

THE NORTHERN LIGHT

Vol. 23 No.4 NOVEMBER 1992

A WINDOW FOR FREEMASONRY



Are we ready for Masonic growth?

For the last decade, Masons across the country have been talking seriously about Masonic growth. As interest grew, the focus for our fraternity became clearer until our thinking came together under the banner of "Masonic Renewal."

Through it all, some members have raised questions about these efforts to attract men to Masonry. It isn't so much they doubt our resolve or intentions. They wonder if it's really possible to attract men to Freemasonry today. And if we get them through the door, will they stay?

These are serious questions which deserve more than a simple shrug of the shoulder or a "well-it's-worth-a-whirl" response.

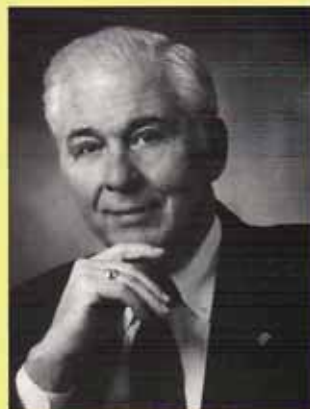
There are indications that changes are taking place in our country which bode well for the future of Freemasonry. Here are some observations which should be of interest to us as we consider our fraternity's future:

- More young people are either staying closer to home or living at home longer. For the past 30 years, the goal of the youth of the country was to get away from home, begin a career, start a family and buy a house. Now that marriage is coming later and job opportunities are less opulent than in the past, younger people are staying nearer home.

- Participation in church and religious activities seems to be increasing. After declines that mirrored those of Freemasonry, there appears to be renewed interest in religious participation and membership. If the past is any indication of what we might expect, both churches and Masonic groups experienced parallel growth patterns after World War II. It seems reasonable that this might happen again.

- There is also renewed interest in traditional values. Attitudes toward living are changing. "Living for today" is far less popular. Concern about tomorrow is more important to people. More of us seem to be thinking about taking care of ourselves as we get older, rather than expecting the government to shoulder the responsibility. There are hopeful signs that we are becoming somewhat less self-centered and more concerned about others.

If trends such as these continue, we should expect to see an increasing interest in organizations which share similar values — and that certainly includes Freemasonry.



FRANCIS G. PAUL, 33°

Before we begin thinking that we have "turned the corner" on membership or that our problems are soon to be over, there is another side of the story that's important to consider. We need to ask ourselves this question: *Are we prepared for Masonic growth?* If we were able to attract men who share our values and vision of life, will we be ready for them?

Again, before we answer too quickly, it might be well for us to ask ourselves a series of questions:

- Are we prepared to make new members really feel at home at our Masonic meetings and activities? Are we willing to listen to what they are thinking? Are we eager to find out what they want from a Masonic relationship? Or, will they come to the conclusion that "feeling at home" is going to take more time and effort than they are willing to commit to the task?

- Are we prepared to entertain new ideas? Unfortunately, far too many Masonic bodies are bound by "ways of doing things" that make it virtually impossible to try new ideas.

- Are we willing to share the leadership? Waiting "in line" for seven or ten years may test a man's tenacity, but does it really make him a better leader? I doubt it. We must be more flexible and allow men the opportunity to use their knowledge and skills when it's best for *them*, when *they're* ready. A leadership position should be less a reward for putting in time than an indication that we have confidence in a man's ability to do the job.

From all indications, there will be more men looking for places in the community where they can feel at home, make a contribution, and grow. Freemasonry has the ability to give them what they are looking for. At the same time, we must prepare ourselves as a fraternity to let them know who we are, what we have to offer and how they can find personal fulfillment. If we work hard at getting our fraternity ready, we will make "Masonic Renewal" a reality.

Francis G. Paul

Sovereign Grand Commander

SUPREME COUNCIL, 33°

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

SOVEREIGN GRAND COMMANDER

Francis G. Paul, 33°

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The officers from Grand Lodge of the District of Columbia reenacted the laying of the White House cornerstone on October 13 for the 200th anniversary. For details of the day's events, see page 4.

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White House Cornerstone

Area Masons Reenact Historic Event on 200th Anniversary

By RICHARD H. CURTIS, 33°

The Grand Lodges of the District of Columbia, Maryland, and Virginia joined forces on October 13 to commemorate a Masonic event that took place 200 years ago to the day.

The reenactment of the cornerstone-laying ceremony of the White House attracted a sizable crowd as the Grand Lodge officers from the District of Columbia recreated the original 1792 ceremony with 18th-century pomp and circumstance.

The program, which was planned in conjunction with the National Park Service, was held on the Ellipse, south of the White House. National Park Service ranger Joseph Geary served as Master of Ceremonies.

Three actors from the American Historical Theater portrayed George Washington, Thomas Jefferson, and

architect James Hoban in a scene describing the selection of an architect for the President's home.

As the Masonic procession approached the open replica of a lodge room, Virginia Past Grand Master Donald Robey described the procedures used during the ceremony.

D.C. Grand Master Jerold J. Samet led the officers to a new stone, where they tested it with the square, level, and plumb, and rededicated it with corn, wine, and oil.

Several historic items were placed on the altar. The St. John's Lodge bible on which George Washington took his oath as President had been hand-carried from New York City by three members of that lodge. The trowel used at the cornerstone-laying ceremony of the U.S. Capitol in 1793 is now the property of Alexandria-Washington Lodge No. 22, Alexan-

dria, Virginia. The gavel used at the same event is under the watchful eye of Potomac Lodge No. 5, Washington, D.C.

Also participating in the morning events were members of the South Knox Spartan Band of Vincennes, Indiana, and the choir from the Franklin P. Nash United Methodist Church of Washington, D.C.

The day's program began at 7:30 a.m. when Masons and guests gathered for a prayer service at St. John's Church, also known as the "Church of the Presidents," in Lafayette Square on the north side of the White House.

"Masons gathered on this morning 200 years ago to offer prayer before the cornerstone was laid," said Brother Samet. "It is fitting that we meet for prayer before the reenactment."

Biblical passages selected for the service referred to the importance of



The Masonic procession to the site of the reenactment was led by a color guard dressed in colonial attire. Also participating in the parade were members of the National Sojourners.



Jerold J. Samet, Grand Master of the District of Columbia, dedicated the stone used for the reenactment of the White House cornerstone-laying ceremony.

the foundation stone. In an inspirational message, Bishop Carl J. Sanders, 33°, Grand Chaplain for the Supreme Council, Southern Jurisdiction, also emphasized that theme, pointing out that the foundation of our nation is faith in God. He warned that when the foundation is weakened, the entire structure is in danger.

At a luncheon following the reenactment, historian Nelson F. Rimensnyder discussed the role of the White House architect, James Hoban; and Paul D. Dolinsky, a member of

Federal Lodge and chief of the Historic American Buildings Survey, reviewed the history of the White House. The Historic American Buildings Survey, the last extant WPA project, has documented the architecture of some 27,000 buildings in the United States.

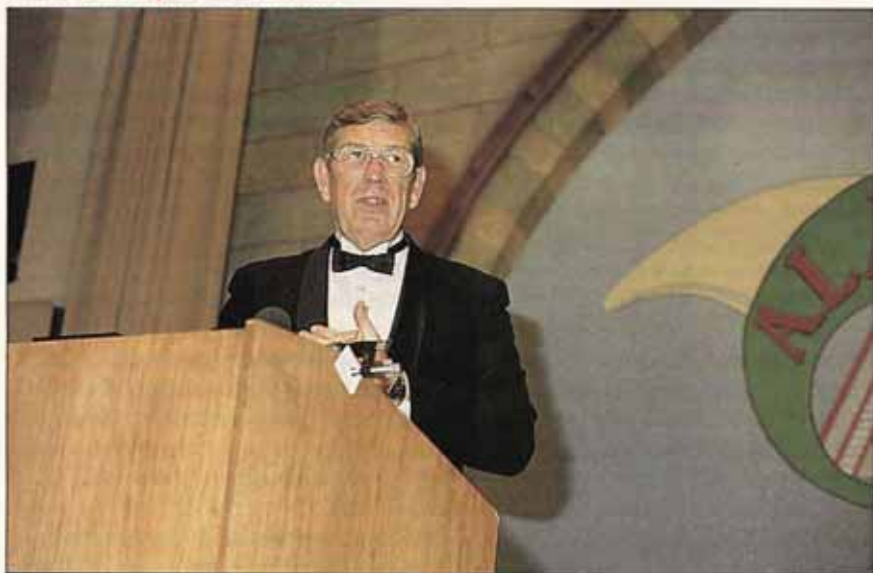
The evening bicentennial banquet at the Almas Shrine Temple was dedicated to architect Hoban, who was also a Past Master of Federal Lodge No. 1.

Grand Master Samet led the guests in a series of 16 toasts, reminiscent of the banquet held at Fountain Inn in

Georgetown 200 years ago. Guest speaker was Ill.°. Clarence J. Brown, 33°, president of the U.S. Capitol Historical Society. Ill.°. Brother Brown, a former U.S. Congressman and a member of the Scottish Rite Valley of Dayton, Ohio, pointed out that there were three important cornerstones to recognize. The first represented the federal lines for the District of Columbia in 1791. The second was the White House, and the third was the 1793 ceremony of the U.S. Capitol.

It was the third cornerstone-laying ceremony that is perhaps most familiar because of the well-publicized painting by Stanley M. Arthurs, even though the actual cornerstone positions of both the White House and the Capitol are unknown today.

Former Congressman Clarence J. Brown, 33°, was the guest speaker at the bicentennial banquet at Almas Shrine Temple. Ill.°. Brother Brown is president of the U.S. Capitol Historical Society and will be working with the Grand Lodges for the bicentennial of the Capitol cornerstone.



White House Video is Available

The Cornerstone Committee of the White House and the U.S. Capitol, which includes the Grand Lodges of the District of Columbia, Maryland, and Virginia, has endorsed an independent television documentary of this important occasion. The half-hour video, produced by Capstone Productions, Inc., contains a 30-minute edited version of the day's highlights followed by the cornerstone-laying ceremony in its entirety.

The cost of the video is \$29.50 (including shipping and handling). Orders should be sent to Capstone Productions, Inc., 12002 Citrus Grove Road, North Potomac, MD 20878.

Home of the Presidents

The White House has undergone many changes over the years and the cornerstone has been lost in the process

By RICHARD H. CURTIS, 33°

Extract of a letter from a gentleman in Philadelphia, to his friend in Charleston, South Carolina which appeared in the City Gazette, published at Charleston on November 15, 1792.

On Saturday the 13th inst. the first stone was laid in the south-west corner of the president's house, in the city of Washington, by the Free Masons of George-town and its vicinity, who assembled on the occasion. The procession was formed at the Fountain Inn, George-town, in the following order:

1. The Free Masons, in masonic order.
2. The commissioners of the fed. building.
3. Gentlemen of the town & neighborhood.
4. The different artificers, &c.

They proceeded in procession to the president's square. The ceremony was performed by Brother Casaneva, master of the lodge, who delivered an oration well adapted to the occasion. Under the stone was laid a plate of polished brass, with the following inscription:

"This first Stone of the President's House was laid the 13th Day of October, 1792, and in the 17th Year of the Independence of the United States of America.

