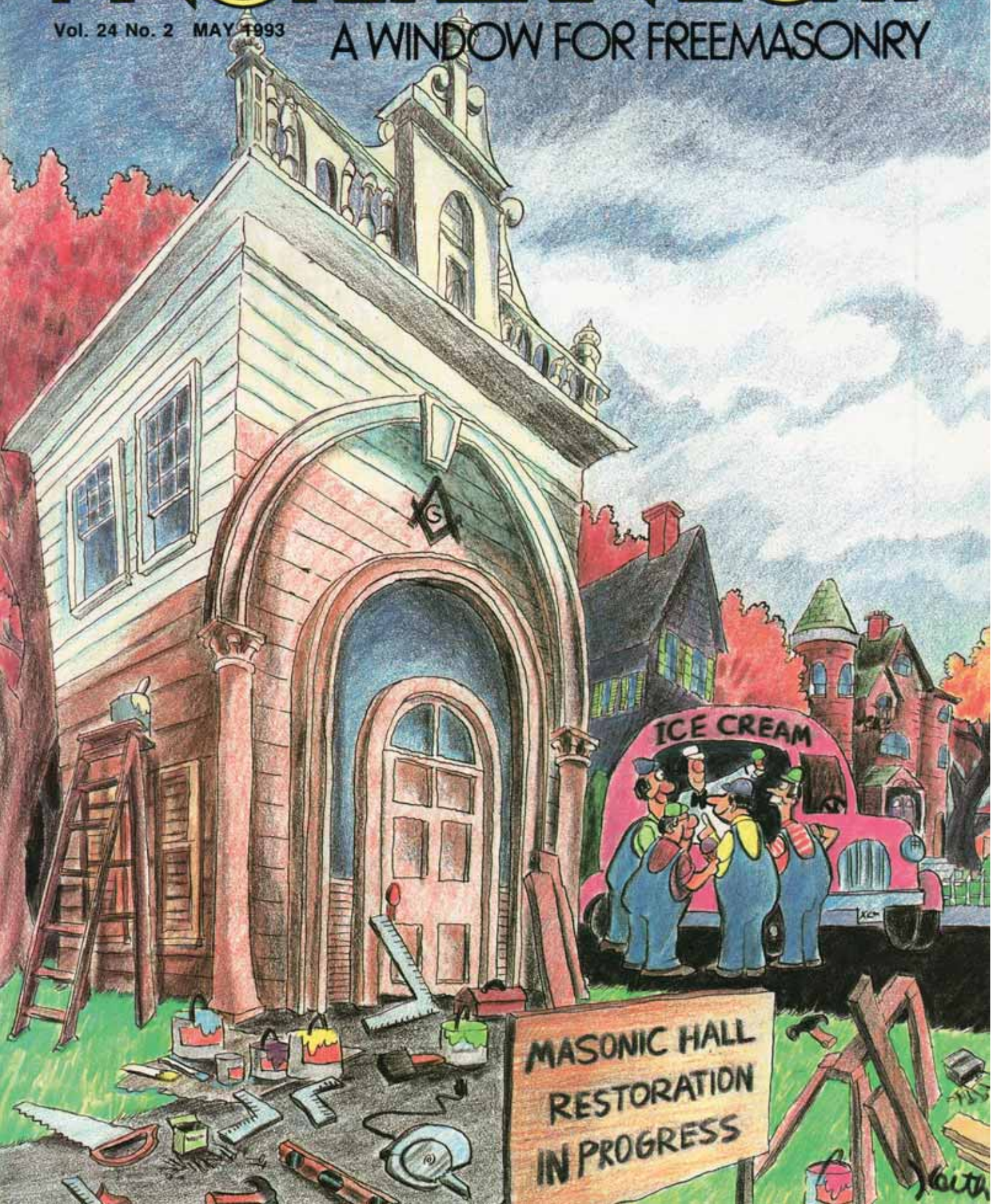


THE NORTHERN LIGHT

Vol. 24 No. 2 MAY 1993

A WINDOW FOR FREEMASONRY



Freemasonry Can Take It On The Chin

The attacks on Freemasonry are increasing. Although much attention is currently focused on the year-long investigation by the Southern Baptist Convention into the compatibility of our Masonic heritage with that denomination's theological precepts, our fraternity has long found itself defending the charges of detractors.

A titillating quality to the attacks on our fraternity has emerged of late. We note a particular glee from our detractors as one after another "reveals" to full public view the rituals and so-called "secrets" of Freemasonry. The "revelations" seem more akin to the tabloid newspapers found in many supermarkets than they do to men of God.

Perhaps what hurts the most is the vicious character of the attacks on Freemasonry, the disdainful way our fraternity is portrayed. It is pictured as the work of demonic forces.

Needless to say, our members are disturbed and confused by what is being said about their fraternity.

What makes matters worse, of course, is that the attackers picture our members as kindly, misguided dupes who have had the wool pulled over their eyes. It is even suggested that Masonry operates at two levels, one hidden and sinister (to which the members have no knowledge) and the other cloaked in charity and good works and open to public view.

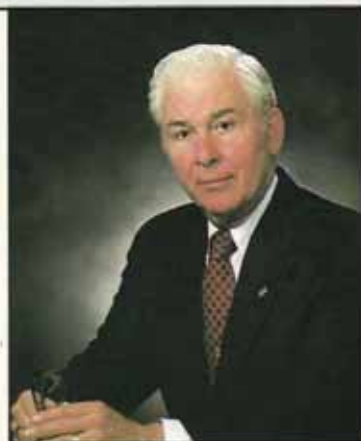
Conspiracies always attract interest and attention. What makes the current attacks different, however, is that they're being carried by the electronic media so that millions of Americans are impacted with the message.

Even though it appears that the Southern Baptists may leave Masonic membership a matter for individual decision, we should not become complacent. Neither should we ignore the effect of this concerted effort to discredit Freemasonry. The controversy over Masonry in the Southern Baptist Convention, led by an adamant layman in Texas, is fueling many fires, some much closer to home.

The front page of the largest evening newspaper in Massachusetts carried a story of a local church where the minister had drawn the line—Masons in the congregation must choose between their church membership and membership in the fraternity.

The attacks will continue as long as they get attention and raise money. At some point we can expect that the guns will be turned on victims other than Masons. It seems that this is the way it always happens.

How should we react as a fraternity and as Masons? Should we go on the offensive and answer the



FRANCIS G. PAUL, 33°

critics? Or would it be best to try to mollify them?

Certainly, we should attempt to correct the falsehoods and set the record straight. Yet, we all know that those who have made up their minds are not easily dissuaded by either reason or the facts.

Now is the time for us to do what we have always done—maintain our trust in the tenets of our fraternity:

- No one can take away our burning belief in *brotherhood*: we will not be party to erecting walls of hate and division. Masons are the builders of character and universality, not the architects of dissension.

- The spirit of *charity* will be our guide: those who oppose us can count on us acting with openness and understanding. Absolutely nothing can goad us into behavior unbecoming a member of the Masonic fraternity.

- Our feet are placed firmly on the side of *reason*: in spite of what others might do, we will seek continually to improve ourselves and the world through knowledge, so that the human family leans far less on harmful, distorting emotions.

Yet no one should be deceived. We know exactly what those who oppose Freemasonry are doing because we have seen it before. At this moment, we are "the designated enemy," the subject of ridicule and derision, in order to assure the "purity" of what our opponents have determined to be the truth.

Without question, this approach can be extremely dangerous and detrimental, a practice resulting in harmful misunderstanding and much worse—as history has so amply demonstrated.

This too shall pass, of course. But who will be next? Which group will be selected for abuse? We can be certain that those who claim a corner on truth will always seek to bolster their position by unsheathing their swords at yet another enemy.

Let the record be clear. *Masonry stands in direct opposition to inquisition in any form.* We affirm the truth of the biblical words, "Come, let us reason together," as the true basis of peace and brotherhood, believing, as we do, that human beings are capable of reaching more noble heights.

Francis G. Paul
Sovereign Grand Commander

SOVEREIGN GRAND COMMANDER
Francis G. Paul, 33°

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Editorial Office:

33 Marrett Road (Route 2A)
Lexington, Mass.
617-862-4410
(FAX) 617-863-1833

Mailing Address:

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About the Front Cover



There seem to be signs of renewed interest in the Masonic fraternity, and cartoonist Keith Larson has captured a part of that spirit in this cover creation.

A WINDOW FOR FREEMASONRY

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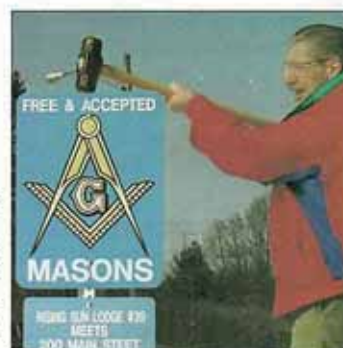
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The Georgia Peach

Reflections on Ty Cobb's baseball career

By JOSEPH E. BENNETT, 33°

"Lookout, Krauthead, I'm coming down on the next pitch!"

That line is one of the most oft-quoted in baseball history, relating how Ty Cobb shouted his intentions to Pittsburgh Pirate shortstop, Honus Wagner. The narrative concludes with Wagner applying the tag so vigorously that the irascible Georgian required numerous sutures to close a split lip.

It never happened! It is merely part of the folklore that has accumulated as part of the historical package of professional baseball's premier player, an athlete fans loved to hate.

Baseball had not been conceived when the first elements of the family Cobb settled in James County, Va., in 1611, newly arrived from their native England. A tradition of excellence and family pride came along with them. One descendant eventually appeared at Narrows, Banks County, Ga., in the person of William H. Cobb. There, on December 18, 1886, William and his wife, Amanda Chitwood Cobb, became parents of a son, Tyrus Raymond. He was the first of three siblings, and one with an unusual name; selected, it seems, because of William's fondness for Phoenician history — particularly that of the Tyrians.

Young Ty was expected to emulate the accomplishments of his father and become a citizen of stature. The elder Cobb was an educator and teacher, a land owner-farmer, and editor of the

Royston Herald. Later he was mayor of the town and a state senator.

Ty was fascinated with baseball from his earliest days. The family moved to Royston when he was a tot, and before the boy reached his teens he was an established member of the Royston Reds, the town baseball team. Parental objection was overcome through the intervention of the team manager-catcher, a member of William Cobb's Masonic lodge; although grave parental concern over Tyrus' future and priorities lingered.

Being the star of the Royston Reds failed to satisfy Ty's baseball ambitions. In the spring of 1904, the 17-year-old persuaded his father to allow him to travel to Augusta to tryout for a berth in the South Atlantic Baseball League, just being formed. Failing to get a contract, Ty went with a semi-pro team in Anniston, Ala., where he burned up the circuit with a .370 batting average.

Very shortly, he was summoned to Augusta to sign for \$125 per month, as a bonafide professional in the Sally League. Happily, young Cobb received the attention and tutelage of the astute Augusta manager, George Leidy, who drilled him extensively in the basics of baseball. The youngster was an apt pupil. He began immediately to exhibit traits of a professional with big league quality.

The Detroit Tigers beckoned during the 1905 season. Ty's contract was purchased for \$500 and he arrived at Bennett Field in time to play in 41 games. He barely survived the season, posting an anemic .240, while struggling for a permanent outfield position.

The shy youngster was also obliged to overcome the hostility of established veterans toward an untried rookie. It was a trying situation for a youngster trained to observe the rules of good manners and proper deportment. The hazing exposed a facet of Ty Cobb's personality that he personally may not have realized was part of his psyche. He became an aggressive fighter, one who would give no quarter to an aggressor. His flailing fists and unflinching courage earned Cobb recognition and respect by the beginning of the 1906 season, but not the affection of the team members. He became a taciturn, solitary figure, aloof from the other players.

Cobb's baseball took on the same aggressive, driving traits that dominated his personality. He tolerated nothing less than excellence in himself, and his mentality was totally dedicated to winning. A marvelous student of the game, and an uncanny judge of men, Ty learned to "read" every opponent he faced on the field.

