

THE NORTHERN LIGHT

Vol. 22 No. 2 MAY 1991

A WINDOW FOR FREEMASONRY

Freemasonry in North America

*A Renewal Strategy
for the 90's*



I see a fraternity that . . .

Freemasonry and the 'Automat'

In many ways, it marks the end of a wonderful era and maybe that's why it seems so sad. After more than ninety years, the last Horn & Hardart's "automat" restaurant has closed its doors for the last time. The famous "automat" at 42nd St. and Third Ave. in Manhattan struggled valiantly, but to no avail.

It was in 1888 that Joseph Horn and Frank Hardart dreamed up the idea of an "automated" food restaurant. As we all know, customers dropped coins in a slot and opened the little see-through doors to take a serving of macaroni and cheese, apple pie, and dozens of other items on the menu.

After the first "automat" opened in Philadelphia, along came a string of some 40 Horn & Hardart restaurants both there and in New York City.

Then the fast food restaurants made their appearance and the "automats" began their trek into history. Now the last one is gone.

The Horn & Hardart story came to mind when I heard that in 1980 a Wall Street auto analyst gave this report to a Senate committee: "General Motors, already the automotive king of the road, will become even more dominant by the mid-1980's and will be the only auto company in the world capable of building a full range of cars and trucks."

How could any so-called "expert" be so totally wrong, so off base, in his predictions? Even in 1980, weren't there at least some indications that all was not well?

All this makes me wonder what our fellow Masons were thinking 30 years ago as the fraternity reported its first drop in membership after many years of sustained, exciting growth. Did our leaders back then dismiss the figures as a fluke? Did they even bother wondering what might be happening? Or, did they simply say, "Next year will be better."

What about five and then ten years later — 1965 and 1970? What did they think and say as the slide continued but now at a faster rate? Were they concerned enough to do anything other than fret a bit?

Then came 1980 and two full decades of Masonic decline. Was the fraternity anesthetized to what was continuing to occur? Could it be that we still had enough money in the bank



FRANCIS G. PAUL, 33°

to keep going? Enough money, so that we could pretend all was well, even though we knew that the day would come when we would run out of both money and members?

Those who make predictions that all will turn out well should bear in mind what was said about General Motors in 1980. And just because some people loved Horn & Hardart's macaroni and cheese, there simply weren't enough paying customers to keep the doors open in 1991.

We predict that for the next twenty years, people will be saying to each other, "Remember the 'automat.' Didn't we have a great time dropping in for lunch. I sure wish we could go there again."

Today, we hear our fellow Masons speak affectionately of lodges that are no longer in existence and Masonic Temples that have long since been replaced by new stores and modern apartments — and parking lots.

As wonderful as it is to be nostalgic, looking back can also keep us from moving forward. It can restrain us from taking those essential steps which will bring new life and strength to the fraternity — including Scottish Rite.

Perhaps the time has come for us to both cherish our fond memories and then to put them behind us. When we're honest with ourselves, the macaroni and cheese at Horn & Hardart's "automats" wasn't really very good!

The fate of Horn & Hardart's "automats" does not need to be our fate. It isn't necessary for us to close our doors.

When the nostalgia fades, let's hope something more remains of Freemasonry for our members. It can — and it will — if you and I make it our job, our goal, to do everything we can to build a fraternity that's meaningful and worthwhile for those who take pride in calling themselves Masons.

A stylized, handwritten signature of Francis G. Paul in dark ink.

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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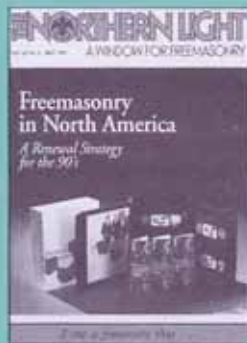
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The strategy for the 90's, proposed by the Masonic Renewal Committee, addresses short-term solutions as well as long-term issues facing the fraternity. For details, see page 4.

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Strategy for the 90's

Masonic Renewal Committee offers plan at Grand Masters' Conference

By DUDLEY G. DAVIS

It was a gorgeous morning in San Diego. A rare light rain had fallen during the night but the morning of February 17 was crystal clear with just a bite in the air.

Masons from throughout North America had gathered for their annual conference of Grand Masters, and the report of the Task Force appeared early on the agenda. After more than three years of research, Masons would hear how the results of the two previous research studies were to be translated into recommendations for the fraternity.

The report and recommendations had been developed following the 1990 conference in Salt Lake City and most of the Grand Masters were anxious to hear the report. For nearly a year, a select committee had been at work. Their first task was to determine if the recommendations they would make would be tactical, short-term solutions or if they should address the really strategic issues facing Freemasons.

Correctly, the committee decided to undertake both. Its report would include short-term solutions to day-to-day problems and strategic solutions to the more significant long-term issues facing Masonry.

A committee comprised of former Task Force members was combined with Masons appointed by the conference. This combination of experience

Information about the Masonic Renewal Committee of North America is available through the MRC chairman, Ill.° Philip L. Hall, 33°, 8 Edson Street, Nashua, N.H. 03060 or from the MRC Secretary, Ill.° Robert G. Davis, 33°, Scottish Rite Temple, PO Box 70, Guthrie, OK 73044.

plus commitment provided precisely the right mix and from the very first meeting it was clear that this group would take its mission seriously.

Developing A Vision for Freemasonry

In an initial meeting in St. Louis, the committee first developed a vision for the fraternity and then approved the development of six programs that would be a first step in achieving that vision. In addition, it addressed the longer term strategic problems and made recommendations for funding the programs going forward.

The vision for Freemasonry developed by those at the St. Louis meeting represented a far-reaching view of the craft. Once their views of Freemasonry had been expressed, specific programs to help achieve that vision would be recommended and developed. Hopefully, a number of grand jurisdictions would initially buy into the vision with others following later on.

The statements of vision developed at St. Louis were reported in San Diego. They were answers given to the statement: "I see a fraternity that . . ."

In reviewing the vision statements, the committee decided on a realistic and achievable plan.

Six Programs to be Developed

In San Diego, the Grand Masters together with most Grand Senior and Junior Wardens learned that the committee recommended the development of four programs beginning immediately:

- Membership Development
- Leadership and Management Development
- Community and Family Services
- Public Awareness

Two other programs on Masonic Education and Masonic Benevolence were deferred to a report the committee would make next year.

These programs were to be developed in kit form that would be most useful and affordable to the symbolic lodges. These, and all other programs, were developed with the symbolic lodge in mind and in so doing, the committee felt that one source of development for these programs would provide a better, more professional product for the fraternity. In the process, individual lodges and most Grand Lodges could defer spending what they had earmarked in the program development and allow programs to be developed nationally and offered to their lodges at very affordable prices.

Each program is a combination of video-assisted instructional guides designed to train the user in how to implement the programs and print-support materials that would be used by the lodge. The lodge could add its name and address as an imprint on the materials.

For example, the Membership Development program is conceived to be useful in the various stages of the



DUDLEY G. DAVIS has served as a consultant to organizations and corporations since 1975. He currently serves as a consultant to The Masonic Renewal Committee of North America.

membership process from a man's first exposure to the fraternity, through the three degrees, and to the point where he considers his future role as an active Mason.

Therefore, the video, "I've Heard the Name, What Does It Mean?" is designed to be used with the Mason in the home with his family or with friends and provides a professional and consistent story about the craft in terms the non-Mason and his family needs to understand. Two other video tapes accompany the program together with print materials.

College for Masons Proposed

The committee's recommendation on leadership included two principle solutions to the problem many lodges face. First, it recommended a kit of six programs that address leadership, management, planning, organizing, controlling, membership management, public awareness and communications. These six programs are designed to be used with the individual Mason in self-study, in small group and with the larger seminar-type instruction many states use.

The second recommendation involves the development, staffing and implementation of a National Masonic Leadership and Management Training and Development Institute — a college for Masons. And while the precise de-

Here is the vision of Freemasonry that guided the committee and resulted in the report in San Diego:

I see a fraternity that . . .

- Leads the world
- The public wants to be part of
- Is more visible
- Is better known and understood
- Has strong leadership
- Is family oriented
- Serves the community in areas of need
- Instills pride through membership
- Its members know and understand
- Attracts the leaders of the community
- Is financially secure
- Makes things happen
- Preserves traditions and heritage
- Establishes viable partnerships
- Is relevant

tails are still to be worked out, what the committee envisions is a central campus open year round with professional staff and a faculty of Masons and non-Masons. Lodge officers throughout North America would be invited to attend the special training sessions for up to a week at a time in order to complete a full curriculum of leadership and management development.

Commemorative to be Developed

To pay for these and other programs, the committee asked that Grand Lodges make an initial investment of \$5,000 to \$10,000, in the process which would be returned to them in product and as kits were developed

and sold. It was further suggested that an artist of great stature and renown be identified and that he be commissioned to create a commemorative of great interest and value to Masons. Proceeds from the sale of the commemorative piece would go equally to pay for the production, to the Grand Lodge making the commitment and to the committee.

A search is on at this time to learn of the names of individuals within the craft who are sculptors, artists or craftsmen of significant note who might be interested in receiving such a commission.