George Washington, President
Thomas Johnson, Commissioner
Doctor Stewart, Commissioner
Daniel Carroll, Commissioner
James Hoban, Architect
Collen Williamson, Master-Mason
Vivat Republica."

After the ceremony was performed they returned, in regular order, to Mr. Sutter's Fountain Inn, where an elegant dinner was provided, and toasts were given in honor of the day.

Where is the cornerstone at the White House? That question has plagued researchers for years.

How do we know that there ever was a cornerstone? And did the Masons actually perform the ceremony?

The details are rather sketchy, but a reference did appear in the *City Gazette* at Charleston, S.C., a month later. No other newspaper accounts have been found. It is probably only a coincidence that the White House architect, James Hoban, was from Charleston.

The Charleston account indicates that Lodge No. 9 in Georgetown performed the ceremony. Unfortunately the 1792 minutes from that lodge have been lost. The only other lodge in the vicinity at that time was Alexandria Lodge No. 22 in Virginia, but its records contain no reference to the event.

In 1790, Congress established a permanent location for the capital of the United States. George Washington selected the site on the banks of the Potomac River.

The federal district was designed by Pierre L'Enfant. It was his dream that "every grand building would rear with a majestied aspect over the Country all around." The streets were designed in such a way that the main routes were named for the 13 original colonies. The two major buildings would be the Capitol and the President's House.

L'Enfant, however, had disagreements with the commissioners and was not engaged in the design of the federal buildings. The first public building to be erected in the new city was the President's House. It was sometimes referred to as the President's Mansion and the Presi-

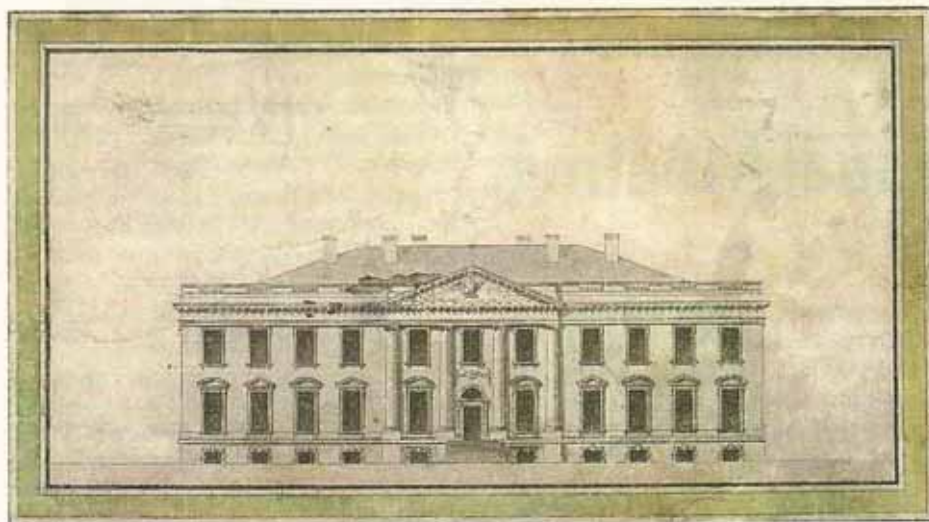


Wax portrait of White House architect James Hoban, circa 1800. In 1793, Hoban became Master of a new Masonic lodge.

dent's Palace. Abraham Lincoln used the term "Executive Mansion." It was not until Theodore Roosevelt came into office in 1901 that the name was changed to the White House.

Following the departure of L'Enfant, the District Commissioners announced an architectural competition, and architects were asked to submit their designs for the House. Several well-known architects refused to participate because they were not happy with the location of the new capital. Some believe that Thomas Jefferson, Washington's Secretary of State, submitted plans anonymously, but when the final selection was made on July 17, 1792, the winner was James Hoban, a young Irishman who based his design on the country houses of the British Isles.

Hoban supervised the construction, and the cornerstone was laid on



Hoban's drawing for the proposed President's House

October 13, 1792. Records show that in 1793 Hoban became the first Master of Lodge No. 15 of Maryland. That lodge is now Federal Lodge No. 1 under the Grand Lodge of the District of Columbia.

It was Washington's initial intention to build a modest home to serve the present needs and then provide for improvements as "the wealth, population, and importance of it shall stand upon much higher ground than they do at present."

The final version approved by the commissioners was not modest, and provided more space than its early occupants required. The cost of constructing the building was so expen-

sive that much of the interior work was delayed.

George Washington, who left office in 1797, is the only President who never lived in the House. Even when John Adams moved in on November 1, 1800, toward the end of his Presidency, the interior work had not been finished.

On August 24, 1814, during James Madison's second term, British troops burned the building when they invaded the city. The fire destroyed most of the interior. Hoban was called upon to supervise the restoration. By 1817, James Monroe was able to move in. Many changes were made in the years that followed.

The numerous alterations over the years had weakened the structure, so that by 1948 a major renovation was necessary. Harry S. Truman moved across the street to the Blair House while the work was being done. Some of the brick work was removed, and Brother Truman arranged to have a brick sent to each Grand Lodge in the United States. The Supreme Councils for the Northern and Southern Jurisdictions also received the mementos.

It was believed that a metal plate had been mounted under the cornerstone in 1792. During the Truman renovation, a mine detector was used in an attempt to locate the position of the cornerstone which had been covered up years ago. Although the best response came from the southwest corner, no attempt was made to remove the stonework to verify the existence of the cornerstone. The stone still remains a mystery.

Book on cornerstones soon to be published

A new book on Masonic cornerstone ceremonies is set to be released in early 1993 by the Supreme Council, Southern Jurisdiction. *Cornerstones of Freedom: A Masonic Tradition* will detail the history of the custom of the Masonic ceremony and will contain vignettes of actual cornerstone-laying ceremonies throughout history. The book has been written by Ill. S. Brent Morris, 33°, book reviewer for the Southern Jurisdiction's *Scottish Rite Journal* and author of the recently published book, *Masonic Philanthropies*.

The following is a list of some of the cornerstones of public, institutional, and religious buildings which were laid by the Grand Lodge of the District of Columbia. The Grand Lodge was organized in 1811.

- 1815 St. John's Episcopal Church, Lafayette Square.
- 1820 City Hall, District of Columbia, in the presence of President James Monroe.
- 1847 Smithsonian Institution, in the presence of President James Knox Polk.
- 1848 Washington Monument. At the centennial observance in 1948, President Harry Truman participated.
- 1884 Washington Light Infantry Armory. Following the ceremony the Masonic and military procession was reviewed by President Chester A. Arthur.
- 1896 American University on Loughboro Road.
- 1897 Hebrew Tabernacle, 8th St., N.W., in the presence of President William McKinley.
- 1903 Memorial Constitution Hall, at the request of Mrs. Charles W. Fairbanks, wife of the Vice President of the U.S., and then President General, National Society, Daughters of the American Revolution.
- 1906 House of Representatives Office Building, in the presence of President Theodore Roosevelt, who delivered the principal address, Vice President Charles W. Fairbanks, and Speaker Joseph G. Cannon.
- 1907 Masonic Temple, 13th & New York Ave., N.W., with President Theodore Roosevelt, wearing his Masonic apron, who assisted in spreading cement and delivered an address.
- 1912 All Souls' Unitarian Church, with President William Howard Taft assisting in the ceremony.
- 1919 Stansbury Lodge Hall, in the presence of General John J. Pershing and Franklin D. Roosevelt.
- 1924 George Washington University Law School.
- 1930 National Education Association Building.
- 1932 U.S. Department of Labor Building and the Interstate Commerce Building simultaneously, with the participation of President Herbert Hoover.
- 1938 George Washington University Hall of Government.

Highlights of Annual Meeting

In one of the largest turnovers in recent memory, 12 new Active Members were elected to the Supreme Council. The action took place in Chicago at the 180th annual meeting of the Supreme Council in September.



Active Members serve as a governing board with voting privileges. Elected were Ill.: Gerald C. Pickard, 33°, Maine; Ill.: Robert W. Clarke, 33°, Massachusetts; Ill.: Gardner C. Sconyers, Jr., 33°, Rhode Island; Ill.: Harold L. Aldrich, 33°, New York; Ill.: Raymond B. Perry, 33°, New Jersey; Ill.: Robert O. Ralston, 33°, Ohio; Ill.: Robert N. Osborne, 33°, Michigan; Ill.: Bill C. Anthis, 33°, Indiana; Ill.: Robert G. Elrod, 33°, Indiana; Ill.: Harold E. Witte, 33°, Illinois; Ill.: Donald J. Soberg, 33°, Wisconsin, and Ill.: Winthrop L. Hall, 33°, At Large.

Ill.: Brother **Pickard**, 66, of Bangor, Maine, is a retired U.S.D.A. County Extension Director and has been prominent in Scottish Rite, York Rite, and Eastern Star in the central Maine area.

Ill.: Brother **Clarke**, 51, of Hampden, Massachusetts, is an insurance executive and a past presiding officer of the Springfield Rose Croix Chapter and Connecticut Valley Consistory.

Ill.: Brother **Sconyers**, 56, of Newport, Rhode Island, is a Hughes Aircraft logistics program manager and active in Masonic organizations at Middletown, Newport, and Cranston.

Ill.: Brother **Aldrich**, 56, of Varysburg, New York, is a N.Y. State Department of Agriculture Administrator and a past presiding officer in the Scottish Rite Valley of Buffalo.

Ill.: Brother **Perry**, 72, of Cranberry, New Jersey, is a retired educator and a long-time participant and officer of Trenton-area Masonic groups, including the Trenton Scottish Rite.

Ill.: Brother **Ralston**, 53, of Cincinnati, Ohio, is vice president of manufacturing for Marzack Corporation,

a past presiding officer and trustee of Cincinnati Scottish Rite, a committee leader of the Ohio Grand Lodge and its Masonic Home, and chairman of the trustees of the Cincinnati Shriners Burns Institute.

Ill.: Brother **Osborne**, 56, of Dearborn, Michigan, is a retired Ford Motor corporate programming executive, Grand Secretary of the Grand Lodge of Michigan, and a past presiding officer and trustee of the Detroit Scottish Rite bodies.

Ill.: Brother **Anthis**, 65, of Patoka, Indiana, is a retired superintendent of Fort Wayne Community Schools, a past presiding officer of the Scottish Rite Valley of Fort Wayne, a member of the Indiana Grand Lodge Scholarship Committee, and vice president of the trustees of Indiana State University.

Ill.: Brother **Witte**, 64, of Freeport, Illinois, is a retired jeweler and a past presiding officer of Freeport Scottish Rite as well as area York Rite bodies.

Ill.: Brother **Soberg**, 62, of Madison, Wisconsin, is a retired state administrator for Trade and Consumer Protection, a past Commander-in-chief of Madison Consistory, and a past Potentate of Zor Shrine Temple.

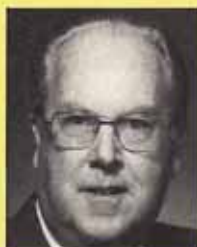
Ill.: Winthrop L. **Hall**, 54, of Acton, Massachusetts, is the Executive Secretary of the Supreme Council headquarters at Lexington.



