator: "I am responsible for me. I am responsible for my environment. I won't take responsibility for other people's actions. I am in control of me. I am in control of my environment."

Examine your life and situation. Get on with your life by determining what the new "normal" is for you.



HealthWise

A guide to good health & fitness

Some easy solutions for annoying computer strains

If you face your computer screen for long periods of time each day, you might find yourself with a variety of annoying, daily complaints.

Among the most common complaints of the computer age: Dry and burning eyes, eye fatigue, blurred vision, aches in the neck and back.

The Occupational Safety and Health Administration recommends a few simple adjustments for those whose jobs demand constant attention to a computer screen.

Most computer monitors can be adjusted for brightness and contrast. Find a setting that seems comfortable and pleasing to you.

Be sure to move your eyes and muscles every few minutes. Stretch back in your chair. Look at something far away. You'll find that regular movement improves your productivity.

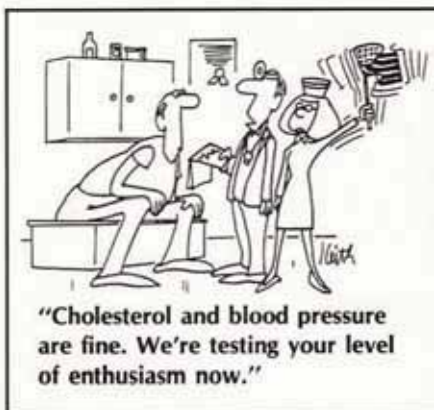
Don't sit too close to a computer screen. A good viewing distance is from 22 to 26 inches. Try to keep your screen, keyboard and paper copy an equal distance from each other. This makes eye focusing efficient. The screen should be about 20 degrees lower than eye level.

Finally, some people need special glasses for focusing at intermediate distances. If you wear reading glasses, this may be true for you, especially if you are experiencing eye discomfort.

Lifestyle, not aging, damages skin

According to University of Pennsylvania dermatologist Albert Kligman, M.D., Buddhist monks in a monastery outside Tokyo are examples of people with the most ageless skin in the world.

The group of monks has been ex-



amined every year for the last seven years and, although many monks are in their 90's, their skin has almost no wrinkles, blemishes or rough spots.

Their secret? A mostly vegetarian diet, daily practice of stressless meditation and walking in a garden which is almost entirely shaded by trees.

Healthy heart

If you are overweight and have hypertension, your blood pressure will almost certainly go down with every pound you lose.

Heart disease can not only be slowed, it can be reversed. Changes in lifestyle can reduce the size of coronary plaques without drugs.

Not all fat is created equal. Fat around the middle of your body is more dangerous than fat lower down.

To stop smoking, skip the coffee. Caffeine heightens the symptoms of nicotine withdrawal.

Grapefruit

Scientists at the University of Florida report that new varieties of red grapefruit contain high levels of beta carotene. This nutrient may help prevent development of several types of cancer including lung, prostate, colorectal.

Garlic attracts new believers

Few folk medicines have threaded their ways through ancient times, the middle ages and down to the present day. The healing properties of garlic are recorded as far back as the records of Hippocrates.

There are compounds in garlic that kill bacteria, according to the VA Medical Center in Albuquerque, N.M. A recent World Congress on the Health Significance of Garlic, heard researchers report that garlic lowers cholesterol, fights a carcinogen that causes breast cancer, and is helpful in treating meningitis.

The nutrition department at Penn State University presented findings showing that garlic lowers cholesterol in blood fats, reducing the risk of heart disease. If you decide to chew a piece of garlic now and then, try to reduce the social consequences by brushing your teeth.

Bread: Still the staff of life

Once the basis of human diet in many cultures, bread lost favor in the Western world for some 50 years. Bread was out of style because diet "experts" said it was fattening. They wanted weight-conscious people to eat lean meat and cottage cheese instead.

Now limiting animal protein, cutting back on fat and increasing consumption of fiber-rich starches is the order of the day. Bread has come back, which is not surprising. Pasta, rice, corn and some types of bread are staples in almost every culture.

It is ironic that the breads dieters craved all along have become the most acceptable food to eat.

The newest research shows that what we eat is more important than how much we eat.

The body resists storing carbohydrates, such as those we get from bread, while it easily stores fats. Hearty, wholesome bread, one of the most respected members of the carbohydrate family, turns out to be a food we can freely enjoy without guilt.