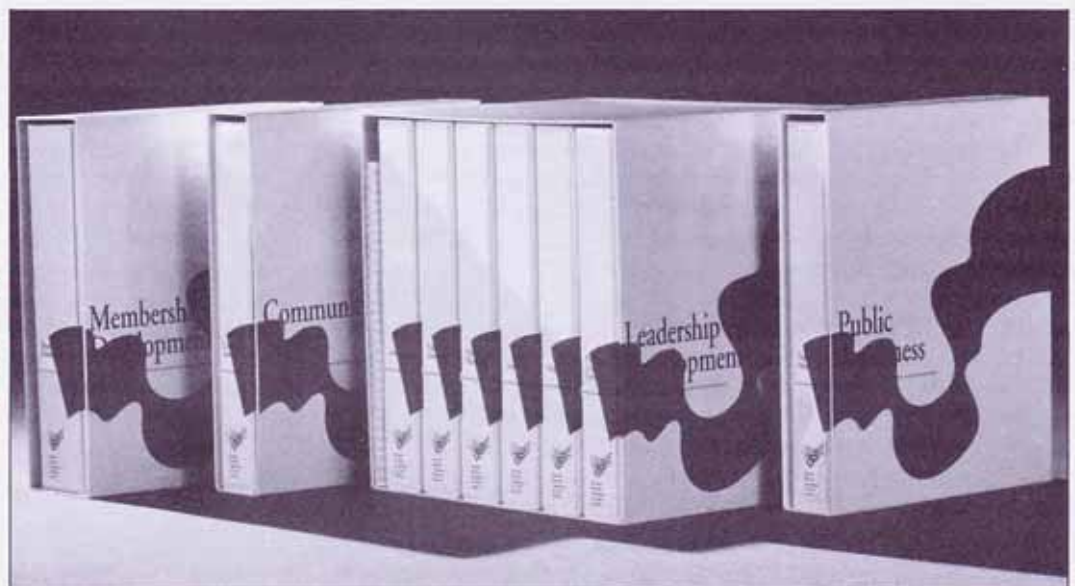
Strategic Conference Set for May

Finally and most significantly, each Grand Master was invited to recommend to the committee a group of up to three individuals from his Grand jurisdiction that would attend a strategic planning conference in May at the Lake of the Ozarks in Missouri. Those attending the seminar would be charged with addressing the fundamental, strategic needs of the fraternity in light of men that would join the fraternity and who are needed so that it might be around and vigorous for another 200 years.

Invitations to the conference together with other important materials prepared by the committee were in-

Continued on next page

Four programs in kit form will be developed for lodges: Membership Development, Community Service and Public Awareness.





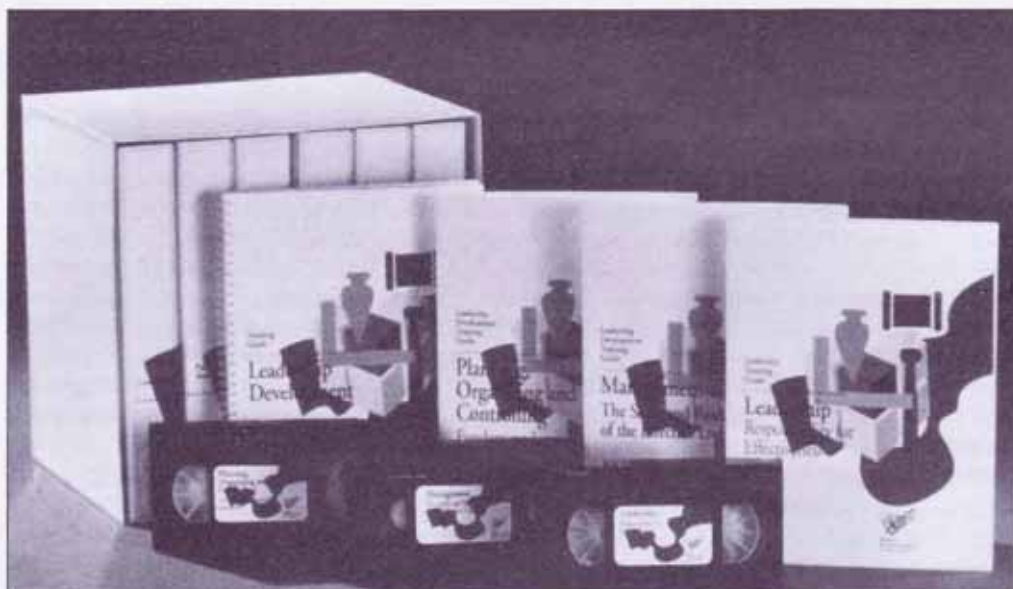
STRATEGY FOR THE 90's

Continued from previous page

cluded in a package of materials each Grand Master took with him from the conference. Copies of the video tape have already been produced and mailed to each Grand Master together with additional details about the May conference.

What does all of this mean?

The committee feels that because the leadership of the fraternity gave a resounding measure of approval to the work of the committee and to its recommendation that progress on specific programs should continue. By a nearly unanimous vote the Grand Masters agreed to continue the work of the committee which had recommended that



The Public Awareness kit will include a guide to developing a public awareness program in the lodge and a film explaining the fraternity to non-Masons.

The Leadership and Management Development kit can be used in small or large groups and for independent study.

The Membership Development program will be ready by January 1992 and includes three tapes, a guide for membership development and print support materials.

The Community Services kit (not shown) will have a comprehensive guide to community development and a tape of activities now underway in lodges throughout the United States.



its name be changed to the Masonic Renewal Committee of North America and that a new logotype that represented the mission and importance of the committee be adopted.

Grand Lodge Pledge Funds

Reaction to the report and recommendation of the committee has been quick in coming. More than half of the Grand Lodges appeared ready in San Diego to provide funding to the committee. Others had to go through a more formal process, but the committee expects it will receive the initial funding from these grand jurisdictions. Additional funding is being developed from other sources including the Scottish Rite bodies who were so instrumental in the committee obtaining the support it has received this far.

Preparation for the Membership Development kit has already begun using Masons from both coasts and others who have indicated an interest in the process. The committee has indicated it plans to have the Membership Development kit ready for next year's conference and all indications are it will keep to that schedule.

The committee indicated it will begin publishing a newsletter designed to keep all the Grand Lodges informed of progress. Additional materials will be developed during the summer and a full report on progress will be printed and mailed quarterly.

IN MEMORIAM

Ill.°. Roland Earle Mosley, 33°

Ill.°. Roland E. Mosley, 33°, an Active Member and Deputy for Massachusetts, died unexpectedly in his sleep on March 9, 1991.

He attended the public schools in four states. Furthering his education by attending evening courses at Boston University, he earned a Bachelor of Science degree in Business Administration in 1956. He was an expert stenographer, making use of this skill at business meetings and for his own private memoranda.

During World War II, he served in the U.S. Marine Corps, and saw action in the Pacific Theater of operations.

His business career spanned 44 years of service with the gas utility companies of Lowell, Massachusetts where he rose through the ranks progressing steadily to ever-increasing levels of responsibility. At the time of his retirement in 1984, Ill.°. Brother Mosley was Senior Vice President of the Colonial Gas Company.

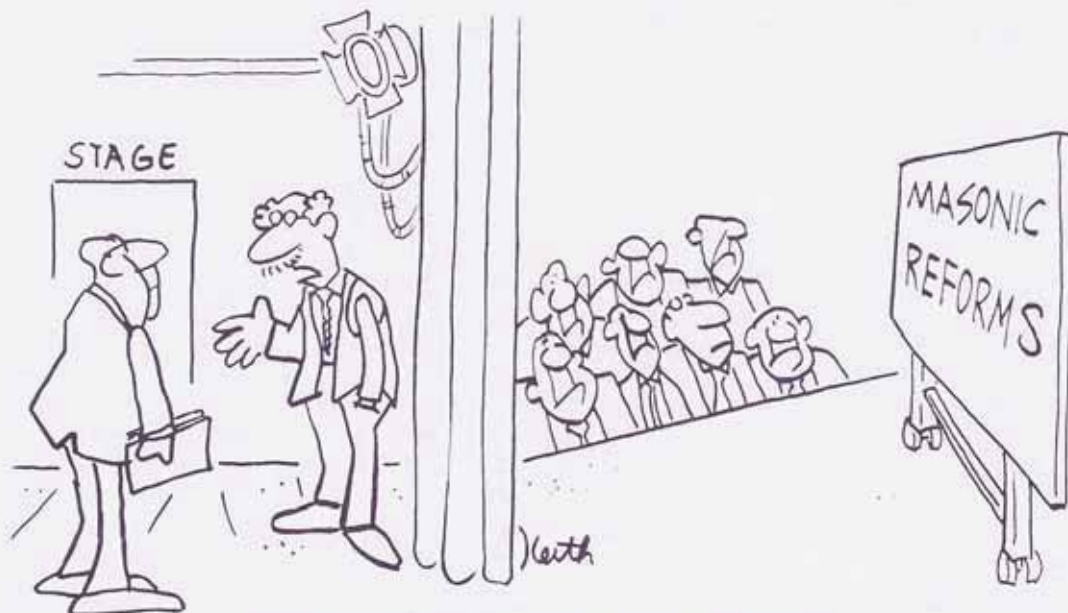
He was actively involved in the community serving on the board of directors of the Merrimack Valley Goodwill Industries, the Greater Lowell Regional Vocational School, the Exchange and Yorick Clubs, and the Lowell General Hospital.

His Masonic career began in 1947 in Pentucket Lodge, A.F. & A.M., Low-

ell, Mass., where he served as Master in 1959-61. He was appointed District Deputy Grand Master for two years beginning in 1972 and was elected Senior Grand Warden of the Grand Lodge of Massachusetts for the year 1977. In 1984, he was elected a Director of the Grand Lodge, currently serving a fourth term. The prestigious Henry Price Medal for distinguished service was presented to him by the Grand Master in 1977. He was the Grand Representative of the Grand Lodge of Michigan. He was also a member of the York Rite Bodies in Lowell.

Ill.°. Brother Mosley was a member of the Valleys of Lowell and Boston where he was Sovereign Prince in 1971-73, Most Wise Master in 1976-79, and Second Lieutenant Commander of Massachusetts Consistory in 1979-82. He received the 33° in 1972 and was crowned an Active Member of the Supreme Council in 1981.

For the Supreme Council, Ill.°. Brother Mosley was Assistant Grand Seneschal, 1979-81, Grand Representative of the Supreme Council for Turkey, 1987-91, and Deputy for Massachusetts since 1986. He saw service on the Committee on DeMolay and Youth Activities, 1981-91, the past four years as Chairman. He also served on the Committee on Benevolences, 1983-91.