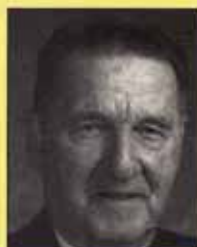
In other changes, Ill.: Alfred E. Rice, 33°, Deputy for Ohio, was elected Grand Lieutenant Commander of the Supreme Council. He had been appointed to that position earlier in the year to fill a vacancy.

New Deputies for five states were elected to replace retiring Deputies. Ill.: M. Donald Gardner, 33°, replaces Ill.: Royce G. Wheeler, 33°, as Deputy for Maine. Ill.: Phillip G. Rollins, 33°, replaces Ill.: Donald F. Culton, 33°, as Deputy for Rhode Island. Ill.: Thurman C. Pace, Jr., 33°, had been appointed earlier in the year to serve as Deputy for New Jersey and the appointment was confirmed at the meeting. Ill.: and Dr. Bruce W. Widger, 33°, replaces Ill.: Carlton A. Winchester, 33°, as Deputy for New York. Ill.: Norman R. Buecker, 33°, replaces Ill.: Robert L. Giesel, 33°, as Deputy for Illinois.

NEW POSITIONS



RICE
Lt. Grand
Commander



GARDNER
Deputy for
Maine



ROLLINS
Deputy for
Rhode Island



PACE
Deputy for
New Jersey



WIDGER
Deputy for
New York



BUECKER
Deputy for
Illinois

The retiring Deputies were granted Active Emeritus status and retiring Active Member for Wisconsin, Ill.: Denman G. Kramer, 33°, was similarly honored. Ill.: Roger R. Mosser, 33°, who had resigned as an Active Member during the year, was granted status as a Past Active Member.



Elected Emeriti Members of Honor of this Supreme Council were Sovereign Grand Master Erik F. Qvist, of the National Grand Lodge of Denmark; Ill.: and Dr. Edito Acevedo, 33°, Sovereign Grand Commander of Venezuela; and Ill.: Parvis Yeganegi, 33°, Sovereign Grand Commander of Iran-in-Exile.



In other action, the Valley of Ithaca, N.Y., relinquished its charter for Ithaca Council of Princes of Jerusalem. The Lodge of Perfection will continue at Ithaca. The Valley had voted to return the charter, and the action was approved by the New York Council of Deliberation and the Supreme Council. Members will transfer their Council membership to Otseningo Council, Princes of Jerusalem, in the Valley of Binghamton, N.Y.

A major revision of the Supreme Council Constitutions, N.M.J., was approved and will be distributed through the Valleys.

A committee was appointed to examine the feasibility of a merger with the Supreme Council for the Southern Jurisdiction.

The appropriation for the Abbott Scottish Rite Scholarship Program was increased to \$300,000.

Continued funding was approved for the support of DeMolay and youth activities, the Masonic Service Association, and the George Washington Masonic National Memorial.

On the recommendation of the Committee on Rituals and Ritualistic Matters, the tentative 9° Ritual of 1986 and the tentative 10° Ritual of 1986 were approved with minor modifications as permanent. Revisions of the 16° were approved. The proposed 26° (Abraham Lincoln) was adopted as a Tentative Ritual.

A series of symposiums during the year will be held throughout the Jurisdiction to discuss membership renewal.

NEW ACTIVE MEMBERS



(Top) Harold L. Aldrich, New York; Gardner C. Sconyers, Jr., Rhode Island; Gerald C. Pickard, Maine; Winthrop L. Hall, At Large; Harold E. Witte, Illinois; and Bill C. Anthis, Indiana.

(Bottom) Robert W. Clarke, Massachusetts; Robert G. Elrod, Indiana; Raymond B. Perry, New Jersey; Robert O. Ralston, Ohio; Robert N. Osborne, Michigan; and Donald J. Soberg, Wisconsin.



Valley Publications Honored

Brother Franklin awards were presented to seven Scottish Rite Valleys at the Supreme Council Annual Session in Chicago. The program, now in its third year, recognizes outstanding Valley publications and also offers a critique by a panel of judges to all Valleys submitting entries for consideration.

The Valleys were rated according to the size of the membership. For Valleys with less than 2,000 members, there was a first place tie. Winners were the Valley of **Lewiston-Auburn**, Maine; George Pulkkinen, 33°, editor, and the Valley of **Jamestown**, New York; Robert W. Boenig, 32°, editor. It was the third successive year for the Valley of Lewiston-Auburn to be recognized. The Valley of Jamestown re-

ceived honorable mention last year. This year's honorable mention went to the Valley of **Traverse City**, Michigan; James C. Larson, 32°, editor.

For Valleys with memberships of 2,000-5,000, top honors went to the Valley of **Freeport**, Illinois; Charles W. Spatz, 33°, editor. Honorable mention went to **Bridgeport**, Conn.; Leo H. Lohrman, II, 33°, and Richard V. Travis, 33°, editors.

First place in the larger group went to the Valley of **Cincinnati**, Ohio; Harry C. Carpenter, 33°, editor, and honorable mention went to **Cleveland**, Ohio; David B. Mackey, 32°, editor.

Judging this year's publications were Ill.: Stewart M. L. Pollard, 33°, Ill.: George O. Braatz, 33°, and Ill.: Richard H. Curtis, 33°.

Doing Our Best Day by Day

*It's not the renewal of Masonry that's the issue,
but a renewal of ourselves and the fundamentals of our fraternity*

The following is an excerpt from the Allocution delivered by the Sovereign Grand Commander at the Annual Meeting of the Supreme Council at Chicago on September 28.

By FRANCIS G. PAUL, 33°

The abiding genius of Freemasonry rests in its ability to stay the course and to focus attention on the core values of life. Masonry continually directs us to the fundamentals that are built into the very structures of the universe.

It's this unswerving dedication to principle that carries our fraternity through every possible circumstance. In darker times, we are kept from falling prey to pressures that would distort our mission, undermine our devotion, and deter our efforts.

It seems that our nation, the world and our fraternity continually stand at a crossroads. We have become accustomed — if not immune — to crises. For whatever the reason, it seems easier to take tragedy and triumph in stride. Have we come to accept homelessness as an inevitable circumstance for millions of Americans? Now it's middle class families — not just the mentally ill and the physically impaired — who seek shelter and food for their survival.

In the same way, the major triumphs of our time fade so quickly. What year was it that the Berlin Wall came down? Some of us remember, of course. But how quickly we turn our attention elsewhere. How easy it is for us to forget the monumental moment when Communism died and freedom prevailed. Isn't it amazing how little it takes to distract us from the major issues of our time?

This is why we should be grateful that our Masonic fundamentals, the

principles of our fraternity, draw us back and point us in the right direction. It is a student of our time, Dr. James Fallows, who has written powerful words in this regard. This is his appraisal:

"... America's long-term prosperity depends on millions of people being motivated to try to do their best day by day."

The thought is so basic, so elementary, so essential. The words are so simple and direct, but the principle is so profound, so fundamental. Over time, the major difference has to do with how people behave every day of their lives. It isn't what's done *for* them that makes the difference. It isn't what they are *given* that makes for change. It's the motivation that empowers people to do their best day by day that counts.

We were all shocked to see East Germany after the Wall came down. As the television cameras recorded the effects of 40 years of captivity, we saw the results of stifled motivation — a dull, gray, depressing, lifeless country. Yet, the picture began to change instantly once the shackles were removed. The country started on a path of total transformation when the people were motivated to try to do their best.

Without question, this has been the mission of Freemasonry from its inception. Our fraternity stands over against every effort to diminish our human ability to reach for the best.

It's no accident that our Masonic forefathers looked to the builders of the Gothic cathedrals as their mentors. The cathedrals of Europe and England represented perfection, sublime intellectual achievement. Living in an age of incredible technology with all its breathtaking inventiveness, we may

be dulled to the equally remarkable mastery reflected in the great Gothic cathedrals.

It is not just our nation's long-term success that depends on motivating millions of people to do their best each day, it's the future of our world that hangs in the balance.

At this juncture of history, our Masonic mission remains unchanged and the task is still the same. Let me share with you several thoughts.

First, Masonry makes clear that men make the difference. It has always been easy to conclude that forces beyond our control determine human destiny. The great earthquakes in California humble even the most arrogant and resolute among us. To be totally at the mercy of power beyond measure is awe inspiring to say the least.

In the same way, millions of Americans have grown up believing that they are not in charge of their lives. It is economic, historical, governmental, and social forces that determine their destiny.

The message is published by the press daily. People say they are not responsible for their actions because of what happened to them at some earlier point in their lives. In the same way, we have allowed young people to grow to adulthood believing that they are simply the passive products of the past.

The great Gothic cathedrals and the daily lives of millions of men tell a totally different story. It's the story Freemasonry has kept alive and dramatized in its work — through its rituals for hundreds of years.

In the most basic sense, we simply tell a man to look to the cathedrals. It was men who conceived the possibilities. It was men who uncovered the laws of nature. It was men who drew

the plans. It was men who shaped the stone and erected the walls. It was men who reached to the heavens as they followed the vision of the Supreme Architect of the Universe.

It was motivated men doing their best day by day that made the difference. These are the men who changed the world. And when some tried to distort the truth and to destroy the magnificent achievements, it was motivated men doing their best day by day who kept the vision of the cathedral alive in the human hearts.

The power of Freemasonry is without equal because the message is true: Human destiny depends on millions of motivated men trying to do their best day by day.

Second, our Masonic task is more difficult today than at any time in this century. For the most part, Freemasonry flourished in the first half of this century.

Just take a look at the dates on cornerstones of countless Masonic buildings across the country. We were truly "The Builders" particularly in the early decades of this century. It was truly the "roaring twenties" for Freemasonry! The Great Depression took its toll on our membership, as it did on the whole country. But explosive growth came, as we all know, as millions of men returned from World War II and were raised Master Masons. That unequalled impetus drove our fraternity forward for two decades.

Then, for whatever reasons, we began our steady membership decline, even as the nation's population expanded.

Today we cannot point to scores of great new Masonic Temples and grand Scottish Rite Cathedrals. In many Masonic meeting places the rooms are dark. The buildings are in disrepair and even disappearing.

Now, we need to look beyond the obvious and recall once again our mission. Our job is to motivate men so that every day of their lives they will do their best and be their best. Building men — not Temples nor Cathedrals — is the Masonic mission. Our legacy is in lives, not concrete, steel and wood. This should guide us in directing our resources. This should tell us what we should be doing in the communities where we live.

Of course it isn't easy. Of course it demands creativity. Of course it is

hard work. Yet, this is what Masonry demands of us today.

Finally, we must continue our commitment to Masonic renewal. At almost every Masonic meeting and in the pages of our publications, everyone seems to be talking about what we call "Masonic Renewal." There's a feeling that Masonry is moving!

As Scottish Rite Masons we have offered our full support to the work of the Masonic Renewal Committee of North America, established by the Grand Masters Conference in 1991.

When Masonic historians look back a hundred years from now, I firmly believe they will pay homage to today's leaders for its vision and its commitment to the future of our fraternity.

