

THE NORTHERN LIGHT

Vol. 27 No. 2 MAY 1996

A WINDOW FOR FREEMASONRY



From the Sovereign Grand Commander

Practicing Freemasonry

Amid the flurry of today's corporate mergers and takeovers, a new language of the '90's is surfacing. Its medicated vocabulary of pleasant sounding words — from downsizing to outsourcing — permeates the media.

The language may evolve, but one fundamental recipe for success in business remains constant: "Find a Need and Fill it." And that is precisely what your Scottish Rite for the Northern Masonic Jurisdiction has done in our latest and most exciting charity program. Make no mistake, administering a large successful charity is every bit as challenging as running a Fortune 500 corporation.

The need we have found was nationally publicized during the March 12th airing of NBC's *Dateline*. Jane Pauley poignantly underscored the tremendous number of dyslexic children requiring special literacy education and the depressing shortage of qualified teachers. These are the needs we have not only identified, but also have already begun to fill — as you have noted in past issues of *The Northern Light*.

Progress in the newest of our four charities — The Scottish Rite Masonic Children's Learning Centers, Inc. — is picking up steam. Our approach is based upon a balanced blend of quality resources sustained by a comprehensive voluntary donor program.

To help dyslexic children improve their reading skills, three Masonic buildings — two in Massachusetts and one in Ohio — and a summer program in Michigan have already donated classroom space. Prior to being accepted, students applying to our training program must undergo extensive testing to verify they are dyslexic.

Having qualified for a class, each youngster attends an intensive Orton-Gillingham multi-sensory one-on-one course. By scheduling three one-hour classes each afternoon, maximum use is made of each facility. Although it is expensive to hire trained staff, Orton-Gillingham is the only proven method available, and the results are well worth the cost.

Course directors are specialists recruited from local colleges or medical centers. Each Valley site



ROBERT O. RALSTON, 33°

is staffed with a paid director, an administrative aide and teaching staff. Some 60 students are already participating in the curriculum, with a long and continually growing student waiting list.

Our intent is not to replace the public school system, but simply to supplement, by absorbing a portion of the large number of children from families who could not otherwise afford this expensive training.

By the year 2000, we should have 15 to 25 Valley centers serving hundreds of children throughout our 15-state Northern Masonic Jurisdiction. We are committed to making a herculean effort to expand the network of Children's Learning Centers to ultimately encompass every state in our jurisdiction.

It is clear that we face a major fund-raising challenge. Just as the Shrine has done with its crippled children's hospitals and burns units, it is imperative that we make the general public, as well as our brethren, aware of this new charity and its array of multi-faceted advantages. It is a gratifying way of giving which will equip young minds to help improve world productivity. So, please pass the word to your fellow Masons as well as your friends who are not Masons.

Releasing the untapped resources of our youth so that they can realize their full potential and contribute to society is surely a worthy goal of Freemasonry and well worth our full support.

It's simple. Through our support, we have the power to provide the ability for dyslexic children to read and gain self-confidence. As a result, we will not only be improving their lives, but also making the world a better place to live. What finer way to practice Freemasonry?

A handwritten signature in cursive script that reads "Robert O. Ralston".

Sovereign Grand Commander

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

SOVEREIGN GRAND COMMANDER
Robert O. Ralston, 33°

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Among his many interests, author/illustrator Joseph E. Bennett, 33°, enjoys baseball. Here he recalls the success of baseball Hall of Famer Mickey Cochrane. See page 4.

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Baseball's 'Black Mike'

Hall of Famer Mickey Cochrane

played to win

By JOSEPH E. BENNETT, 33°

Well before the legendary Vince Lombardi of Green Bay Packer fame gained renown for espousing the philosophy, "There's no place but first place," Gordon Stanley Cochrane adopted the credo for his own — and cast it in concrete.

He became one of baseball's most ferocious competitors during a sports era when hard-nosed competition was the norm, with no quarter given nor expected. Cochrane was a man with genuine hutzpah!

Nobody ever called him Gordon but his mother. To everyone else he was "Mickey." Those who were witness to his explosive rages in the club dressing room when the team lost, gave him another sobriquet. He became "Black Mike," a tribute to the dark side of his disposition.

Mickey was joined occasionally in his violent outbursts by the tempestuous Robert "Lefty" Grove, a premier pitcher for the Philadelphia Athletics during their greatest years. When the moody twosome were in a snit simultaneously, the dressing room was alive with flying stools, buckets, bats, or any other movable object at hand.

Mickey's prickly temper did not hamper his development into baseball's finest major-league catcher, in the opinion of many experts. Even his detractors accorded Cochrane at least equal status with the great Bill Dickey of New York Yankee fame.



Ill. JOSEPH E. BENNETT 33°, was active in the Scottish Rite Valley of Cleveland before retiring to Texas in 1988. He now spends time writing for a number of Masonic publications.

Black Mike was unique among ball players in another way. He was convinced in his earliest childhood that he would one day be a great baseball player, and certain he would also be a manager. Eventually, both dreams came to fruition for the raven-haired New Englander.

Cochrane was born on April 6, 1903, at Bridgewater, Mass. His father, John, was the caretaker on the estate of a wealthy family near Boston. Young Mickey grew into a husky, athletic youngster, eventually growing to nearly six feet in height and a weight of 180 pounds.

After high school at Bridgewater, he enrolled at Boston University, the college from which he eventually graduated with a degree. He became involved in the various athletic programs offered, which included track, basketball, boxing, football, and baseball. As a football player he filled several positions. His outstanding achievement on the gridiron seems to have been a 52-yard field goal.

His first love, however, was baseball. He played semi-pro ball under the assumed name of "Frank King" to preserve his amateur status. Over the years he was identified as a catcher, but there is some evidence that he initially preferred the outfield.

In addition to semi-pro baseball, Mickey played the saxophone in a jazz band, and worked as a dishwasher. Aside from his love of baseball and jazz music, those pursuits produced funds to enable the youngster to complete his education. About the time he graduated from Boston University his semi-pro team at Saranac, N.Y., dis-

banded. Mickey turned his attention to genuine professional baseball.

He signed his first professional contract in 1923 as a catcher for the Dover, Delaware, team of the Eastern Shore League, continuing to play as Frank King. Young and inexperienced, Cochrane drew heavy criticism for his lack of expertise in catching a towering foul ball. He concentrated on the problem with intensive extra practice, and overcame the deficiency within a short time. During his first pro year, Mickey established himself as a dangerous left-handed hitter, concluding the season with an average of .322 in 65 games. His performance impressed Tom Turner, owner of the Portland, Oregon, club of the Pacific Coast League. However, Turner could not afford the \$50,000 price tag the Dover owner set on his prize catcher.

Turner approached Connie Mack, the owner-manager of the Philadelphia Athletics, for assistance in acquiring the services of the young catcher from the Dover club. Mack found sufficient merit in the opportunity to put up the \$50,000 purchase price for Mickey's contract, plus another \$150,000 to invest in the Portland team to make it an Athletic's farm club. Cochrane vindicated Mack's appraisal of his talent by catching in 99 games and posting a .333 batting average during the 1924 season.

Mickey was summoned to Philadelphia to open the 1925 season behind the plate for the A's. Along with Cochrane, another rookie was added to the A's roster that spring. He was Robert Moses "Lefty" Grove. He, along with Mickey, had a brilliant future ahead in the baseball wars.

Gordon Cochrane married Mary G. Bohr of Bridgewater, Mass., in 1924. The union was blessed with two children before many years passed. The

eldest was Gordon Stanley, Jr., followed a few years later by sister Joan.

During 1925, Mickey became a member of Fellowship Lodge in his home town of Bridgewater. He was raised on April 19, and remained an enthusiastic Mason until his death 36 years later.

When he began the season in Philadelphia, Mickey was a raw rookie, with many refinements to master as a catcher. His mentor, the man he replaced in the A's lineup, was Ralph "Cy" Perkins. Cy willingly tutored the youngster, and Cochrane swiftly developed into one of the finest-fielding backstops in the league. Throughout his life, Mickey credited Perkins for his fielding expertise, plus the fact that he never injured a finger in all his years behind the plate.

Cochrane's potent bat and his fleetness of foot often caused him to be placed in the lead-off slot of the batting order. His speed and savvy on the bases was unusual for a catcher, and one of his substantial build. He caught a total of 134 games during his rookie season, the first of 11 consecutive years in which he would play in excess of 100 games. He hit a sizzling .331 in 1925.

Although Mickey's batting dropped off to .273 in 1926, he was widely accepted as an inspiring team leader. That was only the first of three times in his 13-year career that he would hit under the .300 mark. He was an outstanding batter for a catcher.

Jimmy Foxx came into the A's fold in 1926, with an awesome batting talent and equally-impressive biceps. His bat was too powerful to keep out of the lineup, but he was a catcher. Connie Mack converted the slugger into a first baseman, a position he became primarily identified with during his career. Occasionally, however, Foxx had brief stints at third base, catching, and even a few times as a pitcher.

Lefty Grove launched a tradition of winning 20 or more pitching victories per season in 1927, when he posted the first of eight such records. His most memorable year was 1931, when he won 31 games, on his way to a lifetime record of 300 wins and 141 losses. Lefty and Cochrane were close friends. Grove emulated Mickey's

explosive personality in the clubhouse, and had a universal reputation for having a quick temper. When the Athletics dropped a ball game and the pair joined forces in trashing the locker room, any player in the facility had to be agile to avoid being struck by flying objects.

During 1927, Cochrane added to his reputation as the leading catcher in the American League by his polished fielding performance and team generalship. His most visible accomplishment, however, was another spectacular year at the plate, where he accumulated an average of .338 in 126 games.

The A's were beginning to operate in championship territory by 1928. They began a dramatic drive to American League dominance after the arrival of Black Mike and a star-studded cast, which Mack had finally

Mickey's prickly temper did not hamper his development into baseball's finest major league catcher.

assembled in Philadelphia. The squad included Lefty Grove, Jimmy Foxx, Al Simmons and Bing Miller in the outfield, pitchers George Earnshaw and Rube Walberg, and second-base veteran, Max Bishop.

Cochrane, however, was the catalyst that made them a winning aggregation. The surging A's finished second behind the fearsome Yankees in 1928, and set the stage for even greater things the following year. In recognition of his contribution to the A's and baseball, Mickey was voted Most Valuable Player that year.

The Athletics went on to win the first of three consecutive American League pennants in 1929, throwing them into the World Series against the Chicago Cubs. The A's won the series in five games. They dominated the junior circuit, overshadowing the powerful Yankees for the first time. Even the fearsome bats of the Yankees'

Babe Ruth, Lou Gehrig, and Bill Dickey could not deter Connie's boys.

Philadelphia repeated by winning the pennant once more in 1930. They went into the World Series against the St. Louis Cardinals — Frankie Frisch's hard-nosed "Gashouse Gang." Again, the A's won the series, this time in six games, with Grove and Earnshaw both posting two victories each. Grove had a record that year of 28 wins, and Black Mike posted a season average of .357 at the plate, the best of his career. Surviving media stories state that during the year, Mickey helped Lefty Grove "curb" his bad temper, a statement that might be open to debate.

Philadelphia was unstoppable in 1931. They won the A.L. pennant for the third straight time that year, supported by Cochrane's 17 homeruns and batting average of .349. Lefty Grove posted his career high in pitching victories with 31 wins. The A's faced the St. Louis Cardinals for the second year in a row in the World Series. In 1931, the Cardinals won the championship after seven hard-fought games, behind the brilliant performance of their Indian star, Pepper Martin, "The Wild Horse of the Osage." Martin ran wild on the bases and batted .500 during the series. The Philadelphia pitching stars, Grove, Earnshaw, and Walberg could not stem the efforts of Pepper Martin, pitchers Burleigh Grimes, master of the "spitball," and Wild Bill Hallahan.

The A's never won another pennant after 1931. To make matters worse, the Great Depression was tightening a financial noose about the neck of baseball's most beloved figure, Connie Mack.