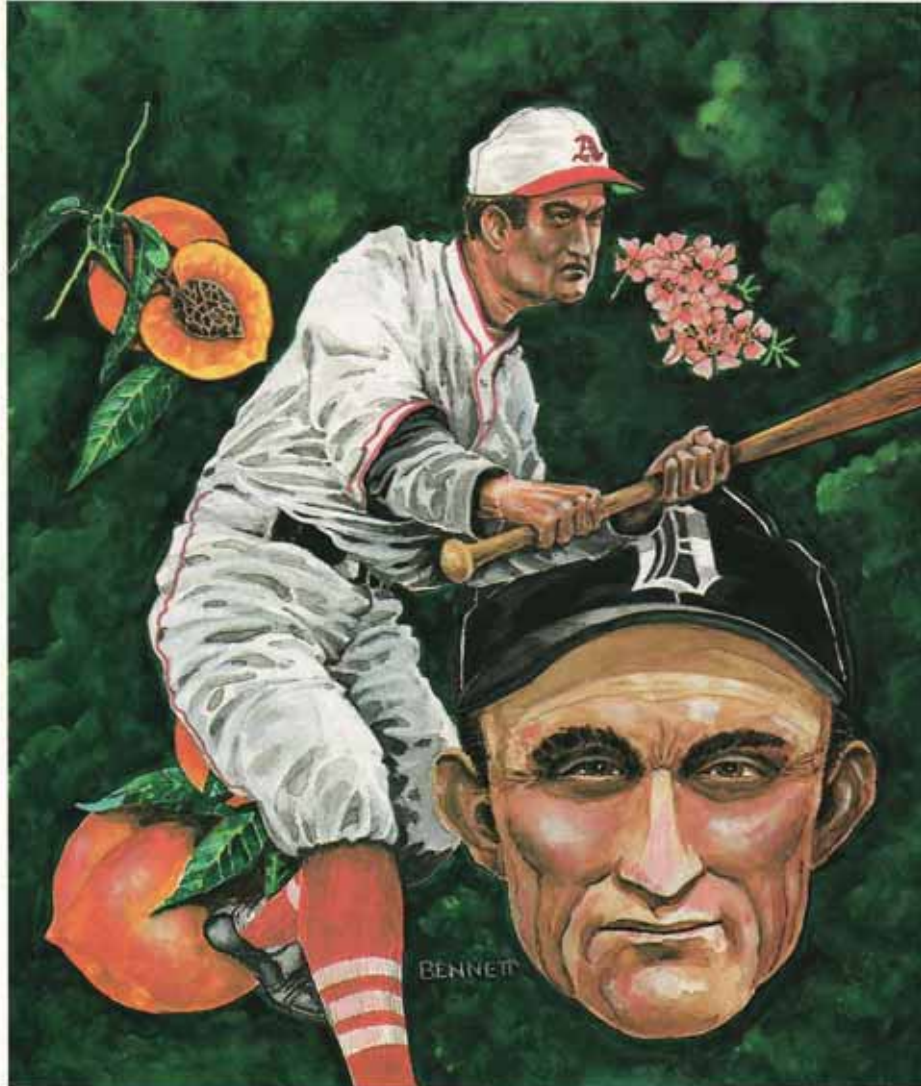
His ability to anticipate the movements of a pitcher with split-second accuracy enabled Cobb to become the most astounding baserunner the game has ever produced. His consummate skill made him a legend. A story survives of Cobb's retribution against Lou Criger, a loud-mouthed Boston catcher, by announcing that he would steal second, third, and home plate, on successive pitches. He did it, too!

Ty's premier talent was in batting, however; and he established a flock of records, most of which have never been equalled.

Ty developed an unorthodox grip, one in which his hands were separated a few inches. He stood far back in the batter's box, taking advantage of an extra split second to follow the ball.



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.



Two phases in the career of Ty Cobb, the "Georgia Peach." His final years with the Philadelphia Athletics and at his peak with the Detroit Tigers.

His philosophy was valid, in that he was able to average above .300 for the last 23 years of his 24-year career. Cobb was the American League batting champion 12 times, winning nine consecutive crowns. He hit over .400 in three seasons, the highest being .420 in 1911. Ty collected 4,191 career hits with a lifetime average of .367, dwarfing the accomplishments of pampered players of modern times.

It is important, too, that one realize most of Cobb's prestigious achievements came in the day of the "dead" ball.

Turbulence and turmoil were part of everyday life for Cobb as he became baseball's most accomplished star. An example of his determination to stay in the lineup under the most extreme conditions is Cobb's decision to have an operation in the field office of the team physician so that the manager would not learn of a tonsil infection. A brutal surgical procedure, without anesthetic, left Ty bleeding and suffering from shock. Acquaintances stated frankly that he was crazy for submitting to the operation under such primitive conditions — even for that day.

Cobb learned later that the team doctor who performed the tonsilectomy spent the previous winter in a mental hospital, giving the incident an even more bizarre twist.

In baseball, Ty developed an ongoing feud with the Tigers president and owner, Frank J. Navin. They clashed over a contract in 1908, and Cobb became a holdout. After Ty missed spring training, Navin conceded to his demands. Contract battles became a tradition over the years. Cobb held the opinion he was entitled to compensation equivalent to his on-field accomplishments, and would settle for nothing less. He regarded Navin as a penny-pinching miser, an attitude not calculated to generate goodwill. Ty was equally belligerent with American League President Byron "Ban" Johnson, and Judge Kenesaw Landis, the Commissioner of Baseball, when he was called to task for wagering bets on horse races. Cobb stated coldly that it was not illegal, nor in violation of any baseball regulations; and that he intended to continue since it was a favorite pastime. The matter was dropped.

Cobb became a Mason and a member of his father's lodge in 1907. He was raised in Royston Lodge No. 426 (now No. 52) where his father had served as Worshipful Master for a number of years, and was the organizer of a widely-recognized fellowcraft team. He also became a member of the Shrine and the Valley of Detroit, Ancient Accepted Scottish Rite.

In 1908, Ty married Charlotte Marion Lombard, a union that produced four children. His family was of paramount importance in Ty's life, and he spared no effort to give his children the advantages of a moral and affluent upbringing.

Ty was disturbed by the consequences of mental pressure generated by major league baseball. As the 1910 season progressed, he watched Hughie Jennings, his esteemed Detroit manager, resort to alcohol as his health declined. That spring, also, baseball was shocked when Johnny Evers of the Cubs suffered a breakdown. The demise of outfield star Ed Delahanty a few years before had stunned the sports world when he fell or jumped from a bridge near Niagara Falls. Cobb was convinced that the pressures of the game eroded physical and mental health, and that conviction fortified his determination to demand just compensation when his contract came up for renewal in 1911. Reflections on the future became secondary when Ty and Nap Lajoie of the Cleveland Indians became involved in a neck-to-neck race for the batting championship which endured to the very end of the season. Cobb won by a fraction of a point.

An unfortunate affair evolved during the batting race in the American League in 1910 when two St. Louis Brown players, player-manager John T. O'Connor and pitcher-coach Harry Howell, conspired to allow Nap Lajoie an opportunity to hit during a game in order that he might beat Cobb in the close contest. The action was undertaken by the duo without anyone else being aware of the plot, including Lajoie or Cobb. It was inspired by their

Continued on next page

THE GEORGIA PEACH

Continued from previous page

intense dislike for the Detroit star. The scheme was exposed and they were purged from baseball as a result.

Cobb's holdout in 1911 was a classic. He demanded \$15,000, and Navin balked. He missed spring training and the first 14 days of the regular season. The Tigers got off to a pitiful start and the fans' displeasure shook Detroit's stadium. Navin was obliged to meet Cobb's once more. The process was repeated in 1913 when Cobb demanded a \$2,000 raise.

The rhetoric became so intense that the U.S. Senate became involved. Cobb was a national sports figure, and the country followed his activity closely. Senator Hoke Smith of Georgia demanded a copy of Cobb's contract that the Senate might debate the controversial reserve clause and make a determination as to whether the antitrust laws had been violated. The heat was too much for Navin. He agreed to Cobb's figure. None of this activity endeared Ty to baseball in general, nor to the newspapers.

Formation of the Federal League threatened the established two-league organization in 1913. Many established baseball stars "jumped" to the new league at handsome salaries. Prominent on the list were Joe Tinker, Hal Chase, "Three Finger" Brown, Chief Bender, and Eddie Plank. Walter Johnson, greatest of all American League pitchers, had also decided to defect, but the Washington Senators matched the Federal offer at the last minute and the "Big Train" remained in the American League.

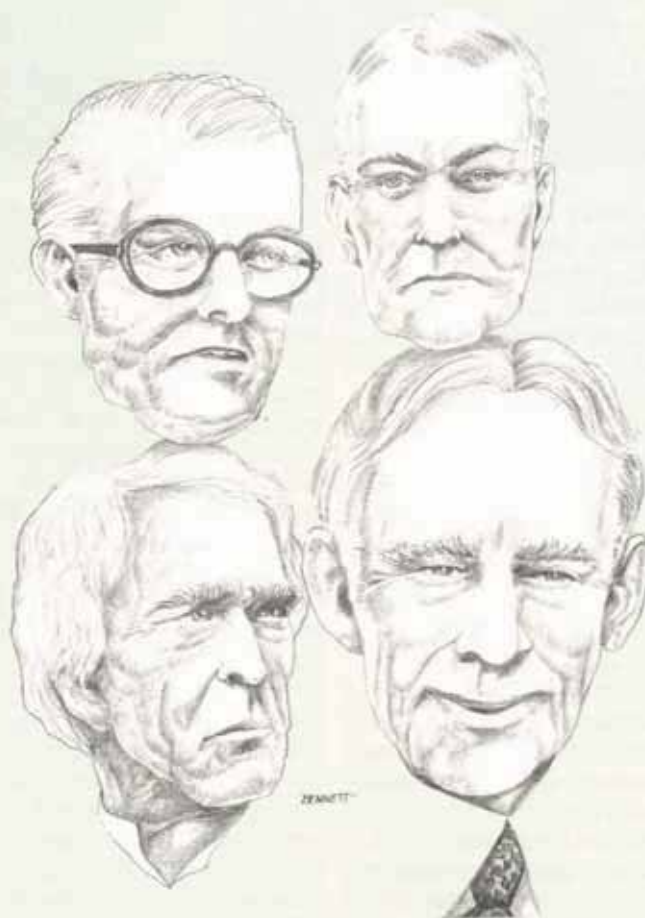
Cobb was approached by the Federal League President, James Gilmore (a coal and paper magnate), and Harry Sinclair, the oil tycoon, with a staggering offer to join them. They proposed a salary of \$100,000 for three seasons, with a clause in the contract that would guarantee payment in the event the Federal League failed to survive. Ty thought the idea of another baseball league was ill-timed, and bluntly said so when he declined the offer. Frank Navin of the Detroit Baseball Club was aware of negotiations and working desperately to keep his superstar. Cobb was enraged when he learned Navin was having his telegrams diverted to the front office prior to delivery. The situation prompted another holdout in the spring of 1914.

Ty continued to be castigated by the press for his vicious baseline tactics and constant confrontations with opposing players. Some of his most dedicated enemies were the Philadelphia fans where he was accused of injuring the Athletics' star third baseman, Homerun Baker. In fact, on one occasion, many fans left the stands and converged on Cobb. He was surrounded by a half dozen husky men who identified themselves as Masons and assured Cobb they intended to protect his person.

Earlier, Ty charged into the stands and attacked an overly-abusive fan, an adventure that drew a suspension and fine from League President Ban Johnson. The Tiger players were so irate over the "undeserved" punishment that they went on strike. After aborting one game, Cobb requested that the players call off the walkout and he agreed to the suspension.

Cobb always chafed under criticism. Boston Red Sox catcher Lou Criger had been loud and critical of Ty's vaunted baserunning. In a Boston game, with the immortal Cy Young on the mound, Cobb extracted revenge for Criger's abusive verbiage. He hit safely and was resting on first base. Cobb called to Criger, stating he would steal second on the next pitch. He got the jump on Young's throw to the plate and slid into second safely by executing one of his famous hook slides. Dusting himself off, he shouted to Criger that he was going to third. Again, Cobb broke like a demon and slid in safely under the throw. Criger was completely unnerved. He cursed nervously when Cobb sneeringly notified the catcher he would steal home on the next pitch. Criger, completely unhinged, handled Young's throw badly.

The incident was an example of the antics Cobb used constantly to un-



Four important personalities in Cobb's life. (Top) Frank Navin and Byron "Ban" Johnson. (Bottom) Judge Kenesaw Landis and Connie Mack.

nerve opposing players. Enormous leadoffs, with false starts, and taunting remarks were some of his effective arsenal of tricks. The "Georgia Peach" (a sobriquet coined by reporter Grantland Rice) was totally unpredictable on the basepaths.

The U.S. went to war in 1917, and many ball players enlisted in the Army and Navy. Cobb went into the Chemical Warfare Service and became a captain. Serving in his unit were two friends, Christy Mathewson, the legendary New York Giant pitcher, and Branch Rickey, later to gain fame as baseball's best farm-system builder.