Yet, let me express a word of caution. When we talk about Masonic renewal, there are those who may think that the task is that of repairing defects in Freemasonry. They may conclude that Masonic renewal is a matter of making changes in the fraternity so that it will survive into the 21st century.

In my estimation, renewal should be at the top of our Masonic priorities throughout the fraternity. Renewal in

our Symbolic Lodges. Renewal in our Grand Lodges. Renewal in the Scottish Rite and the York Rite. Renewal in the Shrine and every other Masonic Body.

But it is *not* the renewal of Masonry that's the issue. **It is the renewal of ourselves and a commitment to the fundamentals of our fraternity that's demanded today if we are to grow into a new day and a new century.**

Let no one be confused about the outcome. Let no one wonder what will happen. If this is the Masonic renewal we seek, we will prevail.

Masonry continues to make a difference in men's lives. Our task in communicating the Masonic message is difficult, to be sure. But what Freemasonry demands of us can be accomplished and the goal can be reached.

In the final analysis, it's really quite simple. The future of our nation, the world, and our fraternity depend on the role we play in motivating men to try to do their best day by day.

If you ever think the task is impossible or overwhelming, or that time is running out, always remember that renewal comes from recalling the great cathedrals and the men who built them. May they inspire us to "do our best day by day."

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.

(TRANSITION) + (PLACES) - (ELASTIC) +
(COUNTER) - (POINT) + (GROUND) -
(TURN) + (TENDERLY) - (GREEN) + (SOIL) -
(ONLY) + (ARGUE) - (RULER) + (SPIT) -
(GRASS) - (SPOUT) =

☐ ☐ ☐ ☐ ☐ ☐ ☐ ☐ ☐ ☐

Answer from previous issue: BALLOT

Answer for this puzzle appears on page 26.



Receiving the Faith

Museum exhibit focuses on life of the Shakers of Canterbury, N.H.

A major Shaker exhibit opens this fall at the Scottish Rite Masonic Museum of Our National Heritage at Lexington, Mass. *Receiving the Faith: The Shakers of Canterbury, New Hampshire*, will present more than 300 outstanding artifacts — all made or used at Canterbury — including furniture, maps, clothing, baskets, boxes, and other outstanding examples of Shaker decorative arts. The exhibit is a joint project with Canterbury Shaker Village, and is designed to mark the 200th anniversary of the founding of that Shaker community.

The exhibit will run from November 22 through May 16.

Many of the objects in *Receiving the Faith* are on loan from the rich holdings at Canterbury Shaker Village. Some of the pieces have been accessible only to the Shakers themselves, and have never before been on public display.

Other public and private collections with prominent holdings of Canterbury-made objects have also loaned items to the exhibit. They in-

clude Hancock Shaker Village, Winterthur Museum and Library, Library of Congress, The Shaker Museum and Library of Chatham, N.Y., and Fruitlands Museum.

The title of the exhibit, *Receiving the Faith*, derives from the Shakers' description of someone who has chosen to join the community.

Rather than focus on design, the exhibit seeks to move beyond the traditional decorative arts interpretation of what is Shaker. Artifacts are used to illustrate an in-depth exploration of this alternative culture that began in 18th-century America, and survives into the present day. Shaker views on family and home, the role of women, and the interrelationship of religion and work are themes central to *Receiving the Faith*.

Previous Shaker exhibits have focused mainly on design and construction of Shaker decorative arts, and have dealt little with the religious concepts at the core of the movement.

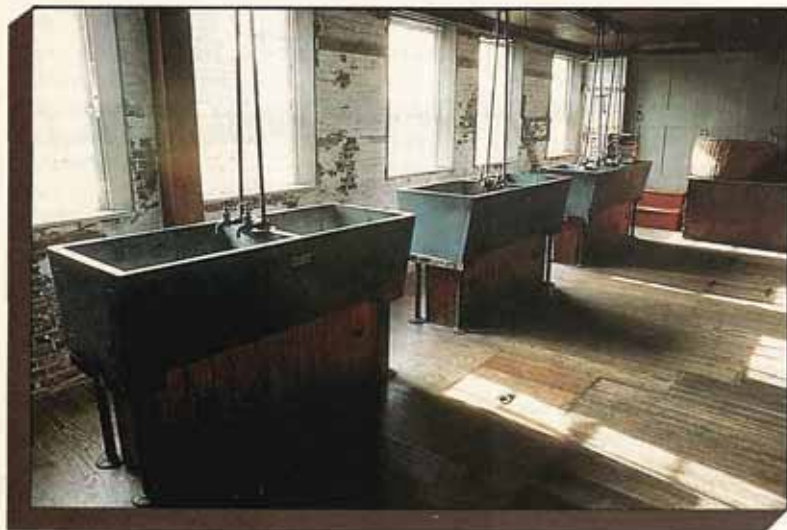
Using an environment suggesting the Meeting House at Canterbury

Shaker Village, *Receiving the Faith* will examine the belief that the love of God and the integrity of work are intertwined. "Hands to work, hearts to God," was a Shaker guiding principle. An example of this Shaker commitment to doing every job to the best of one's ability can be seen in the work of Henry Clay Blinn.

Blinn served the community as a printer, teacher, stonecarver, and spiritual leader. His unique map of the village and examples of his superb woodworking will be on view. The exhibit also illustrates that Blinn's work, like that of all Shakers, was inspired by an abiding commitment to the society's religious principles. The perfectly-crafted objects and elegantly simple architecture — for which the Shakers are most famous — were seen as expressions of deep faith.

Through biographies and related artifacts, visitors will come to know some of the innovators, inventors, radical thinkers, and feminists that made up

(Right) Panoramic view of the Church Family buildings from the Dwelling House (1793) roof. (Photos by T. Buchanan, Canterbury Shaker Village.)



First floor washroom in the Laundry (1797).



The numbering on this 19th-century basket indicates that it was used in Room 12 of the Laundry. Sturdy, round baskets were used for wet laundry, while rectangular baskets were used for dry and folded linens.

the Canterbury Shaker society. Micajah Tucker, for instance, created a uniquely-styled dining room chair, and outstanding examples of his craftsmanship will be on view. Mary Whitcher's first-edition Shaker cookbook is included in the exhibit. An examination of the life of Clement Beck explores the reasons why a particular individual came to Canterbury, what they did while they lived there, and why a person might choose to leave the Shaker community.

The exhibit also notes that the Shakers, unlike the Amish with whom they are often confused, were quick to adapt to advances in modern society, recognize economic opportunity, embrace technology, and manufacture products not only for themselves but for sale to the "world's people."

Thomas Corbett launched the sarsaparilla industry from Canterbury in the early 19th century, while Dorothy Durgin created the widely-popular garment known as the "Dorothy cloak."

The community's innovation in producing and marketing these products is easily understood through the related artifacts on view.

A fully-illustrated catalogue accompanies the exhibit, and will be available through the museum.

Who Are the Shakers?

The Shakers are a religious sect that originated in Manchester, England, during the 1740's. A small group of Quakers, led by James and Jane Wardley, organized a separate religious society based on many of the Quaker beliefs but also included practices of the evangelical Camisards or French Prophets. These practices, such as seizures, trances, speaking in tongues, and inspirational dancing, provoked critics to refer to them as Shaking Quakers or Shakers.

In these early years, the Shakers had no formal doctrine. Meetings were characterized by spontaneous outbursts, prophetic in nature, which called for repentance and public confession, and heralded the Millennium as imminent.

Given the irregularity of their worship and the unusual behavior required in their personal lives, the Shakers suffered persecution and imprisonment. They left England for America in 1774.

Their reception in New York City was not any more welcome. By 1776 they relocated to Niskayana, (present-day Watervliet), eight miles northwest of Albany, New York. The pursuit of their religion necessitated separation from the world and all its practices; thus these natives of 18th-century industrialism became farmers. This practice of rural communal living was replicated at each site where the Shakers established a community.

Despite persecution by non-believers and denouncement by disillusioned members, Shakerism flourished. The mood of post-Revolutionary America was one of evangelical revivalism and religious experimentation. By 1800, the Shakers had made over 1,300 converts to their sect and established themselves throughout New England. At their peak in the 1840's, there were 19 communities and numerous "out-families" for a total of approximately 6,000 members.

— From the museum catalogue



Recording History

Ohio photographer landed on Iwo Jima with camera in hand

By AL KESSLER, 32°

When Lou Burmeister stepped onto the sand of Iwo Jima on February 19, 1945, he was armed with a camera instead of a rifle.

He was a member of the 5th Amphibious Corps. Some 70,000 marines, under the command of Holland Smith,

were there to take possession of an island 4½ miles long by 2½ miles wide.

Lou's mission was to record the battle for the U.S. government. He made good use of his 4x5 speed Graphic. At the time a packet of film had only 10 photo frames and he was forever changing film in the sand.

Lou didn't see his photographs. He didn't know they still existed until years later.

Joe Rosenthal of the Associated Press became well known for his photo

of the flag raising atop Mt. Suribachi. Lou says he had the same picture, but Rosenthal's was published.

Today Lou and his wife, Anne-liese, own and operate the Medina Camera and Gem Shop in Medina, Ohio. There's a wealth of history there, and Lou is always willing to talk about his experience when customers ask him about it.

The photos may bring back memories to those who served in the Pacific Theater. Some of the readers may have gone ashore with Lou on that day in 1945.

Lou is a member of Medina Lodge No. 58 and the Scottish Rite Valley of Cleveland.



AL KESSLER, 32°, is a member of Medina (Ohio) Lodge No. 58 and the Scottish Rite Valley of Cleveland.





Marines in forward position facing Japanese entrenched on Mt. Suribachi on February 22, 1945.

Marines at the top of Mt. Suribachi on February 23, 1945.



Facing page: (Left) Lou Bermeister at the age of 18 at Iwo Jima recorded the battle as a member of the U.S. Marines in 1945. (Right) Lou today at his camera shop shows his work with pride. Photo at right courtesy of Gregory Shaver, Medina Gazette.



Receiving communion at the top of Mt. Suribachi.

The French Revolution

What role did the Freemasons play?

By WILLIAM E. PARKER, 33°

An enduring legend has French Freemasonry the instigator of the 1789 Revolution. First propagated in 1791 in John Robison's *Proofs of a Conspiracy*, the legend has been perpetuated by both friend and foe of the craft. Initially denied then later accepted by French Freemasonry, what is the truth? France also had revolutions in 1830 and 1848 and an insurrection in 1871, but it is the momentous 1789 upheaval which far surpassed the others in terror and bloodshed and has captured the world's imagination.

There are two principal theories.

First, the Revolution was the work of senior Masons in the lodges who conspired to abolish the monarchy and the church in France, then erect a new order based on ideas of the 18th-century "Enlightenment."

Secondly, that it was not Freemasonry, per se, that was responsible, but that the philosophical ideas of the "Enlightenment" expounded in lodges influenced public opinion and thereby created a climate conducive to the Revolution.

Both theories have been soundly denounced and proven false by serious Masonic historians. But, as often occurs, when an accusation has been leveled, the myth may long persist and doubt lingers on. One has only to consider the "legendary" courtroom question, "Do you still beat your wife?"

Whatever the response, a shadow of doubt persists for the statement has been made and will forever remain an unspoken thought in the minds of the jurors.