Mack had been a great catcher in the National League before the turn of the century, spending his playing career in Washington and Pittsburgh. After his playing days, he single-handedly built the Athletics organization in Philadelphia and guided the club's destiny both as owner and field manager. By 1931, Mack was being pressed by several banks to pay off his indebtedness, in spite of the fact that income was insufficient to make that possible. The single solution for the venerable Connie Mack was to sell the

Continued on next page

BASEBALL'S 'BLACK MIKE'

Continued from previous page

most valuable assets he owned, his brilliant players. He sadly began to make plans to turn some of his talent into cash in the near future.

Before Mack began to dispose of premier players, he still had to face the 1932 season. The A's finished a poor second that year behind New York, and Black Mike's batting average slipped to .293. It was a disappointing season for everybody, since the financial picture was public knowledge. During the winter, the grand exodus began.

Mack sold Al Simmons and Jimmy Dykes to the Chicago White Sox, with George Earnshaw going to the same team the following year. Lefty Grove, Rube Walberg and Max Bishop were purchased by the Boston Red Sox in time to begin the 1934 season. During that same winter of 1933, Mickey Cochrane was sold to the Detroit Tigers to serve as manager in addition to taking over the catching duties. Jimmy Foxx, the great A's slugger, was sold to the Red Sox in the winter of 1935, joining the old teammates already listed.

Black Mike's final season at Philadelphia was, of course, 1933. He hit .322 in 130 games, delivering his usual sterling season performance. Following the season close, Cochrane's contract was sold to the Detroit club for \$100,000, a handsome sum in the depression years.

Frank Navin, president of the Tigers, was under considerable pressure from majority stockholder, Walter Briggs, the auto body tycoon, to purchase Mickey and appoint him player-manager. Thus the Detroit team consummated the best deal they ever made, with the possible exception of buying Ty Cobb's contract for \$500 back in 1905.

Under Black Mike's driving management and inspiring field performance, the Tigers came roaring back from a fifth-place finish in 1933 to win the American League pennant in 1934.

Mickey inserted himself into the lineup, along with his newly-acquired veteran outfielder, Leon "Goose" Goslin. They joined several young Detroit stars who rallied behind Cochrane to become a championship team.

The Tiger roster included the hard-hitting Hank Greenberg at first base, the great Charley Gehringer at second, plus a new pitching ace in Lynwood "Schoolboy" Rowe, a 24-game winner in 1934. Submariner Eldon Auker and curve-ball artist

pitching excellence of two brilliant new National League stars — Jay Hanna "Dizzy" Dean and his brother Paul, also known as "Daffy." Dizzy, the eldest, came off a season win record of 30 games in 1934, while brother Paul accumulated a mere 19 victories. The St. Louis club simply could not be stopped that year.

Detroit won the American League pennant again in 1935. The Cochrane regime was firmly entrenched and their performance once more dominated

ed the A.L. circuit and propelled the Tigers into the World Series. They had reached their pinnacle of success. Against the Chicago Cubs, the Tigers took the series in six games behind the fine pitching of Tommy Bridges and Schoolboy Rowe. Aging Alvin Crowder added a fine close to his career by posting a crucial win.

Black Mike's playing performance in the World Series was up to his usual high standard. His season average over 119 games was .319, although 1935 would mark his last great year. It was also the last of five World Series in which Cochrane would perform.

That era demanded that a pitcher work for nine innings every three days, a player to hit over .300 to remain in the major leagues, and play in over 100

games year after year. Those athletes performed for less annual salary than today's pampered .220 "superstars" pay for their Mercedes.

The Tigers slipped badly in 1936, as Black Mike Cochrane succumbed to the pressure and self-imposed physical demands of playing and managing. The mental strain of producing a perennial winning team led to a complete nervous breakdown for the Detroit star. He played only 44 games during the regular season, followed by a long recovery.

When Mickey returned to the lineup, the wary club ownership scruti-

COCHRANE'S MAJOR LEAGUE RECORD

Batting average .320 (13 seasons)

Elected to Baseball Hall of Fame, 1947

Player

Philadelphia Athletics (1924-1933)

American League MVP, 1928

American League Pennant, 1929, 1930, 1931

World Series Championship, 1929, 1930

Player-Manager

Detroit Tigers (1934-1937)

American League Pennant, 1934, 1935

World Series Championship, 1935

Manager

Detroit Tigers (1938-1939)

Tommy Bridges both performed brilliantly on the mound that season. Alvin Crowder, a veteran hurler in the twilight of his career, was a mid-season acquisition who made an important contribution, too.

Detroit won 101 victories in Cochrane's first year at the helm, while the great catcher posted a personal batting average of .320 in 129 games.

The World Series against the vaunted St. Louis Cardinals was a bitter disappointment for Cochrane. In seven hard-fought games, the Detroit club went down to defeat before the

nized his every move. Concern over Cochrane's mental recovery became academic on May 25, 1937, at Yankee Stadium. During the fifth inning, Black Mike was struck on the right temple by a high inside pitch thrown by New York pitcher Irving "Bump" Hadley. The unconscious Detroit star was rushed to a New York hospital where he remained in a coma for ten days. Yankee physician, Dr. Robert E. Walsh, revealed that Mickey had sustained a skull fracture and was in very serious condition.

Finally, Cochrane rejoined the club in 1937, prepared to return to the lineup and complete the season. Tiger club owner Walter Briggs would not permit Cochrane to resume playing, insisting he manage from the bench.

Mickey's playing career was over at age 34. Of course, his time with Detroit was predictably short. On August 6, 1937, he was replaced as manager by Del Baker. Cochrane was also divested of his chair on the Detroit board of directors and the post of vice president of the club. Two days afterward, the Detroit fans gave Black Mike a rousing farewell as he departed the auto capital for good. Never since the days of the immortal Ty Cobb had a player been held in higher esteem by Detroit fans.

Cochrane left baseball for a few years, investing in a Wyoming dude ranch. He was also associated briefly with a trucking firm during this period. However, World War II was looming on the horizon, and it would beckon one of Cochrane's talents, as it would for millions of young Americans. When the war came, it brought personal sorrow to the Cochrane family. Their only son, Gordon, Jr., was killed in action.

Mickey received a commission in the U.S. Navy in 1942 and was assigned to the Great Lakes Naval Station near Chicago to supervise the athletic program. His high-profile duty was to manage the baseball team at the base, of course. Mickey devel-

oped a stellar group, drawing its roster from many major league stars then on duty with the Navy. Among those at Great Lakes were Schoolboy Rowe (Tigers), pitcher Virgil Trucks (Tigers), first baseman John Mize (Giants), second baseman Billy Herman (Cubs), and outfielder Gene Woodling (Cleveland). The team won 33 games in a row in 1943, finishing their season with a record of 48 wins and two losses. One of those victories was against the Cleveland Indians, who found

Connie Mack. Late in the year, Connie made him general manager of the Athletics, but by the end of the year Mickey left the club. He was hired to scout for the New York Yankees in 1955, and in 1960, he was once again back with the Detroit Tigers, as a scout. In 1961, Cochrane became a vice president of the Detroit Club, a position he held until he fell ill at the end of that year.

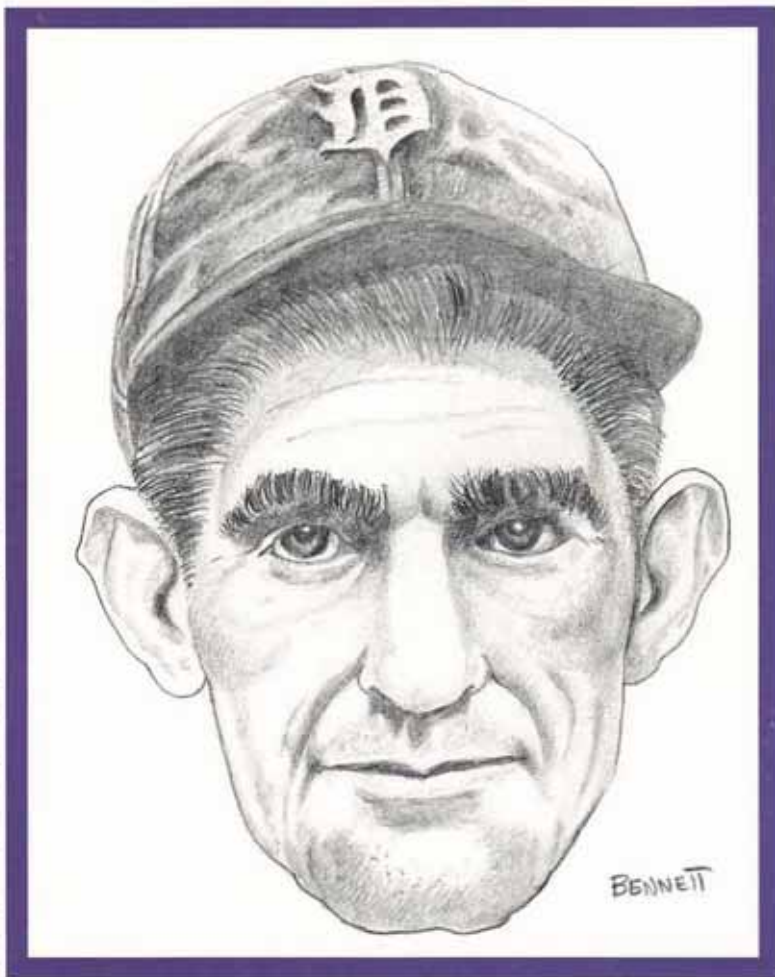
Black Mike's health deteriorated rapidly. Neurological problems coupled with a debilitating respiratory ailment led to his demise on June 28, 1962, at Lake Forest, Ill. He was 59 years old.

Mickey Cochrane was an educated, articulate human being, gifted with an extraordinary amount of natural ability. Off the baseball diamond, he was affable, considerate and polite. On the field, he was one of the game's fiercest participants, and his passion for winning may well have added fuel to his nervous disorder. That problem was complicated by his tragic playing-field accident. Those infirmities shortened both his career and his life. The career of a professional athlete is relatively brief, and baseball is one calling in which a span of ten years is often not attainable. Cochrane's tenure in the big leagues endured for 13.

Not overly compensated for his services,

Black Mike never achieved the status of a pampered millionaire athlete. Like other stars of his day, he played every game, rain or shine, giving no quarter and expecting none. All that remains of his great record are a few yellowing statistical sheets and some aging media columns. His name, however, is forever inscribed on the roll of Baseball's Hall of Fame.

Gordon Stanley Cochrane was an outstanding man and a worthy Mason. We, who share the same membership, are fortunate to remember him as one of our own.



themselves on the short end of a 17-4 score. In 1944, Cochrane was transferred to the Pacific Theater and Bob Feller, the Cleveland Indian's great fireballer, was assigned to replace him at Great Lakes.

Gordon Cochrane was elected to Baseball's Hall of Fame in 1947 by the baseball writers of America. Honored with him that year were Frank Frisch, his old St. Louis nemesis, old friend Robert "Lefty" Grove, and the immortal New York Giant hurler, Carl Hubbell.

In 1950, Cochrane returned to baseball to coach for his old mentor,

Looking for the Future

What will the fraternity look like in the year 2017?

The editor of *The Northern Light* was selected to deliver the 1996 Blue Friar Lecture at Washington, DC, on February 16, 1996. Here is the address.

By RICHARD H. CURTIS, 33°
Editor, *The Northern Light*

The world has not lacked for want of a soothsayer. It is not hard to find a fortune teller who can read palms or tea leaves, or use a crystal ball or ouija board. These are not things from the past. They are still with us today.

Look at the media. Everyone wants to be a columnist or commentator. Everyone wants to predict the future. We don't need to wait to hear the results from the election booth. Each television network tries to outdo another to project the winner long before the polls close.

Predicting the future has intrigued writers and philosophers for years. They have attempted to draw a picture of their view of Utopia — an imaginary world where everything is supposed to be perfect. Interestingly enough, the word "Utopia" comes from two Greek words that translate into "no place." We tend to use the word "utopian" today to imply an idea that is far out and impractical, a "pie in the sky" philosophy.

Plato's *Republic*, written around 375 B.C., was an early attempt by the Greek philosopher to project his views of perfection.

In 1516, Sir Thomas More was the first to use the word "Utopia" for the title of his work, in which he spelled out his thoughts on an ideal world.

Samuel Butler wrote *Erewhon* in 1832 using a traveler's view in a strange land. "Erewhon," by the way, was Butler's way of loosely saying "Nowhere" in reverse.