Cobb and his friends saw no combat, but tragedy struck just the same. In a training exercise, a canister of gas was released while a detail of recruits were in a sealed room. They had not received the signal to don gas masks. The deadly gas created bedlam in the room as the men battled to escape. In the confusion, Cobb was one of the few who managed to don a mask before serious injury resulted.

Sixteen soldiers were severely affected by the gas, eight of whom died. Among those badly injured was Christy Mathewson. The tragedy ruined his health and ended his active baseball career. He recovered sufficiently to serve as president and part owner of the Boston Braves after the war, but his health steadily deteriorated until his death in 1925. His passing was a great personal loss for Ty Cobb.

The Georgia Peach resumed his baseball career with a splendid season in 1919. He hit a booming .384 and picked up his 12th batting championship. Cobb's friend, Detroit manager Hughie Jennings, was at the end of his career. Sick and mentally unable to cope with the problems of management, he begged Cobb to take over for him. Frank Navin echoed Jennings' pleas. Ty steadfastly refused. He had no interest in management, and had actually begun to contemplate retirement.

He longed to spend time with his wife and children, and be done with baseball and its problems. He was wealthy enough to retire, and old injuries were bothersome. Cobb quickly relented and agreed to manage the Tigers when he learned that a hated baseball enemy, "Pants" Rowland, a recent White Sox manager, was being considered.

Navin was so happy to have Ty manage his Tigers that he blithely agreed to cooperate with any demands to improve the club, mired in the second division. Cobb's leadership inspired the team to become a pennant contender in 1922, 1923, and 1924. The handwriting was on the wall, though, for the roster was loaded with aging stars. New blood was essential. Cobb's requests for Navin to purchase certain promising rookies and promote some from farm teams were fruitless.

An eye ailment developed requiring surgery, which was performed at John Hopkins Hospital. Ty was in recovery for many weeks and late to spring training. He was compelled to wear dark protective glasses at all times, and his vision was impaired during convalescence. Nevertheless, he was able to play in 79 games and bat a very fine .339.

It came as a complete surprise to everyone when Navin announced that Cobb would not return as manager in 1927.

A news story broke immediately following Navin's announcement. Former Tiger pitcher, Hubert "Dutch" Leonard, had accused Ty Cobb, Tris Speaker, and pitcher Joe Wood (the latter two were members of the Cleveland Indians) of conspiring to throw a game between their teams in 1919. League President Ban Johnson joined the controversy, along with Baseball Commissioner Judge Kenesaw Landis. The papers trumpeted the accusations and insinuations before a thorough investigation was conducted.

A national roar of protest erupted from baseball fans. They hated Cobb for his ruthless playing, but believed implicitly in his integrity, and that of Speaker and Wood. Congress got into the act once more. Speakers on the House floor demanded that Cobb and Speaker seek legal satisfaction against baseball, and pledged their support.

Privately, Cobb was delighted to be gone from Detroit. The cloud over his reputation was another matter. He did not want to leave baseball on such a controversial note. Threatened by enormous damages if litigation was commenced, Navin, Johnson, and Landis quickly recanted all charges and absolved the three accused of any wrongdoing. Landis was compelled to write a letter to that effect. The entire affair received tremendous publicity, probably as much as the World Series scandal of 1919.

When Connie Mack, owner and field manager of the Philadelphia Athletics, approached Cobb with an offer to play in 1927, the Georgia veteran considered it. He first declined an offer of \$70,000 a year from Connie, but after further conversation, decided to accept his offer. Cobb made the announcement in Philadelphia, much to the amazement of the newspaper people and the fans of the Quaker City.

Cobb joined the A's after assuring Connie Mack that he would follow all orders and policies without question, laying to rest conjecture over Ty's willingness to conform. He joined an immensely talented young team which included Jimmy Foxx, Mickey Cochran, and Lefty Grove, balanced with several seasoned veterans. It was a club designated for greatness. Mack had assembled the team at great financial sacrifice, following a decade of lean years in the second division.

Two seasons remained in Ty's long career. He did well in both 1927 and 1928, posting a .357 in 1927 and .323 the final year. He ran the bases like the Ty Cobb of old until the day he hung up the spikes, stealing 22 bases in 1927. The old legs could still do the job — just not as quickly. He retired at the end of the 1928 season with a myriad of records to document his phenomenal career. As previously stated, most of them are still intact.

Tyrus Raymond Cobb finally returned to Royston to hunt birds and spend time with his family. He had mellowed a great deal, and held no ill feelings toward any of his old adversaries of the baseball wars. The record was in the books and nobody could change it. He had given a lifetime to the game he loved, offering every bit of effort at his command. In the drive to excel, Ty never comprised his principles nor committed a dishonest act. One of his final public gestures was to donate the Cobb Memorial Hospital to the town of Royston in honor of his beloved parents. Not long afterward, he entered a hospital in Atlanta and passed away on July 17, 1961 at 74 years of age.

America lost a baseball immortal with the passing of the first inductee elected to the Baseball Hall of Fame in 1936. Masonry gave up a devoted brother who charted his course over the checkered path of life as a just and upright man, leaving a pair of spiked shoes just too big to fill!

A School of Masonic Studies

*New Jersey's 'Ars Collegium' is
a born-again idea for teaching Freemasonry*

If you thought today's Mason no longer had any interest in Masonic philosophy, think again.

Freemasons from New York, as well as New Jersey, are trekking in growing numbers to the Scottish Rite Cathedral in Lincoln Park, N.J., to learn more about their fraternity.

The big attraction is the Ars Collegium School of Masonic Studies developed by the Scottish Rite Valley of Northern New Jersey. The lecture series provides enlightening and entertaining instruction on Masonic philosophy, symbolism and history.

The cathedral school is an outgrowth of the Ars Collegium Corps of Visiting Scholars, established three years ago, as a Valley outreach effort, designed to provide lodges and chapters in the nine northern counties of the state with a steady supply of interesting and factually valid Masonic programs with which to heighten interest at their meetings.

"Scottish Rite is meant to be the college of Freemasonry," says Ill. Thurman C. Pace, Jr., 33°, Deputy for New Jersey. "Traditionally, through the staging and drama of our allegories, we have been able to give our brothers a clearer picture of the lessons taught in the three symbolic degrees."

"Now, with the lectures and discussion periods offered by our new Cathedral School of Masonic Studies, the brethren can obtain a better understanding and a greater appreciation of Masonic philosophy and symbolism."

Asked to take charge of the Valley's speakers bureau in 1990, Robert E. Ellsworth, 32°, envisioned a staff of well-informed lecturers presenting carefully researched Masonic matter to fraternal audiences hungering for more light in many areas of study.



Robert E. Ellsworth, 32°, who developed the program and serves as its coordinator, uses an ancient Masonic tracing cloth to lecture on the Fellowcraft degree.

Ellsworth's call for teaching scholars drew a fast response from 15 Scottish Rite Masons who are serious students of the craft and have made important contributions to the Ars Collegium curriculum.

Ars Collegium, named after the *collegia fabrorum* of medieval times, was instituted as a Corps of Visiting Scholars and was provided with a printed curriculum, with the support of Ill. Craig C. Jones, 33°, then Commander-in-chief, for outreach distribution to the lodges and chapters. Copies were sent to programmers throughout the Valley's geographical area and, since 1991, more than 300 programs have been presented by the Visiting Scholars.

In 1992, it was decided to invite Master Masons to come to the Lincoln Park cathedral on Tuesday evenings when no stated meetings were being held, for a social hour, an inexpensive

dinner, fellowship, free lectures on the deeper meanings of Freemasonry and a discussion.

In the spring and fall, a series of four lectures on Masonic philosophy are given. Those students completing all four lectures within the season are considered to be "adepts" and are awarded

a distinctive white and gold lapel pin designed as a certain point within a circle bounded by two parallel lines.

The philosophical lectures study the three symbolic degrees in great depth and are rotated through four scholars to give infinite variety to the talks on each degree. Each, in their own way, try to give responsible answers to such questions as, "What is so important about the number three? Who was Jachin? Boaz? Why name columns after them? We're taught the columns were cast hollow to store 'the archives.' Which archives? Were there any? What about that point within a circle?" And, much, much more.

Lectures presented to the lodges and chapters usually take 30 minutes for presentation and discussion. At the cathedral school, they are much more comprehensive, with some periods lasting up to an hour and a half. Ses-

The Search for Masonic Secrets

*The fraternity's mystique has often confused
both Masons and non-Masons*

Excerpts from Bruce Hunter's new book, *Beneath the Stone: The Story of Masonic Secrecy*, published by Macoy Publishing Company, P.O. Box 9759, Richmond, VA 23228. A full review will appear in the next issue.

By C. BRUCE HUNTER, 32°

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In the long history of the craft, nothing has caused as much controversy and commotion as the organization's commitment to secrecy. This one thing has generated rumors so fanciful that they have become myths. It has produced suspicion and satire, mistrust and ridicule. And it supports a mystique that has both helped and hurt the organization in ways that can only be guessed.

Unfortunately, this mystique is not entirely benign. While the members enjoy their fellowship, the public is left to imagine what goes on behind the closed doors of the lodge. Imagination is a powerful tool, and through it the very features that make Freemasonry attractive to its members give rise to a great variety of fantastic images.

Some who view Freemasonry from the outside believe that it is a sinister clique. In their minds, the lodge is a place where tonight's clandestine whispers become tomorrow's government policy and where men gain power by knowing the secret word, not by winning popular elections.

This view is not hard to understand. The mere fact that a thing is hidden spurs curiosity. And an organization that actually flaunts its

secrecy will certainly conjure up images of conspiracy and forbidden activities.

Anyone who doubts that the Masons flaunt their secrecy needs to go no farther than the popular press. Newspapers and magazines carry the occasional photo of Freemasons posing in their embroidered aprons and white gloves. Chains of office hang heavily on their breasts, and some wear funny hats. But the captions never explain the accouterments. They only tease the reader, who is then left to speculate about the meaning of these peculiar garments and the strange emblems that decorate them.

This may seem trivial. No real harm is done if the Masons make fleeting displays of their exotic regalia then go behind closed doors to conduct their business. But when we examine the phenomenon, we begin to glimpse the real nature of Masonic secrecy. How the craft perceives its relationship to the general public is at the heart of the issue, and the strange emblems they use in their rituals are enticing clues to the events that launched their commitment to secrecy in the first place.

The style of Masonic uniforms has obviously been handed down from earlier times. Tradition claims that the apron and gloves are descendants of those used by medieval stone masons, who needed leather garments to protect their clothes and hands. Curiously, medieval illustrations do not show stone workers clothed in this way. The square, compasses and other tools were supposedly used to measure stones and architectural plans.

*'Modern
Freemasons hold
the reputation of
the fraternity
in their hands'*

And such implements as the trowel and mallet helped shape and assemble the masonry. But again history does not place all of these tools in the hands of the craftsmen from whom the modern Masons say they evolved.

In addition, the claim that *stone mason* became *Freemason* doesn't account for the chains of office and other emblems of which the modern craft is so fond. Nor does it explain how the everyday gear of laborers came to be transformed into elaborate uniforms of fine leather and silk and gold braid. The pomp of today's Masonic regalia and ceremonies is more characteristic of the Renaissance than the middle ages. They are more the stuff of government processions and military ceremonies than of the old craft guilds.

Most Freemasons have only a vague notion of how such an odd collection of antiques came to be adopted by their organization. In fact, most know very little about the history of

C. BRUCE HUNTER, 32°, has been a journalist and writer for more than 20 years. He is a member of the Scottish Rite Valley of Asheville, N.C., and a former editor of *The North Carolina Mason*.



"Oh, the blindfolds just add an element of mystery that the public has come to expect from Masonry."

their fraternity. They accept its emblems as symbols of the moral values they are expected to uphold. But precisely when and how these things came to be associated with the fraternity is a mystery to them.

Moreover, the members of the craft pay little attention to the quaint appearance of their regalia. Since the new member leaves his initiation believing that he understands the meanings of the craft's symbols and the traditions to which they refer, he doesn't think to question them. And while he quickly becomes comfortable with the regalia, he may just as quickly lose sight of the fact that the public sees all of this differently.

The emblems become a focal point for the non-member's belief that Masons are privy to knowledge — and perhaps clandestine dealings — to which the rest of the world has no access.

This kind of perception is bound to manifest itself in tangible ways. And it has. Over the years, criticism of Freemasonry has become something of a cottage industry. Dedicated critics travel far and wide, often at their own expense, to deliver their anti-Masonic message. They appear on television. They write letters to editors, articles and books, all directed to an audience that often seems fascinated by the lu-

rid accounts that are the stock in trade of the anti-Mason.