Culture and atmosphere of 18th-century France were embodiments of the "Enlightenment." There were multitudes of clubs, salons, academies, and societies where diverse philosophical and liberal ideas were freely expressed, and where such historical figures as Mesmer, Cagliostro, Voltaire, Rousseau, and Mmd. de Stael all had adherents.

Freemasonry was just one more name on the list. Largely confined to a select few, the aristocracy, 18th-century Freemasonry had an aura of mystery and chivalric rituals surrounding the lodges that were irresistible lures for the Gallic mind. It was "fashionable" to be a Freemason; hence, there were many who joined for the prestige, rather than for more valid reasons, men who could more properly be called "Masons" in name only.

But, if the "Enlightenment" was in vogue, still it touched only the most privileged classes, less than ten percent of the nation, with little direct impact upon the great majority of the French. As for the Masonic Obediences, being essentially social organizations, they were ill equipped to convey any spirit of "revolutionary ardor," their members simply trying to prosper within the ancient regime's structure. As a group, their loyalty was to the crown.

The latter part of the 1700's saw deep unrest in France. Political stability and the established social order were threatened, the economy was in ruins, and the country near total collapse. An Assembly of Notables met in February 1787 to try and solve the nation's financial problems and to enact a more equitable tax system. Faced with paying more taxes, a serious blow to their own privileged status, the Assembly balked and, after four months of fruitless and acrimonious discussions, the meeting collapsed.

Louis XVI had no further option but to convoke a meeting of the States General, an assembly of representatives from every part of France and called only in times of national emergency. After much political maneuvering to select delegates, the States General, which had not met since 1614, some 175 years earlier, met in Versailles on May 5, 1789, to try in turn to save the nation.

Divided into three classes, there were the Clergy, the Nobles, and the 3rd Estate, which comprised the remaining 98% of the population. As a group, it unfortunately found itself caught up in partisan politics and rivalries to the detriment of its stated purpose. Of the 1165 total delegates, the Clergy had 261, the Nobles 285, and the 3rd Estate 619. Of this number, approximately 6% of the Clergy (17 to 18), 28% of the Nobles (79 to 81), and 17% to 19% of the 3rd Estate (103 to 121) were Masons. It appears, then, that 199 to 216 of the 1165 delegates were members, or only 17% to 18%, not the majority numbers some writers would have us believe. And, of this number, some were "Masons" in name only.

Surprisingly, not all authors agree on the number of delegates in the sev-



ILL.: WILLIAM E. PARKER, 33°, a member of the France-America Scottish Rite Bodies, Valley of Paris, received the 33° from the Supreme Council for France. Since his retirement as Director of Installation for the Defense Depot at Mechanicsburg, Pa., he is devoting time to other pursuits, including Masonic research.

eral Government Assemblies during the revolutionary years, although their data is in reasonable concord and varies but slightly. As for the Masonic membership, exact numbers are difficult to determine some 200 years later and, again, authors differ in their counts. However, except for a few uncertainties in identification, recent detailed studies of available historical records have made reasonably close approximations possible.

As for any "Masonic unity" in the States General, political aims completely outweighed such an effort. Thus, there was no Masonic "bloc" vote, as delegates were most conscious of the issues affecting them directly. Detailed examples would be too lengthy to cite, but Masons were as much at odds with each other as with non-Masons. For example, even before the States met, the Duke de Orleans, the Grand Orient's Grand Master, and the Duke de Montmorency-Luxembourg, the Order's General Administrator, were not in agreement on issues, and their separation of views steadily increased as time progressed.

A further issue is that 18th-century French Freemasonry was not a single unified body, but rather a jumbled mix of diverse rites and obediences, usually at odds with one another. Thus, the era saw the Grand Orient, the Grand Lodge, the Scottish Philosophical Rite, the Beneficent Knights of the Holy City (CBCS), and the Strict Observance, among others. In brief, if Masonic "unity," as such, did not even exist in Freemasonry, it would be a utopian dream to believe it existed in politics.

After unceasing and bitter recriminations and a political impasse, both between the three groups and with the King, the 3rd Estate formed itself into a National Assembly June 17. From June 14-16, four Masonic members of the Clergy (already divided into two factions) joined with the 3rd Estate, and on June 25, 21 Masonic members of the Nobility likewise joined the 3rd Estate. Faced with a "fait accompli," the remaining members acquiesced, the nation had its first representative government body, and the National transformed itself into a Constituent Assembly on July 9.

In addition to being divided into three "classes," the Masonic members of the Assembly (200, plus or minus) were also generally divided into three

voting groups. First, those who were considered more "revolutionary" in spirit, then those who expressed moderate opinions, and finally those who supported the king. Political aims totally submerged either any "class" or "Masonic" unity.

Even with rampant inflation, widespread famine, and scattered riots, a revolution might still have been avoided if Louis had been a politically aware and competent king and taken positive steps to defuse the situation. Louis was neither, and it was simply a question of time until the powder keg exploded — on July 14, 1789 at the Bastille.

*In both revolutions,
the American and the
French, Masons were
active — but not as
part of some "imagined
Masonic conspiracy."*

In August 1790, a pamphlet appeared purporting to reveal a conspiracy for a revolution and Freemasonry was not mentioned. Illuminism, then in vogue, and the philosophers of the Enlightenment became particularly suspect at this time. Throughout history, men have sought to find "causes" for events in order to affix blame and thereby further their own ends. Freemasonry's turn had not yet arrived.

The Legislative Assembly, successor to the Constituent, first met on October 1, 1791, and lasted barely a year. Composed of 745 members, there were 136 on the "left," 264 on the "right," and 345 either "moderate" or "uncommitted." Masons comprised about 70 members divided among the three groups or approximately ten percent.

In 1798, the Abbé Barruel, an ex-Jesuit Priest, wrote: "... everything in this French Revolution, including

the most heinous crimes, was carefully planned by conspiratorial men who had long plotted in secret societies." These remarks laid the groundwork for his anti-Masonic memoirs which, running to several volumes, more than any others served as a foundation for later anti-Masonic writers.

French Freemasons reacted strongly to the charges, believing their reputations and lodges to be slandered, and categorically rejected any theory whatever of either being involved in the planning of or having any influence in fomenting a revolution. Ironically, this view would later change.

In the latter half of the 19th century, anti-Masonic writers began to actively support Barruel's theories, perhaps due to the craft's growing anti-clerical attitude in France, perhaps for other reasons. French Freemasonry, in an unexpected turnaround, accepted what had previously been refuted and began to take credit for the Revolution, possibly prompted by both growing national glorification of the Revolution and the growing anti-clerical sentiments. Freemasonry apparently wanted to claim their share of the credit, misguided and erroneous as the claim may have been.

As for Barruel and his anti-Masonic memoirs, written in 1798-99, long after the Revolution's beginnings, was there a more underlying reason for his condemnations? Perhaps a Jesuit plot, a simple need for money through publishing, or perhaps both? Who can say? The eminent French jurist and author Alex Mellor notes that in the *Journal Ecclesiastique* at the beginning of the Revolution, Barruel made no reference to Freemasonry in his writings. And, in his "private" correspondence with Cardinal Zeldi, then Secretary of State to Pope Pius VI (published in 1875), while condemning enemies of religion, Barruel likewise made no reference to Freemasonry. One can only wonder at the reasons for his condemnations of the craft a decade later.

A study of 19th-century Masonic documents in the archives of the United Grand Lodge of England and in the French National Library, again by Mellor, likewise indicates nothing concerning either Masonic plans for a revolution or any form of Masonic philosophic influence. They pertain es-

Continued on next page

THE FRENCH REVOLUTION

Continued from previous page

entially to diverse matters of Masonic interest, such as ritual, organization, and other lodge business.

Finally, while there have been pontifical condemnations of the craft, the first in 1738, the reasons have been for other than "forming the Revolution." The church lost lands, privileges, prestige and power, many of the clergy were executed, and the French church became forever subordinated to the state. Pius VI formally condemned the principles of the Revolution on March 10, 1791, but none of the Vatican's pronouncements make mention of Masonic Revolutionary influence.

Certainly, if there had been even a whisper of such influence, in an upheaval which devastated the Church in France, the ecclesiastical authorities would have been the first to proclaim a condemnation, since such a momentous impact would never be forgiven.

There were, of course, many Freemasons active in the revolutionary years. Grand Orient membership has been calculated at some 30,000 with an overall Masonic membership estimated by some at a much higher level when all French obediences are included. Comprising many of the political, social, military, and clerical leaders of the nation, it is obvious Freemasons such as Lafayette, Bailly, Talleyrand, Marat, and Noailles would necessarily be in the forefront of events.

A parallel can be drawn with the American Revolution, where it is uncontested many outstanding members of the craft were active. It is equally true many outstanding non-members were also active. But, the craft itself cannot logically be accused of a Masonic conspiracy, of actively planning the Revolution, nor of directly causing the events of 1776. In both Revolutions, the French and the American, Masons were indeed active. But, not as part of some "imagined Masonic conspiracy" which exists only in the minds of either biased or ill-informed writers. Rather, they were active as individuals and citizens as, indeed, they should have been.

The National Convention came next, being established in September 1792. With 749 official members, due to deaths, etc., a total of some 900 men

ultimately served. Of the official 749, about 100 were Masons. The Convention, representing the people of France, and the 300-member Paris Commune, representing the people of Paris, became bitter political opponents, each vying for supremacy.

Divided into factions, the Convention was rent by bitter quarrels eventually resulting in bloodshed among Masonic and non-Masonic members alike. Eventually victorious over the Commune, once again the outcome meant bloody strife, the downfall of Robespierre, and many lives lost among the participants.

If the Revolution devastated the church in France, it was no less kind to Freemasonry. During the years 1791-96, the craft virtually ceased to exist and the bloody era numbered many members among its victims. Ironically, Joseph Guillotine, the man for whom that most efficient instrument was named, was himself a Mason although he was fortunate enough to escape the blade's deadly fury. (See *The Northern Light*, May 1987.)

A handful of lodges were able to continue meeting clandestinely during the Revolution but the Grand Obediences were not as fortunate. Of the several Masonic groups, for example, the Scottish Philosophic Rite suspended labor in July 1791, the "Cler-

A Thanksgiving Thought

On Thanksgiving as we count our blessings, consider what a city would be like if it were made up of 1,000 people, in the exact ethnic, religious and economic proportions of the world today.

Our city would be quite a different place, indeed.

In our city of 1,000, about 500 wouldn't be having a wonderful family dinner at all: They would be hungry on Thanksgiving. Of those same 1,000 people in our city, 600 would be living through the holiday in their shanty towns. More than that—700—would be illiterate.

Sixty of our citizens, fewer than 20 families, would have many blessings to count, since they would control half the total income of our city.

In our imaginary city, the people of our town would be thanking their creator with many different names. Christians would number 300; Moslems, 175; Buddhists, 140; Hindus, 128; and Animists, 47. There would be 210 people with no religion.

The faces in our city would be extraordinarily diverse. There would be 564 Asians, 210 Europeans, 86 Africans, 80 South Americans and just 60 North Americans.