In the 1888 novel, *Looking Backward*, Edward Bellamy tells the story of a young man who falls asleep in 1887 and wakes up in the year 2000.

H. G. Wells wrote a number of fictional futuristic tales: *The Time Machine*, 1895; *War of the Worlds*, 1898; *The Shape of Things to Come*, 1933. Some of you may recall Orson Welles' 1938 radio broadcast of "War of the Worlds." His account of a fictional invasion of New Jersey by creatures from Mars turned the Eastern seaboard into a state of pandemonium.

And what about Aldous Huxley's *Brave New World*. Written in 1932, Huxley's novel describes a totalitarian society enthralled with science and machines with no regard for the individual.

American psychologist B.F. Skinner wrote *Walden Two* in 1948, giving his thoughts on the ideal society.

A 20th-century author whose works are still widely read today is George Orwell. His *Animal Farm*, written in 1945, uses barnyard animals as his characters to satirize Communism. In 1949, Orwell looked ahead to 1984 and drew a rather uncomfortable portrait of a society in which love and privacy were crimes and "Big Brother" watched over everyone.

Now you may not agree with the philosophy of many of these authors and you may feel uncomfortable with the images they present, but you must admit they have provided some fascinating reading and have evoked provocative discussion.

I ask you now to step into a time machine for the next few minutes and join me on a visit into the future of Freemasonry.

The year is 2017. It was exactly 300 years ago that Masons from four lodges in London joined together to form what was then called a Grand

Lodge. It must have been a convenience at the time to have a Grand Lodge, because other Grand Lodges sprang up around the world. They don't exist now. They became merely ceremonial and eventually faded out of sight without a whimper. Some of the stronger individual lodges survived, but indifference and apathy forced most of the 20th-century lodges to close. You see, when a lodge found it had no one to lead the members, it went out of existence.

The fancy buildings that once dotted the landscape in most communities are no longer necessary. They served their purpose in their day when members would use them to hold meetings. The Philadelphia Masonic Castle is now a museum. The Indianapolis Palace is a theatrical center.

Oh, yes. Masons still meet on a regular basis, but they meet in cyberspace. Face to face contact is rare these days, yet there is a certain closeness among the members. Actually the membership is on the increase in 2017. The worldwide fraternity just passed the one million mark a year ago. And there seems to be a growing interest in wanting to be a part of it.

Lodges are organized by various interests. Any member can power up and tune in to any lodge whenever he wishes to visit. Some lodges concentrate on the history of the fraternity. Some analyze the ancient philosophy. Others bring together members who are involved in a particular occupation or profession. Very few are limited to a particular region. Most of the lodges draw membership from anywhere in the world. You see, attendance merely requires tuning in, so it makes no difference where the members are located. Some lodges limit the size of the membership, while others have no restriction.

Freemasonry has evolved in the course of its 300 years. For a long time, ritualistic ceremonies played a major role in the fraternity. In fact, there were periods when it appeared it was the only role. It wasn't always that way, and it isn't that way today. When the 21st century rolled in, there seemed to be less attention paid to the ancient ceremonies. It still is a topic of conversation within a few lodges that spend time exploring the evolution of the fraternity, but there is no formal ceremony in vogue today.

There are very strict requirements for admission to membership. The applicant must still believe in a Supreme Being. He must make a serious financial commitment. He must pledge to provide assistance on request with the understanding that he will receive assistance when necessary. And he must agree to serve in certain capacities such as systems manager, aid director and Master. Here in the 21st century there are no "sponges" in the fraternity.

The Master moderates the meetings. The aid director coordinates the list of services that can be provided by the lodge members and handles the incoming requests from other lodges. The systems manager controls the records to see that new members are signed on. Resignations are allowed, but the member is then required to sign off and can no longer receive the signal.

Brother John in Des Moines, Iowa, looks at his wrist. A secret tingle from a tiny cell on his wrist has told him it is time to meet. He stops what he is doing and tunes in. He touches the cell to expand the screen so he can see the action. He knows that when a lodge is in session he must place an audio cell in his ear instead of relying on the amplification from the wrist cell. As each member speaks, his image automatically appears on the screen.

Master Wilhelm in Stuttgart, Germany, moderates the discussion. He asks the aid director, living in St. Alban's, Newfoundland, to report on the list of requests he has received from members of other lodges. The systems manager from Boca Raton, Florida, reviews with the lodge brothers the new requests for membership. The life history of the applicants have been examined by the systems manager, who has computerized access to

every known fact about any individual. The manager summarizes on the screen the important points. There is no need for a face-to-face interview. The members vote on the applicants by a touch of the screen. The votes are tallied immediately. The new member is then sworn in and the members chat for a while to get to know the brother better.

Brother Ron of San Jose, California, needs a part for his Flit, a battery-powered transporter he can strap to his back to airlift him to nearby Santa Clara. He can't seem to find the part anywhere. He turns in a request to the aid director for his lodge. The aid director powers up his directory and locates a brother in Corning, New York, who can help.

Brother Andrew of Memphis, Tennessee, has lost his job after 30 years. His family expenses are increasing as two of his children need medical attention. He had donated his services on many previous occasions to brothers who needed aid. Now he finds himself in need. The aid director for his lodge puts out a request. A brother in Grand Rapids, Michigan, is a physician and comes to the rescue. A brother in San Antonio, Texas, offers the necessary medication.

Brother Phillip from Coudersport, Pennsylvania, is arranging a business trip to Mexico and wants to break bread with a fellow Mason while he is there. His aid director powers up and puts him in contact with Brother Pedro of Guadalajara, who is willing to airlift to Mexico City to dine with his brother.

Brother Frank from Anchorage receives word of a major disaster in Calcutta and makes cellular contact with his friend and brother Mason in India. The Alaskan Mason finds out that the disaster has wiped out the drinking water in Calcutta, so he

WHO ARE THE BLUE FRIARS?

The Society of Blue Friars was established in 1932 for the purpose of recognizing Masonic authors.

The term "Friar" is derived from the Latin "frater," which means "brother." In earlier days, Friars copied out documents. The color "blue" is associated with the craft.

Each year, one new Blue Friar is named and the nominee is requested to deliver a lecture at its annual meeting in February. An additional Friar can be named to fill a vacancy caused by demise or resignation when the total active membership is less than 20. Since the inception of the Society in 1932, there have been 80 Blue Friars selected.

CURRENT BLUE FRIARS

1967	Allen E. Roberts	Virginia
1969	William G. Peacher	California
1970	Frederick H. Smyth	England
1972	Gerald D. Foss	New Hampshire
1976	Mervin B. Hogan	Utah
1978	Forrest D. Haggard	Kansas
1983	Wilmer E. Bresee	New York
1984	Wallace D. McLeod	Ontario
1986	Fred Lamar Pearson	Georgia
1987	Stanley F. Maxwell	Massachusetts
1988	John M. Hamill	England
1989	John H. Van Gorden	Florida
1990	Stewart M. L. Pollard	Maryland
1991	Keith Arrington	Iowa
1992	Allan Boudreau	New York
1993	Charles S. Guthrie	Kentucky
1994	Joseph E. Bennett	Texas
1995	Christopher L. Murphy	British Columbia
1996	Richard H. Curtis	Massachusetts

works with the brothers of his lodge to see that water reaches the Indian brother.

There is a definite feeling of commitment on the part of the membership, but there is one aspect of the fraternity that seems to be creating the renewed interest. It is something that transcends all lodges regardless of the reason for existence. It is something that is vitally important in the impersonal world of 2017. It is something that makes this fraternity so warm in a society that is not accustomed to meeting on the level. It can be summed up in a single word — **Trust**. It was there in 1717, and it is here with even greater importance 300 years later.

A Desire to Be Masons

Grand Lodge of Illinois welcomes new members in a unique way

By LAWRENCE D. INGLIS, 33°

What do 2,024 new Illinois Master Masons have in common? They all received the three degrees of a symbolic lodge in a single day. The interest was overwhelming and the fellowship was exciting.

The Grand Lodge of Illinois approved holding three festivals to complete unfinished work and to initiate, pass, and raise those candidates who, because of their responsibilities, do not have time to become Master Masons in the traditional manner.

The usual opinions were exchanged. "We have not done that before; it will fail; the sky will fall in; no one will come, and grandpa did not do it that way."

The response was that something must be done to clean up the growing number of unfinished candidates and to address the problems of encouraging new members.

Grand Master Loudon admitted he did not have a pat answer to our situation. He simply stated he wanted to try something new to direct the course of our fraternal future rather than drift to lower and lower levels of membership. The Grand Lodge officers, although in some cases with much more personal reservation, united behind the Grand Master and the final support was overwhelming.

Speculation began and no one predicted more than 200-300 candidates in

ILLINOIS ONE-DAY CLASSES

CHICAGO
February 3, 1996
668 candidates

SPRINGFIELD
March 9, 1996
838 candidates

SOUTHERN ILLINOIS
March 16, 1996
518 candidates

Total = 2,024

Chicago with much smaller numbers in Springfield and southern Illinois. A popular opinion was that the men in the north were one brick short of a full load, and the conservative downstate and small town brothers just would not support the program. Then came the first surprise.

Despite a temperature of 20 below zero and a wind chill factor of almost 50 below, 668 candidates presented themselves to Most Worshipful Grand Master John R. Loudon, 33°, to receive the degrees in Freemasonry on February 3. The setting was a perfectly arranged lodge room on the stage of Medinah Shrine Temple. Grand Master Loudon declared an Occasional Grand Lodge open and the candidates were initiated, passed, and raised.

A crowd of over 1,400 witnessed the transformation of 668 men from friend to brother. The cold outside was chased away by the warmth of goodwill and friendship that pervaded everyone. Among the candidates were fathers, sons, grandsons, brothers, friends, and co-workers. The candidates were pleased to take this opportunity to join the craft, and their sponsors were proud to share the light of Freemasonry.

The total good cheer and warmth of all present were in stark contrast to the deep-freeze just outside the door. Even those members who had doubted the Grand Master's wisdom when he proposed the festival idea found their reservation melted by the attitude of deep interest and commitment exhibited by the candidates.

Under the supervision of Ill. Charles H. Sullins, 33°, Chairman of the Board of Grand Examiners, the work was executed impeccably. Ill. Brother Sullins is also 1st Lt. Commander of Oriental Consistory in Chicago.

Grand Master Loudon was congratulated for his bold leadership in bringing the first festival to such a brilliant conclusion. Shrine Potentate James B. Stoner, 33°, a Past Sovereign Prince, was the host for the day at Medinah Shrine Temple. Those present enjoyed coffee and rolls followed later by lunch provided by the Shrine.

Speculation ran rampant. There was almost a shock wave through the craft in Illinois. Where did 668 candidates come from? The detractors could not or would not let themselves believe that the first festival had been a huge success and far exceeded the most optimistic projections for all three festivals. "You just wait and see; downstate will die, and we can bury this worthless idea once and for all," was the favorite comment.



Ill. LAWRENCE D. INGLIS, 33°, a Past Grand Master in Illinois, was elected an Active Member of the Supreme Council in September.

As March 9 approached, it became increasingly clear that the Scottish Rite Cathedral in Springfield with seating for 700 was going to be stretched to its maximum. Suddenly there was an abundance of riches. What a wonderful problem. The Grand Secretary received 753 petitions and more were coming in every day. The obituary some would read for the fraternity was prepared a little early. No one was even close to estimating the interest men outside the fraternity had in becoming Masons.

The day of the second festival arrived and Grand Master Loudon raised 838 new Master Masons. The preceptory was used to raise 588 and 250 were raised in an adjacent lodge room. Masons were everywhere. The dining room staff was taxed to capacity, but fed 1,600 men in record time. Deputy Grand Master Benny L. Grisham, 33°, the Commander-in-Chief of Springfield Consistory, did Trojan work as host. He was supported by a fine group of hardworking Masons lead by Keith W. Cravens, District Deputy Grand Master.

Past Grand Master Norman R. Buecker, 33°, Scottish Rite Deputy for Illinois, was doing everything possible to support this historic event. Ill. Brother Buecker said that "he had never seen such an eager and enthusiastic group of men vitally interested in becoming Freemasons. What a memo-

orable day for Masonry in Illinois!"