"Good luck. There are a few hecklers out there tonight."

Our Islamic Brethren

Masonry in the Mideast

By JONATHAN M. JACOBS, 32°

Today the words Islam and Muslim create certain thoughts in the minds of many Americans. We tend to think of Saddam Hussein, the President of Iraq during the recent war, or the Ayatollah Ruhollah Khomeini, the late spiritual leader of Iran. We tend to think of oil, war, terrorism, and what many of us think of as religious fanaticism.

We rarely think of Brother Masons!

For well over two centuries, there have been lodges in countries with large Islamic populations, and over the last century, if not much longer, Muslims have become Freemasons.

Perhaps one of the best accounts of our early Islamic Brethren is found in *Freemasonry in the Holy Land*, by Brother Robert Morris. The book gives an excellent account of Brother Morris's 1868-69 visit to Damascus, Beirut, and Jerusalem.

Today Damascus is the capital of Syria, an independent nation, but in 1868 Syria was a province of the Turkish Ottoman Empire. The Ottoman Empire had extended from the lower Danube in Europe to the west coast of the Persian Gulf, in what is now Saudi Arabia and Kuwait. In the northeast it included the Crimea; its western borders reached present-day Algeria. At the Empire's greatest height, in the late 17th century, the Islamic Sultan from his capital of Istanbul sent his army against Vienna, and

ruled his vast empire through provincial governors, called Pashas. In 1830 the French had managed to detach Algeria, and by 1868, the Empire was in a period of decline. The Hapsburgs of the Austro-Hungarian Empire were slowly nibbling away at the Empire's northern boundaries. Greece had become independent and the Pasha of Egypt was semi-independent, dealing directly with the French concerning the newly opened Suez Canal. By 1868 the Sultan still ruled, through his Pashas, his declining Empire in the lands east of the Sinai Peninsula, and would continue to do so until the end of World War I. It was against this background that Brother Morris made his fascinating visit.

Brother Morris recounts an attempt to form a Masonic lodge in Damascus in April 1868, under the authority of the Grand Lodge of England. At this meeting, several Brothers were present, including British Consul E. T. Rogers; Nazif Meshaka, the secretary to the American Consul; Abbas Kulli Khan, the Consul of Persia (now called Iran), as well as several Ottoman governmental officials. The other Freemasons that Brother Morris met included Nouriddin Effendi, the Ottoman Governor of Joppa, who, in 1868, was a 19° Scottish Rite Mason, and Mohammed Rashid Pasha, Governor of Syria. Brother Morris dedicated his book to Brother Rashid, in thanks for Brother Rashid's help and kindness. One of Brother Rashid's predecessors, Brother Faud Pasha, rose to become the Sultan's Minister of War and later Foreign Minister.

No account of Brother Morris's visit to Damascus would be complete without mention of his visit with His Highness Abd el-Kader-Ulid-Mahiddin, the exiled Amir of Mascara, Algeria. Abd el-Kader had begun his life in 1807, born into a family of "sherifs," descendants of the Prophet Mohammed. He was proclaimed Emir of Mascara, Algeria, when he started his 15-year fight against the French until his surrender in 1847. He was finally defeated and was imprisoned in France until 1852, when he was exiled to the Turkish city of Bursa and then moved to Damascus in 1855. On his entry, Abd el-Kader was greeted by a jubilant population. A man of independent means, he lived in Damascus with his family (he had only one wife) and a thousand-man Algerian bodyguard. He established an Islamic school where he and 60 Islamic scholars taught.

The next event in Abd el-Kader's life is as surprising to the modern American as it was heroic. In early 1860 some poorer Muslims began rioting in what is now Lebanon, killing the well-to-do Arab Christian population. On July 6, 1860, the rioting spread to Damascus. Abd el-Kader rode into the mob, not to assist it but to dissuade it; he failed and soon the Christian Quarter of Damascus was in flames.

At great risk to his own life Abd el-Kader and his Algerians entered the burning Christian Quarter and rescued all the Christians that they could. He then escorted them to his own home, which was rapidly filled. He went to the neighboring homes and persuaded the residents to give the Christians refuge as well. Then the mob approached the area and demanded that he turn the Christians over to them for execution.

Drawing his sword, Abd el-Kader confronted the crowd and told them



JONATHAN M. JACOBS, 32°, is a member of the Valley of Pittsburgh and president of the Scottish Rite Club in Johnstown, Pa.

to disperse, or he and his guard would open fire. (There is some question if his Algerians had enough ammunition to successfully stop the mob.) The rioters withdrew without attacking; Abd el-Kader made provision for the Christians to stay in his care for over a month. His actions saved the lives of over 12,000 Christians, including the French Consul, the representative of the government that had exiled him!

The Western world honored this act of valor. France awarded him the Grand Cordon of the Legion of Honor; the United States sent him a set of pistols inlaid with gold. In June of 1864, His Highness Abd el-Kader, Emir of Mascara, and Arab Nationalist, Islamic Scholar, and a direct descendant of the Prophet Mohammed, was made a Freemason at the Lodge of the Pyramids, Alexandria, Egypt. Three of his sons also joined the fraternity.

There were a handful of lodges that were formed in Ottoman lands before World War I; the governments of the various Sultans tended to tolerate Freemasonry. Following World War I when Turkey became a republic, there was little change in the Masonic situation. Mustapha Kamel Ataturk, the Republic's founder and first President, while not a Mason, became known as "The protector of the craft." The Grand Lodge, formed in 1909, is recognized by most Grand Lodges in the United States.

With the deterioration and final collapse of the Ottoman Empire, Masonry spread across North Africa and the Middle East.

Lodges were formed in Tunisia as early as 1877.

By the early 1950's, Morocco had 16 lodges, eight chartered by the Grand Orient of France, and eight holding charters from the Grand Lodge of France; neither of the French Grand Lodges is now generally recognized by American Grand Lodges as being regular.

Egypt, virtually a British protectorate, established the Egyptian National Grand Lodge in 1876. The Grand Lodge fell into schism in 1922, but again became united by the end of World War II. At the famous battle of El-Alamein, these lodges responded to a government request for aid, delivering food to allied forces at the front. Among the members of this lodge in 1952 were various members of the reigning Egyptian royal family. By 1960 this Grand Lodge was recognized by

Masons Aid Troops in Desert Shield

Although Masonry has been forbidden in Saudi Arabia since 1976, traveling Masons working in the country have come to the aid of the military troops stationed in the Persian Gulf. Many of the Masons are associated with lodges under the American-Canadian Grand Lodge, based in Germany. Those involved in the project have become known as "Desert Rats," a program initiated by Masons and later picked up by many others in the Aramco community.

During Operation Desert Shield prior to the outbreak of war, Desert Rats delivered soft drinks, tea, water, ice, books, and videos to military bases in Saudi Arabia. Another phase of the project included HASP (Help a Soldier Program), in which military personnel were invited into private homes for home-cooked meals. As the troops began to return to bases following the cease fire, the program was reinstituted and will continue to operate so long as troops remain in the area.

Masonic lodges or individuals wishing to support the Desert Rats may send contributions through the Masonic Service Association, 8120 Fenton St., Silver Spring, MD 20910. Specify your desire to assist "Desert Rats."

several American jurisdictions.

Algeria had several lodges by 1950, though all of these were affiliated with the Grand Orient of France.

During Brother Morris's 1869 visit to the Ottoman province of Syria, there was an attempt to form a Masonic lodge in Damascus; that attempt failed. In 1900, Peace Lodge No. 908, was chartered in Lebanon by the Grand Lodge of Scotland. By the end of World War II, over a dozen lodges were formed in what today are Israel, Jordan, Lebanon, and Syria. When Israel was founded in 1948, two lodges removed themselves to Arab lands,

one to Amman, Jordan, and the other to Tripoli, Lebanon. There was a Grand Lodge of Syria and Lebanon in 1960, recognized by several American jurisdictions, yet most American Grand Lodges did not recognize it.

Since that era, there have been other Grand Lodges operating but without general recognition. For a good many years the Grand Lodge of New York has had a District Grand Lodge for Syria and Lebanon with ten subordinate lodges of limited activities due to conditions of recent years.

Freemasonry entered the Persian Gulf area with the increase of British influence during the first half of this century. The Grand Lodges of England and Scotland chartered lodges in such places as Kuwait City, Abadan, Tehran, Basra, and Baghdad. Iran formed a Grand Lodge in 1969 and established a Supreme Council in 1970.

Continued on next page.



ABD EL-KADER

From Robert Morris' *Freemasonry in the Holy Land*.

OUR ISLAMIC BRETHREN

Continued from previous page

Several countries with large Muslim populations bordering the Indian Ocean have active lodges, notably India and Malaysia. India's first lodge was formed in Calcutta, in 1730, during the first years of colonization. There was an unsubstantiated report that the first Muslim to become a Mason, His Highness the Prince of Arcot, was raised in a military lodge in 1788 or 1789, about the same time that Brother Washington became President of the United States. In any event, by the mid-19th century, Indian lodges, under the jurisdiction of the Grand Lodge of England were admitting brethren of the Muslim faith. India is a country of diverse faiths; many Indian lodges have among their membership Hindus, Muslims, Jews, and Christians. India has the distinction of having lodges chartered by four Grand Lodges, England, Ireland, Scotland, and India's own Grand Lodge, the latter being formed in 1961. In the Sultanate of Jahore, in distant Malaysia, the Sultan served as Master of his lodge for two years during the first half of this century.

Traditionally, Freemasonry has been generally allowed in Islamic countries, although subject to criticism by some Islamic groups just as some Christian groups have criticized Freemasonry in the United States, the United Kingdom, and parts of Europe. Unfortunately, over the last 35 years the craft has been suppressed in some Islamic areas. Some countries, especially in the Mideast, have tilted closely toward the Soviet Union, which itself suppressed Masonry. Therefore, it should not be a surprise that lodges in Iraq have been erased. Lebanon's lodges, which are chartered by the Grand Lodge of New York are still operating in spite of the ongoing civil war.