So on this Thanksgiving, thanks to the calculations of the World Development Forum, we understand just how breathtaking our blessings really are — and how great our fortune, how small our world, how large our responsibility to our Global Village.

mont" Grand Lodge in October that same year, while the Grand Orient held on until 1793.

The Grand Orient resumed labor in mid-1796, the Grand Lodge later that same year, with the Scottish Obediences following later. The Grand Lodge, however, was not sufficiently strong to survive and was forced to merge with the Grand Orient by 1799.

In summary, thousands of volumes have been written on the Revolution and countless more will be, each theorizing on the causes. The theory of the Bavarian Order of the Illuminati, infiltrating Freemasonry, being responsible has its adherents as does the liberal attitude prevalent in lodges of the "Enlightenment." But, if some Masons favored reform such as a constitutional monarchy, they certainly did not favor a revolution. Still, the volumes will continue and the theories as well.

The Revolution sliced through the craft like a knife, sent thousands of its members into exile, to prison, or to the guillotine, and for a moment in time ripped apart the fabric of a nation.

When the Abbé Sièyes, one of the leading personalities of the era, was asked what he did during the Revolution, his poignant reply was, "I survived."

Making root beer just for the fizz of it

Stuck for something fun to do with the kids? Why not get together and make some root beer?

According to *Mother Earth News*, every housewife in early America made it from recipes of herbs and roots, but making it today is a lot easier and chances are you have most of the ingredients.

Root beer, like most carbonated drinks, contains sugar, water, flavoring and carbonation. The easiest way to create your own root beer is to use the old-fashioned 'soda jerk' method: Make a root beer syrup and add fizzy water.

Making the syrup is simple. Take 3 cups of sugar and 1 cup of water and boil until the sugar is dissolved. Next get some root beer extract from a wine bottling shop or large supermarket and mix some in. The exact amount of extract depends on your taste. Put the base mixture in a glass of ice and pour in six ounces of fizzy water (club soda, for example). Once you get your syrup recipe down pat, you can keep it in the refrigerator for months.

You can experiment with more or less sugar and with differing amounts of extract as you concoct your root beer creation. You can also use other extracts, fruit concentrates or vanilla (to create cream soda).

Career advice for kids

Health-related occupations are great careers for kids just starting out. The *Kiplinger Washington Letter* reports training schools can't produce enough graduates to meet the growing demand for therapists, radiologists, nurses, and other specialties.

Check your air ducts

Replacing the filters on your heating system will help to keep your home free of dust this winter as well as promoting better heat circulation.

If you think the air ducts need to be cleaned, check them by inserting cheesecloth under each register. If the cheesecloth is dirty after a few days of heating, the registers can be



cleaned by inserting the wand from a vacuum cleaner into the duct as far as it will go. Most dirt is before the first bend.

Easy broiler cleanup

For easy broiler cleaning, put a few cups of water in the bottom of the broiler pan before use. After broiling, remove the pan from the oven before it cools completely. Pour out drippings and invert the grid over the pan. Pour in strong dish detergent and fill the pan with hot water. Let it stand a couple of hours or overnight.

Microwave cleaning

To clean a microwave oven, cover any spill with a damp paper towel, then operate the oven on high for 10 seconds. When the oven is cool, wipe it clean. Never use metal tools to scrape up food. They cause damage.

Misbehavior may signal early math problems

Six behavioral signs may tip off parents and teachers to early mathematical illiteracy problems in school-age children.

In their book, *Why Is My Child Having Trouble At School* (Villard Books, New York, 1991), authors Barbara Z. Novick and Maureen M. Arnold, write that math skills require building blocks of information that start from pre-school age with early counting. Children may become stuck at any point, unable to develop their understanding of more complex math concepts if any block is missed.

By school age, children with math problems usually display behavioral symptoms. These are:

- Avoidance of anything to do with numbers.
- Children may refuse to play card, counting or board games.
- Complains that arithmetic is "boring" or "horrible." Forgets or misplaces arithmetic homework.
- Consistent misbehavior or daydreaming in arithmetic class or during arithmetic homework.
- Poor frustration tolerance in tasks involving numbers.
- Signs of emotional distress, including apathy, behavior problems.

Low-cost decorating can brighten a home

If you want to change the look of your home or apartment — but don't want to spend thousands of dollars — there are things you can do. Here is the advice of decorating experts:

- Use sunny-colored accessories. Try yellow or melon to make living rooms, dining rooms, and dens more cheerful.
- Change floral arrangements and door decorations frequently, at least with the change of seasons.
- Get a new set of sheets that will change the look of your bedroom.
- Change tabletop decorations. Alternate small groups of family photos from room to room. Put colorful books and bookends on display.
- Consider new functions for a room you aren't using.
- Go through your hidden treasures and bring out keepsakes and heirlooms to display periodically.



"They say you should start reading to kids at an early age."



Reviewed by THOMAS W. JACKSON, 33°

Book Nook



Let There Be Light, A History of Freemasonry in Louisiana 1763-1989, by Dr. H. Glenn Jordan. Copyright 1990. Published by Bourque Printing, Inc., 13112 S. Choctaw Drive, Baton Rouge, Louisiana 70815. \$19.95.

Dr. H. Glenn Jordan is extremely well-qualified to author a history of Freemasonry in Louisiana. Academically, he holds degrees in American History and Library and Archival Science. He has 26 years of experience as a university professor, historical administrator and archivist, has written extensively for major journals and has authored one other book.

In addition to his academic credentials, his activities as a member of the craft are extensive and add to his qualifications to write a history of Freemasonry. He has been a member of the craft for 26 years, is a Past Master and current Secretary of his home lodge, and is chairman of the history committee of the Grand Lodge of Louisiana. He is also actively involved in the ritualistic work and is an active member of numerous Appendant and Concor-dant Bodies.

This book provides a comprehensive history of Louisiana Freemasonry and is composed of 12 chapters covering specific periods of time in the origin and evolution of the Grand Lodge. These periods were noted by specific characteristics and activities taking place in Freemasonry during that span of years.

The author emphasizes the role played by the Freemasons of Louisiana in American history. He also discusses the influence the Grand Lodge of Louisiana had in the establishment of other Grand Jurisdictions or subordinate lodges in those geographical areas.

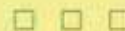
Louisiana Freemasonry is unique because of the composition and influence of three specific nationalities — French, Spanish and American — present at the time of origin and during its development. This influence is evident to the present day. It became further complicated by the concurrent progression of three distinct Masonic rituals — those of the Scottish Rite, French Rite and York Rite. Indeed, much of the history deals with dissension and differences of opinion as well as the struggle for control which resulted from the separate nationalities and the separate Rituals. This dissension was exacerbated by differences between the rural Masonic lodges and those concentrated in the city of New Orleans.

The author does a very admirable job in dealing with the intricacies in the development of Louisiana Freemasonry in consideration of its evolutionary complexity. Probably no other Grand Lodge in the United States has had to build from a more diverse foundation than Louisiana.

It is interesting and worth noting, however, that many of the problems and solutions were neither unique to Louisiana or to any isolated period in history. I quote from the Proceedings of 1874, "The non-payment of dues by any of the membership has been noted and will doubtless continue as a source of much trouble and uneasiness." Social activities with the family, which many of our members feel is something new in the craft, were also encouraged.

Much of this volume will be of value only to those with an interest in Freemasonry in Louisiana. It provides dates of chartering along with membership numbers and historic significance of the subordinate lodges and members in that state. It does, however, provide educational reading for those with a general interest in the development of North American Freemasonry.

This book is a valuable chronology of Freemasonry in the state of Louisiana. It will provide a record for future generations of Freemasonry from its inception to the present.



Priest and Freemason, the Life of George Oliver, by R. S. E. Sandbach. Copyright 1988. Printed in Great Britain by Woolnough Bookbinding Limited, Irthlingborough, Northamptonshire. £12.95.

The more I read about Freemasonry, the more I regret that I did not take the time to read more in the past and that I will not have the time to read as much as I would like in the future. This book made me more aware of this feeling.

Brother Sandbach has been a Freemason since 1949 and is highly regarded as a Masonic scholar in the Jurisdiction of the United Grand Lodge of England. He is a graduate of Cambridge University

holding M.A. and LL.M. degrees in addition to having been a McMahon Law Student of St. Johns College at Cambridge. In this book, he has exposed again the life of a remarkable man and Freemason, George Oliver. For that reason, he has provided a valuable service to Freemasonry by jogging the memory of those who tend to forget and by opening this information to those who have not yet learned.

This book has caused me to realize to a far greater extent that in Freemasonry the more things change, the more they remain the same. Many of the major problems confronting Freemasonry today are no different from those back in the time of George Oliver, who was born in 1781 and died in 1867. It would be of a great benefit to the craft today were we to have spokesmen as dedicated, capable and eloquent as was Oliver.

Being a priest of the Church of England gave him the credence for speaking for Freemasonry's relationship with religion with far more authority than those outside the church hierarchy. This is no less true today, and many of the observations and evaluations expressed by Oliver could be applied to our present-day difficulties with church leadership.

Brother Oliver, a very prolific writer, was responsible for producing over 60 books and pamphlets during his lifetime dealing with a diverse array of subjects. Most, however, related to his love for his church and his love for Freemasonry. The following from the works of Oliver indicate the relevancy of his writing today.

On Freemasonry and Christianity: "Bear with me, Brethren, I am enraptured by my subject. I can and do aver in this sacred place and before the Grand Architect of the World that I could never discover any property of Masonry which is not only justifiable but commendable according to the strictest rules of religion and society; being founded upon principles perfectly consistent with the Holy Gospel."

On Freemasonry as a religion: "It is a mistake, however, to suppose that Freemasonry is a system of religion. It is no such thing. It is a handmaiden to religion."

On election to Lodge Membership: "If you have a good Lodge, keep it select. Great numbers are not always beneficial."

In addition, an interesting observation of Oliver as related to the Rituals: "The system of Freemasonry undoubtedly contains anomalies, difficulties, and inaccuracies . . . some of these antiquated senilities are absurd and others are not only antagonistic to the truth but absolutely irreconcilable with it."

He also believed firmly that Freemasonry should show an open fact to the world. He felt that Masonry should seek privacy, not secrecy. Oliver's

evaluation of the craft was that he "considered Freemasonry as the best and kindest gift of Heaven to man — subordinate only to our most Holy Religion." Why keep it a secret?

I have made much effort in dealing more with what Oliver professed than to what the author has said. This I do purposefully to encourage our members to read this book. I emphasize the relevancy to the present time. George Oliver was indeed prophetic. He was making observations and recommendations over 150 years ago which could be recorded and applied today. Every one of the above subjects ranks high on the list of topics for discussion among present-day Masonic leaders.

Brother Sandbach has done an excellent job of presenting fairly the life of George Oliver. Unfortunately, Oliver was a much-maligned member of the craft and, in spite of the contributions he made, was both highly regarded and highly disliked during his lifetime. However, his devotion to his God and to Freemasonry is undeniable. Brother Sandbach has made a noble contribution to the craft by bringing the life of this man again to light. I highly recommend it.

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HealthWise

A guide to good health & fitness

Too much TV?

Medical research now confirms what you probably suspected. Too much TV can be hazardous to your health. A study of 12,000 employed adults shows those watching three or more hours a day have nearly twice the risk of developing high cholesterol as those who watch less than one hour daily.