The 1,000-seat Scottish Rite preceptory in Belleville was filled to overflowing on March 16. The 518 candidates witnessed the work on the floor and were aided by closed circuit television shown on a large screen in the east. All three festivals used closed circuit television to aid the candidates to see all the work in real detail. The work was done to perfection and all the candidates were intently interested. The overflow crowd of Master Masons watched the television in a second lodge room, as they had done in Springfield in a third lodge room.

The dining room staff served over 1,150 meals in 43 minutes. The challenge of presenting the degrees properly and managing the overflow crowd was met and exceeded by the many willing workers. Ill. Robert W. LaSurs, 33°, Active Member of the Supreme Council, was noted wearing a different apron and working in the food service line.

At the beginning, everyone missed the most important opinion of all. We were all so concerned whether or not the festivals were a good idea that we forgot the potential candidates. We heard their voices and saw their enthusiasm in Chicago.

Their voices echoed from the north to the south and from the east to the west, 2,024 times. They are interested in

Freemasonry and wanted to become Masons, but were turned off by the long process their friends and relatives had taken. They were excited, thrilled and honored to become Master Masons.

The program had a life of its own. The reception outside the craft was so great that it almost could not be stopped. There are reports from all over the state of men who are interested in the program, but were not available on the days designated. Grand Lodge officers who stated they would support this one-time program, but did not see it happening again, are re-evaluating their own opinions. As this report is being written, plans are now being made for a fourth festival in the fall.

What could have been done if everyone had helped, instead of many seeming to pray for disaster? My own lodge resisted the program but had 16 candidates. Two more did not make it because of the deep freeze. The three festivals lost over 200 candidates who called in reporting frozen cars, illness and other winter problems. Springfield was almost relieved by the no shows. The facilities were loaded to the limit.

The Grand Lodge officers in Illinois united behind their daring Grand Master and a Masonic miracle happened. The craft in Illinois can only be stronger as a result of this outstanding example of Grand Lodge unity.

Nebraska Bishop Questions Masonic Membership

A Roman Catholic Bishop in Nebraska has issued a warning to parishioners within his diocese. Renounce your membership in certain organizations or face excommunication from the church. The ultimatum was delivered in March by Bishop Fabian Bruskewicz, head of the Lincoln, Nebraska, diocese.

Of the 12 organizations listed, five had an association with Masonry. The list included the Freemasons, Eastern Star, DeMolay, Job's Daughters, and Rainbow Girls. Others on the list were Planned Parenthood, Catholics for a Free Choice, Call to Action and its Nebraska affiliate, the Hemlock Society, St. Michael the Archangel Chapel, and the Society of St. Pius X (Lefebvre Group).

According to the Bishop's ruling, those who do not resign by April 15 would be forbidden to receive Holy Communion. One month later they would be excommunicated. Some sources have indicated that Church leaders would not attempt to identify members of the banned groups, nor will they order priests to withhold Communion from Catholics they know belong to one of the organizations. The decision will be left to individual parishioners.

Although it is known that a number of Nebraska Masons are Roman Catholic, no statistics are kept on the religious affiliation of the members. Masonic leaders in the state were puzzled by the inclusion of Masonic organizations in the ban. The other groups have taken posi-

tions that are clearly at odds with the teachings of the Catholic Church.

In 1738, Pope Clement XII issued a Bull against Freemasonry. In recent decades, new statements have been issued without a reference to the fraternity and limiting excommunication only to those groups that plot against the church.

The Nebraska decision was not endorsed by Bishops in other areas. An editorial in *The Pilot*, the official newspaper of the Boston Catholic Archdiocese, suggested that Bishop Bruskewicz had gone too far and should have discussed his order with other bishops. According to the editorial, excommunication should be a last resort and only after extensive consultation among the hierarchy in other states.

Restoring an Arch

Pennsylvania Masons agree to rebuild national memorial at Valley Forge

By BLAINE F. FABIAN, 33°

The National Memorial Arch that dominates the landscape overlooking the historic winter camping area for beleaguered Revolutionary War Soldiers in the Valley Forge National Park has stood for more than 80 years as a tribute to General George Washington and his army and as a symbol of the triumph they achieved there. Today, that Arch, which is 60 feet high and 30 feet wide, stands in disrepair and is cordoned off, closed to the public for safety reasons.

But in less than two years, the splendor and dignity of the monument will be restored. The Masons of Pennsylvania have answered the call of history in 1996. They have come forward in tribute to the brave soldiers, especially General Washington, who was a Mason, and others of the fraternity who served among his troops and in other battles to establish and protect freedom and liberty.

In formal ceremonies at noon on March 15, the Right Worshipful Grand Master of Masons in Pennsylvania, Edward O. Weissner, 33°, signed an agreement with the National Park Service at Valley Forge for the Grand Lodge of Pennsylvania to invest \$1.5 million to restore the National Memorial Arch and establish an endowment for permanent maintenance.

Freemasons will restore the Arch to its deserving grandeur. It will be



Signing the agreement to restore National Memorial Arch at Valley Forge are (left to right): Grand Secretary Thomas W. Jackson and Grand Master Edward O. Weissner of the Grand Lodge of Pennsylvania; Marie Rust, Field Director for the Northeast Area of the National Park Service, representing the office of the U.S. Secretary of Interior, and Arthur L. Stewart, Superintendent of the Valley Forge National Historical Park.

rebuilt, virtually stone-by-stone. Numerous facade stones, each weighing more than one ton, will be removed, refurbished and replaced; the underlying brick work will be reconstructed, and the ornamentation and lettering will be restored and enhanced.

When the restoration is completed, The Grand Lodge of Pennsylvania will place a time capsule at its base to contain national and Masonic histori-

cal items, including a memorial piece containing the names of all Masons who joined in supporting the restoration of this national treasure. The time capsule will be covered by a capstone including the square and compasses insignia and attribution to the Grand Lodge of Pennsylvania.

A wayside display will be positioned at the approach to the Arch referencing the Freemasons for their dedication in restoring the Arch. A stop at the Arch will be a part of the official Valley Forge National Park tour.

In his address to those gathered on the hillside upon which the Arch stands, Grand Master Weissner said: "Masonry has always been there to



Ill. Blaine F. Fabian, 33°, is a Past Sovereign Prince in the Valley of Reading, Pa., and editor of The Pennsylvania Freemason.

answer the call. Certainly, Brother Washington and his embattled troops answered the call when they endured that brutal winter encampment in 1777 and 1778. One may ask, 'Why would Masons of Pennsylvania spend \$1.5 million to repair this Arch?' The answer is easy: Because we, as Masons, believe our children, and their children, need to know that the men in 1777 cared about freedom and that the Masons in 1996 still care about freedom and remember those who encamped here."

The ceremony for the signing of the \$1.5 million agreement was conducted beneath the Arch.

Superintendent of the Valley Forge National Historical Park, Arthur L. Stewart, presided and explained enthusiastically about how the Masons of Pennsylvania have come forward to meet the need to preserve an important part of our nation's heritage.

Congressman and Bro. Jon D. Fox, of the 13th District where Valley Forge is located, was present to express appreciation to the Masons.

Marie Rust, Field Director for the Northeast Area of the National Park Service, represented the office of the U.S. Secretary of Interior, and signed the agreement on behalf of the government. Addressing the audience clustered on the hillside around the monument, she cited Freemasonry's historic dedication to the principles of freedom, liberty and brotherhood exemplified by General Washington.

This will be the third important Valley Forge building project in which the Masons of Pennsylvania will have participated.

On June 19, 1879, on the 101st anniversary of the evacuation by Gen. Washington and the Continental Army, Washington's Headquarters were dedicated by the Grand Lodge of Pennsylvania.

On June 19, 1928, the 150th anniversary of the evacuation, the Grand Lodge of Pennsylvania laid the cornerstone of the Washington Memorial Chapel in the Valley Forge National Park.

In 1993, the Grand Lodge of Pennsylvania commissioned a Civil War memorial that was placed at the National Military Cemetery Annex at Gettysburg. The Grand Lodge was the first private organization ever permitted to place a monument in a national historic site.

MUSEUM RENOVATION



Work is progressing rapidly on the major renovation at the Scottish Rite Masonic Museum of Our National Heritage adjacent to the Supreme Council headquarters at Lexington, MA. The project will add some 6,000 square feet of space to the facility by enclosing an existing courtyard to provide for a multi-purpose meeting room. The progress photo was taken from the balcony on the second level overlooking the new conference room below. The work is scheduled for completion this summer.

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.

$$\begin{aligned}
 &(\text{WALKING}) + (\text{ENERGETIC}) - (\text{GREET}) \\
 &+ (\text{COLORS}) - (\text{NECK}) + (\text{RESPONDED}) \\
 &- (\text{GRIND}) + (\text{LEFT}) - (\text{NOSE}) - (\text{TOAD}) \\
 &+ (\text{HONORARY}) - (\text{CORNER}) - (\text{ROYAL}) \\
 &= \boxed{} \boxed{} \boxed{} \boxed{} \boxed{} \boxed{} \boxed{} \boxed{} \boxed{} \boxed{}
 \end{aligned}$$

Answer from previous issue: LEADERSHIP

Clue for this puzzle appears on page 14.

Initiating America

Three Centuries of Fraternalism

By JOHN D. HAMILTON, 32°

Since the early 18th century, Americans have formed associations to accomplish common goals and to share common experiences. Among thousands of such organizations are the fraternal and sororal societies that offer their members fellowship, mutual aid, and self improvement.

The role of fraternal organizations in American society is the subject of a new and permanent exhibit at the Scottish Rite Masonic Museum of Our National Heritage, in Lexington, Mass.

Freemasonry, the earliest fraternal organization, served as a role model after which other fraternal organizations patterned themselves, and has been used in the exhibit to establish the source from which other regalia and ritual paraphernalia originated. Artifacts, photos and documents in the exhibit are from the museum and library's extensive collections, and will be rotated periodically in order to present new and different material.

In everyday life, our passage from one phase of life to another is celebrated with special ceremony according to established rituals. Common examples of these everyday rites include graduation, naturalization, baptism, confirmation, bar mitzvah, marriage and even induction into the military.

Fraternal organizations also use special rites and ceremonies to initiate



Velvet and gold bullion Apron-Collar, Temple of Honor and Temperance, c. 1840-1850. The Temple of Honor was founded in 1846 as a total abstinence society. Gift of Conrad G. Fleisher.

new members. Their rituals borrow titles, symbols and scenarios from ancient legends, historical incidents, or mythology appropriate to the tenets of their particular philosophy. Key symbols have been adopted as logos by which these societies are generally recognized.

In the 18th century, Freemasons adopted the stonemason's leather

working apron as the badge of their organization. Fraternal organizations which later patterned their rituals after the Freemasons generally adopted the apron as a common form of regalia. Other forms of Masonic regalia such as jewels of office, collars and sashes were also adopted.

Hundreds of organizations were founded for the promotion of a wide variety of political, social and educational purposes. More than half of these paid death, sickness, accident, disability, or funeral benefits to their members in an era prior to the advent



Silver Chalice, presented in 1866 to A. Ottinger, Grand Master of the Independent Order, Free Sons of Israel. This Jewish benevolent secret society was founded in New York in 1849.



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



Tintype of an African-American in fraternal regalia collar, c. 1870. This style collar possibly represents membership in a Temperance organization.



Sash, Sons of Tammany, or Columbian Order, c. 1850. The Tammany Society was founded in New York in 1789.

of Social Security, corporate pension plans, or medical insurance. Many existed for only a short time, but a significant number are still very active.

Membership in a fraternal organization was common among all racial and ethnic groups. Although many organizations excluded participation based on race, religion, physical handicap, or gender, such exclusion only

served to generate even more organizations. Thus, the Americanization of diverse religious and ethnic groups often occurred in the fraternal lodge where members could seek refuge from discrimination, achieve a sense of social legitimacy, and manifest a fraternal consciousness based upon a blend of minority pride and patriotic loyalty.

The exhibit is ongoing and its content, like the New England weather, is subject to constant change. If you don't see your favorite society represented when you visit the museum, just wait a minute, it'll change!



Silk Royal Arch apron, painted by artist John Meer (1755-1834) of Philadelphia and dated 1820. Brother Meer was raised in Montgomery Lodge No. 19, Philadelphia, in 1807.