The rise of Islamic fundamentalism in Iran as a part of the revolution there has caused the Grand Lodge and Supreme Council of the Scottish Rite to go into exile in the United States.

Some lodges in the Gulf states have also closed. There are Masons of the Muslim faith who are affiliated with lodges outside the Muslim world.

It can be added that suppression of Freemasonry in some Islamic countries may be traced back to the Suez War in 1956 when Freemasonry was



MOHAMMED RASHID

From Robert Morris' Freemasonry in the Holy Land.

accused by Egypt, and elsewhere, of taking sides. Such a perception on the part of some followers of Islam can be said to exist today.

The Masonic situation in North Africa is unclear. Most lodges in that area

have been influenced historically by the Grand Orient of France, which is not recognized in America. For this reason, there is no current listing of lodges. As a result of lack of information, it is unknown whether these lodges continue to work.

The fate of the Grand Lodge of Egypt is also unknown.

On the brighter side, lodges continue in Turkey, India, and in those Islamic lands in the Far East as well.

One of the more interesting aspects of lodges in countries with Muslim populations is the Volume of Sacred Law. In India, for example, with its many religions, the candidate uses the V.S.L. appropriate for his religion. A Muslim would use the Koran, while a Christian candidate would use the Bible. Turkey uses a similar system.

There has been a long tradition of Freemasonry in the Islamic world. It can be hoped that, with recent events in the Middle East, Islam will again be represented in Freemasonry and that Freemasonry will be well represented in the Islamic world. It is also hoped that we will be able to call a future Abdel-Kader "Brother."

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.

(INTERROGATE) + (GHOSTLY) - (HASTEN)

+ (CONSECRATION) - (GRAIN)

+ (SMOKERS) - (SECRET) + (MUST)

- (COURT) - (MESS) + (WANDER)

- (TREATY) - (WORD) = (Two words)

□ □ □ □ | □ □ □ □ □ □ □ □

Answer will appear in the next issue.

Answer from previous issue: CORINTHIAN

PRESIDENTIAL TRIVIA

(Prepared by Elizabeth J. Rohn for the Commission on the Bicentennial of the U.S. Constitution)

1. Which President often entertained guests by writing Latin with one hand and Greek with the other? It took 36 ballots for him to win the Republican nomination.

2. Which President and his wife started the custom of the Easter Egg Roll on the White House lawn? He won the Presidency by one electoral vote.

3. Which President was the oldest of 10 children, became a lawyer and Governor of Tennessee? During his term the United States stretched from the Atlantic to the Pacific Ocean.

4. Which President was called "Old Rough and Ready" because he never lost a battle in his 40-year military career?

5. Who was the first Vice President to become President upon death of the President? He paved the way for Texas to join the Union.

6. Which President was called the Father of the Constitution?

7. Which President started the Smithsonian Institution and the only former President to serve in the House of Representatives?

8. Who was the only President to resign from office?

ANSWERS

1. James A. Garfield - 1881.
2. Rutherford B. Hayes - 1877-81.
3. James K. Polk - 1845-49.
4. Zachary Taylor - 1849-50.
5. John Tyler - 1841-45.
6. James Madison - 1809-17.
7. John Quincy Adams - 1825-29.
8. Richard M. Nixon - 1969-74.

Eight Valleys Awarded 1990 Family Life Week Honors

"The overall quality of the Scottish Rite Masonic Family Life Week programs sponsored by our Valleys this past year was outstanding." This is the way Sovereign Grand Commander Francis G. Paul, 33°, described the activities of the 77 Valleys participating actively in last November's program.

"It is clear that our Valleys are taking Family Life Week very seriously," stated the Commander. "We see larger committees working on the programs. Serious planning is going into the events and there are more activities being presented." The Grand Commander also stressed the very positive community relations aspects of Family Life Week.

Each year, certain Valleys are chosen because of the quality of their Family Life Week efforts. A total of eight Valleys are being honored for their 1990 programs.

A special Sovereign Grand Commander's Award of Honor is being presented to the Valley of Milwaukee, the perennial winner of top honors in Family Life Week programs.

"The Valley of Milwaukee makes Family Life Week a year-round effort involving literally hundreds of mem-

bers under the leadership of both past and present officers," reported Ill. Robert B. Nienow, 33°, Deputy for Wisconsin.

The results are impressive," Ill. Brother Nienow continued. "Family Life Week is a vitalizing force throughout the Valley of Milwaukee. Both Douglas N. Winter, 32°, and Leigh E. Morris, 32°, who cochaired the 1990 program, deserve our congratulations and thanks. Their high standards and organizational capabilities show just what can be done."

Chosen to receive Scottish Rite Masonic Family Life Week Highest Achievement Awards were the Valleys of Bloomington, Ill.; Chicago, Ill.; Cleveland, Ohio; Moline, Ill.; Peoria, Ill.; Quincy, Ill.; and Wilmington, Del.

In these Valleys, the programs included significant efforts to involve members and their families, school-age children, church groups, the general public, and the media.

A year ago, seven Valleys were selected for honors. "The excellence of the Family Life Week programs of the eight Valleys this year gives value and meaning to these awards," added the Commander.



Scottish Rite Masonic Family Life Week

November 24-30, 1991

Smoke Signals

Advertising's impact on the American way of life

The effect that mass production, advertising, consumerism, and the creation of the modern corporation had on shaping contemporary American values is explored in *Smoke Signals: Cigarettes, Advertising and the American Way of Life*, a major exhibit at the Scottish Rite Masonic Museum of Our National Heritage, Lexington, Mass., through September 8.

Through the example of Richmond's cigarette industry, *Smoke Signals* examines how changes in technology and marketing have dramatically influenced American life since the 1880's. Assembled is a diverse array of over 425 objects plus vintage television and radio commercials, illustrating how advertising spurred the rapid transformation of American culture. This exhibit also traces the technical development and creative evolution of the advertising industry and graphics arts.

Smoke Signals assesses the related factors which shaped the development of American consumerism. The advent of industrial production necessitated new means of distribution and marketing. Changes in corporate America's



managerial practices and the development of new means of distribution facilitated the flow of raw materials into affordable mass-produced, finished goods available to large urban markets.

This changed the focus of marketing strategies from a regional to a national scope. By the beginning of the 20th century, the foundations of modern business, industrial production, product distribution, and mass advertising were controlled by a network of corporations that continues to grow in complexity today.

Mass advertising created national markets and was the driving force that rapidly changed America from a society of producers to one of consumers. Product standardization aided in the creation of major national brands instead of the numerous regional brands as had previously been the case. Advances in the lithographic printing process aided in development of appealing, eye-catching labels and containers that were themselves product advertisements. Lithography also availed itself to the creation of inexpensive posters and other vehicles for product identification and promotion.

Smoke Signals demonstrates how the cultural transformation that turned Americans increasingly toward immediate gratification through goods and leisure pursuits created choices foreign to the nation's traditional work ethic. With increased product development and through mass advertising, all segments of society, including the new female consumer, were bombarded by numerous messages contin-



Model of the farmer used for Lucky Strike advertisement, c. 1940, on loan from the American Tobacco Company, Richmond, Virginia.

A 1948 tin sign advertising Virginia cigarettes on loan from the Valentine Museum, Richmond, Virginia.





One-armed bandit vending machine announcing cigarette "sales to minors prohibited." From the National Tobacco Textile Museum, Danville, Virginia.

ually reinforcing the notion of self-definition through ownership of specific goods.

For over two centuries the tobacco industry drove Virginia's economy and remains an integral force in Richmond. *Smoke Signals* also explores how the city's post-Civil War conservatism made Richmond businessmen suspicious of new technology associated with Northern urban materialism. Though originally commissioned for Richmond's Allen and Ginter Tobacco Company in the late 1870's, a continuous-process machine capable

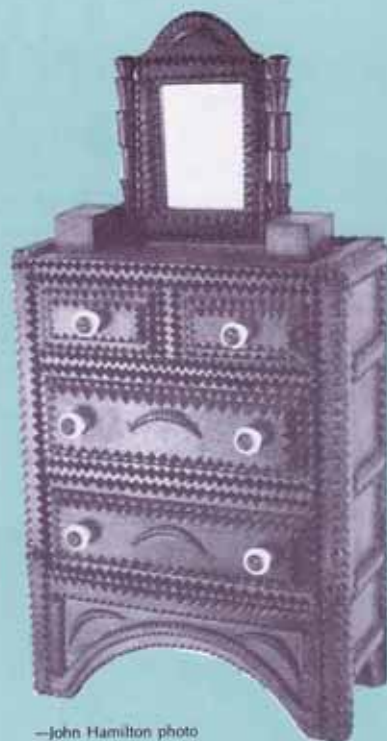
Tramp Art on Display

On view through August 11 at the Museum of Our National Heritage is an exhibit with the unusual title — "Something from Nothing: The Cornish Tramp Art Collection." The items on display are on loan from the private collection of Michael Cornish.

While some tramp art may have been made by tramps or hobos, most pieces were actually created by craftsmen or anyone who had a penknife and liked to whittle. These intricate constructions of carved, layered wood appear in many forms. Picture frames and jewelry boxes were popular expressions of this craft, but even larger pieces such as tall-case clocks and furniture have been found.

The earliest known piece of tramp art is dated 1862, but because so few examples are signed and dated, it is likely that it was made even earlier. Tramp art is crafted from thin-cut mahogany or cedar. One of the major characteristics of the more than 60 pieces on view is an abundance — sometimes an overabundance — of decoration. Layers of thin wood, glued or nailed together and chip-carved, produce a multi-faceted effect. Besides the layers of elaborate carving, some pieces are enhanced with chromolithograph pictures or photographs, inlaid bits of mirror, colored glass, or stones added to the surface.