What you put on your bread, however, is what may add many calories.

Sleep style can affect work, marriage

How well we sleep has an effect on how we feel and work, there's no question about that. Most couples share a bed, and that requires a meshing of sleep styles that may be very different. If one partner is not sleeping well, it has an impact on daytime activities and the relationship.

The first step in building a good night's sleep is selecting a proper bed. A full-sized bed may be too small. People change position 40 to 60 times a night, including a dozen full-body turns, and it may take a queen size or king size bed to allow each partner enough space so the other's movements are not bothersome.

Dr. Peter Hauri, author of *No More Sleepless Nights* says it takes about 10 minutes of undisturbed sleep before deep delta sleep can develop. If we are disturbed during that period, the clock must start all over again.

If your mattress is more than 10 years old, it probably isn't providing the best sleep environment.

When biological clocks are different, it's best to retire at different times. That is, if your spouse is sleepy at 10 p.m., and you can't sleep before midnight, stay up. Forcing yourself to be in bed when you can't sleep can ultimately cause insomnia.

Clean gasoline hits the city

A new cleaner gasoline has become the winter standard in 39 metropolitan areas of the U.S. that have unhealthy levels of carbon monoxide.



Life is a Family AFFAIR

The product is regular gasoline blended with oxygenates. During combustion, the added oxygen lowers the levels of carbon monoxide emitted. The Environmental Protection Agency estimates that 70 to 90 percent of carbon monoxide pollution comes from motor vehicles. Cities required to use the new gas are mainly of the East and West coasts of the U.S.

Train Rover to be socially acceptable

If you have a dog you care about, it's difficult to make him stay out of sight when company comes. You'll have more pleasure and enjoyment from your pet if he or she is trained to behave well. Here are some general suggestions on how to do it from Barbara McKinney, author of *The Dog Talk Training Program*:

- Practice obedience exercises every day. Dogs form habits through repetition.
- Break exercises into clear-cut, simple segments. The dog can work on more than one behavior in a session if they are clearly different.
- Don't lose your temper while training. Losing your temper can undermine a dog's faith in you.
- Keep training fun and lively. Be enthusiastic.
- Use the dog's name to get his attention. Use it before each command.

Too much TV, too little exercise?

One-third of American children aged three to 18 are overweight, a 42% increase since 1984, says a survey by Louis Harris & Associates for *Prevention Magazine*.

Today's Family*

91% of children ages 6 to 9 say they eat dinner with their family at least three to four times a week.

69% eat dinner with their family every day.

47% say they eat breakfast with their family three to four times a week and 26% eat breakfast with their family every day.

*The International Food Information Council

Easy bathroom decorating

Add color to your bathroom by hanging from the ceiling a lightweight mobile that matches the towels. Change the mobile each time you change towel colors, says *Modern Maturity* magazine, and you'll have a new look.

"What happened in school today?"

You already have seen that question, or a version of it, in newspaper advertisements or on television. You'll probably see it again.

We hope that's a question you'll be asking students whenever you have the opportunity. It has more value than you can imagine.

Students, regardless of what grade they are in, do better work when someone is interested. The interest of their parents in school activities is most important, but when grandparents, relatives and neighbors are interested as well, the effect is multiplied.

People, regardless of their ages, like to feel that their work is important to someone. Let students know that you personally feel their work at school is important.

Ask what happened in school today.



Bloomsburg Hosts Tree Fest

Pennsylvania Valley Joins Community Celebration

When the Bloomsburg Theatre Ensemble approached Luther J. Black, 32°, secretary for the local Scottish Rite Valley, about renting the building for a community event, he had no idea how much good will would be generated.

The Theatre Ensemble had used another location for its "Tree Fest" for the past three years but needed a new location. The professional resident theatre company uses this event as a major fundraiser.

The Tree Fest was open on the two successive weekends after Thanksgiving. Since the Scottish Rite building is located in the heart of downtown Bloomsburg, the event was tied in with the Downtown Merchants Association parade and festivities on the day after Thanksgiving.

The building's three dining rooms were transformed into an indoor winter wonderland featuring fresh cut Christmas trees. Each was imaginatively decorated by local businesses and nonprofit groups. A section was also reserved for crafts tables. Concerts and entertainment were provided throughout the two weekends. The Scottish Rite Valley furnished refreshments.