What do the Masons think of all this commotion? As might be expected, it has not gone unnoticed.

But this is an internal debate. The Masons don't publicize their concern. The non-Mason, hearing no reply, mistakes silence for indifference. Nevertheless, the debate is real and conscientious.

On one side is the argument that secrecy accomplishes nothing of importance. Its proponents question the need for keeping anything confidential and suggest ways the organization can open itself to public view.

Other Masons argue that secrecy is an integral part of the craft. They believe that doing away with it would only do harm. The secrets of Freemasonry, so they say, are symbolic elements intimately involved with Masonic teachings. Changing them would alter the basic nature of the organization. These men value the traditions represented by an elaborate system of symbols and ceremonies. Secure in their belief that their fraternity harbors nothing sinister, they see no advantage to fixing what they insist isn't broken.

Part of the mystique, of course, has no substance at all. It arises from con-

fusing a lack of information with an overt attempt to conceal it. Many people know so little about Freemasonry simply because they don't know where to look.

In short, public suspicion of Freemasonry owes more to a lack of publicity than to a deliberate conspiracy. It would seem, then, that a brief look at any of the several general histories of the organization would dispel most of the misunderstanding that has built up around it. But there lies another problem. A book or two about the craft would clear up a lot of misunderstanding, but only if the reader could understand and believe what they say. Masonic literature, it turns out, cannot be read; it must be interpreted.

A quick survey of books about Freemasonry reveals quite different and contradictory descriptions of the organization. One book describes Freemasonry as a noble organization that promotes the highest moral values. Another depicts it as a system of demon worship, riddled with drunkenness and debauchery. Even here, the rumors and suspicions intrude. Claims that are otherwise heard in passing are codified in Masonic books, thus taking on the aura of authority that is associated with the written word.

Still, the written word is a tricky thing. Obviously not everything that has been written about the craft can be true. Some of it *must* be inaccurate. And just as obviously, some of it must be accurate. But anyone who does not already know at least part of the truth will be hard pressed to tell which is which.

For centuries people have tried to discover the origins of Freemasonry. Much of their work has been futile because they were looking for an ancient organization that evolved into the modern fraternity. But Freemasonry has never been a single organization. It has always been a tradition.

One of the characteristics of an allegory is that it does not provide answers. It is, after all, only a vehicle for communicating symbols. And symbols merely direct the attention in the right direction. The rest is left to the individual.

The individual Mason is free to interpret the lodge's lessons as he will. The ritual invites him to do so. Once he has been shown the craft's legends

Continued on next page

THE SEARCH FOR MASONIC SECRETS

Continued from previous page

and given its secrets, he may conclude that the lessons are intended either to separate or to unite, that the fraternity's passwords and secret signs are designed to exclude the enemy or to welcome the friend.

One way leads him to believe he is under an obligation to keep secrets he may not understand. It gives him a preoccupation with the critics of his organization. And it makes him lose sight of the very lessons to which he should be paying the greatest attention.

The other way leads him to believe that the penalties are symbols, and that the secrets are there to point the way to moral lessons. It makes him understand that, although parts of the ritual are considered secret, the lessons that underlie them should be shared rather than concealed.

The difference between these two approaches is more than academic. It can have very far reaching effects. This is the real cautionary tale of Freemasonry. And it is both a lesson and a

*'Public suspicion
of Freemasonry
owes more to
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conspiracy'*

warning.

Modern Freemasons hold the spirit and reputation of their fraternity in their hands. They will act the part of Hiram or the part of the ruffians, depending on the way they interpret the legend of the ritual.

Both the preoccupation some Masons have with secrecy and the obsessive attacks of its critics are based on a common point of view. That point of view binds the Mason and his critic together in a bond that is stronger than the Masonic bond of fellowship. It promotes intolerance and exclusiveness. And it contradicts the benevolent spirit Masonry has taught since its beginnings.

Unfortunately, too many people who deal with modern Freemasonry — members and critics alike — go no farther than the form. They are satisfied with what they find on the surface and fail to see the meaning that underlies it all. Thus a system that was carefully constructed to bring people together is too often used to keep them apart. Telling a man something — anything — then warning him that it is a secret is the best way to separate him from the people around him. It forces him to choose between hiding his knowledge from others and betraying those who gave it to him.

In the end, it is probably better to understand a thing than to be mystified by it.

New York Library Conducts Stained Glass Study

The library and museum at the Grand Lodge of New York is conducting a census of Masonic stained glass in New York state. The project will culminate in an exhibition and publication.

William D. Moore, director of the Chancellor Robert R. Livingston Masonic Library and Museum is seeking any information concerning stained glass in New York state related to the fraternity and its various organizations. He points out that stained glass with a Masonic theme is commonly found in Masonic temples, churches, and mausoleums throughout the United States. He is particularly interested in identifying the designers and firms responsible for producing these works.

The window displayed here was designed by E. B. Herrick and



produced by the firm of Calvert, Herrick & Riedinger for Hudson River Lodge No. 607, F. & A.M., and was installed in the Newburgh, N.Y., Masonic temple in 1926. You may note that this window features many of the Masonic symbols including the square and compasses, the all-seeing eye, the beehive, the pot of incense, the ark, and the trowel.

The Livingston Masonic Library & Museum, sponsored by the Grand Lodge of New York, has been established as a non-profit research institution for the study of the history and philosophy of Freemasonry. If you have information of Masonic stained glass, contact William D. Moore, director, Livingston Masonic Library & Museum, 71 West 23rd St., New York, NY 10010, or call 212-741-4505.

Valley of Boston Forms Employment Task Force

As the economic downturn continued and the job market weakened, the Scottish Rite Valley of Boston decided to put its best foot forward to offer assistance to members.

An employment task force was set up within the Valley during the fall. Serving as directors on the initial committee were Ill. John G. Moy, 33°, Richard W. Heale, 32°, and G. Dudley Welch, 32°.

After a comprehensive plan was presented to the presiding officers, the committee was expanded to include Chester Wendell, 32°, Rev. John Higgins, 32°, and Dr. Glen Eskedal, 32°. Each has special skills to offer.

Brother Heale, who conceived the idea, says that the primary mission of the task force is to assist unemployed

or underemployed members of the Valley to find appropriate employment.

The secondary mission is to assist the job seekers to enhance their employment prospects or to cope with the overall burdens created by their unemployed status.

Members who responded to an announcement in the Valley publication were invited to attend several two-day seminars sponsored by the task force. The seminars were conducted by an executive outplacement firm. One program was geared for executive or management positions. Another was aimed for those with trade skills.

Most of the unemployed members need a refresher course on ways to conduct a job search, says Brother

Heale. "It has been a long time since they have been out looking, and the process has changed."

The seminar helps to identify the tools needed, places to look for employment, and steps for preparing an effective resume.

Because of the success of the first phase, more seminars will be made available in the near future. Assisting with the training will be Nancy Holcomb, wife of the Valley's Thrice Potent Master.

Initially, the Scottish Rite office in Boston offered clerical assistance for preparing resumes. Now a separate office has been opened by the Valley in nearby Framingham to handle the work load. And the program has been expanded to include all Master Masons.

New Video Available

Who are the Freemasons? And what does it mean to be a Scottish Rite Mason? The answer to these and other questions are explained in the new 16-minute video about a fraternity that is sometimes misunderstood.

"Scottish Rite Freemasonry: A Conscience for America" shows how the Scottish Rite degrees build upon the fundamental Masonic principles and how Scottish Rite Masons extend a helping hand in many directions to many people.

The video helps the viewer to understand that the moral and ethical standards that have been the backbone of this nation are also the foundation of the Scottish Rite. And as our society seeks answers to today's moral issues, Scottish Rite Freemasonry continues to be "a conscience for America."

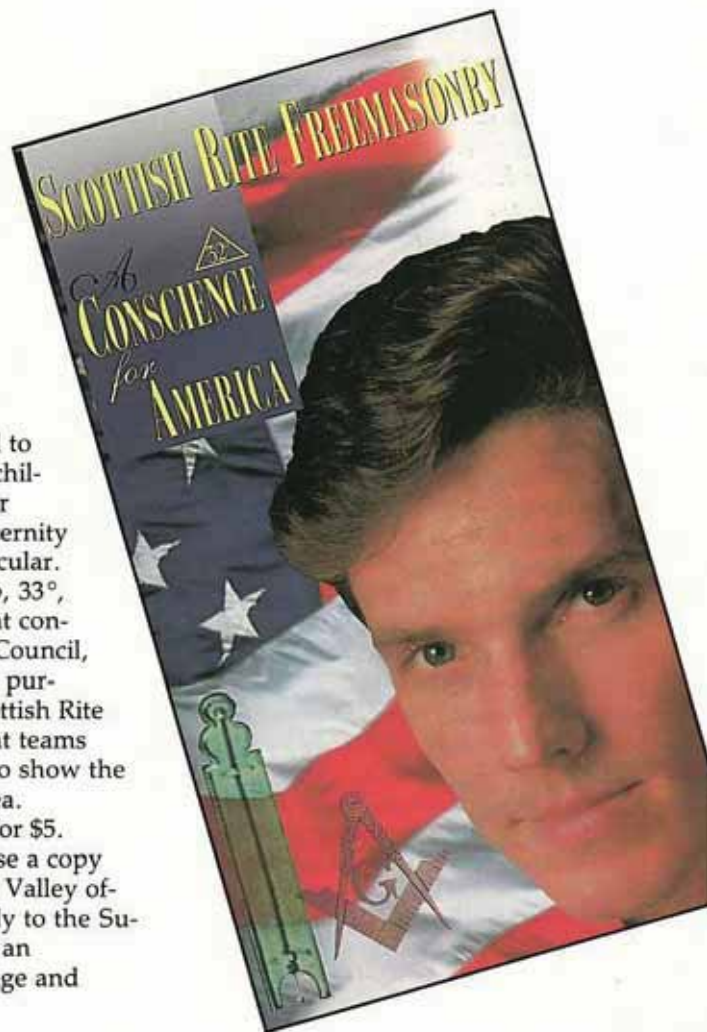
During the first two months, more than 2,000 copies have been sold, and the initial reaction has been highly favorable. A new shipment of 25,000 copies has just arrived and bulk orders are now being sent to each Scottish Rite Valley.

Many Valleys have decided to present a tape to each new member to complement the degrees. The member is being asked to show the video to his family and friends.

Some members have purchased copies to send to their children and grandchildren to give them a better understanding of the fraternity and Scottish Rite in particular.

Ill. Arthur H. Sharp, 33°, membership development consultant for the Supreme Council, is encouraging Valleys to purchase copies for local Scottish Rite membership development teams and urging those teams to show the video to lodges in the area.

The video is on sale for \$5. Those wishing to purchase a copy should contact their local Valley office. Requests sent directly to the Supreme Council must add an additional \$2.50 for postage and handling.



Sign of the Times

18th-century tavern displayed Masonic emblem

By JOHN HAMILTON, 32°

An 18th-century tavern sign displaying a Masonic emblem will greet visitors to a new museum exhibit just as it greeted travelers some 200 years ago. The tavern sign is one of many items in the exhibit "The Oblong Square," which will open at the Scottish Rite Masonic Museum of Our National Heritage, Lexington, Mass., on June 13 and will continue through February 20.

During American Freemasonry's formative years of the 18th century, few buildings were exclusively devoted to the holding of Masonic meetings. Following the example of their English brethren, American Masons met in public coffee houses and taverns, the owners of which were usually members of the Masonic craft.

With the development of American post roads and turnpikes in late 18th and early 19th centuries, strategically located coaching inns offered comfort for weary travelers and entertainment for local inhabitants. It was not unusual for upper level rooms to be fitted with partitions that could be removed to create a spacious ballroom or meeting hall. These facilities often represented the largest building in a village and were ideal for holding Masonic meetings.

Chambers regularly utilized for lodge meetings often became decorated with Masonic symbols that were frescoed or stenciled on ceilings and



This tavern sign, dated 1819, was recently acquired by the Scottish Rite museum.

walls. A number of such Masonic chambers throughout New York and New England have been located and recorded.

Taverns, inns and private dwellings known to have Masonic wall murals include the Joshua Eaton House, Bradford, N.H., c. 1818; Salem

Towne House, Charlton, Mass., c. 1797; Hubbard House, Cromwell, Conn., c. 1803-33; Fuller Tavern, Berlin, Conn., c. 1791; Kelley Hotel, Woodbridge, Conn., c. 1797-1821; Elisha Gilbert House, New Lebanon, N.Y., c. 1795-1850, and numerous other early buildings.