Today's interest in tramp art as a collectible can be attributed to America's fascination with folk art, as well as to a renewed interest in Victorian handicrafts. Tramp art, the men's equivalent of quilting or needlework, was frequently made as a gift to a wife, sweetheart, or



—John Hamilton photo

Tramp art doll's dresser, late 19th century.

child. It is a prime example of creative recycling — of making something from nothing. In this age of growing awareness of the limits of our own natural resources, examples from the past that make use of "throw away" material can be an inspiration to us all.



c. 1920's,
box with drawers.

of producing thousands of cigarettes an hour was rejected in the belief that no market would exist for mass-produced cigarettes. This insular attitude during a critical period of growth dictated the city's economic future for much of the 1900's and lost Richmond leadership in the tobacco industry forever.

Accompanying *Smoke Signals* is an illustrated catalog and a series of public programs to further explore the major themes of the exhibition. This project was funded by a grant from the National Endowment for the Humanities, a federal agency, and developed by the Valentine Museum of Richmond.

The Lone Eagle

*Lindbergh's daring flight across the Atlantic
was a saga of courage, ability, and faith*

The following is an excerpt from Brother Roberts' new book, **The Mystic Tie**. For a complete review, see the "Book Nook" on page 17.

By ALLEN E. ROBERTS, 32°

Thousands in France watched breathlessly as the tiny speck in the sky grew larger and larger. They cheered wildly as the small monoplane made a perfect landing on the flying field in Paris, France. The lines of police and soldiers were shattered as the screaming spectators ran and stumbled to welcome the hero of the hour — "The Lone Eagle" — the man who had dared to fly solo from the new world to the old over the ever treacherous Atlantic Ocean.

A dirt-streaked, weary, yet jubilant Charles Augustus Lindbergh, Jr., grinned from the tiny cockpit of *The Spirit of St. Louis*. Part of the crowd of 25,000 lifted him from his single-engine plane. It was the fulfillment of Lindbergh's ambitious dream. The time was 10:24 p.m.; the date, May 21, 1927.

"Well, I made it," beamed "Lucky Lindy" as the crowd at Le Bourget Field continued to give the exhausted flyer a hero's welcome. "My greatest job was to stay awake," he said. "It was an unusual experience. . ."

An unusual experience, indeed! Without radio or parachute he had flown 3600 miles to become the first

man to fly the Atlantic non-stop. And he did it in a small plane built especially for him in only 60 days by the Ryan Aeronautical Company of San Diego, California. He had proven the potential of the airplane as a practical means of transportation. He also showed what a few suspected — he was an aviation genius.

Charles Augustus Lindbergh, Jr., was born in Detroit, Michigan, on February 4, 1902. His early years were spent in Little Falls, Minnesota, where his father was a politician. There Charles attended school, but only spasmodically. Because of a peculiar law, he was able to receive his diploma in 1918. He wanted to enlist in the Army Air Corps, but at the insistence of his mother, he enrolled in the University of Wisconsin. He stayed there just over a year. His interests concerned automobiles, machinery, guns, and motorcycles.

He abhorred smoking, drinking, social activities, and girls.

He said goodbye to his mother when he was 20 and on March 22, 1922, joined a flying school conducted by the Nebraska Aircraft Company in Lincoln. He invested \$500 in flying lessons. He was a natural. After only seven hours of instruction, he was qualified enough to join a barnstorming and stunt team as a handyman, mechanic, wingwalker, and pilot. He became known as "Daredevil Lindbergh," the man who was able to hang by his teeth from a wing.

He enrolled as a flying cadet in the U.S. Army in 1924. Out of the class of 103, 18 passed the course, and Lindbergh was at the head of the gradu-

ates. He was commissioned a second lieutenant. Later he became an airmail pilot, and in this capacity he was forced to make four emergency parachute jumps.

On April 15, 1926, Lindbergh made the first air mail flight from Chicago to St. Louis. Then he began dreaming of being the first to make a non-stop trans-Atlantic flight. Time was important. Others were planning the same thing. Among them was Admiral Richard E. Byrd, a member of Kane Lodge No. 454, New York. (Byrd did cross the Atlantic in 1927, after flying over the North Pole in 1926.)

Lindbergh needed financial backing if he was to be able to enter the "race" for the \$25,000 prize offered by Raymond Orteig. He sought help from Robertson Aircraft of St. Louis, and was hired as chief pilot. In St. Louis he was able to find supporters and there was formed "The Spirit of St. Louis Organization."

In St. Louis Lindbergh found another "spirit." He applied to Keystone Lodge No. 243 for the degrees in Freemasonry. His petition was approved. On June 9, 1926, he was initiated an Entered Apprentice; passed to the Degree of Fellowcraft on October 20, 1926; and raised to the Sublime Degree of Master Mason on December 15, 1926. He later became a member of St. Louis Chapter No. 22, National Sojourners.

As time went by, Lindbergh's frustration grew. It appeared others would beat him to the "prize." But a series of misfortunes plagued those who might have won. Finally, he found the Ryan Aeronautical Company willing to build a plane to his specifications. In February, 1927, he traveled to San Diego to personally supervise the building of "The Spirit of St. Louis."



ALLEN E. ROBERTS, 32°, is no stranger to the fields of Masonic publishing and research. He is the author of numerous books and has also written, produced and directed many motion pictures. He is executive secretary of the Philalethes Society.

It was built. On May 10, 1927, Lindbergh left San Diego, stopped at St. Louis, then landed at Curtis Field, Long Island, New York. He had established another record. He had flown from coast to coast in a mere 21 hours and 20 minutes.

At 7:52 a.m. on May 20, 1927, The Spirit of St. Louis took off from Roosevelt Field, New York. Thirty-three and one-half hours later he landed near Paris, France. His average speed was a remarkable 107.5 miles per hour. His altitude varied from 10,000 feet to 10 feet above the water.

This memorable saga of courage, ability, and faith has been recorded many times. It was retold many more times during the 50th anniversary of Lindbergh's daring and skillful feat.

There are stories not generally known, however. T. Claude Ryan designed "The Spirit of St. Louis." While with the Ryan Aeronautical Company, Ryan said he was handed a telegram that read: "Can you build airplane capable of flying New York to Paris non-stop with a whirlwind engine?" It was signed by the airmail contract firm for which Lindbergh worked. If Lindbergh had signed it, Ryan said he would have thrown it in the trash.

Ryan needed the business, so he said he did some calculating. To his amazement he found by modifying a mail plane, and giving it longer wings, it could be done. He wired Lindbergh to tell him he could do it.

Ryan said this about Lindbergh: "He was 25. Just a kid, full of enthusiasm. He talked St. Louis bankers and businessmen into putting up the money, and he stayed and watched every move that was made."

Lindbergh asked Ryan what his chances of flying the Atlantic were. "I figured he had less than a 50-50 chance of making it, but I improved the percentage for his sake. I told him I thought he had a 75 percent chance of making it. And Lindbergh replied:

'That's what I figured.' He was perfectly willing to put his life on the line on a 75-25 percent chance."

Receptions and honors followed quickly. The French government acclaimed him. He was presented with civilian and military honors. He was cheered and honored in Brussels. He was received by the King of England, decorated, then given a city-wide welcome.

Lindbergh was brought back to the United States aboard the *U.S.S. Memphis*. He was greeted by President Coolidge and presented with the Distinguished Flying Cross. Other citations were numerous. Miles of marching men, flying flags, and bands joined him in the most famous of New York's "confetti parades."

The solo Atlantic crossing had made Lindbergh wealthy and famous, but he didn't rest on these laurels. He continued to work to build the image of aviation. He made a spectacular tour by air of 75 American cities. One of these cities was St. Louis. There he was greeted by the members of his Masonic lodge.

From the records of Keystone Lodge No. 243 comes the account of the "Lindbergh Night." It took place on February 15, 1928, and will long be remembered by those Freemasons who were not yet born. Those who were there passed along to those who

came later the triumph of that evening.

More than 300 Masons were present, including Grand Master Anthony F. Ittner, when the Lodge opened at 7:30 p.m. Because it wasn't certain that Lindbergh could be present, the Master Mason Degree was conferred by "the Boosters," a highly acclaimed ritualistic team.

Charles Lindbergh did make it and was escorted into the lodge. The Master warmly greeted this distinguished member, related with pride many of Lindbergh's accomplishments, and praised him for his service to his fellowman.

After the applause had diminished, the Grand Master added his welcome and presented Lindbergh with an engrossed gold card — Keystone Lodge No. 243 had made the hero of the occasion a life member. Then a short recess was called to allow those in attendance to greet their world-famous member.

A past Grand officer who was present on that occasion told John Black Vrooman that Lindbergh had one request to make. His hand was sore and he asked that they please touch him on the shoulder so his hand might have a rest. The men couldn't resist the temptation to shake his hand, so in desperation Lindbergh stepped behind the Secretary's desk for "protection."

Soon after this reception, Lindbergh made an air tour of Central and South America. He must have been welcomed by Freemasons along the way, because Keystone Lodge re-

Continued on page 18



OUR READERS RESPOND

Generally speaking

I was born in Wheeling, W.V., and my uncle was a very active Mason in years past. I was surprised when I read about General Pershing ("Black Jack Pershing," Feb. 1991) that nothing was mentioned about my uncle. His name was Charles E. Carrigan, an attorney from Moundsville, W.V., and a 33° Mason. Uncle Charlie passed away in 1951.

Records show that General Pershing received his Scottish Rite degrees in the Valley of Wheeling, W.V., after he returned from WWI. Uncle Charlie bestowed this honor on the general.

Charlie Gamble, 32°
Cincinnati, Ohio

General Pershing was indeed promoted to General of the Armies of the United States following World War I. In fact he enjoyed being the highest ranking officer on our military rolls after this promotion until 1976!

Many military men during our history, including Pershing, outranked Washington following his death until Congress corrected the situation in 1976.

General George Washington was a Lieutenant General the highest rank during his lifetime. In 1976 Congress conferred the rank of General of the Armies of the United States upon Washington, confirming him as the highest ranking officer on our military rolls.