Red Man costume with war club. An illustration from the Wm. J. Dinsmore I.O.R.M. Catalog No. 2, Boston, c. 1883.

IN MEMORIAM

III. L. Todd McKinney, 33°

III. L. Todd McKinney, 33°, Active Emeritus Member of the Supreme Council and Past Deputy for the state of Ohio, died on October 19, 1995, at the age of 104.

III. Levi Todd McKinney, 33°, was born August 19, 1891, near the village of Pleasant Plain, in Southern Ohio.

He attended the rural school in Harlan Township, graduating from Blanchester High School in 1909. He procured a teacher's certificate and taught three years in the Victor rural school. The next three years he was on the staff of the Level Centralized High School, serving two years as principal and the third year as superintendent.

In 1915, III. Brother McKinney entered the Ohio College of Dental Surgery at Cincinnati, graduating with a degree of Doctor of Dental Surgery in 1918. He enlisted in the Medical Reserve Corp in 1918, and served a tour of active duty at Camp Greenleaf, Gerogia.

He began the practice of General Dentistry in Richmond, Ohio, in February, 1919, moving to Dayton in 1921, where he continued the practice of dentistry until retiring in 1957.

The same day Dr. McKinney graduated from college he married Minnie M. Marshall. They were the parents of a daughter, Janet (Mrs. Watson Metcalfe), and a son, Boyd E. McKinney, 32°. There were five grandchildren and 12 great-grandchildren. Mrs. McKinney predeceased her husband in 1985.

Our Illustrious Brother had a long and distinguished Masonic career extending over a period of 83 years. He was raised a Master Mason in Blanchester Lodge No. 191, Blanchester, Ohio, on June 6, 1913. He demitted in 1919 to

Mt. Carmel Lodge No. 303, Richwood, Ohio, where he served as Master in 1921. He demitted in 1923 to Conservancy Lodge No. 661, Dayton, where he was Treasurer from 1929-41. Dr. McKinney was appointed District Lecturer for the Second Masonic District in 1935. He held this position for six years. In 1948, he was elected Grand Master of the Grand Lodge of Ohio.

He was a member of the York Rite, for which he served as Illustrious Master in 1936.

Dr. McKinney became a member of the Scottish Rite in 1934, and served as Commander-in-Chief in the Valley of Dayton from 1947-50. He received the 33° in 1942, and was crowned an Active Member in 1950. He was installed Deputy for Ohio in 1956, holding this position until becoming an Active Emeritus Member in 1977. He was the Grand Representative near the Northern Jurisdiction for the Supreme Council of Colombia, 1957-82. III. Brother McKinney served on several Supreme Council committees.

III. Brother McKinney remained active and interested in the affairs of the fraternity until declining health began to take its toll. Following his 100th birthday in 1991, he attended the Supreme Council Session at Indianapolis, at which time a special presentation was made to him.

On February 11, 1993, III. Brother McKinney attended his lodge in Dayton, where he was presented an 80-year membership pin. He in turn then presented his son, Boyd E. McKinney, with a 50-year membership medal. He spoke extemporaneously for more than 20 minutes, concluding with a flawless recitation of John Greenleaf Whittier's *The Barefoot Boy*.

III. Henry J. Cooper, 33°

III. Henry J. Cooper, 33°, an Active Emeritus Member of the Supreme Council and former Deputy for Rhode Island, died on November 14 following a long period of declining health.

Born in Providence, R.I., in 1908, he received his primary education in the public schools, graduating from Warwick High School in 1925. He continued his education at Brown University, receiving his Bachelor of Philosophy degree in 1930 and his Master's degree in Biological Sciences in 1931 from the same University.

He was employed as an instructor at Brown University, teaching Bacteriology and Serology, while working for his Master's degree. In 1932, III. Brother Cooper started his career in public education as a science teacher in the Warwick Public Schools, advancing to head of the department, Vice-Principal, and Principal of Gorton High School. In 1953, he was called to Coventry, R.I., to serve as Superintendent of Schools. This position he held until his retirement in 1970.

III. Brother Cooper was married to Lillian E. Bechtoldt in 1941, at Newark, N.J. They were the parents of a son, Henry David Cooper, and a daughter, Lillian Ellen Patterson. Mrs. Cooper predeceased her husband in 1960.

He was a member of the Church of the Epiphany (Episcopal), Providence, R.I., where he served as superinten-

dent of the Sunday School for 14 years, and was a Vestryman for nine years.

Raised a Master Mason in Nathanael Greene Lodge No. 45, of Warwick, in 1940, he served as Master in 1946-47 and as Grand Master of Masons in Rhode Island in 1958-59. In the York Rite, he was High Priest in 1950-51 and Illustrious Master in 1945-46.

For the Scottish Rite in the Valley of Providence, he was Most Wise Master of the Chapter of Rose Croix in 1956-57 and director of the dramatic degrees for the Valley for many years, starting in 1947.

He received the 33° in 1954 and was crowned an Active Member in 1972. He was installed Deputy for Rhode Island in 1979, and served until he became an Active Emeritus Member in 1983. For several years he directed the 33° at the Annual Sessions. He was appointed the Grand Representative near the Northern Jurisdiction for the Grand Lodge of Norway in 1976 and was still serving in this capacity.

III. Brother Cooper performed various special assignments. At the 1991 Annual Meeting, III. Brother Cooper received a citation paying tribute to his contributions to the work of the Rituals Committee since 1974. He was the primary author of the current 24° and 26° rituals.

The Stamp Act

A Philatelic Review



By Robert A. Domingue



One of the original seven astronauts, Brother Virgil Ivan Grissom, was one of the three to die in the first major space-related tragedy of Jan. 27, 1967. He had commanded a three-orbit mission on March 23, 1965. He has been honored philatelically by many nations of the world. One of the most striking was released in 1970 by Mauritania.



Brother "Gus" Grissom was a member of Mitchell Lodge No. 228, Mitchell, IN, receiving his degrees in 1949. He

progressed in Masonry through both York and Scottish Rites in Orlando, FL. He was also a member of Arabia Shrine Temple, Houston, TX, and Cape Canaveral Chapter No. 366, National Sojourners, Patrick AFB, Florida.



William P. Leleiohoku was born in January 1855 to the parents of the then Royal Family of Hawaii. He was adopted in infancy as was the custom of the Chiefs by Her Highness Ruth Keelikolani, sister of King Kamehameha V. He was educated at St. Albans College and then served as a clerk in the Department of Foreign Affairs. Upon accession of King David Kalakaua to the throne, William P. Leleiohoku was appointed heir



apparent to the throne. He was appointed Prince Regent for four months in 1874-75 during the king's absence. He was well decorated and a member of several Royal organizations.

Brother Leleiohoku was a member of Hawaiian Lodge No. 21, having received his degrees in 1874. This lodge performed a Masonic funeral service for him upon his death in April 1877. His likeness is pictured on a stamp issued by Hawaii in 1875.



Joseph C. S. Blackburn is pictured on a 1929 regular issue of the Canal Zone. He received his degrees in Buford Lodge No. 494, Midway, KY, in 1870; he served as Junior and Senior Warden there. He demitted to Landmark Lodge, Versailles, KY, in 1873, and later demitted in 1879. Further affilia-



tions remain unknown.

Brother Blackburn was born in 1838. He was educated at Centre

College, read law at a private office and was admitted to the bar in 1858. Joining the Confederate Army, he fought with valor but without distinction under Preston and Polk. Returning to Kentucky he was elected to the state legislature for four years, the U.S. House for ten years, and 18 years in the U.S. Senate. During the construction of the Panama Canal, President Teddy Roosevelt appointed him to the Isthmian Canal Commission, where he served as Civil Administrator of the Canal Zone 1907-1910. In 1914, President Wilson appointed him resident com-

missioner of the Lincoln Memorial.



Clark Gable was born in 1907 in Cadiz, OH, and attended Akron University.



He began his adult life as a worker in rubber plants and oil fields. He gravitated to the entertainment industry and first won recognition as an actor in "The Last Mile." He made his film debut in "The Painted Desert." He appeared in many films and won an Oscar for his role in "It Happened One Night" (1934). During World War II, he served as a 2nd Lt. in the Air Force, resigning with the rank of major. He died in 1960.

Brother Gable received his degrees in Beverly Hills Lodge No. 528, in 1933. The USPS honored this Mason on a March 1990 stamp picturing him in "Gone With The Wind."



raised on Nov. 16, 1905, in Pacific Lodge No. 233, New York City, and became a life member of that lodge. He received the 32° in the Scottish Rite Valley of New York City in 1906 and later joined Mecca Shrine Temple,

George M. Cohan, playwright and actor, is pictured on a USPS stamp released in 1978. He was

New York City.

Brother Cohan was born in Providence, RI, July 4, 1878, — a true "Yankee Doodle Dandy." He made his first professional appearance on the stage at nine years of age in "Daniel Boone" at Haverstraw, NY. He appeared in many vaudeville acts and authored at least 12 plays and several popular songs of the day. He died Nov. 5, 1942, and was buried with Catholic services; he remained a Roman Catholic while a Freemason.



George Washington Campbell was born in 1768 in Tennessee and graduated from Princeton in 1794. He served in the House of Representatives from 1803-09 and was elected to the Senate in 1811. President Madison appointed him Secretary of the Treasury in February 1814 serving only to October of that year. After serving another three years in the Senate, Madison appointed him Minister to Russia. He retired from this position in 1820 and died in 1848 in Nashville, TN.



Brother Campbell served as Master of Greenville Lodge No. 43, Greenville, TN, and also held offices in Knoxville Lodge No. 12, Mt. Lebanon Lodge No. 59 and Tennessee Lodge No. 41. He is pictured on the 5-cent documentary stamp of 1940.

ROBERT A. DOMINGUE is secretary for St. Matthew's Lodge, Andover, Mass., and editor of *The Philatelic Freemason*.



By THOMAS W. JACKSON, 33°

In the last issue of *The Northern Light*, a letter was received from Brother Richard Goldberg referencing my statement in the November 1995 issue of *The Northern Light*. Brother Goldberg was very kind in his comments to me but mentioned that he felt excluded in my statement that we look to Christian morality and ethics as a guide to our lives. My article also pointed out that this did not detract from the morals and ethics of any religion whose views in these subjects were the same as ours.

I wrote to Brother Goldberg stating that I fully appreciated his observation but the reason I referenced Christian morals and ethics in my statement was that my article was a specific response to an attack on Freemasonry based upon a Christian individual's translation of Freemasonry. I mentioned to Brother Goldberg that I have always regarded the morals and ethics of Christianity and Judaism to be the same.

If the same precepts of morality and ethics are correct in one religion, they cannot be wrong in another.

I apologize to anyone who might have felt that I was implying a specific relationship of Freemasonry to any one religion. It was certainly not my intent.



Freemasonry in the 21st Century by Don Bradley. Published in 1995 by Native Planet Publishing, The Lotus Foundation, Inc., 3917 Riverside Drive, Burbank, CA 91505. \$14.95.

I found this book a difficult one to review because I could not separate the text from the author. I probably never read a book where I admired the writer's motives more but disagreed with most of what he wrote. Many of his observations are well-founded, and his appraisal of the condition of the craft and evaluation of where we may be heading may not be totally unrealistic. His hope for the craft is admirable, but, if his basic concept of what Freemasonry is is correct, I have never met a Freemason in my life who knew what Freemasonry was.

In the foreword of this book, the author indicated that there were many who did not want it published. After reading it, I understand why.

He gives the reason for writing this book as, "To give the true seeker the working tools to weed out sloth, materialism, ignorance, lust for power, greed, and evil that has (in my opinion only) totally corrupted

this school of the Masters." Undeniably this is an admirable reason for writing any book, and we would all probably admit that there exists within the membership of the craft some or all of these undesirable human traits. After all, the craft's greatest weakness is its human composition.

It would be to Freemasonry's benefit if more of our members thought as highly of it as he does, but his goal for the craft, although admirable, is fully utopian. Beyond the appraisal and evaluation, I disagree with most of what he has written and also feel that it might have been better left unwritten. I do not feel it should have been unwritten because of any impact it might create upon me or upon my Brothers but how it might impact on Freemasonry by those who do not know it.