Adults who watched one to two hours per day were 1.5 times as likely to suffer from high cholesterol. The study, published in the *American Journal of Health Promotion* says TV watching in itself is not unhealthy, but lack of physical activity, combined with snacking is what ultimately raises serum cholesterol levels.

What's your level?

Only about 21 percent of adults know their own cholesterol levels, says the U.S. Centers for Disease Control. The level of cholesterol in the blood is a predictor of heart disease.

Control blood pressure with more potassium

When it comes to controlling blood pressure, Harvard Medical School concludes that a visit to the produce department may be as important as a trip to the drug store for medication.

Several studies show that hypertension, or high blood pressure, is more likely in people who don't eat much potassium than in those who consume more.

If you now take medication for hypertension, increasing potassium could mean you could reduce medication by 50% or more, according to studies done in Naples, Italy. In no case, however, should patients reduce the amount of medication they



take without their doctor's permission.

Meat, fish, and poultry are good sources of potassium, but they also contain fat. *The Harvard Health Letter* (May 1992) recommends eating more vegetables instead. Good sources: potatoes, bananas, spinach, lentils, orange juice, and apricots.

Antihistamines slow reactions

Before driving, know what type of antihistamine you are taking and what type of reaction it has on you personally. Some antihistamines slow reaction time by one-half.

How to take your pill

Getting a pill stuck in your throat is uncomfortable and dangerous. It happens most frequently when you take a pill when lying down. The *Journal of the American Medical Association* says you can get the pill to go down by chasing it with a bite of banana. Chewed thoroughly, the mushy fruit picks up everything in your food tube and carries it to the stomach.

Vitamin A helps lungs stay healthy

Carrots and sweet potatoes do something wonderful for the lungs. They provide them with vitamin A, and much of the vitamin is in the form of beta-carotene which gives the best protection of all.

A 19-year study at Western Electric Company in Chicago showed that 42% of those who developed lung cancer had a diet that included almost no beta-carotene. Many other studies show that people with diets rich in vitamin A have a lower risk of developing lung cancer.

Though cigarette smoking is a significant cause of lung cancer, a diet high in beta-carotene even reduced cancer risk in people who smoked.

Other sources of beta-carotene are winter squash, spinach, broccoli, cantaloupe, kale, and apricots.

How to avoid a return of your kidney stones

Medical authorities writing in *RN Magazine* (June 1992) say you can decrease chances that kidney stones will return by making changes in what you eat and drink.

A person who tends to develop kidney stones should drink at least eight glasses of water daily.

Since most stones contain calcium, reduce calcium intake to 400 to 600 mg a day by cutting back on milk, cheese, ice cream and yogurt.

Reduce consumption of salt and high-sodium foods.

Exercise is key in mature years

The exercise trend is growing, but it's not just younger people who are pumping iron. A recent Gallup poll shows that the most rapidly growing group of exercise enthusiasts is those age 50 and older.

Whether a person is age 40, 50, or more, exercise is one of the best ways to prevent or reverse many of the effects of aging. It improves strength, cardiovascular fitness, endurance, and helps to prevent injuries.

Is exercise the wonder drug of the century? It may well be.

Freedoms Foundation

Washington at Prayer statue rededicated for 25th anniversary

By THOMAS W. JACKSON, 33°

Officers of the Grand Lodge of Pennsylvania returned to the grounds of Freedoms Foundation at Valley Forge on September 5, to rededicate the George Washington at Prayer statue at the time of its 25th anniversary.

This world-famous statue, which has become the symbol of Freedoms Foundation, was presented by the Freemasons of Pennsylvania and dedicated by the Grand Lodge of Pennsylvania on September 9, 1967. The statue was sculpted and cast by the well-known sculptor, Donald DeLue.

The 1967 dedication ceremony, attended by over 20,000 Freemasons, their families and the general public, represented one of the largest crowds ever to witness an unveiling and dedication of a statue in the United States.

The statue and the surrounding area was beginning to show the inevitable effects of time. The Grand Lodge of Pennsylvania provided funding for refurbishing both the statue and the surrounding area. A rededictory plaque on the granite base of the statue reads: "Rededicated to the rights and responsibilities of citizens in a democratic society." This phraseology was used to reflect in writing what is one of the basic precepts of Freedoms Foundation with what we feel to be our responsibility in Freemasonry.

The current president of Freedoms Foundation is Brother and Dr. Robert W. Miller. Most of the presidents of Freedoms Foundation are known to have been members of the Masonic fraternity, including Brother Kenneth D. Wells, who was president 25 years ago when the statue was first dedicated, as well as Brother and General Howard K. Johnson.

The relationship between Freedoms Foundation and the Grand Lodge of Pennsylvania will be installed in the near future. The wayside will



Pennsylvania Grand Master Edward H. Fowler, Jr., and Deputy Grand Master George H. Hohenschildt participating in the rededication ceremony.

emphatically express Brother Washington's trust in God. On the wayside will be the following inscription:

"This monument is presented with fraternal love and affection by the Freemasons of Pennsylvania for Brother George Washington, the first Commanding Officer of the 'American Army,' the first President of the United States, and the only President to serve as Master of his Lodge during his tenure as President.

"This statue symbolizes the religious belief of our founding fathers — which belief served as the foundation upon which our nation was built and is the foundation upon which its future depends.

"Freemasonry is a fraternal organization founded upon the principles of the Brotherhood of Man under the Fatherhood of God. Membership requires a belief in a Supreme Being which is so eloquently expressed in these quotations from our Brother's writings."

Quotations on the wayside

I earnestly pray that the Omnipotent Being who has not deserted the cause of America in the hour of its extremest hazard, will never yield so fair a heritage of freedom to prey to Anarchy or Despotism.

July 31, 1788

from a letter to James McHenry

However, it is to be hoped, that if our cause is just, as I do most religiously believe it to be, the same Providence which has in many instances appear'd for us, will still go on to afford its aid.

May 31, 1776

from a letter to John Washington

Acquiescence to the divine will is not only a duty, but it is to be aided by every manly exertion.

August 10, 1777

from a letter to Samuel Washington

It having pleased the Almighty ruler of the Universe propitiously to defend the Cause of the United American-States and finally by raising us up a powerful Friend among the Princes of the Earth to establish our liberty and Independence up lasting foundations, it becomes us to set apart a day for gratefully acknowledging the divine Goodness and celebrating the important Event which we owe to his benign Interposition.

May 5, 1778

from After General Orders

The Commander in Chief directs that divine Service be performed every Sunday at 11 o'clock in those Brigades to which there are Chaplains; those which have none to attend the places of worship nearest to them. It is expected that Officers of all Ranks will by their attendance set an Example to their men.

May 2, 1778

from General Orders

My fervent supplications to that Almighty Being who rules over the Universe, who presides in the Councils of Nations, and whose providential acts can supply every human defect, that his benediction may consecrate to the liberties and happiness of the People of the United States, a Government instituted by themselves for these essential purposes.

April 30, 1789

from First Inaugural Address



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

Views from the Past

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

Masons and reformers

There are many varied opinions held by non-Masons as to what the fraternity is and what it does. One of the more popular ones seems to be that it is some kind of great personal reform agency. When a man becomes a Mason some mysterious change is supposed to be wrought in him. Whatever he may have been before, once he has been accepted as a member of the order the experience he undergoes is expected to make him over into a paragon of virtue.

Any sincere Mason could explain that this seldom if ever happens. He can explain also that it is not expected to happen and that Masonry never was and is not now a reform movement in the sense by which the term is generally understood. Neither are Masons "reformers" within the usual meaning of that word. Masonry does not go out into the highways and byways seeking evil, sinful men whom it may

then reform into upright and honorable citizens. If the lodges of Freemasons tried to do that the whole scheme and purpose of Masonry would be changed.

Masonry makes no secret of the fact it never solicits applications for membership from anybody. Nor does it hold secret the additional fact that only men of good repute, honorable men who have already demonstrated the quality of character that is likely to fit itself to Masonic standards, will be acceptable. Such men do not need reforming. But that type of man will rejoice in the clear interpretation of noble principles Masonry can give him. He will find great happiness in the fellowship of brethren who are like minded. He will find that in their company and in research with them to discover ways and means of applying the deep wisdom distilled from ages of experience his mental and spiritual stature grows.

The purpose of Masonry is to help good men to maintain those standards and to become even better men.

Through fellowship and every ready assistance it endeavors to help each brother in his own efforts to subdue his passions, to offer him comfort, aid and strength in times of need, to rejoice with him in his victories. This does not mean compelling him to warp his nature into a pattern arbitrarily set by a formulated code. Nor does it mean the surrender of individual opinion. It demands only that he conform to the spirit of brotherhood and that his conduct be so regulated that no act of his shall bring harm or distress to his brethren.

So far as any reforming process is concerned Masons believe their best contribution can be presented by example.

If by their living, by their acts, members of the fraternity prove that the principles of honor, justice, truth and charity can be successfully used to weld men of good will into a genuine brotherhood motivated by these qualities, the effect will be of greater value to society than any attempt at outright reforming. It is in this way the world at large can best be convinced of Masonry's good effects.

—From an editorial by M. A. Stillwaugh, "The Masonic Chronicler," Chicago, Dec. 17, 1949.

Masonic tradition: A rudder, not an anchor

Freemasonry has many traditions of which it has reason to be proud, provided it uses them as rudders instead of anchors.

When we point with pride and complacent satisfaction to the cherished traditions of Freemasonry and let them lead to inactivity on our part, then we are using those traditions as an anchor instead of a rudder.

When we point to what has been done by Freemasons in the past and let that be an excuse for our doing nothing to which Freemasons of the future may point with pride as having been done in the past of which we were part, we are using our time-honored traditions as

an anchor instead of a rudder.

Let us not be content to point with pride to our long established traditions. Let us not be content to point with pride to the number of Freemasons who were signers of the Declaration of Independence.

Let us not be content to point with pride to the performances of George Washington and his generals who were Freemasons.

Let us not be content to point with pride to the things performed by great Freemasons whose names have been emblazoned upon the pages of history.

True, we should have pride in the accomplishments of these Free-

masons of other years. But our pride in their accomplishments should not anchor us in self-complacency. Rather, their deeds should be a rudder to guide us today toward similar goals, so that we can best serve, in a comparable way, our God, our Country, our Brethren, and Freemasonry.

Let us hoist the sails of enthusiasm and participation and steer a course away from the seas of apathy and toward the seas of accomplishment.

—From an article by John W. Driscoll, then Deputy Grand Master, in the California Freemason, March 1985.

Changing with the times

There are many who seem to regard age as sanctity, that the antiquity of a degree should make its ritual as unyielding as the law of the Medes and Persians. However that may be with regard to Symbolic Freemasonry, over which this Rite of ours takes no jurisdiction whatever in this country, it is not true here of the Ancient Accepted Scottish Rite. Indeed most of our present rituals are recasts or re-writings during the last 90 years. The foundation of most of our degrees was laid in the 18th century, but the forms of later days differ radically from the primitive originals. Ill'. Albert Pike, 33°, who did more revising of degrees than any other man or body of men, a great and dominant leader of the Scottish Rite, for many years the Sovereign Grand Commander of the Southern Jurisdiction, wrote in 1890:

"No human institution lives long without changes in its organic structure, in the processes of its action, in its forms and methods, and even in its principles once regarded as essential and unchangeable. The restless activity of humanity makes stability impossible. From the common lot of all, Freemasonry is not exempt."