In the lobby, Brother Black and his committee had arranged a series of displays describing Masonry and its many charities. It is estimated that some 3,000 people visited the Tree Fest.

After the festival, the trees and decorations were distributed to less fortunate families. The families were recommended by the area social service agencies.

Pleased with the building and the support from the Scottish Rite committee, the Theatre Ensemble has arranged to use the building again next year.



— Dale K. Morris photos



OUR READERS RESPOND

Anniversary Video

Are VHS Videotapes available of the 275th Anniversary Masonic Celebration in England? ("An International Event," Aug. 92)

Lt. Col. John P. Cosgrove
Bradford, N.H.

Editor's note: The ceremony was recorded on VHS. "Freemasonry Today, Tomorrow" can be ordered for US \$30 (including postage) from the United Grand Lodge of England, Freemasons' Hall, Great Queen St., London, WC2B 5AZ, England. If you wish the video to be sent via air mail, include an extra US \$10.

Cartooning

Perhaps I am not an active Mason with respect to attending meetings, but I definitely try to be active in applying the teachings of the craft. I consider myself intelligent, lucid, knowledgeable, educated, etc.

"Hiram" (the character in your cartoon of the same name) is the antithesis of all the above. My opinion is that "Hiram" and his cohort are ignorant, stupid, dumb, uneducated, etc., and a very, very poor image of a Mason. I do not like "Hiram." He is doing a disservice to the fraternity. I know of no Mason who has "Hiram" characteristics. What does the non-Mason think or visualize when he sees this "Hiram" cartoon?

HIRAM®

HIRAM I GO T' LODGE
ON TH' SECONT AN'
FOURTH FRYDYS AN'
NOBODY
EZ EV'R
THER!



BUT, TH' LODGE
MEETS TH' FUST AN'
THIRD MUNDYS.



By WALLY MILLER

THET'S PROBLY
WHY NOBODY EZ
EV'R
THER.



I believe that "Hiram" is detrimental to the future of Masonry.

Willard S. Albert, 32°
Trafford, Pa.

For the record

As I read the November issue of *The Northern Light*, I was struck by a curious oversight. In "A Thanksgiving Thought," attributed to the calculations of the World Development Forum, I see no mention of the Jews, who, since Biblical times, have been a presence on this earth. This makes one doubt the accuracy of the calculations as well as the care exercised both by that organization as well as the editor of *The Northern Light*.

For the record, even though we may be a minuscule minority, we have the right to be acknowledged and to be considered a proper and legitimate religion. I have no way of telling whether the World Development Forum was just careless or has its own agenda, but I believe that careful editing of any good periodical should include an evaluation of the truth and accuracy of the writings in it as well as significant omissions.

Irving M. Taub, 32°
Revere, Mass.

Editor's note: The statistics for the religious preferences of our imaginary city of 1,000 were incorrect. We apologize, for accepting the statistics submitted to us without taking a closer look at them. According to the Encyclopedia Britannica, the total world population in 1991 was nearly six billion, of which the religious affiliations were: 33.1% Christians, 17.7% Muslims, 16.4% nonreligious, 13.4% Hindus, 5.7% Buddhists, 4.4% atheists, 0.3% Jews, 0.3% Sikhs, and 8.7% other religions.

Letting the public know

Masons are always looking for a way to tell the public of our existence and attitude toward our fellow man.

Recently I returned from a 6,700-mile trip through the west and midwest. During that entire trip, I only saw one sign of a lodge participating in the "Adopt a Highway" program. A multitude of other organizations, families and individuals participate, but few lodges.

Here is a way for Masters of lodges to show the public we exist and we care about our communities. Perhaps some free highway advertising would help also.

Harry J. Witt, 32°
Puyallup, Wash.

A rudder for all religions

I am a Southern Baptist. Recently Larry Holly of Texas accused Masonry of "Satanism." Like most Southern Baptists feel, I see Freemasonry as a rudder for all religions.

I recently went to one Christian bookstore in my hometown. I noticed that there was nothing absolutely anti-Masonic, unlike many other Christian bookstores. I felt so proud to find out why the bookstore owner refused to stock books written by Larry Holly and John Ankerberg.