It is everyone's right to express himself and certainly every man's right to gain what he can from the teachings of Freemasonry. I fear, however, that those unfamiliar with the craft would get a distorted view from reading this text.

Bradley's biography includes membership in the Rosicrucians, and this text reads more like a Rosicrucian text than it does a book on Freemasonry. It presents Freemasonry as part of a mystical plan, and he even refers to St. Paul as a mystic Mason. His alluding to previous and next lives and the impact of reincarnation fail to fit most current thought. His numerous references to female members cause one to pause and wonder where he attends lodge. (I have not verified his lodge affiliation.) I must conclude that Bradley has taken his knowledge of mysticism and worked Freemasonry into it.

Many of our earliest members were associated with organizations whose thoughts were related to the realm of the metaphysical, but this was the age of contemplation and deep thought, an age of intellectualism, the age of enlightenment. I can find no evidence that shows any carryover of these thoughts of the metaphysical into Freemasonry that would impact it in any way. Bradley includes it as the integral base of Freemasonry.

He has made statements which could scare anyone not familiar with Freemasonry and accept his evaluation of the craft, such as:

- "The candidate will be exposed to certain forces which would destroy him or make him a raving lunatic, if he were not of sufficient atomic makeup to handle these energies."
- "We know of instances where candidates have made it, through nefarious machinations, as far as the door of the Temple and could be heard running screaming from the Lodge in Terror."

- "Masons know of many instances of individuals who have taken the higher degrees without doing the inner work of cleansing or striving; these sad souls lose their minds, their sanity, and become paranoid, deluded human beings."

There is a drastic difference between his Freemasonry and my Freemasonry.

Bradley will probably imply that I was not prepared to learn the true meaning of the craft and that I will be one who "will hate this book and what it stands for." I do not hate the book, but I feel that it distorts Freemasonry's meaning and purpose and is totally incorrect.

I do not recommend the book for a number of reasons. First, few would understand it because it deals with a subject with which few are familiar. Second, little value can be gleaned from it which will benefit the reader if it is read for Masonic knowledge. Finally, much of it is simply misleading and wrong. Some of his statements are flatly incorrect, and some are almost blasphemous to the purpose of religion, i.e., "No one can say with sincerity that God cannot be found as schools such as Masonry exist all over the world." No true Freemason can accept a statement that the purpose of Freemasonry is to help its members find God. God must be found before a man becomes a Freemason. It should reinforce his support of his religion and devotion to God.

His motives for writing the book aside, he has simply written a bad book about Freemasonry.



Ancient and Accepted by John Mandleberg. Published in 1995 for the Supreme Council for England and Wales by Quatuor Coronati Correspondence Circle Ltd., 60 Great Queen St., London, England. \$79.95.

When I am reviewing a book, I carry it with me so that when I get the opportunity I can read and write comments. This book did not adapt well to my system. Its 1,164 pages, not including those of photographs, do not fit into a briefcase. I, therefore, wish to make it clear that this is the first book of which I have written a review that I did not fully read at least once. I plan to read it more completely at home as time permits.

When the author of this text assumed the responsibility to write it, he took on a Herculean task and produced a book of Herculean proportions. His research and writing took three years of concentrated effort and pure dedication to produce the volume that he has. One must admire what he has accomplished in that three-year period.

Brother John Mandleberg received his education at Harrow and Oxford and holds an M.A. and B.Sc. He served in the Royal Artillery and then became Senior Scientific Officer at the Harwell Atomic Energy Research Establishment. He is a Fellow of the Royal

Society of Chemistry, Chairman of Reads Ltd., and has written numerous scientific papers in the field of modern chemistry.

His background in Freemasonry is extensive, and he has held Grand Rank in both craft Masonry and several other Masonic Orders.

The author has divided the book into six parts, each of which covers a specific period of time, some impacted by significant events and the resulting impact from those events. He presents to others with an interest in research "intriguing avenues for further enquiry" but emphasizes that he has concentrated on the Supreme Council itself.

He has done a remarkable job in researching and writing a detailed history of the Supreme Council of the Ancient and Accepted Rite for England and Wales. It would be difficult to assume that a more complete history of a Masonic body could be written, not because of size but because of content.

It should be of interest to members of the Northern Masonic Jurisdiction that the patent which formed this Supreme Council was issued by our Supreme Council on October 26, 1845. This history covers the years between 1845 and 1945. (I thought it interesting that it stopped at 100 years when 1995 would have made it 150 years. But, what a book that would have been!)

It should also be of interest to our members to see how few under the Jurisdiction of the Supreme Council for England manage to achieve the 32°. Statistically the Supreme Council for England and Wales, India, South Africa and New Zealand had a total of 8,150 members in 1924, 89 of whom had achieved the 32°. This pattern of advancement holds true to this day. Thus, the 32° denotes a much higher level of achievement than we are used to in the United States.

Brother Mandleberg has given vital service to the Supreme Council for England in particular but to Freemasonry of the world in general. Think how great it would be if all of our history was even half as well documented.

This volume will serve the historians well. It will also help dispel myths, lies and half-truths which might arise in the future regarding our craft and which have haunted our past. If it is worth reading, it must be written, and Mandleberg has written well. I highly recommend this book for the libraries of all historians as well as those with an interest in Freemasonry, and especially Scottish Rite Freemasonry.



THOMAS W. JACKSON, 33°, is the Grand Secretary for the Grand Lodge of Pennsylvania and the book reviewer for *The Northern Light*.

HealthWise

How much is in a serving?

A serving is not whatever you care to place on your dish. It is a specific amount. For example:

A serving of wine is 5 ounces.

One serving of pasta is 1/2 cup.

A serving of hard cheese looks about like three dominoes.

Fifteen grapes equal one serving.

A serving of beef is about the size of a bar of soap.

New allergy, asthma drug

A new drug is in testing which prevents allergic reactions. Officials of Tanox Biosystems say it contains an antibody that attacks a component of the immune system that is overactive in those with hay fever, asthma, and allergies. It requires injection every few weeks but has no side effects.

Exercise helps you think

Studies reported in the *Tufts University Diet and Nutrition Letter* show that physically active people are significantly faster at processing

information than their sedentary counterparts. The link was most pronounced among those over age 50, but regular exercise also had a positive mental effect on people as young as age 30.

Scientists think physical activity increases the flow of oxygen-rich blood to the brain. Exercise also improved mood and increased assertiveness and emotional stability.

Salmon saves lives

A controlled study by the University of Washington shows that people eating a serving of fatty fish every week cut their risk of heart attack by half. If in a month a person ate 5.5 grams of omega-3 fatty acids, the amount contained in four 3-ounce servings of salmon, that person's heart-attack risk was only half that of someone who ate no fish. People with the highest levels of omega-3 had the lowest rates of heart attack.

Candy is dandy

The average American ate 22.3 pounds of confections (excluding gum) last year, up from 21.9 in the previous year.

But the liquor industry figures show that spirits consumption, continuing a slide, fell to 1.85 gallons per adult, from 1.9, according to the U.S. Department of Commerce.

White wine better than red

A glass of wine with dinner has been shown to have heart-health benefits. But now a study by Kenneth Jordan Heart Foundation & Research Center in Montclair, NJ, shows that white wine is twice as effective as red in preventing oxidation of cholesterol, the process that makes it harmful to arteries.

White wine has higher concentrations of more powerful phenols, the antioxidants found in wine.

Can't sleep? Get up!

Dr. Charles Morin, professor of psychology at Laval University (Quebec City) finds that limiting the time people spend in bed is an effective insomnia solution.

He recommends using the bedroom for sleeping only. Get up if you stay awake more than 15 minutes. Rise at the same time each day. Restrict sack time to the amount you actually sleep. That is, if you are in bed for 8 hours, but sleep only 6 1/2 hours, don't spend more than 6 1/2 hours in bed. Avoid caffeine, nicotine, alcohol. Don't exercise for three hours before bedtime.

UV protection for eyes

Sunglasses with maximum ultra-violet radiation (UV) protection are a must for everyone. Lenses should block 99 to 100 percent of both UV-A and UV-B rays, says the American Optometric Association. Wearing such glasses helps to prevent the development of cataracts and macular degeneration in later years.

Antiaging fruits and vegetables

You can slow the aging process by consuming a variety of foods. The top 10 antiaging fruits and vegetables are: Avocado, berries, broccoli, cabbage, carrots, citrus fruits, grapes, onions, spinach and tomatoes, according to Jean Carper, author of *Stop Aging Now!* (HarperCollins).



"I shoot my systolic one week and my diastolic the next."



"My Mom and Dad want to know where they can buy butter, eggs and potatoes at the prices in my arithmetic problems."

150+ Ways

A new family/community guide makes Masonic involvement easy

Just as a cook uses a recipe as a guide for producing a really great meal, the leaders of any Masonic organization can use this exciting new publication from the Masonic Renewal Committee of North America as a guide to getting the lodge involved with the family and in the community.

Obviously, every community is different and the needs of your family members may suggest one program will be more successful than another, but for sheer number of examples of the many ways the Masons can and should be involved, there's not much that's been overlooked in this recent publication from the Masonic Renewal Committee.

The Guide, *150+ Ways to Involve Your Lodge with the Family and in the Community*, was developed after the Leadership Conference in Baltimore in the Fall of 1995. There, members of the community, charitable organizations and school professionals told 44 Masons about the many ways in which they might become involved and what benefits they might receive from this participation. Masons who attended were especially intrigued with the potential for involvement with charitable, social and civic organizations found in many communities and were fascinated to learn how much this involvement could mean to them and to the future of their lodge.

School leaders who were guests of the conference suggested that the schools in their community, especially the elementary schools, were perfect examples of a major way in which every Masonic lodge or Scottish Rite body or Shrine Center could become involved.

"Kids like those in my school just need an adult who will read to them," a school principal said. "Most of my children do not have a father living in the

home so a Mason would be a wonderful addition to their life — even if for only a few minutes each week. We need guys like you," she continued, "we really do. You would get as much, if not more, from this experience than these children would."

These comments, together with what the committee has heard from Masons for nearly two years, formed the basis for this Guide and motivated its development.

The Guide includes the following:

- 50+ activities for involving the lodge with the family
- 50+ ways to get involved with the community
- 50+ ways to partner with a local school near your lodge

In addition, the Guide lists over 30 different non-profit organizations with whom your Masonic organization can establish important partnerships to

promote the activities of your lodge and to make meaningful contributions to the community.

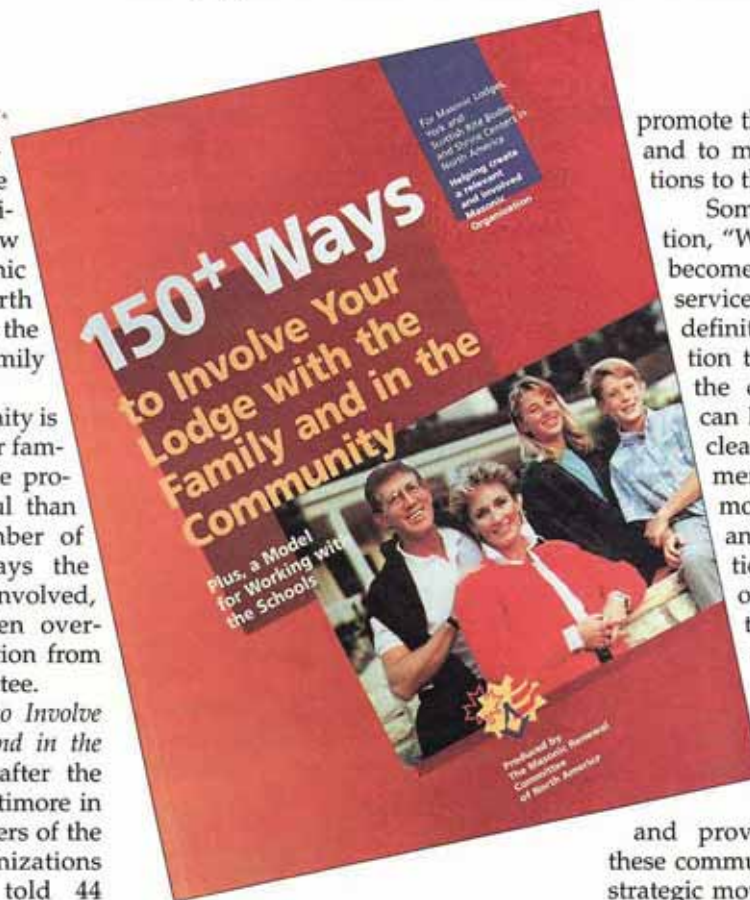
Some Masons ask the question, "Why get involved? I didn't become a Mason to be part of a service club!" Good question. But definitely out of touch. In addition to the significant needs in the community that Masons can help resolve, the evidence clearly indicates that future members — especially the more youthful men you want and need in your organization — indicate they will only join an organization that involves their family and which is active in the community. So as much as people may think this is another "do-good effort," the reality is that, like effective planning

and providing member benefits, these community efforts are important strategic moves for any Masonic organization looking at renewal or toward surviving in the 21st century.