Sign boards for taverns were often created by professional ornamental sign painters whose stock subjects included biblical, mythological, nautical, or human figures, embellished with popular emblems such as the Masonic square and compasses. These designs invariably included the proprietor's name and the date his establishment was founded. A number of museum collections contain Masonic sign boards that once hung at the Cobleigh Tavern, Sugar Hill, N.H., c. 1824; H. Rose's Tavern, Coventry, Conn. (prior to 1822); Silas Cochran's Inn, Peru, N.Y., c. 1810; Daniel Cheney's Inn, Chatham, Conn., c. 1811; and J. Williams Jr.'s Hotel, Ashfield, Mass., c. 1816.

The Museum of Our National Heritage recently acquired the "Masonic" tavern sign that once hung at Healy's Tavern in Trapshire, N.H. Trapshire is located three miles south of Charlestown, on the Connecticut River. The proprietor, Jesse Healy (1769-1853) acquired the tavern when he married the widow of the original owner, Simon Sartwell. The establishment was listed as "Sartles Tav" on the Samuel Holland map of New Hampshire, published in 1784.

Jesse Healy was raised on May 7, 1800, in Hiram Lodge No. 9, in Claremont. That June, the Grand Lodge of New Hampshire granted brethren in the Charlestown area a charter to hold a lodge, which they named Faithful Lodge No. 12. Brother Healy was the



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.



From a topographical map of New Hampshire by Samuel Holland, Concord, N.H., 1784. Photo courtesy of New Hampshire Historical Society.

charter Senior Warden, and later he also served as Worshipful Master (1802-03), Chaplain (1812-14), and Senior Warden again in 1815. Healy's name occurs in Faithful Lodge's annual membership returns until the year 1824.

There is no record of Fathful No. 12 having ever met at the tavern, but that possibility is not discounted. The appearance of the Masonic square and compasses on Publick House signs did not necessarily indicate that lodge meetings were held on the premises. It could also simply serve to indicate that the proprietor was a Freemason, and that his integrity could be relied upon to provide safe accommodation, wholesome fare, and true measure at an honest price.

The museum staff is continuing its search for information of other taverns and sign boards with Masonic symbols and seeks assistance from readers who have further information on the subject.

Other Museum Accessions

Among the recent accessions to the permanent collection at the Museum of Our National Heritage are an 18th-century Masonic tallcase clock and a Civil War presentation sword.

The Masonic clock, crafted by Jonathan Mulliken (1746-82), dates from the period of the Revolutionary War and is fitted with a dialplate engraved with Masonic symbols. Early American clocks with engraved dials form an exclusive group, and those decorated with Masonic symbols are very rare.

Says museum director Thomas W. Leavitt, "The Mulliken clock is a fine example of American craftsmanship, and is an important addition to the collection. The only tallcase clocks in the museum's collection were from the Hoadley school of Connecticut, and date from about 1810-25. The Hoadley clocks have wooden dials which were painted and often decorated with Masonic symbols. The Masonic engravings on the silvered brass dials of the Mulliken piece, however, date from much earlier and are unique. It is the only clock of its kind to come to our attention in nearly 20 years."

John Hamilton, 32°, curator of collections, notes, "Jonathan Mulliken had a rather limited working period, and tallclocks by him are uncommon. The choice of engraved Masonic symbols leads us to speculate that the original 18th-century owner of the clock may have been a Past Master and a High Priest."

Jonathan Mulliken was one of six Mulliken-family clockmakers at work in Massachusetts in the 18th century. He was the son of Samuel Mulliken (1720-56) of Newbury, Mass., and the nephew of Nathaniel (1722-67), a clockmaker in Lexington, Mass. Jonathan was also a skilled engraver, noted for his re-engraving of *The Bloody Massacre*, a popular print first issued by Paul Revere in 1770.

The Civil War presentation sword is one of the rarest types of Civil War presentation blades. The hilt is engraved with the Masonic square and compasses, and bears a dedication to "G.F. Gale, M.D." from "18 Masonic brothers, January 18, 1862."

For such a rare sword to carry a Masonic inscription makes the object truly unique as well as an extraordinary addition to the museum's holdings. Inscribed Civil War presentation swords are considered very desirable by collectors, and in comparison to regular service pattern examples, are in great demand.

During the Civil War many associations, including Masonic lodges, presented swords to members who were about to join the conflict. "However, most Masonic Grand Masters," says Brother Hamilton, "realized that the war was disruptive to fraternal harmony, and quickly condemned the practice. Well-meaning Masonic brethren placed a small number of these swords in circulation before the restrictions were widely promulgated."

The recipient of the sword was Dr. George F. Gale, M.D. (1827-1907). He was commissioned the first surgeon of the 8th Vermont Regiment on December 10, 1861. He served with the regiment until June 1862. He was recalled to service a year later, when a bid for surgeons was sent out after

the battle of Gettysburg.

Dr. Gale was born in Petersham, Mass., but after attaining his medical degree from the Berkshire Medical College, he settled in Brattleboro, Vt., in 1858. A year later, Dr. Gale was raised a Master Mason in Columbian Lodge No. 36 and was exalted to the Royal Arch Degree in Fort Dummer Chapter No. 12. He was a charter member of Beauseant Commandery No. 7 in 1869, and remained active in Vermont Masonry until 1881.



A Question of Masonic Membership

Southern Baptists to discuss special report in June

By RICHARD H. CURTIS, 33°

When the Southern Baptist leaders meet at Houston in mid-June for their annual convention, they will hear a report on the compatibility of Masonry and Christianity.

Dr. James Holly, a Texas physician who is vehemently opposed to the fraternity, has repeatedly asked the con-

vention in recent years to support a resolution to forbid Southern Baptists from holding Masonic membership.

A report of the Home Mission Board to the 1992 Southern Baptist Convention concluded that since the fraternity was not a religion, there was no justification for any action to be taken.

Dr. Holly was not satisfied and de-

manded at the convention that a new study be submitted at this year's meeting. The assignment was turned over to Dr. Gary Leazer, head of the SBC's Interfaith Witness Department.

Dr. Leazer consulted with several Masons to obtain further information about the fraternity. After completing his work, he wrote a letter to a Chattanooga man commenting on the cooperation he had received from various Masons and expressing his feeling that Dr. Holly would not be satisfied with the report.

The letter eventually got into the hands of Dr. Holly, who immediately demanded the resignation of Dr. Leazer.

The Home Mission Board, whom Dr. Leazer was to submit his report for approval, removed him from the assignment and proceeded to rewrite the report.

The HMB used some of Dr. Leazer's "raw information" but deleted other points as well as any reference to Dr. Holly. The revised report concluded that although they felt many of the Masonic teachings were "not compatible with Christianity and Southern Baptist doctrine," it should be left up to the individual Baptists to make a decision about Masonic participation.

What it considers offensive are "sacreligious" titles and terms, such as "Worshipful Master," "mosques," "shrines," and "temples." It also objects to the "prevalent use of the term 'light,' which some may understand as a reference to salvation rather than knowledge or truth." Other objections include the "heresy of universalism" and the implication in some Masonic writings that salvation may be attained by one's good works rather than through faith in Jesus Christ.

Order by June 1

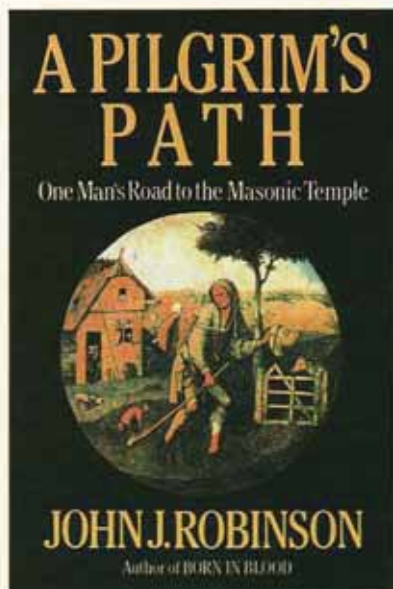
With Freemasonry facing its most vicious attack in 100 years, *A Pilgrim's Path* is a must-read book for every Freemason and his family. The book arms Masons with the answers to their attackers.

You can help defend Freemasonry!

A Center for Masonic Information has been set up within the Masonic Service Association.

By arrangement with the author and publisher, a contribution of \$5 will be made to the Center from each purchase of the book through June 1. The total cost of \$11.95 includes postage and handling.

Order now! Send your check or money order payable to the Masonic Service Association.



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It does, however, commend the fraternity for its "charitable endeavors" and praises the strong emphasis on "honesty, industry, and character and the insistence that every member believe in God."

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

Dr. Ron Phillips, HMB chairman, indicated that he has been deluged with letters on the matter but that only a dozen letters had come from "anti-Masons."

Following the release of the report, response from Masonic leaders came quickly. Ill. C. Fred Kleinknecht, 33°, Grand Commander of the Southern Jurisdiction, commended the board on its conclusion that membership of Southern Baptists in Freemasonry remain what it has always been, a matter of personal conscience and decision.

T. Max Tatum, 32°, Grand Master of Oklahoma, congratulated the HMB on its conclusion. "In reaffirming that tradition (individual choice) the HMB continues the rejection of the narrow radicalism which has characterized the fanatic from the earliest history in Europe to modern Iran."

Dr. Holly's initial response seemed to be one of reluctant acceptance for the time being. More recent reports, however, indicate that he is not satisfied with the study and may attempt to persuade the convention to reject the report and condemn the fraternity.

He has stated publicly that he wants the HMB to "disclaim the study" before the Southern Baptist Convention.

Many Southern Baptist leaders would like to drop the issue and get on to more pressing business. Only time will tell whether they have had enough of Dr. Holly's games.

SCOTTISH RITE MASONIC MUSEUM & LIBRARY, INC. January 1 — December 31, 1992

REVENUE	Income Fund Unrestricted	Restricted	Endowment and Similar Funds	Plant Fund	1992 Total
Contributions—Annual Appeal	308,147	—	—	—	308,147
Contributions—Endowment	—	—	502,265	—	502,265
Royalties	—	—	482,923	—	482,923
Gifts—Stocks	—	—	476	—	476
Interest and Dividends	1,567,988	—	90,622	—	1,658,650
Gain on Sale of Investments	—	—	236,339	—	236,339
Restricted Grants	—	3,660	—	—	3,660
Unrestricted Grants	6,000	—	—	—	6,000
Restricted Gifts	—	6,790	—	—	6,790
Sales - Museum Store	81,902	—	—	—	81,902
Exhibit Rentals & Transportation	11,000	—	—	—	11,000
Miscellaneous Contributions	28,770	—	—	—	28,770
Miscellaneous Income	13,515	—	—	—	13,515
Total Revenue and Other Additions	2,017,322	10,450	1,312,665	—	3,340,437
EXPENSES					
Museum	813,402	6,450	—	—	819,852
Library	81,949	—	—	—	81,949
Fundraising and Data Processing	243,379	—	—	—	243,379
Building Operations	502,712	—	—	—	502,712
Administrative	239,083	—	3,316	—	242,399
Depreciation	—	—	—	156,554	156,554
Total Expenses	1,880,525	6,450	3,316	156,554	2,046,845
Excess (deficit) of revenue and other additions over expenses	136,797	4,000	1,309,349	(156,554)	1,293,592
Other changes in fund balance:					
Capital Expenditures	(89,518)	(2,000)	—	91,518	—
Transfers	2,000	(2,000)	—	—	—
Net increase (decrease) in fund balance	49,279	—	1,309,349	(65,036)	1,293,592
Fund balance, January 1, 1992	1,321,233	—	21,113,346	4,067,569	26,502,148
Fund balance, December 31, 1992	\$1,370,512	—	\$22,422,695	\$4,002,533	\$27,795,740

It is important to understand that Freemasonry does not teach a man to believe in God, or in religious freedom, or in moral conduct or in acts of charity. He must bring those beliefs with him into the brotherhood, where he will find them encouraged and reinforced. George Washington, Benjamin Franklin and Paul Revere were not taught to love liberty in their Masonic lodges. They joined because the beliefs they already cherished were shared by other Masons and encouraged by the brotherhood. They became Masons in order to be with like-minded men.

Any man who joins a Masonic

lodge in expectation of learning the true pathway to God will be disappointed. He will hear no description of heaven, no description of hell, nor will he be handed a prescription for salvation. He must learn about such things from his minister, priest or rabbi: They are not taught in the lodge.