Contrary to the brief summaries of George Marshall and Douglas MacArthur, both were created Generals of the Army in 1944. They were not Generals of the Armies, as reported.

Leo H. Lohrman, 33°
Stratford, Conn.

Brother Bennett's article states that Woodrow Wilson gave General Pershing full authority over decisions

of military matters and that there was no intermingling of American and Allied Units.

Although General Pershing commanded the black troops of the 9th and 10th regiments dismounted cavalry (Regular Army) in the action in Mexico, he allowed the black troops from the same regiments to be intermingled with French Army troops and these black troops were required to wear French Army uniforms and helmets. The rifles and sidearms were United States Army issue. These troops fought gallantly and received high decorations from the French government while being ignored by their own U.S. government.

The same regiments of regular army black troops were by far in the majority when the army assaulted San Juan Hill and Kettle Hill. The so-called "Rough Riders" were looked upon as pretty much of a joke.

Black mounted cavalry of the above regiments were the last units to participate in the last cavalry charge of the U.S. Army in Mexico in 1916.

John S. Stamford, 32°
Baldwin, N.Y.

Vietnam Vets

Brother Schickler ("Our Readers Respond," Feb. 1991) inquired about the involvement of Masonry during the Vietnam War. I have researched this topic for the Philalethes Society regarding Freemasonry during this time. There were many Square and Compasses Clubs and Shrine Clubs. There was also a Masonic lodge, Saigon Lodge No. 188, which currently operates in Manila.

Mark E. White, 32°
Acushnet, Mass.

I served in Vietnam from May 1970 to May 1971. I was stationed at Long Binh (outside Saigon) and was secretary of the Long Binh Square and Compass Club. There were many similar clubs throughout Vietnam. The average attendance at Long Binh was 30-40 persons and was the event of the month for us.

I also held dual membership in Saigon Lodge No. 188, under the jurisdiction of the Grand Lodge of the Philippines.

Charles D. Wiman, 32°
Melbourne, Fla.

In Chu Lai (south of DaNang) there was a group of civilian construction workers along with a number of Army and Marine Corps personnel who formed the Chu Lai Square Club. They met regularly and helped many of the local children as well as the Vietnamese to get food and particularly soap. We collected more than 3,000 bars of soap and distributed them to the local towns.

Jerry Sommer, 32°
Tenafly, N.J.

I am very proud to say that I was a charter member of the "Chu Lai by the Sea" Square and Compass Club. We went to the Grand Lodge of the Philippines to obtain our charter. I still have a copy of the bylaws as well as my charter member certificate.

Allen L. Leverich, 32°
Bay City, Mich.

Prince Hall

I wholeheartedly agree with Brother Black ("Our Readers Respond," Feb. 1991). I believe that the Grand Lodges that have recognized Prince Hall lodges are in violation of our Masonic rules, regulations, and obligations as Master Masons and should be considered un-Masonic in their actions.

It behooves every Masonic leader to keep our principles as they always have been over the many years.

If the current trend continues, the next thing we know we will be admitting gays, lesbians, convicts, feminst and any other group that may want to associate with our lodges.

I also hope that the Grand Lodge of Indiana will never join the other Grand Lodges in recognizing Prince Hall Lodges or any other clandestine lodge in existence.

Art Nowling, 32°
Clinton, Ind.

Brother Black's letter regarding Masonic communication with lodges that recognize Prince Hall Masonry saddens me.

What is Masonic communication? It is certainly more than words, grips and tokens. Masonic communication is the very life of a Mason. All he thinks, says, does, or plans is Masonic communication.

Continued on page 22



Reviewed by THOMAS W. JACKSON, 33°

Book Nook



The two books reviewed for this quarter are recent publications. In reviewing *The Mystic Tie*, I found it difficult to review the book without reviewing the author. Brother Allen Roberts is a unique individual who has created a sizable impact upon the Masonic world. He has probably stimulated more emotional response from more Masons than any author of his time.

George Washington in New York presents a different perspective on this Brother.

The third book is not a recent publication but one which has been re-released. I comment on it simply because I had just completed reading it.



The Mystic Tie by Allen E. Roberts, 1991. Published by Macoy Publishing & Masonic Supply Co., Inc., Richmond, VA. Available through Anchor Communications, Drawer 70, Highland Springs, VA 23075. (\$14.95)

This latest book by Allen Roberts is basically an anthology divided into four sections: philosophy and opinion, history and opinion, biography, and fiction and drama. It has not been written with a purpose of continuity and, therefore, can be read over a period of time.

The first two sections are classic Allen Roberts. The first consists of papers which he has presented to various Masonic organizations or were printed in Masonic publications. They are more indicative of the title of the book and give reason to that intangible "Mystic Tie" that creates the feeling of brotherhood we find in the craft.

The second section includes chapters dealing with a diversity of subjects and covers much of the thoughts of the author as well as historical narratives. Each chapter seems to be directing the brain of the reader to think toward a different goal yet with a common purpose.

Both sections not only provide a forum for presenting opinions and conclusions of the author but also to inspire and stimulate the reader.

When I said that they were classic Allen Roberts, I meant they are his thoughts, opinions and conclusions in their basic form. There will be those who disagree, and I cannot in all honesty say that I always agree with all of his opinions and conclusions. However, Brother Roberts has never been one to refrain from expressing his opinions because others might disagree. He asks no quarter and gives no quarter. This is a quality that makes him valuable as an author. Whether you agree or disagree is not as important as your response.

If I gain nothing else from reading Allen Roberts, I am stimulated to think. He reminds me very much of the basic methodology I used during my 17 years in the teaching profession — teach students, not subjects.

The third section is devoted to the biographies of "great" men and undoubtedly those for whom the author has the highest regard. Most have been members of the fraternity and range from Pythagoras to Cerza.

The fourth section is composed of four short fictional stories as well as two short plays, all written by the author. The stories are set during the Civil War and are written to exemplify the true meaning of Masonry. The plays dramatically teach lodge members errors in lodge operation.

I found in reading the book that it caused a diversity of emotional responses in me. These responses varied from a feeling of pride (because of my relationship to Freemasonry and to my Brothers) to anger in reading the effects of anti-Masonic individuals and organizations. It created a feeling of dedication to my responsibility as a member of the craft and even required suppressing a tear when reading the story of the widow and her daughter and the unsolicited help provided by members of the craft.

It is a book by a Mason about Masons which should be read by Masons because it gives Masons reasons for pride.



George Washington in New York by Allan Boudreau and Alexander Bleimann, 1987. ALR Books, 71 W. 23rd Street, New York, NY 10010 (\$14.95)

This book, in spite of the amount of material I have read on his life, offers an insight into the character of Brother George Washington which I heretofore had not really considered.

As indicated by the title, it covers the time that George Washington lived in the state of New York. The authors have concentrated on the importance of this time as well as the significant events in American history involving Washington's life. Included are chapters detailing aspects of Washington's personal life and observations he made. The book describes Washington's trips into surrounding states, including modes of travel, and his comments. The homes in which he resided during this period in history have been extensively described, including the first home he occupied in New York while serving as the President of the United States.

Although this volume has not been written as a purely Masonic publication, there is, as would be expected, much emphasis placed upon the relationship Washington had with Lodges and Grand Lodges with which he had contact during this period of history. Also included are copies of Washington's correspondence to and from Masonic lodges which reveals the high esteem in which Brother Washington held Freemasonry as well as the same esteem Freemasonry held for him.

The volume also contains a chapter on Washington's relationship with "The Society of the

Continued on next page

THE LONE EAGLE

Continued from page 15

ceived a letter from Lodge Libertad No. 20 of the *Gran Logia de la Republica Dominicana* dated April 10, 1928:

"Dear Brothers: In this same mail we are sending a picture of the act of investing Brother CHARLES A. LINDBERGH, of that lodge with the honor of honorary member of our Lodge Libertad No. 20.

"The great miracle of approaching two worlds was reserved to the youthful son of that lodge. But we are contemplating now the greater miracle of the permanent fraternal relations between lodges of this country and those of the country from which the King of the Air came."

Lindbergh became a consultant to the Guggenheim Aeronautical Foundation. Later he joined Pan Am.

On May 27, 1929, Lindbergh married Anne Morrow. In an effort to protect their privacy, he built a home in Hopewell, New Jersey. It was from there that their 20-month-old son, Charles, was kidnaped and murdered in March, 1932. This event changed their lives. To what extent no one will ever know. But it did cause them to flee to England in search of peace.

Lindbergh, by invitation of the United States Embassy in Germany, visited that country in May, 1936. He had a first-hand look at the Nazi war machine, and understood its implications as perhaps few could. Two years later he suggested it wouldn't be wise

for unprepared France and England to oppose the Hitlerites "at this time." The resulting turmoil caused him to resign as colonel; he won the anger of Franklin D. Roosevelt, another Freemason.

After Pearl Harbor was bombed, Lindbergh offered his services to his country. Roosevelt turned him down, and put pressure on the aviation industry to keep him out. Henry Ford, a member of Palestine Lodge No. 357, Detroit, and who disliked Roosevelt, a member of Holland Lodge No. 8, New York City, gave Lindbergh a job as a technical consultant.

NOTICE
MASONS SHOULD
SPEND ONE HOUR
EACH DAY IN
VISUALIZING
AND CREATIVE
PROBLEM SOLVING

Keith

"Look, Joe, they've finally legalized daydreaming."

In 1944, as a civilian, Lindbergh flew at least 50 combat missions in the Pacific theater. After the war ended he stayed out of political controversies. He worked with the Army as a trouble-shooter, and would accept no pay. Later he turned to ecology.

Late in 1973 Lindbergh learned he was suffering from terminal lymphatic cancer. He returned to Maui, Hawaii, where at 7:15 in the morning of August 26, 1974, he died.

At the age of 72 he left this earth, but the accomplishments of Charles A. Lindbergh, Jr., Master Mason, aviator, scientist, husband and father live on.