This Guide is a perfect complement to the Scottish Rite's community and family outreach programs and can serve as an important resource for the efforts already underway.

At \$15, including shipping and handling, this has got to be one of the best buys in '96. Discounts are available for multiple copies. Orders should be sent to Masonic Renewal Committee of North America, Lake Falls Professional Building, 6115 Falls Rd., Baltimore, MD 21209.

The Masonic Renewal Committee of North America has also published *101+ Ways to Increase Interest and Attendance in Your Masonic Lodge* and *A Masonic Leader's Guide to Planning and Budgeting*. More than 18,000 copies of these books have been sold to Masons in North America.



VIEWS FROM THE PAST

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

What is Free Time Really Worth?

Time and again I've heard the argument that of the more than 16 million men in the United States, who are interested or inclined to join an organization which meets their specific needs, available time ranks consistently as their first four major concerns and accounts for their lack of interest in joining any organization.

This data is often embellished with the pronouncement that 44% of this group of men have only five hours a month which they can commit to an organization and the remaining 56% have even less free time.

As a direct result of applying cause and effect mentality to this raw data, we are hearing of strong movements to greatly reduce memory work, have fewer and shorter meetings, and to focus concentration on entertaining our members.

Only trial and error will give us that experience and I'm willing to support any good idea to increase our relevance in today's society. However, to conclude *these* changes from *that* data is as great an error as to conclude that a man who has one hand in a 130° pan of water and the other in a 32° pan of ice is completely comfortable because the average temperature is a 98° body temperature.

All men have the same number of hours in the day, but not the same time. Time is a commodity; it has value and, like money, the less you have of it to spare the further you make it go. We all know that there is truth in the adage, "If you want a job done, give it to a busy man."

Why is this adage so often proven true? Because busy men know the value of their time and seek to wisely employ it. So, if you ask a busy man how much *free time* he has, you should *expect* him to answer, "Not much." But this same man, the

one who is able to *make time* for those things he thinks important, has the same human and spiritual needs that other men have. The difference is, to the busy man, there needs to be a high enough *value* placed on the task for him to consider "*making time*" to do it.

If we want the doers, the workers, the thinkers, the managers, and the leaders of the world to sit up and take an interest in Freemasonry, it must be more valuable to them than other time decisions that they will make. They need to know by example and explanation how important to the world our fraternity is to freedom, charity and the ethical conduct of men.

— From an article by William F. Stovall, Jr., in the *California Freemason*, June 1993.

Seeking

My favorite magazine, *Fortune*, had an article adapted from *The Discipline of Market Leaders*, a new book by Michael Treacy and Fred Wiersema.

The premise dwelled on why it takes twice as long to check into a Hilton hotel than it does to return a car to Hertz, why Federal Express can guarantee overnight delivery but the three top airlines have trouble keeping your bags on your plane and why Lands' End remembers your last order and your family members' sizes while American Express still solicits you after you have been a member ten years.

The success of Hertz, Federal Express and Lands' End is because they excel in one particular part of value to their customers, pointing out that no company can succeed by trying to be all things to all people. Each has found that unique value that it alone can deliver to a chosen market.

Now translate that philosophy to Freemasonry. We have a unique value that Freemasonry alone can deliver to a chosen market.

We arrange for our members and their families to attend a baseball game. We do the same for a local entertainment facility. That is all well and good and could and should be a

Masonic Education

The basic principles of Masonry need to be communicated effectively to our members. Degree presentation and memory work do not insure an understanding of the basic principles of Masonry. Masonic education for our members is a must, but there is little consistent effort to provide it in any of our Masonic organizations.

The presentation of our degrees should accurately reflect our basic Masonic principles. Since our culture changes with each generation, we need to insure the language of our degrees will be understandable in the 21st century. Ritual should be updated to relate basic Masonic principles to today's soci-

ety. This does not mean we should change our basic principles. In fact, they should be clarified and strengthened by this process.

Degree presentations should be restricted to teams which can qualify in terms of proficiency and quality of presentation. We need to have standards that must be met before we allow teams to present our degrees to our candidates. Inadequate and inept presentation of degrees will not inspire our candidates or properly educate them.

— From an article by Ill. Bill C. Anthis, 33°, Deputy for Indiana, in the "*Double Eagle*," a publication of the Valley of Indianapolis, Winter 1994-95.

Leadership and Intimacy

part of our activities. But that is not our unique value.

I seem to recall that Benjamin Franklin, in the formative years of Freemasonry in Pennsylvania, envisioning it as a learning organization, where men would meet for self education and self improvement with books and other learning resources available. They could meet, discuss and learn from one another in the process.

Picture eight or so men sitting in a circle or at a table discussing Freemasonry, how they could be of value to their community, talking about their standards of ethics or, as we say, acting upon the square with everyone.

Here would be a farmer, a laborer, a banker, a merchant and, because of our meeting on the level, all equal parties in the discussions. What a wonderful feeling they would have had as they wended their way home after a very rewarding evening. And come to think of it, isn't that exactly what our predecessors had in mind

when they constituted the first Grand Lodge? I believe it was.

Three disciplines were enumerated. The first more commercial, we will overlook. The second, product leadership, fits us to a tee. We are the acknowledged leader, although we don't always act as though we are, in our field. Product leaders, Johnson & Johnson and Nike, are not there because of service or price, that can't be ignored, but because of product performance. And that is exactly what we must emphasize and advertise, and then accomplish — product performance.

The third discipline is customer intimacy. Deliver not what the market wants but what the customer wants. When one comes to us for Freemasonry, we must give him Freemasonry, not just ritual and catechism, but Freemasonry, a way of life.

— From a message by Ralph C. Herbold, editor for the Southern California Research Lodge, April 1, 1995.

Finding the Key to Life

In Lewis Carroll's *Alice in Wonderland*, there is a fascinating little character, a padlock, who runs about on thin, spidery legs. He rushes up to everyone he meets and says, "I am looking for the key to unlock me."

Finding the key to life is the meaning and message of Freemasonry. That is why our great fraternal order is as important today as at any time in history.

There are millions of men who are looking for the key to life. Concerned with making their lives more meaningful, they could find the right key in Freemasonry — if they had the opportunity.

That is where you and I come in. How often do we talk about Masonry? How many of our friends and associates know that we are members of the craft?

The years pass and the decades go by. At times it seems that everything is different. But more and more, we discover that the basic questions and elements of life remain the same. Whatever the circumstances, we are all seeking greater personal understanding. We all want to feel that we have an important role to play in life.

It is the task of each of us to listen more carefully to those we come in contact with each day. Perhaps there are some who are saying to us, "I am looking for the key."

As Freemasons, we can help.

— From a message by Sovereign Grand Commander Stanley F. Maxwell, 33°, in *The Northern Light*, June 1981.

High Standards

As an organization we must use especial care to maintain the quality of our membership. Although there is strength in numbers, it is the very essence of Freemasonry to seek quality rather than numbers. We seek to promote no civil or religious program. We feel no mission to force our views on others. We seek to mind our own business. But that business involves the maintenance of high standards of membership. We must be vigilant in maintaining the quality of our membership.

— From *The Masonic Way of Living* by Joseph Earl Perry, 33°, Past Grand Master, published by the Grand Lodge of Massachusetts in 1968.

'Quick Quotes'

Success is dangerous. One begins to copy oneself, and to copy oneself is more dangerous than to copy others. It leads to sterility.

— Pablo Picasso

We should never despair. Our situation before has been unpromising and has changed for the better, so I trust it will again.

— George Washington

Being defeated is often a temporary condition. Giving up is what makes it permanent.

— Marilyn vos Savant

More important than a work of art itself is what it will sow. Art can die, a painting disappear. What counts is the seed.

— Joan Miro

Modesty is the art of drawing attention to whatever it is you are being humble about.

— Anonymous

The brilliant moves we occasionally make would not have been possible without the dumb ones.

— Stanley Goldstein

The art of being wise is the art of knowing what to overlook.

— William James

It's rare that patients ask for a second opinion when they're happy with the first.

— Robert Half

Ability has nothing to do with opportunity.

— Napoleon

If a window of opportunity appears, don't pull down the shade.

— Tom Peters

Perseverance is the hard work you do after you get tired of doing the hard work you already did.

— Newt Gingrich

Man is a creature of hope and invention, both of which belie the idea that things cannot be changed.

— Tom Clancy

There are no menial jobs, only menial attitudes.

William J. Bennett

■ Breakfast should be Number One

If your children skip breakfast, it may be hard for them to catch up on their nutritional needs during the day, say nutritionists at the U.S. Department of Agriculture.

Although breakfast supplies up to one-third of the day's energy and nutrient needs, it doesn't have to be complicated.

Nutritionists remind parents that breakfast gives children an energy boost, improving behavior, attitude, and physical and mental performance.

■ Find the teacher in you

Kids learn more when parents get involved. The sooner you start, the better. Read to young children, and have older ones read to you.

If you have difficulty reading out loud, tell your children stories about the family to help them develop an appreciation of language, story telling, and the past. Try to keep kids from watching more than two hours of TV a day, recommends the Education Excellence Partnership.

■ Grocery shopping with kids

To make shopping more pleasant, the Children's Nutrition Research Center at Baylor College of Medicine in Houston suggests first involving kids in making the grocery list, including



their wants. This teaches organization and restraint. Then shop when the children are not hungry or tired. Take a small plastic bag filled with crackers or dried fruit for a small child. Use the cart's safety belt.

Older kids enjoy "helping" you by placing items in the cart. But be sure a child doesn't eat an unwashed piece of fruit from the produce section.

■ 'Safeguarding Your Children'

The National Parent Teacher Association has introduced a 30-page booklet with tips on how to keep kids safe at home, at school and in the community.

Safeguarding Your Children gives advice on topics ranging from managing family conflict and observing gun safety to protecting kids from gang influences and teaching them to appreciate people's differences.

To request a copy, send a self-addressed, stamped envelope for \$4.50 (\$4 for members) to Violence Prevention Project, 330 N. Wabash Ave., Suite 2100, Chicago, IL 60611-3690. The price decreases for quantity orders.

■ Teddy bear important to toddler, to you

OK, so you're a grown man, or you're a competent mom. Why is a teddy bear important to you? It will help you get a good night's sleep!

We're not suggesting you sleep with the bear, but that you give it to your toddler. One way to get a child to comfort himself or herself at night is to help the child establish a transition object that will take your place.

Dr. S. Norman Sherry of Harvard Medical School says you can encourage your child's attachment to a

stuffed animal, doll, or blanket by making it part of the nighttime ritual.

When the child wakes in the wee hours, he can snuggle with his "lovey" for comfort instead of calling for you.

■ Sibling sitters

If your older child takes care of a younger sibling after school, the Boston consulting firm Work/Family Directions suggests: Be sure the older child has one or two afternoons a week free for his own interests.

Arrange an after-school class or play time at a friend's house for the younger child. Encourage older kids to take a baby-sitting course at the "Y" or community center. Rehearse emergency scenarios and what to do if for example, the smoke alarm goes off; a stranger comes to the door, or either becomes ill.

■ Grandparent tours

Seeing the world through the eyes of a child makes traveling with kids worth the trouble. Several groups plan trips for grandparents and kids.

Grandtravel of Chevy Chase, MD, (800) 247-7651, has 31 tours scheduled, including a 17-day trip priced at about \$6,500 per person.

Sagamore of Raquette Lake, NY, (315) 354-5311 offers "Grand Weeks" in August for about \$450 per person. The Sierra Club Outing Department of San Francisco, (415) 923-5607, has five-day tours priced at \$390 for adults and \$260 for kids.