The reason is simple: Religious differences drive men apart. They always have and always will, and so they work against the concept of a fraternity where men of common moral convictions, work together for the good of all.

— From John J. Robinson's
A Pilgrim's Path, 1993

Views from the Past

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

Principle of the thing

I am not unmindful of the importance of the ritual or the necessity of its being followed with accuracy.

While we must insist upon a correct rendition of the ritual we must judiciously impress upon the craft that it is the principles and spirit clothed in the ritual, that must be studied and made to speak rather than the ritual solely for the ritual's sake; that while the ancient landmarks must be preserved it is

the thought, the principle embodied rather than the words that after all constitute the great landmarks of the institution. If the bad man and the good Mason are distinguished only by the fact that the Mason has well committed his ritual, then has the study of ancient landmarks been in vain.

—From an address by Grand Lecturer Charles H. Darling at the Grand Lodge of Vermont, June 1909.

Universality

We owe it to ourselves and to the world, to be universal in spirit. Universality is a lesson the whole world is learning and must learn. But we ought to know it well already. We ought to be upon the front bench of the world's school, setting an example to our more backward school-fellows. Wherever in the world there is a lodge of Masons, there should be a focus of civilization, a center of the idea of universality, radiating reason to put down prejudice and advance justice in the disputes of peoples, and in the disputes of classes, and making for the peace and harmony and civilization that should prevail in this great lodge of the world.

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

Obedience to the unenforceable

Freemasonry is powerless to enforce its own ideals. It is as powerless as the Church — and for the same reason. It is the largest and strongest fraternal organization in the world, but it shares with all idealisms an inherent inability to compel its members to live according to its principles.

There are judicial procedures, to be sure, by which a thoroughly undesirable member may be eliminated. There is absolutely nothing which keeps a Freemason loyal to the principles which he has avowed except his individual conscience.

It would be easy to multiply examples. One might list every obligation and every lesson of the Scottish Rite and point out instances of disloyalty. But what of the picture — as a whole? The truth is that the Church has not done so badly through the centuries — nor has Freemasonry since 1717. And this, in spite of recalcitrant individuals, their frequent inconsistencies and very occasional hypocrisies.

May it not be that the weakness of idealism is its strength? The appeal to honor is more spiritually effective than the threat of reprisal. In four words — *obedience to the unenforceable* — Lord Moulton defined the cohesive principle of democracy. It is also the key to Masonic loyalty.

It is true that we have our lunatic fringe intent only upon having a good time, the merrier and coarser the better. We have our politically-minded climbers, our sycophants, our self-seekers. We have, among us, men careless in speech, intemperate in habits, and insensitive to spiritual values. Add them all up and the number is infinitesimal as against the vast majority of sane, level-headed, industrious, thrifty and God-fearing men who are good husbands and fathers, good citizens and good Masons.

Because of the latter, Freemasonry is sound at the core and is in no danger of decadence. It lives by the loyalty of men who are obedient to the unenforceable.

All shallow pessimism to the contrary, the appeal to a man's sense of honor is more significant than to invoke rules and regulations or to threaten reprisal. It is not the penalty attached to an obligation which really influences one to keep his vow — but the fact that he has pledged his word of honor.

If we say to a man, "If you fail in loyalty to Masonic principles, or violate your obligations, you will be punished" — he may be so perversely human as to take a chance. This is the inescapable logic of prohibition. If, on the other hand, we say to him — "We cannot enforce what we have tried to teach. The honor of Freemasonry is in your keeping" — we put iron into his blood.

It is the court of last appeal — the enlightened conscience of a free man!

—From an article by Rev. McIllyar H. Litcher, 33°, Grand Prior and Editor of the Supreme Council Newsletter, Feb. 1945.

Freemasonry's saving tension

The saving tension of Freemasonry is not anxiety, where the spirit is frayed with apprehension and goes into a permanent state of fidgets. It is not confusion, where the mind sees all things through a fog darkly. There is no renewal in a nervous breakdown; it is a poor working tool for meeting a crisis.

Yet we never really confront any challenge without mental and spiritual tension, stretching, turbulence, and effort. Every ritualist experiences all this every time he paces back and forth in the wings awaiting his cue.

There is very real danger of taking this tension out of Freemasonry and leaving it limp. We may look at the mainspring of a watch, see it wound and tense, and say, "Loosen it, and let it go." But if we take away the tension, we take away the watch, and all we have left is an ingenious collection of junk.

In any field of endeavor, men who have lost the tension out of their lives, the alertness, the desperate caring, and the sense of deadline, have become in real ways useless collections of junk.

—From an article by Rev. John G. Fleck, 33°, in *The Northern Light*, Jan. 1970.

What we stand for

Let us as Masons reverence the law and proclaim it in our lodge halls. Let's stop being part of the "silent majority" — too often a name for apathy. Let's make known to the world what we as Masons stand for in this matter, and let us make known what we *won't* stand for.

—From the 1970 keynote address delivered at the Conference of Grand Masters by Indiana Grand Master Robert P. Joyce.

'Quick Quotes'

In whatever you do — whether it's the service you provide or the way you set up your office — make sure there is a "wow factor," something that will grab people's attention and make them notice that you've sweated the details.

—Carl Sewell

Every person's work, whether it be literature or music or pictures or anything else, is always a portrait of himself, and the more he tries to conceal himself the more clearly will his character appear in spite of him.

—Samuel Butler

When two people in business always agree, one of them is unnecessary.

—William Wrigley, Jr.

A few kind words take only seconds to say, but their echoes can go on for years.

—Anon.

Faced with the choice between changing one's mind and proving there is no need to do so, almost everyone gets busy on the proof.

—John Kenneth Galbraith

The life given us by nature is short, but the memory of a well-spent life is eternal.

—Cicero

Personality is to a man what perfume is to a flower.

—Charles M. Schwab

Storms make trees take deeper roots.

—Claude McDonald

A warm smile is the universal language of kindness.

—William Arthur Ward

Any fool can criticize, condemn and complain — and most do.

—Dale Carnegie

We crucify ourselves between two thieves — regret for yesterday and fear of tomorrow."

—Fulton Oursler

Everybody is ignorant only on different subjects.

—Will Rogers

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.

(ALPHABET) + (CALENDAR) - (TALLER)
+ (NEVER) - (HAND) + (CHURCH) -
(BEACH) + (YESTERDAY) - (HURRY) +
(IGNORE) - (NEED) - (EVAPORATING) =

□ □ □ □ □ □ □

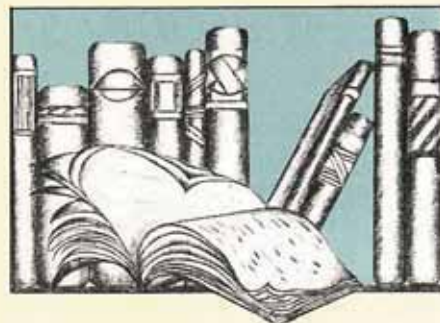
Answer from previous issue: INEFFABLE

Clue for this puzzle appears on page 10.



Reviewed by THOMAS W. JACKSON, 33°

Book Nook



A Pilgrim's Path: One Man's Road to the Masonic Temple, by John J. Robinson, published in 1993 by M. Evans and Company, Inc., 216 East 49th Street, New York, NY 10017. Available through Masonic Service Association, 7120 Fenton St., Silver Spring, MD 20910. \$11.95. From the sale of each book through June 1, a contribution of \$5 will be made to the newly established Center for Masonic Information.

John Robinson, the now-renowned author of *Born in Blood* and also of *Dungeon, Fire and Sword*, has written his third book, *A Pilgrim's Path: One Man's Road to the Masonic Temple*. In his closing sentences he states "By the time this book goes on sale, I expect to be a Master Mason," and so he is. Brother Robinson became a Master Mason in December. He did so being far more familiar with the teachings of Freemasonry than probably any man who has ever affiliated with our ranks. *A Pilgrim's Path* explains why.

Brother Robinson's meteoric rise in the eyes of the Masonic world comes (begrudgingly by some) as a result of appreciation of his considerable knowledge of Freemasonry coupled with his scholarly capabilities of expressing the true meaning of the craft. His dogged determination to maintain an open-mindedness and to examine all sides of the issue on Freemasonry has made him a valuable asset to the fraternity.

This book is relatively short (178 pages), issued in paperback, which was done purposely, according to the author, to keep the price in a range readily affordable to anyone interested in reading it.

Robinson explains that, although he had no intention of writing another book on Freemasonry, after looking back upon his experiences since the publication of *Born in Blood*, he felt obligated to share this experience with Masons and non-Masons alike. *A Pilgrim's Path* is the result.

Part One of the book deals primarily with his contact with non-Masons through his radio and television discussions. A considerable portion of it deals specifically with the anti-Masonic attitudes that he has been exposed to during this time. Part Two of the book is developed from his experience resulting from contacts with Masons and Masonic bodies, mostly during personal appearances for speaking engagements.

In Chapter 1 he discussed the reaction he received from both inside and outside the Masonic fraternity to the publication of *Born in Blood*. Robinson explains that, as a result of unexpected attitudes he found in Freemasons, he developed his appreciation for what he called the openmindedness and fairmindedness as necessities of life within Freemasonry.

Chapter 2 deals with the question "What is a Mason?" and Robinson expresses eloquently the principal beliefs of Freemasonry. He not only presents what it is but also, just as importantly, what it is not, emphasizing that it is not a religion but a system that permits men of all religious faiths to come together irrespective of their names for their God.

In Chapter 3 he presents what he refers to as the "Fountainhead of Freedom," the freedom of religion. Pointing out that this was a practice in Freemasonry long before there was a United States of America, Robinson even offers the proposition that the whole concept of freedom of religion may have its origin in Freemasonry. His discussion of the true meaning of our early country's settlement resulting from those seeking freedom of religious worship was a revelation. Robinson states that the uniqueness of this country having no state religion might very well be attributed to the teachings of the craft.

The question that has been presented as an accusatory statement by the fundamentalists, "Is Freemasonry a religion?" is fielded and responded to by the author in the clear and concise way that we have come to expect from him.

Two chapters are dedicated to the subject that has become the most fertile source of information that the anti-Masonic fundamentalists use in denouncing the craft — the writings of Albert Pike. I have read no one else who is as effective in debating these anti-Masons as is John Robinson, and he does so in these chapters.

Several chapters deal with the subject of the anti-Masonic fundamentalist movement and the personages involved. The author counters the attacks of Pat Robertson and James Holly and discusses the fundamentalist approach in attacking Freemasonry. One chapter specifically is dedicated to the present confrontation created by James Holly with the Southern Baptist Convention.

Part Two begins with a discussion of the origins of Freemasonry based upon the numerous misconceptions which exist even among Freemasons. The next two chapters reveal what Brother Robinson suggests could be some of the great problems we have within the craft in maintaining membership. The chapter titles, "It's a Secret" and "Don't Talk to Me about Change," are indicative of these problems.

Chapters 14 through 17 are devoted to the author's thoughts, reflections and suggestions about what Freemasonry has given to the world and what we might con-

sider as a means by which we might more readily be understood outside the confines of the lodge room. He has emphasized that the craft has given so much but has made such an enormous effort to keep that knowledge hidden. His suggestions require letting the world know what we do.

The last chapter in the book reveals why after ten years of extensive research into Freemasonry, after looking at it in all its glory and also with all its faults, listening to many pro-Masonic personalities but also to many anti-Masonic personalities, he has reached the decision that he wanted to be a Freemason.

A Pilgrim's Path is pure John Robinson. After having the privilege of sitting and talking with him on numerous occasions, as I read this book I hear the voice. Do I recommend it? You bet. Every Mason, every man who considers being a Mason, and every non-Mason could benefit by the revelations of the truth found in it.



The Level Club, by Bruno Bertuccioli. Published in 1991 by Watermark Press, 11-J Gwynns Mill Court, Owings Mills, MD 21117.

Bruno Bertuccioli, the author of *The Level Club*, came to the United States in 1981 and established residence in the building known as "The Level Club Condominium" in 1988. He has studied architecture in Rome, which is his home, and has written for several Italian architectural magazines.

This building, located at 253 W. 73rd Street in Manhattan, was conceived and built through the efforts of a Masonic social club known as "The Levelers." Their membership in 1925 exceeded 5,000. It was their dream to create a unique clubhouse which would serve as a hotel and a center for socializing for all craft members visiting New York City.

It is regarded as being the only building-scale rendering in the world of King Solomon's Temple as it is thought to have been built. The conception of the Levelers was accomplished in 1927 with this remarkable building. Both the interior and the exterior are replete in displaying the Masonic heritage which led to its erection and, without doubt, represents one of the most ambitious undertakings ever attempted by Freemasons.