BOOK NOOK

Continued from previous page

Cincinnati" of which he served as the first President General. The society, composed of officers of the American Army, was named for the Roman General, Lucius Quinctius, who left his farm, led a Roman Army to victory, then returned to his farm with no thought of personal aggrandizement. The society's members tended to reflect this same attitude as officers of the Citizen Army of the colonial United States. Many of its members were also members of the Masonic fraternity.

There is a chapter listing all the lodges in the United States and foreign Jurisdictions named for Brother Washington or with names which relate to him.

The final chapter describes the only structure of its magnitude erected by the combined efforts of the Grand Lodges of the United States, the George Washington Masonic National Memorial.

There is a tendency for some to try to destroy the images which society has of great men of the past, and George Washington is certainly no exception. However,

his personal writings and feelings, which this volume reveals, indicate the principles for which he stood and the Christian value which he placed on his relationship with his God. It, therefore, reinforces that image of hero quality while retaining the human.

I found the book to be interesting reading and recommend it to anyone interested in Washington the man.



Masonic Problems and Queries by Herbert F. Inman. Published by A. Lewis (Masonic Publishers) Ltd., Terminal House, Shepperton, Middlesex, England (£6.50)

Originally published in 1933, revised in 1978 and again available, the volume answers specific questions. Although the questions relate directly to English Freemasonry, I found it informative. I recommend it to anyone interested in Masonic terminology in general or British Freemasonry in particular.



Masonic Myths

Myth: *Masonic myths are harmless.*

Fact: Far, far from harmless! Examples: Adam was the first Mason. Masonry can be traced back to Noah and the ark. (We have been called Noachites, haven't we?) George Washington's generals were all Masons; he trusted none others. All U.S. Presidents were Masons. All signers of the Declaration of Independence and of the Constitution were Masons.

Sound familiar? These are among the less harmful of the myths concerning Freemasonry that have been traveling about for years.

Are they harmless? Not by any stretch of the imagination. These are what the enemies of the craft leap on to "prove" Freemasons can't be trusted. This organization, whose members say they are seeking truth, too often spreads untruths. And these untruths can easily be discredited.

We don't need to exaggerate or lie. Freemasonry is by far the oldest and largest fraternal association in existence. It has existed in its present form (speculative) since 1717.

One-third of the signers of the Declaration and the Constitution were or would become members of the craft. An excellent percentage without exaggerating. Many, but far from all, of Washington's general officers were Freemasons. That's good enough. We don't have to lie.

"The story of the Masons begins by some eager accounts with Adam, who 'received (the craft) from the great Architect of the Universe and practiced it in the garden of Eden.'" That statement will appear in a Catholic publication before you read this. The same article lists Patrick Henry and Alexander Hamilton as Freemasons; neither were.

And that article doesn't overlook the time-worn myth of the Boston Tea Party and the "Masonic Indians."

We know that no one man can speak for the craft as a whole. Grand Masters can for their jurisdictions, but only for the time they are in office. This can create problems if they believe and spread the myths floating around. Writers are often quoted out of context by the "antis" trying to "prove" some point. And there are occasions when these writers are quoted verbatim causing the Masonic world no end of trouble. We know they can only speak for themselves, but others don't know this.

We have problems with interpretations because "meanings are in people, not in words." Myths, parables, legends in many cases are viewed as having the same meaning. As I see it, though, legends can easily be identified as stories designed to imprint valuable lessons on the mind. Example: the Hiram legend in the Master Mason degree. Parables are simple stories used to illustrate moral or religious lessons. Myths are half-truths; outright lies; fiction; imaginary stories. The grammarians can have a field day with this!

Myth: *Masonic landmarks are well defined; we know exactly what they are; we must follow them meticulously.*

Fact: These landmarks are far from being known. Recently I pleaded for all of Freemasonry to work toward bringing harmony out of chaos within the craft in France. The Grand Loge Nationale Francaise is recognized by the United Grand Lodge in England and our American Grand Lodges. Other French Grand Lodges are not. In my search for the truth I've received varying tales. One source says that the Grand Orient of France is condemned because it had removed a landmark — the belief in God. Is a belief in God a Masonic landmark?

What are the landmarks? Where can we find an accurate list? In 1858 Albert G. Mackey wrote: "... the unwritten laws or customs of Masonry constitute its landmarks..." Then he proceeds to give the craft a list of 25 "landmarks!" Perhaps not surprisingly, 13 Grand Lodges adopted his list; eight use them by custom; ten have their own list; the balance cite none. Among Mackey's detractors was the great Roscoe Pound who agreed with only two of Mackey's list.

Let's see what Anderson's 1723 *Constitutions of the Free-Masons* had to say about deity. In Article I, "Concerning God and Religion," he said: "A Mason is oblig'd by his Tenure to obey the moral Law; and if he rightly understands the Art, he will never be a stupid Atheist, nor an irreligious Libertine." Most Freemasons will agree. But where does it say a Mason must believe in God?

Let me hasten to add that I agree with Anderson. Those who don't believe in, trust in, and revere God are stupid. And there is nothing to keep any Grand Lodge from adopting rules and regulations which its members must follow. All of them, as far as I can determine, absolutely do require a belief in one God but leave the resolution of that belief to the individual. Most, if not all, Grand Lodges have minimum requirements which must be met before new Grand Lodges can receive recognition. This is as it should be. But these requirements are not landmarks.

I believe, as did the great English Freemason, Robert Freke Gould in speaking of Masonic landmarks: "Nobody knows what they comprise or omit; they are of no earthly authority, because everything is a landmark when an opponent desires to silence you; but nothing is a landmark that stands in his own way."

Don't Destroy It

An appeal for the preservation of historic Masonic architecture in America

By JAMES H. MARRINAN, 32°

"The lapse of time, the ruthless hand of ignorance, and devastations of war have laid waste and destroyed many valuable monuments of antiquity . . ."

From such words, we learn of the high value traditionally placed by the Masonic fraternity upon historic architecture. American Freemasonry's continued financial support for such architectural shrines as the George Washington Masonic Memorial demonstrates a marked commitment to historic preservation at the national level. This is laudable and highly appropriate. It is also important, however, for the members of this fraternity to recognize the historic significance of its own outstanding *local* buildings and that positive steps are taken to ensure their preservation.

Unfortunately, with only a few notable exceptions, there currently seems to be scant evidence of American Freemasonry's appreciation of the intrinsic or aesthetic value of its own local historic architecture. Furthermore, there appears to be little cognisance of the uniqueness, quality, and value of the local lodge's furnishings, documents, or artifacts. Few Masons, it would seem, have taken the time to research and identify the physical treasures passed down to them from previous generations of brothers; fewer

still have taken the initiative to ensure the proper maintenance and preservation of such objects.

As a student of Masonic architecture in Minnesota, I have become aware of the extent to which this aspect of my state's fraternal heritage has vanished within recent years. My experience has led me to suspect that similar situations may prevail in other localities across this country. Whether it be through the destruction, abandonment, sale, of tasteless and inappropriate remodeling of its historic buildings, local Masonic institutions have been rendered poorer both in terms of their own aesthetic environment and public image.

How many more handsomely built lodge facilities must be abandoned in favor of the now ubiquitous and generic, single story, concrete slab buildings? While comparatively low construction and maintenance costs, coupled with a "modern" functionalistic appearance, undoubtedly recommend such structures to many, they are, nevertheless, generally lacking in charm, character, individuality, and material quality. They typically appear to be more the handiwork of cost conscious building contractors rather than the artistic creations of master architects or designers. Such buildings, moreover, do not evoke any of the mystique or symbolism which has traditionally been associated with the fraternity.

The Rev. Neville Barker Cryer, in his recently published series of books on *Masonic Halls of England*, has provided an invaluable work document-

ing and illustrating his country's chief jewels of Masonic architecture. He states that his principal aim has been "to record for the present generation and for posterity something of what the craft has handed down to us from its very beginnings in this land." As a secondary purpose, he has hoped to "encourage a greater diligence . . . in looking at and understanding the possessions in Freemasonry that we may have in our own locality." American Masonry should be challenged to take a leaf out of Brother Cryer's books!

While Masons are principally engaged in the erection of a "spiritual building," is it not unfortunate that they cannot also be impressed with the fraternity's civic obligation to preserve its portion of the architectural heritage of this country? Should they not be made aware of the physical achievements and contributions of earlier generations of brethren?

Although many of the craft's once splendid edifices are now irretrievably lost, their historic presence should still be thoroughly documented and, wherever possible, photographed. Slide presentations could be developed similar to one produced by Charles W. Nelson for the Grand Lodge of Minnesota. Brother Nelson, who is the historical preservation architect for the Minnesota Historical Society, produced a scholarly documentary on the subject. Significantly, it included color exterior and interior views of a myriad of Masonic structures, many of which, even since its preparation some ten years ago, have been lost to the craft. Thanks to Brother Nelson's efforts, Minnesota Masonry's architectural legacy has been recorded and interpreted for future generations.

But what should be done to safeguard existing historic Masonic structures?



JAMES H. MARRINAN, 32°, a member of the Scottish Rite Valley of Minneapolis, is a Past Master of Triune Lodge and a member of the Archival and Historical Committee for the Grand Lodge of Minnesota.



— Minnesota Historical Society

The Triune Masonic Temple in St. Paul, Minnesota, is the last surviving example of traditional, single purpose Masonic structure in the Twin Cities area. In 1981, it was placed on the National Register of Historic Places.

First, state and local historical societies should be contacted to determine comparative historic significance of these buildings and to recommend priorities for preservation.

Secondly, the individual lodges who own such properties should actively solicit financial support through fund-raising activities and the leasing of their facility to the public for appropriate uses.

Lastly, the Grand Lodges should assume an active role in promoting the cause of Masonic historic preservation either through direct financial support and/or the encouragement of the use of such structures by other Masonic bodies.