"Your Dad must have a big family. He calls everyone Brother."



"We have two sections of Masonic literature, non-fiction and Innuendo."

By DR. STEVEN MATTHYSSE, Director
Scottish Rite Schizophrenia Research Program

No major city is without a list of infamous mentally ill people who have committed violent crimes. Hardly a newspaper is without stories of the event, the aftermath, or the prosecution. Insane people who attempt to assassinate the President, commit mayhem on commuter trains, or murder to protest abortion clinics, are a frightening part of our lives. The increasing complexity and interdependence of our society seems to make it more vulnerable to deranged behavior.

What is the relationship between mental illness and crime? Specifically, what about schizophrenia and crime? Are mentally ill people more likely to become violent? Should mental illness be taken into account in judging guilt or innocence, or in sentencing? What preventive steps can we take? These are large questions, too large for one column; but I will make a start at some answers.

First of all, schizophrenia is only one form of mental illness. The most common mental illness associated with crime is *psychopathy*, also known as *antisocial personality*. People of this type do not form the normal emotional bonds with others, nor do they have a normal sense of conscience. They often are also sensation-seekers — looking for excitement — and, to compound matters, they have a lack of regard for the future, so that reward and the threat of punishment mean very little to them.

Some people with *paranoia* are also at increased risk for committing violent crimes (although most do not). These are people who see elaborate plots everywhere, plots against themselves or against things they value. Although their thinking is topsy-turvy, it some-

times has a strange internal consistency, and they can often argue forcefully for their upside-down view of the world.

It is ironic that Freemasonry is one of the institutions that paranoid people occasionally dwell upon and weave into their delusions, since research on mental disorder is an important Masonic charity. Probably it is the combination of being large and influential, and of having unique practices and customs, that exposes Freemasonry to the risk of becoming an object of paranoid thinking. One might say it is a compliment in disguise.

Schizophrenics are sometimes paranoid, and they occasionally hear voices telling them to commit crimes, but their thinking may be too disorganized for them to plan and carry out a criminal act, even if they should be so inclined. In actuality they are rarely violent.

The degree to which mental illness should bear upon the judgment of guilt or innocence, or on the proper sentence to be meted out, is a very difficult and much debated question. It is hard for many people to imagine that anyone who was not mentally ill would commit a violent crime, and indeed that may be true. The trouble is that mental illness is a very broad category, and the "insanity defense" usually requires that the defendant was so deluded, or in such a state of hallucination, that he was not aware of the meaning of what he was doing. The question of whether mental illness diminishes guilt is probably not for psychiatrists to answer, but for philosophers and theologians. Indeed, confusion might be prevented if the judicial system focused less on guilt and punishment than on risk and dangerousness. In that arena, psychiatric experience and research would have more to offer.

Some obvious conclusions can be drawn from the many recent cases of violent crime committed by people with mental illness. Because of our concern for personal freedom, our society will not accept the idea of locking people up just because they are unusual or we suspect that they might be dangerous. Nevertheless, people with histories of mental illness should not have free access to weapons. That precaution may not prevent acts of violence, but it is likely to limit the damage if the mentally ill person gets out of control.

Second, because the mental health sector has the least bargaining power of all branches of medicine in the current cost-cutting climate, we have reached the point where services for the mentally ill have been drastically curtailed in many cities.

Often mentally ill people cannot get help even if they or their acquaintances realize that they are reaching the breaking point. A recent tragic assault and murder case involved a "hot line" that a family tried to use to get help for a mentally ill person who was in imminent danger of losing control, but no personnel were available at the other end, and all they got was a recorded message.

Finally, we can vigorously pursue our program of research. The research programs on mental illness sponsored by both the public and private sectors have not eliminated mental illness, but they have strongly diminished its most severe and out-of-control manifestations. Many acts of violence have undoubtedly been prevented by intelligent drug treatment and psychotherapy, and countless more sufferers whose violence was internally directed have been spared.

Family Life Awards Announced

Winners of the 1995 Family Life awards program have been announced. Plaques will be presented by the state Deputies.

Of the 53 Scottish Rite Valleys participating, 14 have been honored. In each of the three categories (based on size of membership), one Valley has been singled out for an outstanding program.

In the category of Valleys with less than 2,000 members, Augusta, ME, was cited with the best program. Others receiving honorable mention in this category are Binghamton, NY; Olean, NY, and Quincy, IL.

For Valleys with a membership ranging from 2,000-5,000, the best program was from the Valley of Moline, IL. Honorable mention recognition went to Bloomington, IL; Evansville, IN; Grand Rapids, MI, and Wilmington, DE.

For the larger Valleys (membership over 5,000), the award for best program went to the Valley of Cincinnati, OH. Receiving honorable mention were Boston, MA; Chicago, IL; Fort Wayne, IN, and Southern Illinois.

The 1995 Family Life program was expanded to a year-round program. Previously it had been concentrated on activity during Thanksgiving week.

Our Readers Respond

Bissell's ride

Since the original "Lexington Alarm" letter ("Museum Acquires Historic Letter," Feb. 96) was copied many times over during Israel Bissell's (spelled "Bissel" by some historians) ride, is it possible the document displayed in the Scottish Rite Masonic Museum is not the original? The original has endorsements by representatives from at least 16 communities and is said to be located in the collection of the historical society of Philadelphia.

Also, Bissell's itinerary takes him all the way to Philadelphia, even though he was not charged to go beyond Connecticut.

Bissell became a resident of Berkshire County after the war ended and local historians over the years have gathered information about his ride. Alice Schick and I gathered information about Bissell and wrote a children's book, *The Remarkable Ride of Israel Bissell as Related by Molly the Crow*, which was published by J.B. Lippincott in 1976.

Marjorie N. Allen
Pittsfield, MA

Editor's note: Bissell did indeed continue on to Philadelphia. The contents of the letter was copied many times along the way. According to museum

director Thomas W. Leavitt, 32°, the letter in question "was written in Brooklyn and delivered to Norwich, when it was copied. The copy was carried by Bissell to the next stop and copied, etc."

More MC etiquette

I have organized many meetings and have also served as master of ceremonies many times. The article "How to Master the Ceremonies," (Feb. 96) was excellent but missed what I think are a couple of important items. The first item is to not seat ladies on the ends of the head table. Always place a man at the ends. The second is for the master of ceremonies to find out the correct pronunciation of the names of the people he is going to introduce. It is rather embarrassing to the person being introduced if the master of ceremonies fumbles all over pronouncing the person's name and still doesn't get it right in the end.

John E. Zubrick, 32°
Temple City, CA

More for charity

In the brief article, "What to do with a windfall" (Feb. 96), I am disappointed with the financial planners who gave us the advice of the 40-40-20: Spend 40%, save 40%, and use 20% to pay off debts.

As one who teaches a seminary course in church stewardship and finance, as one who believes strongly in the Masonic concept of charity to widows, orphans, and others in need, what is our obligation to use prudently the windfalls our Supreme Master grants us in large cash gifts, bonus, or legacies? The Jewish form of tithing should be our starting point. And for

Christians and Jews alike, the idea of *going beyond the tithe* should help to show our greatest appreciation and humblest gratitude.

A better pattern would be 15% for charity (off the top), spend 25%, save 40%, and use 20% to pay off debts. The smallest portion still remains for charity, yet should always be one of the highest goals of a Mason rather than the least.

Rev. Harold M. Stockman, 32°
Cincinnati, OH

Analyzing the penalties

I enjoyed reading "The Question of Religion" (Nov 95). However, I must comment on the response to the question concerning the penalties of the three obligations.

Whenever the Masonic penalties arise in conversation, Masons always seem to dismiss them as being simply archaic and symbolic. The fact is that nowhere in any of our obligations does it state that a Mason can, will, or should commit those acts.

Paraphrasing the New Jersey ritual, the obligations state that the candidate should sooner have the penalties inflicted *upon* him (by person or persons unknown) than divulge the secrets of the fraternity. He never swears that he will do it to another Mason should that infraction be committed. Rather, it's akin to speaking one of those old aphorisms such as: "May God strike me dead if I am lying," or the like.

When called upon to defend our ritual, especially the penalties (which is among the most popular aspects to criticize), we should speak with precision concerning what our ritual actually says.

H. Robert Schroeder, 32°
Trenton, NJ

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By WALLY MILLER



Footnotes*

* **Critic cancelled** We have received frequent calls during the past few years from members who were upset at the way in which TV talk show host John Ankerberg would distort facts about Freemasonry on a regular basis in an attempt to discredit the fraternity. He also used his show to sell anti-Masonic books and tapes. One source believed that he sold more items to Masons than to non-Masons. Obviously his anti-Masonic programs must have been a big draw at one time, because he continued to use the fraternity as a frequent topic.

The John Ankerberg Show was broadcast via cable through the Christian Broadcasting Network, and in many areas was seen on the Family Channel. The network recently cancelled the show and replaced it with reruns of the Colombo series. Upset at his departure, Ankerberg is reported to be seeking funds to start his own network.

* **Masonry on the air.** To combat the John Ankerbergs of the world, we would like to remind you about the new Masonic Television Forum that is ready to air. This series of TV shows was announced in previous issues of *The Northern Light*. The independent producer, Jackson Polk of Capstone Productions, was willing to issue the Forum so long as there was enough interest in the program. He is now ready to go and is putting the finishing touches on the first release.

Subscribers to the Forum will receive a new half-hour video on a quarterly basis. The videos can be ordered by individuals or Masonic organizations for use as a lodge program, but more importantly, they are designed to be shown on local access cable television channels. The series is designed to pro-

vide information for Masons and to educate non-Masons on the history, philosophy, and goals of Freemasonry.

Included with the tapes are instructions on how to get free cable access air time on most local cable TV systems.

The half-hour programs will use a newsmagazine format with segments on current Masonic activities, historical events, symbolism, philosophy, Masonic charities, book reviews, and profiles of personalities.

The cost for a one-year subscription (a series of four videos) is just \$240. For details, write to Capstone Productions, Inc., 12002 Citrus Grove Rd., N. Potomac, MD 20878, or call 310-948-1468.

The program has been endorsed by the Masonic Information Center, a division of the Masonic Service Association, and the executive board of the George Washington Masonic National Memorial Association.

As Jackson Polk says, "A relatively handful of Masons could change the public's awareness of Freemasonry by airing the Masonic Television Forum on their local cable access channel."

* **Longevity.** The Scottish Rite Valley of Guthrie, Oklahoma, planned a special reception during its April Reunion for one of its internationally known members. Ill. Joseph S. Lewis, 33°, reached a milestone — 75 years as a Scottish Rite member. Although the honored guest has been a member of the Valley of Guthrie for that length of time, he also has affiliated with a number of other Valleys. Ill. Brother Lewis belongs to all three Valleys in Oklahoma as well as Portland, Oregon, and Houston, Texas. When the Northern and Southern Jurisdictions agreed to accept plural membership between the two

Jurisdictions, Joe became a member of the Valley of Boston.

Ill. Brother Lewis became a Master Mason in 1921 and joined the Scottish Rite the same year. He was an attorney for Continental Oil Company (Conoco) until his retirement in 1964. He then engaged in private law practice for another 20 years.

* **CIS report.** When Gary Leazer was fired from his position with the Southern Baptist Convention in 1993 after he addressed a Masonic audience, he set out to write a book about his experiences. His book, *Fundamentalism and Freemasonry: The Southern Baptist Investigation of the Fraternal Order*, was published in 1994. He then established the Center for Interfaith Studies, Inc., and began publishing quarterly reports, one of which was the *Masonic Quarterly Report*.

Now into its second year, the editor has increased from four to five issues per year. The name of the newsletter has been changed to *CIS Masonic Report*. The purpose of the report is "to assist its readers in understanding the continuing controversy between the Masonic fraternity and a small, but vocal and well-organized, group of individuals intent on securing the condemnation of Freemasonry." The focus is limited to Freemasonry and religion.

The Masonic newsletter can be ordered for \$15 per year from the Center for Interfaith Studies, Inc., P.O. Box 870523, Stone Mountain, GA 30087.



RICHARD H. CURTIS, 33°
Editor

Teddy says . . .



Please help our kids learn to read!

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