The Scottish Rite is a living and not a dead philosophy. Without constructive metabolism, it will atrophy. If it is to be worthwhile in the life of the world, it must be alive and virile.

The oldest manuscript known, reposing in the library at Alexandria, Egypt, begins: "This is a changing world."

That is also true today. Civilization must change because in spite of the ebbing tides of this generation, it is advancing. Freemasonry must likewise change or it will not keep up with the learning and thought of today; it will not be ready for tomorrow. It must not be stalled in the mud of lethargy. Radicalism rampant is ruin, but conservatism congealed is catalepsy. There must be a proper balance. We must realize that the philosophy of Freemasonry and of our Rite is a matter of time and of place, that its principles and ideals should not be suited to this epoch and to remote antiquity.

If the time ever comes when the

Scottish Rite determines to remain static, when its philosophy may not be adapted to the needs of a changing world, then is the time for its obsequies. Until then, its leaders should never abandon study of the philosophy of its ritualistic teachings that, by recast and revision, it may keep in the van of advancing civilization.

—From the 1943 Allocation of Sovereign Grand Commander Melvin M. Johnson, 33°.

Freemasons in politics

Freemasonry is not in politics. Freemasons are. Apart from all partisan considerations, we are proud of Freemasons who are summoned to public office if they measure up in terms of ability and integrity. Nothing prevents Freemasons from exchanging political views outside the lodge. Our colonial brethren certainly talked politics, but in 1734 they had Benjamin Franklin's American edition of Anderson's Constitutions, with the Six Charges and General Regulations with sections forbidding controversial discussions. After the adjournment of the lodge, over tankards of ale or buttered rum, they faced up to all contemporary issues.

There is no such thing as a "Masonic" vote. We have no political affiliations, we have no party platform, we have no blueprint of the free world or of any political readjustments in the national scene. We endorse no candidate directly or by implication. *Freemasonry settles no political question, but it emphasizes those moral postulates without which no question can be settled right.* What are those postulates in the area of politics? Freemasonry stands for liberty, democracy, toleration, justice, individual initiative, free enterprise, friendly and voluntary cooperation, and a just and durable peace among the nations of the world. All of these are to be interpreted in the light of Freemasonry's doctrine of the Brotherhood of Man and under the sanctions of a profound belief in God.

—From an article by Ill'. and Rev. McIllyar H. Lichliter, 33°, Grand Prior and Editor of the Supreme Council Newsletter, March 1957.

'Quick Quotes'

The most important thing in communication is to hear what isn't being said.

—Peter Drucker

In the race for quality, there is no finish line.

—David T. Kearns

The impersonal hand of government can never replace the helping hand of a neighbor.

—Hubert H. Humphrey

Ideas are like rabbits. You get a couple and learn how to handle them, and pretty soon you have a dozen.

—John Steinbeck

Standing in the middle of the road is very dangerous. You get knocked down by the traffic from both sides.

—Margaret Thatcher

An age is called Dark, not because the light fails to shine, but because people refuse to see it.

James A. Michener

It is an illusion to think that more comfort means more happiness. Happiness comes of the capacity to feel deeply, to enjoy simply, to think freely, to be needed.

—Storm Jameson

Freedom is nothing else but a chance to be better.

Albert Camus

I feel successful when I get what I want. But I feel happy when I want what I get.

Spencer Johnson, M.D.

In the game of life it's a good idea to have a few early losses, which relieves you of the pressure of trying to maintain an undefeated season.

Bill Vaughan

If there were no difficulties, there would be no triumphs.

Anon.

Daring ideas are like chessmen. Moved forward, they may be beaten, but they may start a winning game.

—Goethe

OUR READERS RESPOND

The glorious 275th

What a glorious report from the 275th anniversary of the premiere Grand Lodge in London! ("An International Masonic Event," Aug. 92)

A comment about the table representing "The Royal House and the Craft," particularly King Haakon VII of Norway.

Haakon was born Prince Carl of Denmark, and as such indeed did become a member of the craft, reaching the 6° of the Swedish Rite.

However, when he was elected King of Norway after the breakup of the union of Norway and Sweden, he was requested by the then Prime Minister, Christian Michelsen, as a condition for accepting the election, not to have any further involvement with the craft. He accepted this condition, and, later, neither his son nor grandson, King Olav V and the present King Harald V, nor the present Crown Prince Haakon have joined the fraternity.

Sven R. Mossberg, 32°
Lakehurst, NJ

In your chart of "The Royal House and the Craft," I believe Queen Elizabeth was born in 1926, not 1920.

Glenn S. Williamson, 32°
Shiremanstown, PA

Editor's note: You are correct. Our apologies to the Queen. There are two other typographical errors in the same chart. The date of death for Arthur,

Duke of Connaught, should be 1942, and the birth date for George V should be 1865.

I was extremely glad to see that King George III was not a Mason, although three of his brothers were.

Richard J. Haviland, 32°
Rocky River, OH

I read the article on the 275th anniversary with pride and joy.

However, when I read the paragraph relating to the Grand Lodge of Hungary I discovered an error.

The Grand Lodge of Hungary is not the newest Grand Lodge in the world. The date of establishment is 1749!

J. C. Bryan, 32°
Greenlawn, NY

Editor's note: Masonry in Hungary has traveled a rocky road. The most recent Grand Lodge was formed in 1989. According to Kent Henderson's *Masonic World Guide*: "As a part of the Austro-Hungarian Empire, the history of the craft in this area parallels that of all Central Europe. The first Hungarian lodges came from Austria, and several appeared to have been working there by the 1770's. While Freemasonry in Central Europe was suppressed by Imperial Edict in 1795, Hungary became a separate kingdom in 1867, thus allowing the craft to re-establish. In 1870, a National Grand Lodge was formed (often called the Grand Lodge of St. John) by seven lodges of German origin. A Grand Orient was erected separately in 1872 by lodges then under the Grand Orient of France. These two bodies united in 1886 to form the Symbolic Grand Lodge of Hungary. It was dissolved by decree in 1920. After suppression by the Nazis during the Second World War, the Grand Lodge was revived in 1946, only to be permanently dissolved by the Communists in 1950."

Illegal parking

In the "HealthWise" column (Aug. 92) you published a cartoon dealing with parking in a handicapped zone. Having become disabled recently, I find this cartoon to be a true indicator of the way many people act. Too often, I find people parked illegally for stupid reasons such as "I'll only be a minute," or "nothing else is available," or "I'm entitled to park here, I just haven't had time to get the permit." Nothing you say to them will ever make them move.

Would it be possible to receive an enlargement of the cartoon that I could duplicate and use to "ticket" parking offenders?

Herbert M. Tobey, 32°
Malden, MA

Can't wait

I enjoy the "Masonic Word Math" and always try my hand but waiting until the next issue for the correct answer has a downfall because I have passed my copy on.

I suggest the answer be published somewhere else in the current issue. You do not have to say just where it is. That way people will go through the publication to find it. To make it more simple publish the page number on the bottom of the puzzle. Most puzzle doers will be honest with themselves and will try the puzzle before "cheating."

Harry B. Chamberlain, Jr., 32°
Mercerville, NJ

Editor's note: This is not the first request. We have taken your suggestion to heart. Beginning with this issue we will publish the current Masonic Word Math solution within the pages of the same issue. Here's the answer from page 11. It will take "Dedication" on your part to refrain from cheating.

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Footnotes*



* **Descendants meet.** Ill.: John M. Gourgas, 33°, a member of the Valley of Boston and recently coroneted as a member of the 33° class at Chicago in September, was traveling through Texas in October and decided to attend a meeting of the Scottish Rite Valley of Austin on October 7. Much to his surprise he found he had much in common with a past presiding officer in the Valley.

De La Motta Sheftall, 32°, is a great-great-grandson of Emanuel De La Motta, 33°, who issued the charter for the establishment of the Supreme Council for the Northern Jurisdiction in 1813.

Ill.: Brother Gourgas is a great-great-grandson of John James Joseph Gourgas, 33°, who is known as the "conservator of the Scottish Rite." The elder Gourgas was the first Grand Secretary General of this Supreme Council and became its third Sovereign Grand Commander in 1832.

Ill.: Royce A. Mulholland, 33°, president of the Scottish Rite Educational Foundation of Texas, learned of Ill.: Brother Gourgas' local visit with relatives and arranged for the historic meeting.

Pictured above are Brothers Mulholland, Gourgas, and Sheftall.

* **Musical float.** Following the success of last year's float in the Rose Bowl Parade, the Grand Lodge

of California has announced plans for another float for New Year's Day 1993. This year's theme for the 55-foot float is "Masons in Music," featuring the music and characterizations of Mozart, John Philip Sousa, and a country western star. The theme for the parade is "Entertainment on Parade."

Although the float is the project of the Grand Lodge of California, many other Grand Lodges and individuals from other states have made financial contributions. If you would like to add your contribution, you may make checks payable to "Grand Lodge of California" or "Tournament of Roses Committee." Mail your contributions to Grand Lodge Tournament of Roses Committee, P.O. Box 3377, Arcadia, CA 91066.

* **Subscribers.** Members of Valleys within the Northern Jurisdiction receive *The Northern Light* automatically as a part of their membership. The subscription rate applies only to non-members.

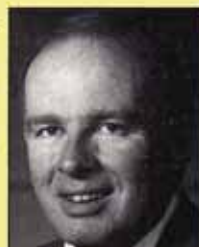
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We are sorry to disappoint those who enjoy receiving mail, but we

are not able to send a dozen reminder notices, a policy used by many commercial publications.

* **Senior Bike Rider.** We had an interesting chat recently when Frank L. Cohen, 32°, drove up to the front door of the Supreme Council headquarters on his Kawasaki. The 66-year-old motorcyclist from Long Beach, N.Y., has been traveling around the country raising money for the Shriners' Crippled Children's Hospitals. He has owned a motorcycle since 1940, but as a busy tire wholesaler he never had much time to use it. Now that he is retired he has no intention of sitting in a comfortable chair. He enjoys the comfort of his bike seat and is determined to defy his age. So far he figures he has raised more than \$22,000 for crippled children.

* **Florida sojourners.** For a number of years Ill.: Walter "Bud" Fisher, 33°, has been organizer for a 33° group in the Tampa area. Unfortunately Bud, a member of the Scottish Rite Valley of Grand Rapids, has found it necessary to retire from that position. Fortunately the group will continue. Ill.: Stanley E. Moulton, 33°, a member of the Valley of Toledo, has agreed to serve as host. Luncheon meetings for 33° members are held at the Egypt Shrine Temple, Tampa, on the first Tuesday of each month from November through April. A program has been planned for each meeting. Any 33° member traveling in the Tampa area can obtain more information from Ill.: Brother Moulton, 2117 Jacaranda Way, Sebring, FL 33872.



RICHARD H. CURTIS, 33°
Editor

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