It was completed in 1927, but unfortunately, as a result of the stock market crash, the club declared bankruptcy in 1930. Since that time it has served as a hotel under different names and is currently a condominium. It was converted to a condominium in the 1980's but has maintained most of the features which make it readily recognizable as a Masonic structure.

When reading this volume, I was at first confused by its improper Masonic expressions; however, I then realized that the author was not a Mason, and the book was written in other than his native language. He has pro-

duced a book that serves a valuable purpose by presenting and recording the history of a unique Masonic building in this country and has done it well. I did not know the building existed and, when speaking with New York Masons, found that many of them were unfamiliar with it also.

It presented a segment of Masonic life which was heretofore unknown to me. I found it interesting reading. It reveals a different facet of Masonic brotherhood and discusses a different fraternal feeling which might have been somewhat unique for that period of Masonic history.



Among the letters received in *The Northern Light* of office regarding my review in the February issue was the following:

"In reading your review of Pat Robertson's book, I disagree on his ideas on Freemasonry but concur on his one world theory. I've read too much about the Cfr. Trilats and Bilderburgers secret meetings to discount the importance of such a group in fulfilling their plans. It seems to me, you're doing what Pat Robertson did with regard to the Masons, unless you have information to refute his ideas on the one world order. I think you should inform Mr. Robertson of his errors about Masonry and perhaps he could enlighten you about the one world theory."

Unfortunately, we were unable to read the name of the writer, and there was no return address. I feel, however, that the point he makes is too significant to ignore. I would suggest that he go back and reread my review, because there is a distinct difference between Pat Robertson's approach and mine.

Some fundamentalist leaders seem to have very little hesitation in projecting themselves as authorities on the subject of Freemasonry, and they make no effort to restrain themselves on expressing their "authoritative" evaluations. One of their most striking qualities is their requirement that you agree with them totally.

I point out to the writer of the letter a sentence in my review which states, "I cannot deny the possible validity of his proposition simply because I do not know." I should live so long as to hear Pat Robertson, James Holly or John Ankerberg express a similar sentiment toward Freemasonry. The difference between my expression and Pat Robertson's unfortunately seems to have passed the reader by.

It is significant that Brother John Robinson in *A Pilgrim's Path* has made considerable effort to emphasize that he also does not claim to know everything or have all the answers. Indeed his response to the question, "Exactly what is your area of expertise?" was "I am generally regarded as the world's foremost authority on my own personal opinions — and on nothing else." I should live so long.

HealthWise

A guide to good health & fitness

► Dealing with arthritis

Arthritis is probably the most common of all disabling diseases. It is estimated that 10% of the population suffers from one of the over 100 diseases under the general classification. The list includes bursitis, gout, and tendinitis in addition to the major disorders, rheumatoid arthritis and osteoarthritis.

The conditions are not new to modern times. Arthritis has been diagnosed in skeletons of prehistoric humans and in dinosaurs that inhabited the earth over 100 million years ago. It plagued King Henry VI, Charlemagne, and Alexander the Great.

Rheumatoid arthritis usually develops before age 45 and becomes serious within a short time. Osteoarthritis is more likely to produce symptoms after age 45 and is most commonly the result of wear on the cartilage cushions of the joints.

Those who suspect they are developing any form of this disease should consult with a physician. Early treatment may prevent the most serious consequence of the disease. Medication and exercise are the most common treatments.

► Soften foot pain, but do it right

Three-fourths of adults have foot pain at one time or another. No wonder. On an average day feet carry a load equivalent to hundreds of tons.

Calluses and corns are one cause of common pain. The thickened patches of dead skin come from rubbing part of the foot against a shoe.

Our metatarsal bones spread out as we walk. In time, ligaments stretch and the feet get wider. Experts agree that many foot problems are aggravated by the crunch of

shoes that do not fit correctly.

Warm water soaks will soften corns and calluses so gentle rubbing with a pumice stone can remove dead tissue. Opting for over-the-counter medications may cause irritation, chemical burns or infection.

Though physicians may use a scalpel to thin callus, this shouldn't be attempted at home with razor blades.

The warm-water soak and pumice stone treatment is safe and effective.

► Olives: Not a diet disaster

In the world of low-fat foods, olives have a bad name. It's true they get 75 to 85% of their calories from fat, but they don't have many calories to begin with. According to *Nutrition Action Healthletter*, the fat in olives is monounsaturated (olive oil), which is known to boost the body's levels of LDL, the good cholesterol.

► Look at the lighter side

Do people with a sense of humor do better, the same, or worse at their jobs than those who have little or no sense of humor?

That's the question asked in a survey of bosses in 1,000 large corporations. Some 96% of the execs thought that having a sense of humor results in better work, and none of those interviewed said having a sense of humor was bad for a person's work output.

The survey was done for Accountemps, a supplier of temporary-office help. Robert Half, founder of the organization, said people who can laugh are better communicators and make better team players.

"The ability to see the lighter side of life — work included — is a valuable trait," Half says.

► Sweet potatoes, a dietary bonus

A four-ounce serving of sweet potatoes has only 130 calories, almost none from fat, according to the University of California at Berkeley Wellness Letter. It has half the recommended daily allowance (RDA) of vitamin C, three times the RDA of beta carotene, and more potassium than a banana.

► Rare steak is ok, but cook those hamburgers

Escherichia coli 0157:H7, or E coli, is finally getting the attention it deserves. After hundreds of people became ill and two children died from its effects in U.S. western states, it is apparent that hamburger must be cooked completely to ensure its safety.

E. coli is present in about 3% of all meat and poultry. The pathogen is carried in animal feces and transferred to meat surfaces during and after slaughter.

On a filet or steak it isn't harmful, according to public health officials, because E. coli is on the meat surface. It is destroyed during cooking, even the minimal cooking needed for a rare steak.

Hamburger is different. Grinding spreads surface meat and all of its contamination throughout the hamburger. Only thorough cooking renders it harmless.

► Treadmill, stair-climber sales rise

More working people want to get fit but don't have time to go to the gym. Many are investing in elaborate home gyms and turning basements and recreation rooms into fitness centers. Sales of treadmills increased 19% in 1991, the last year for which figures are available. Sales of stair-climbers increased by 44%, while sales of rowing machines decreased by 85%.



Making Masonry Visible

New Hampshire Lodge Sponsors Sign Program

Have you ever entered a new community and wondered when and where the local lodge meets?

Members of Rising Sun Lodge No. 39, Nashua, N.H., have tried to solve that problem. Brother Roger J. Pellerin, 32°, has developed a decorative and highly visible road sign to show the community that Masonic activity is alive and active in their town. The road sign, placed at appropriate intersections and roadways, introduces the general public to the lodge. Visitors know when and where the meetings are.

Says Brother Pellerin, "We want to let the whole world know that Masons reside here."

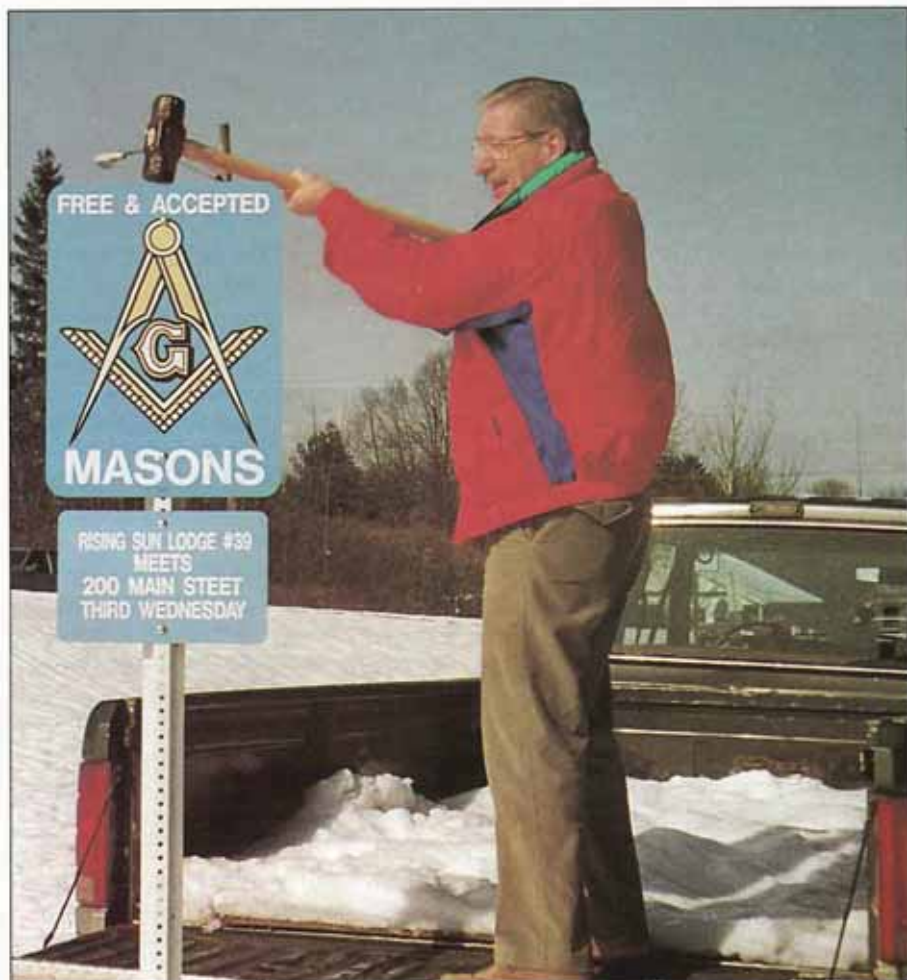
The roadside sign is designed of durable aluminum and painted in bright "road reflective" colors, which catch the eye both day and night. Made of two distinctive pieces, the upper portion catches attention with the Masonic square and compasses. The lower portion identifies the lodge name, address, and meeting times.

The size of the upper portion is 18x24 inches. The lower panel is 18x10 inches and accommodates five printed lines.

Joseph J. Beaumont, 32°, a Past Master of the lodge, says that the signs have had such a favorable reaction that other lodges throughout the state have made inquiry. To date six other New Hampshire lodges in Plymouth, Ashland, Derry, Andover, Salem, and Newmarket, have ordered signs through Rising Sun Lodge, and Brother Pellerin has just placed an order for another batch of signs.

Inquiries are beginning to come from lodges outside the state. Within some states, however, the Grand Lodge is designated as "Ancient Free and Accepted Masons."

Brothers Pellerin and Beaumont are



The attractive road sign for the Nashua lodge is set in place by Joseph J. Beaumont, 32°, to let visitors know when and where the lodge meets. It also alerts the community that the lodge is alive and well.

both members of the Scottish Rite Valley of Nashua.

The signs come with a 10-foot heavy gauge steel pole.

Brother Beaumont points out that as the number of signs throughout the state increase, the fraternity's visibility should improve also. It is his hope that the program started by the Nashua lodge will catch on and that every lodge

in the state will make use of the signs.

The signs can be ordered through Rising Sun Lodge for \$120 each.

For more information about the sign program, contact Rising Sun Lodge No. 39, or Roger Pellerin, c/o G.C.M. Inc., 321 West Hollis St., Nashua, NH 03060. Brother Pellerin can be reached by telephone at 603-883-7141 or 603-883-2743.

▶ Mother's Day

The year was 1907. Henry Ford was putting the finishing touch on his Model T. Orville and Wilbur Wright had just made the first flight in their airplane, and a lady named Anna Reeves Jarvis had a great idea.

Jarvis, a Philadelphia school teacher, was inspired by her hard-working West Virginia mother. She wanted to honor her beloved mother who died in 1905, and thought it was an excellent idea for other people to honor their mothers on the same day.

The first Mother's Day was observed in Grafton, West Virginia, where her mother had lived.

Within two years Mother's Day was declared statewide by Governor William Glassman, and by 1914 a Joint Congressional Resolution was passed making Mother's Day a national observance. It was signed by President Woodrow Wilson.

Jarvis's effort was not the first toward setting a mother's day observation. After the Franco-Prussian War of 1870-71, Harriet Beecher Ward organized a mother's day movement dedicated to preventing future wars, but the world was not quite ready, and the movement did not grow.

▶ High school seniors' study time

A poll of high school seniors taken by Ronkin Educational Group shows that, while students felt that



study time is important, about 35% study one hour or less per day. The breakdown of their study hours as reported: 0-2 hours per week, 10% of high school seniors surveyed; 3-5 hours per week, 25%; 6-8 hours per week, 24%; 18% studied 9-10 hours; 12% reported studying 11-15 hours, and 11% studied 16 hours.