One local Masonic site which has been the object of intense preservation efforts is Triune Masonic Temple in St. Paul, Minnesota. Triune Temple is the last surviving, intact example of traditional, single purpose Masonic structure still used as such in the Twin Cities area. Completed in 1911, the building's beaux art classical exterior is largely intact and the interior retains most of the original features and furnishings. Since its placement on the National Register of Historic Places in

1981, the temple has undergone extensive restoration and renovation. All such work has been completed in a manner that respects the dignity, character and integrity of the historic structure.

Although significant accomplishments have been made, much remains to be done if this fine example of Masonic Americana is to be preserved for future generations. To actively promote this restoration program, the Henry C. Struchen Society has been established. Accordingly, the society has created the Triune Temple Heritage Fund to help meet the building's ongoing restoration needs. Brother Struchen was the architect and contractor for the Triune Temple.

To foster the preservation of traditional Americana culture among the general public, Triune Lodge offers the use of its building to such groups as "Vintage Dance," an early 19th-century American Dance Society. Lodge officers feel this provides the public with another example of Masonry's civic-minded spirit.



OUR READERS RESPOND

Continued from page 16

I have felt the strong grip of a Mason under life and death circumstances and later learned that the man was a Prince Hall Mason. Is he any less a Mason now than he was before I learned of his Prince Hall affiliation? He demonstrated the greatest charity known to man. He went out of his way to help me. I am alive today because of what he did. How do we define Masonic communication?

I have never entered a Prince Hall lodge and will not unless it is recognized by my Grand Lodge. However, based on my personal experience as well as my obligation, I feel that the cement of brotherly love will prevail and all Masons will be united. The Supreme Architect of the Universe will build one house and we will all be shaped to fit in that building.

Harold D. Cash, 32°
Okinawa, Japan

Justice

As a Connecticut Mason who has just started to receive his Scottish Rite degrees, I must take exception to a statement in an otherwise excellent series by Ill.° C. DeForrest Trexler, 33° ("The Third Branch of Government," Nov. 1990). Brother Trexler states that "... presently there are no Freemasons among the members of the Supreme Court ...". He then goes on to say that Supreme Court Justice Thurgood Marshall is a member of the Prince Hall Affiliation.

The Grand Lodge of Connecticut has officially recognized Prince Hall Masonry, as have some other Grand Lodges. I do understand that in Pennsylvania, where Brother Trexler is a member, Prince Hall Masons are considered to be clandestine. However, I believe a clarification is in order, as Brother Marshall (PHA) is counted as a Freemason in Connecticut.

Ronald E. Fish, 32°
New Haven, Conn.

Papal bull

I read Brother Roberts' column ("Masonic Myths," Feb. 1991) on what Pope Clement did or didn't do

concerning the issuing of the Bull of 1738. I fail to see what difference it makes one way or the other because it matters little as to the authority of the wretched thing whether the Pope was brain-dead or not when it was signed.

The Holy See is the real power behind the throne, and any pope is little more than a proxy bedecked in bangles and beads. I can't see that this Bull or "fat Calf" makes any difference one way or the other to Masonry or Catholics.

It is natural for common people as well as the powers that be to fear a thing they don't know or understand. Even today there are many who consider Masonry evil, and the rumor mill never lets it rest. I had it demonstrated to me when an old lady saw my Masonic ring and asked how a nice young man like me could belong to such a Godless group and go around worshipping demons. What can you possibly say to someone so badly misinformed?

Ralph B. Bowman, 32°
Verona, Ohio

A recent article in Allen Roberts' "Masonic Myths" column is indeed mythical. The reference to the Papal Bull of Clement XII in 1738 prohibiting Catholics from membership in the Masonic organization is mythical according to Mr. Roberts since he claims the Pope could not have signed due to his blindness; however, Mr. Roberts did not elect to define a Papal Bull. Any student of church history knows the following facts.

1. A "bulla" initially a circular plate or boss of metal which term in time was applied to the papal and royal documents with which they were authenticated.

2. In the period 1431-1878 many of the papal letters did not use the previous long formalities, they were written on vellum, folded and sealed in red wax with the papal ring, since authenticity was based on the seal. Many papal documents did not have the actual signature of the Pope but were signed with the Pope's name by the person writing the document, which upon his approval the Pope sealed and affixed his ring imprint.

3. The principal test for authenticity in the Middle Ages was to count the number of indentations

shown in the circular outline of the seal or in the figure of St. Peter depicted on it. There were also other text rules that had to be followed which made it difficult to issue any spurious document that could not be identified.

Mr. Roberts did not provide the title of the Pope Clement XII Bull of 1738 which was "In Eminentia" and did bear his seal and is therefore authentic.

Seven other popes have issued documents proscribing Catholic membership in the Masonic order:

Benedict XIV, *Providas*, 1751
Pius VII, *Ecclesiam*, 1821
Leo XIII, *Quo graviora*, 1825
Gregory XVI, *Mirari*, 1832
Pious IX, *Qui pluribus*, 1846
Quibus quantisque malis, 1849
Quanta cura, 1864
Multiplices inter, 1865
Apostolicane Sedis, 1869
Esti multa, 1873
Leo XIII, *Esti nos*, 1882
Humanum genus, 1884
Ab Apostolici, 1890
Praeclara, 1894
Annum ingressi, 1902

Patrick McGuire
Catholic League for Religious and Civil Rights
Bala Cynwyd, Pa.

Korea

In reading the article on Korean veterans ("Masonic Myths," Aug. 1990), I was wondering if *The Northern Light* ever ran an article on some of the contributions made by military Masons during the Korean War. I refer specifically to an organization known as the Pusa Masonic Club, which was loosely formed in 1951 to help alleviate the suffering of thousands of children who had been abandoned on the roads near Pusan during the early days of the war.

I believe the children were placed in the Happy Mountain Orphanage, later changed to the Pusan Children's Charity Hospital. I also believe the Masonic club, in 1952, assumed the responsibility for funding the hospital.

I would like to know if any of your readers know what became of the hospital.

And is the Pusan Masonic Club still in existence?

William Hendry, 32°
Cranford, N.J.

Footnotes*

• **Cancer center.** A new cancer center that combines cancer specialists and the latest in medical technology has been opened by the Illinois Masonic Medical Center in Chicago. The center will perform diagnostic and treatment procedures as well as serve as a focal point for research, education and screening programs.

• **New quarters.** The Scottish Rite Valley of Bridgeport, Conn., has relocated to Stratford. The Valley purchased the Stratford Theatre in 1988, and after extensive renovation the Valley was ready for business in its new quarters by the fall of 1990. The consecration and dedication ceremonies were held in January.

• **Mason-at-sight.** Several readers were confused by a term used in conjunction with the list of Masons who played a role in the life of General John Pershing, as it appeared in the last issue of *The Northern Light*. The Masonic affiliation for William Howard Taft, George C. Marshall, and Douglas MacArthur showed that they were made a "Mason at sight."

A full explanation of the term "Mason at sight" appeared in the January 1980 issue of *The Northern Light*. Ill. Edward Y. Smith, 33°, the author of the article, stated: "It is usually cited as an example of special consideration offered to a person who is too busy or unable to receive the degrees in the usual manner, and has been understood to represent special treatment of a preferred individual whose membership therein would add dignity to the fraternity."

The conferral is at the discretion of a Grand Master "without the candidate's prior consideration by, or election to degrees and membership in, a subordinate

lodge." Not all jurisdictions adhere to this practice.

• **Warden's night.** Once again the Scottish Rite Valley of Chicago hosted a workshop for Senior and Junior Wardens of symbolic lodges in the Chicago area. The program was begun 18 years ago as a service to lodge officers in preparation for their role as Master of a lodge. It also provides an opportunity for the officers to meet with the Grand Lodge officers, many of whom attend the event.

Principal speaker at this year's program was James W. Miller, 32°, Deputy Grand Master for the Grand Lodge of Illinois.

• **Further study.** Readers interested in the cases of schizophrenia referred to in the Research Director's report (published in the last issue) may wish to consult the original sources: *The Collected Works of Sigmund Freud* (Dr. Schreber), *The DSM-III Casebook* ("Mr. Simpson"), an article by N. Cameron (*Psychological Monographs*, 1938), and Mayer-Gross's *Textbook of Psychiatry*.

• **Mozart.** In conjunction with the 200th anniversary of the death of Mozart, Robert Ryker, 32°, has prepared a special concert program of Masonic music of Mozart. Currently living in Japan, Brother Ryker is arranging a concert tour around the world.

Several years ago he conducted a similar concert in Tokyo under the sponsorship of a group of Japanese lodges. The program was such a success that Brother Ryker commented, "No one had fully anticipated the perfection, the variety and the beauty which Mozart achieved in his Masonic compositions. Even I had not realized that

the program was so nicely balanced and so musically satisfying."

Anyone interested in more information about the concert tour may write directly to Robert Ryker, Akasaka 6-8-16, Minato-ku, Tokyo 107, Japan.

• **Southern journal.** We cannot let it pass without comment. Our counterpart in the Southern Jurisdiction of the Scottish Rite is Dr. John W. Boettjer, 32°, managing editor of the *Scottish Rite Journal*, formerly known as *The New Age*. Brother Boettjer produced a special issue for April dedicated to America's children and the Southern Jurisdiction's Aphasia program. The program supports a series of clinics for childhood language disorders in 34 states. Currently there are 77 clinics in operation and 11 more either under construction or in the planning stage. Most of these clinics are located within Masonic buildings.

We were especially impressed with the way in which the program was presented in the special issue of the magazine and want to commend the staff for an impressive piece of work.

• **Honored.** Those who have taken advantage of the Scottish Rite travel program through Garden City Travel Services will be interested to know that the company's president, Stanton L. Kurzman, 32°, has been elected president and chairman of the board of the Cable Access Corporation for the city of Newton, Mass. He has also been named Humanitarian of the Year by the Ron Burton Training Village, sponsored by the John Hancock Life Insurance Company.



RICHARD H. CURTIS, 33°
Editor

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