The owner of this store said he belonged to a United Methodist Church where the roof was crushed and destroyed due to bad weather last winter. The church, located in a small poverty town, asked for financial assistance from other churches. It almost closed indefinitely.

The bookstore owner said that the Masons had repaired the roof soon after help was requested. Long live the rudder of Freemasonry!

Jeffrey G. Flora, 32°
Dayton, Ohio

Footnotes

* **The sleeping giant awakes.**

With this issue we have devoted a number of pages to a subject that needs to be told. In recent years Masonry has been a target for several individuals who have attempted to portray the fraternity as a religion. They have used unusual soapboxes to vent their venom.

The erroneous picture they have portrayed cannot go unchallenged. Innocent people have been influenced by the outrageous charges of hate-mongers such as Dr. James Holly of Texas.

The current situation within the Southern Baptist Convention is well documented in John Robinson's new book, *A Pilgrim's Path*. We urge you to read the excerpts reprinted in this issue to familiarize yourself with the attacks. For even greater depth, we suggest you purchase a copy of the book. The details are on page 12.

Through the efforts of John Robinson, his publisher has agreed to donate \$5 from the sale of each book sold through June 1, to be used to establish a Center for Masonic Information. The center will function as a part of the Masonic Service Association. Its main purpose will be to spread the word about Masonry.

The Grand Lodge of Oklahoma has produced a pamphlet and the Grand Lodge of Iowa has expanded it into a video to answer the question, "Is Masonry a Religion?"

The Scottish Rite Supreme Council for the Southern Jurisdiction has devoted its entire February issue of the *Scottish Rite Journal* to the subject. If you are on the mailing list for the Masonic Service Association's *Short Talk Bulletin*, you will automatically receive a copy of the special issue. Extra copies are available through the Supreme Council, S.J., 1733 16th St.

NW, Washington, DC 20009.

Extra copies of this issue of *The Northern Light* will be available on request to those who wish to spread the word.

As the antagonists attempt to tear apart the fraternity, an interesting phenomenon is developing. Masonic leaders are becoming outraged at the lies that are being spread. Even those who have been comfortable just being a Mason have suddenly come out of the woodwork to defend the craft. The "sleeping giant" is waking!

* **Pike statue.** Followers of Lyndon LaRouche have also been on the attack. Their latest target is a 30-foot statue of Albert Pike at Judiciary Square in Washington, D.C. Pike was Sovereign Grand Commander of the Southern Jurisdiction for more than 30 years in the late 19th century. They have taken their case to various government agencies attempting to have the statue removed. The group has been using information about Pike that has long since been refuted. They have also distributed books containing false innuendos about the fraternity.

* **Rite in Indiana.** A statewide York Rite Class honoring Indiana Grand Master Max L. Carpenter is planned for March 20 and appears to have full support of all branches of Masonry. The concept is the work of Ill.° James S. DeMond, 33°, the East Central Department Commander for the Grand Enampment of Knights Templar. He is also the Secretary for the Scottish Rite Valley of Fort Wayne. The program has been endorsed by the Grand Master as well as Ill.° John

W. McNaughton, 33°, Scottish Rite Deputy for Indiana.

A group from the Sovereign Great Priory of Canada will also be participating.

Says Ill.° Brother DeMond, "It's great to see so much harmony among all the bodies in Indiana."

* **Cornerstone.** The story in the November issue of *The Northern Light* about the White House cornerstone seemed to generate quite a bit of interest. A video of the historical background of the cornerstone and the recent reenactment ceremony has been captured on film. The cost is \$29.50 (including shipping and handling). Orders should be sent to Cornerstone Productions, Inc., 12002 Citrus Grove Road, North Potomac, MD 20878.

* **Hurricane victims.** We were pleased to hear that so many Masonic groups came to the aid of the people affected by hurricanes Andrew and Iniki. Thanks to the Masonic Service Association for acting as an agent. Funds received by the MSA came from lodges, Grand Lodges, appendant bodies, and individuals, and showed that Masons care.

* **Retiring.** Ill.° Thomas R. Dougherty, 33°, retired recently as director of the Hospital Visitation program for the Masonic Service Association. Rev. Tom Weir will act as interim director on a temporary basis. For further information about the selection process for a full-time director, contact the Masonic Service Association, 8120 Fenton St., Silver Spring, MD 20910.



RICHARD H. CURTIS, 33°
Editor

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