▶ Balloon mortgage is alive and well

If you expect a transfer to another city within a few years — or expect to buy a larger place by then, a balloon mortgage may be right for you. Seven-year balloons are at least one point below the prevailing 30-year fixed rate and can then be converted to 23-year loans at the current fixed rate. Five-year balloons have a very low rate for the first five years, then can be converted to adjustable-rate loans.

▶ Encourage independence

When a child says, "I wanna do it myself" that's the time for parents to step back and let him or her do it.

Learning to entertain oneself is one of the most important capabilities a human being can have. It is perhaps the only lasting insurance against boredom and loneliness.

And according to William Sammons, M.D., author of *I Wanna Do It Myself* (Hyperion, 1992), parents can help their child develop the ability to self-entertain.

Some depends on the parent's attitude. First, reassure yourself that the child is not helpless and his entertainment is not totally dependent on you. All children are creative and creativity can be encouraged.

Comment on the child's behavior when he is self-entertaining. Compliment her ability to create things.

▶ Travel necessities

Save travel dollars by packing these items: Flashlight; pocket calculator, a Swiss army knife complete with a scissor, bottle opener and other gadgets; and ALL toilet articles. They are expensive at hotels and airports.

▶ Small dogs, different needs

The smaller dogs are, the more energy per pound of food they require. They have a high metabolic rate but small stomachs. On one meal per day, they will be hungry and be poorly nourished unless they eat high-energy foods.

▶ "Tell me a story"

When your child is getting ready for bed and says, "Tell me a story," don't just reach for a book to read. Tell a story of your own. It is an excellent way to get closer to a child and offers more than entertainment.

Listening to a story without seeing pictures helps a child turn ideas into images. In the television age, children need this imagination provoking exercise. According to experts in the field of children's book publishing, when there are no pictures, children use both the right and left sides of their brains to process information, rather than just one side as they do when watching TV or seeing a picture book.

Want some tips on how to become a better storyteller? Write the National Association for the Preservation and Perpetuation of Storytelling, P.O. Box 309, Jonesboro, TN 37659, or call (800) 525-4514.



OUR READERS RESPOND

Stand up and be counted

It distresses me to read of the accusations leveled by the Southern Baptist Convention leadership against our Masonic fraternity ("Southern Baptist Controversy," Feb. 93). It is utterly uncalled for and unworthy of such a prestigious group to attempt to impose rigid standards of political and religious correctness by a few fanatics in leadership roles.

*J. R. Givens, 32°
Silvis, Ill.*

I have passed along my copy of the February issue to some of my Masonic friends who have stopped going to lodge because their ministers told them they can't worship in their church if they are Masons. What a shame!

*Henri J. Laprime, 32°
Deltona, Fla.*

We should feel sorry for Dr. Holly, because of the fanatic hatred that has been so ingrained in his heart.

*Robert G. Fitterer, 32°
Lakehurst, N.J.*

I have noticed that most power seeking persons cannot control their own lives,

so they inflate their own egos by trying to control other people's lives.

*Cyrus U. Hitz, 32°
Mechanicsburg, Pa.*

Within my lifetime, Freemasonry has been repressed by Lenin and Stalin under Communism, Hitler under Nazism, and Franco under Facism. In my opinion, that's the best recommendation one could have for joining any organization.

Remember, the Pilgrim fathers fled the shores of my country rather than bend the knee to tyrannical, religious, and corrupt fundamentalism. I like to think that atmosphere was softened by the emergence of Freemasonry into the light of reason.

*Philip S. Smith
Beverly, England*

We should send Dr. Holly a note of thanks for getting us off our duffs and finally stating who we are and what we do.

I am alarmed and angry when so many falsehoods are put forth by those who don't know what they're talking about. LUKE 6:45 is right to the point on Dr. Holly: "A good man out of the treasure of his heart brings forth that which is good; and an evil man out of the evil treasure of his heart brings forth that which is evil; for the abundance of the heart his mouth speak."

*Lester A. Kern, 33°
Carlisle, Pa.*

When an individual or organization captures the respect and admiration of the public by the goodness and applicability of its work and becomes a standard for the world at large, it also

becomes a target for the shafts of the envious few. If one's work presents no challenge, that one will be left alone, but if one achieves great heights, it sets a million tongues a-wagging.

*Roy Woolridge, 32°
Bradford, Ohio*

We are dealing with religious bigotry. To merely quote our charitable endeavors is not enough. By ignoring the accusations of Dr. Holly and John Ankerburg, we make them credible. I do not believe their attacks will drive out current Masons, but I do believe their false inuendos will keep potential members from joining. Our Masonic experts should take them on if a proper format could be arranged.

*Paul Affuso, 32°
Ocean, N.J.*

The time has passed to "keep quiet." The time is here to stand up and be counted.

*Ray D. Maas, 32°
Wausau, Wis.*

I suggest Dr. Holly study the compatibility of another organization. This group preaches tolerance and acceptance of all religions. It often meets in church basements, and I have seen with my own eyes Jews, Baptists and Catholics all sitting next to one another. The group has oaths, promises, grips and signs, and sometimes meet at night around blazing campfires to practice bizarre rituals.

This organization, which I am sure Dr. Holly would consider a major threat to his beliefs, is the Boy Scouts of America.

*Michael J. Maslanik, 32°
Bridgeton, N.J.*

This is not a "Masonic" letter but rather a "clergy" type message from a preacher who is deeply appreciative of what John Robinson has done to defend Masonry.

It is very difficult for a clergy Mason to defend his membership without getting deeply involved in defending himself and/or theological differences that have nothing to do with our craft.

Robinson's articulate, deeply thoughtful writings have expressed what we could not say. I am getting feedback from clergy from all over the USA who rejoice in his support. Very few clergy are financially able to withstand criticism from the laity in congre-

Continued on next page



OUR READERS RESPOND

Continued from previous page

gational type churches nor from the leadership in a more controlled structure. They have not renounced Freemasonry but have just become very quiet about it. It does them good to read what prominent clergy Freemasons write, but it does them a lot more good when that writing is from a layman and when it is done as well as John does it.

He is the focal point of the positive knowledge about Freemasonry and that out of his mind and heart would radiate the energy that history will show to be the turning point of this present anti-Masonic period.

Rev. Forrest D. Haggard, 33°
Overland Park, Kansas

Hiram and humor

Brother Willard Albert ("Our Readers Respond," Feb 93) has a valid point. The "Hiram" cartoon should be re-evaluated. We must remember that Hiram is not real and does not represent all Masons. He is merely an instrument of cartoonist Wally Miller, who, in the February issue, gently urges brethren to attend lodge.

But to observe fictitious Masons in a less than flattering light becomes tiresome. I would prefer to see those who slander Masonry portrayed as "ignorant, stupid, uneducated, etc." We need a unified resistance against outside attacks. Let us not knowingly contribute to our enemies' resolve.

Robert A. Hartman, 32°
Millbury, Mass.

Long live "Hiram" for brevity and levity!

Elmer E. Ruch, 32°
Elizabethtown, Pa.

SUPREME COUNCIL BENEVOLENT FOUNDATION AND OPERATION OF SCHIZOPHRENIA RESEARCH PROGRAM AUGUST 1, 1991 — JULY 31, 1992

Principal and Income Assets	
Cash and Certificates of Deposit in banks 7/31/91	\$ 2,897,837
Investments (at book value) 7/31/91	36,058,962
(Market value of investments 7/31/91: \$47,033,037)	
Real Estate — Gade Farm	146,000
	<u>\$39,102,799</u>
Contributions	809,969
Gain on sale of securities	1,461,400
Interest	1,038
	<u>2,272,407</u>
	<u>\$41,375,206</u>
Receipts over Disbursements*	323,045
	<u>\$41,698,251</u>
Cash and Certificates of Deposit in banks 7/31/92	\$ 3,502,667
Investments (at book value) 7/31/92	38,049,584
(Market value of investments 7/31/92: \$51,736,279)	
Real Estate — Gade Farm	146,000
	<u>\$41,698,251</u>

Receipts and Disbursements

Receipts	
Investment income	\$2,004,192
Interest income	207,010
Gade Farm Income	13,254
	<u>\$2,224,456</u>
Transfer from Museum & Library	127,402
Total receipts	<u>\$2,351,858</u>
Disbursements	
Grants to researchers	\$1,464,017
Research committee expenses	13,390
Salaries (Research director and support)	130,556
Gade Farm expenses	5,489
	<u>\$1,613,452</u>
Fund-raising and data processing costs:	
Printing, mailing services, etc.	\$ 112,669
Data Processing	19,898
General expense items	4,231
	<u>136,798</u>
Transfer to Supreme Council for charitable-related expenditures	153,563
Transfer to Education & Charity Fund for Abbott Scholarships	125,000
Total disbursements	<u>\$2,028,813</u>
*Receipts over disbursements	\$ 323,045

HIRAM™



By WALLY MILLER

Footnotes*

* **Reaction.** The response to our February issue was overwhelming. Letters and phone calls poured in for weeks. We have been able to print only a portion of the letters. You will note that the response to our coverage of the Southern Baptist controversy was all positive. We did not receive a single letter with an adverse reaction.

For the February issue, we were asked to send extra copies to a selected list of leaders within the Southern Baptist Convention. This separate mailing did produce a dozen letters from people requesting that they receive no further mail from our office. A typical response was, "Please remove my name from your mailing list. I am not interested in your publications nor your views."

An update of the latest development appears on page 16 of this issue. We will provide you with post-convention coverage in the August issue.

* **Winners.** Recipients of the 1992 Family Life Week Valley Awards have been announced. For the first time the program was divided into three categories depending on the size of the Valley.

The Valley of Utica was cited for the outstanding family life program of the year for Valleys with a membership under 2,000 members. Within that category special recognition was awarded to the Valleys of Quincy, Ill.; Binghamton, N.Y., and Southeastern Massachusetts.

For Valleys with a membership of 2,000 to 5,000 members, the top award went to Bloomington, Ill., with special recognition to Wilmington, Del.; Steubenville, Ohio; Moline, Ill., and Youngstown, Ohio.

The Valley of Milwaukee headed the list for larger Valleys. Receiving honorable mention were the Valleys of Chicago; Peoria, Ill.; Danville, Ill.; Southern Illinois, and Fort Wayne, Ind.

Family Life Week kits for the fall programs will be mailed to each Valley later this month. The kits provide guidelines and suggestions for producing an effective program. It is suggested that the program take place during the week of November 21.

* **Celebrate.** The 1993 Anson Jones Lecturer for the Texas Lodge of Research was Brother Robert A. Gilbert, Senior Warden of Quatuor Coronati Lodge No. 2076, London, England. Brother Gilbert is co-editor of the highly acclaimed 1992 book, *Freemasonry: A Celebration of the Craft*. A limited number of copies of the book are still available through the Supreme Council, P.O. Box 519, Lexington, MA 02173. The cost is \$50 plus \$3.50 for shipping and handling.

* **On parade.** The Grand Lodge of Indiana will enter its first Masonic float in the Indianapolis 500 Festival Parade on May 29 to mark the 175th anniversary of the Grand Lodge. The parade theme is "Learning comes alive." The title of the Masonic float will be "Opening the doors to Freemasonry."

The Grand Lodge of Indiana has been attempting to make Masonry better known throughout the state. The idea of entering the float came from the Masonic Awareness Committee. A float committee, under the direction of Ill.' William O. Cass, Jr., 33°, has been working since October.

Some 150,000 people are expected to view the parade in the downtown area. It will also be seen via television to various parts of the country.

Created by Expo Design of Indianapolis, the 60-foot-long float will feature a large Masonic Square and Compasses mounted on a revolving turntable. On both ends of the float will be cathedral-like doors which will open to reveal portraits of prominent Masons. Also standing on the float will be representatives from various Masonic organizations.

To provide greater coverage, the committee hopes to be able to enter the float in smaller parades throughout the state.

* **Membership.** The Scottish Rite Valley of Southern New Jersey is making a concerted effort to contact every non-Scottish Rite Mason in the Southern New Jersey area. The early results showed an increase in the size of its fall class of candidates.

Initial contact was made by letter, timed to coincide with a planned promotional program. The campaign also involved personal contact through lodge ambassadors. The major emphasis for the fall involved two counties. The plan is to expand the program to other counties for the next few reunions.

Says Valley Secretary Edward Y. Smith, 33°, "There is no doubt that the program works!"



RICHARD H. CURTIS, 33°
Editor

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