

THE NORTHERN LIGHT

Vol. 20 No. 3 AUGUST 1989

A WINDOW FOR FREEMASONRY



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The Call to Action

"We should make our future happen and not just let it happen." These words from a Junior Grand Warden express the views of our members responding to my message in *The Northern Light* in May. The reactions were both immediate and valuable.

After reading the dozens and dozens of letters arriving on my desk, the message is clear. When it comes to the future of our fraternity, many are deeply discouraged — "To be perfectly honest," writes a 43-year Mason, "I am rather pessimistic as to the future of Freemasonry in America." But our members are also proud, hopeful, eager, and waiting for something positive to happen.

More than anything else, there is a sense of *frustrated pride*. Masons are not passive and lethargic, as we sometimes seem to suggest. Our members are both committed and concerned. They want Freemasonry to be seen, known, appreciated and respected.

There are several distinct themes running through the letters. Together, they form a call to action.

1. *Masonry is too self-serving.* "It's too inwardly directed — too self-oriented," comments a Brother from Wisconsin. "I think there are too many hats and badges, and jewelry and chains" that say "look at me." From Maryland comes a similar response: "Too many place too much emphasis on fancy titles. The most important Masonic title is Brother."

Underscoring this sentiment is a letter from an elderly member's wife describing how her husband, who had suffered a stroke, wanted to attend his lodge. "I could take him, but he needed someone to look after him when he got there . . . My husband needed this contact with other men." What has been done? "I wrote four letters in one year. The next year I wrote again. Five years have gone by and we haven't heard *one word* . . . There will be no Masonic service when he passes on. I wanted my sons to be Masons but no more."

2. *We must meet our members' needs.* A Brother from Ohio senses a certain coldness in Masonry today. "Perhaps we need to rekindle the virtue of human warmth and mutual support of each other," he writes. And, from New York City, a Brother reflects the feelings of many when he states, "Our lodges are basically ritual centers where we parrot the ritual . . ." Then he adds, "Masonry is not intellectually stimulating to many because of the lack of depth in many leaders and their failure to realize that modern man is a thinking man and demands intellectual stimuli, not ritual delivered as an exercise in capacity to memorize."

There is a call for Masonic leadership which focuses far more clearly on the needs of our members — the rekindling of a new sense of brotherhood and the development of a challenging, stimulating intellectual climate.

3. *A primary task is to make Freemasonry visible.* In letter-after-letter, there is a strong desire for our fraternity to be far better known. "Let's shed the veil of secrecy . . . and reach out to the community," urges a Wayne, N.J., Scottish Rite member whose thoughts echo those of many others. "We need to build on the benefits of Masonry," urges a Brother from Wisconsin.

What the Shrine has accomplished in making itself known to the public indicates to our members that high visibility can be achieved. At the same time, there is distress that "most people don't even know that Shriners are Masons." This seems to be an issue.

How this is going to happen is also a concern. "Who's going to address this subject on a national basis?" asks a member from Illinois. If I hear our members correctly, they want us to think big, act more boldly, and take action now. We "need to work together on a large and well-funded public relations campaign before we are left with healthy endowments and little membership," a Consistory officer from Massachusetts suggests.

After reading the letters, I am left with one inescapable conclusion: *Those of us in leadership positions in Freemasonry need to catch up with the membership!* In too many ways, we are far behind. Our members are thinking, they know what's happening, and they are asking us to move forward! They want our fraternity to grow — starting with the symbolic lodges.

Even more to the point, our members want stronger Masonic leadership. It's clear to me they expect us to take a far more active role in building the fraternity. In fact, they're waiting to see what we are going to do, although it is not certain that they think we're up to the task.

Finally, we must do a better job listening to our members. The length of many of the letters I received and the way men expressed themselves so completely indicates that we are not eliciting their thoughts and ideas. We need to do more listening. The comment from a member in Wisconsin says it very well, "I'm glad you asked my opinion." So am I, Brother.

What does it all mean? Our members are telling us how to bring renewed greatness to our fraternity — how to turn membership decline into growth.

Now we know *what* to do. Only one question remains: Do we have the courage to act?



FRANCIS G. PAUL, 33°

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

Sovereign Grand Commander

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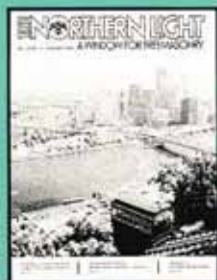
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For the first time in more than 100 years the Supreme Council has moved its Annual Meeting from September to August. Site of the 1989 session will be Pittsburgh, where a class of 158 Scottish Rite Masons will receive the 33°

A WINDOW FOR FREEMASONRY

THE NORTHERN LIGHT

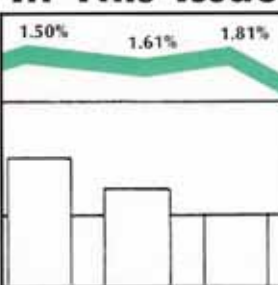
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Future of Scottish Rite Linked to Grand Lodges

By ARTHUR H. SHARP, 32°

Scottish Rite leaders throughout the Northern Masonic Jurisdiction have been expressing concern for many years about the continuing decline in membership. How can we reverse the trend? Can a membership program be put in place that will benefit the Valleys?

If we are going to devise an effective plan, we must first examine the reasons for the performance of our current plan. Why is it that our previous efforts that once proved to be so successful no longer seem to work as well?

Our first task was to undertake an indepth statistical analysis of Scottish Rite membership within our 15-state jurisdiction. The initial study, encompassing a period from 1959 to 1987, included a review of the gains and losses of our 110 Valleys.

From the early findings, it became evident that the decline in Scottish Rite membership is directly related to the smaller number of 14° initiates. This problem is directly associated with the declining membership in our Symbolic Lodges, again a result of fewer initiates. Consequently, it was important that we perform an indepth analysis of both Symbolic and Scottish Rite membership in each of the 15 states within our Scottish Rite jurisdiction. This exhaustive analysis beginning with the year 1900 has now been completed. Although the results of the study prior to 1959 are not reflected in the tables contained in

In 1978, then Sovereign Grand Commander Stanley F. Maxwell, 33°, created a Special Committee on Membership Development to study membership trends and to provide recommendations for appropriate action. Many of its recommendations were implemented including the establishment of a Membership Development Assistance Team to work directly with local Valleys. The MDAT, a volunteer team from the Valley of Fort Wayne, Ind., found that time constraints made it impossible to do the job effectively.

In January, 1989, Sovereign Grand Commander Francis G. Paul, 33°, announced the appointment of Arthur H. Sharp, MSA, 32°, as a consultant on membership development matters to coordinate efforts in developing Valley programs. His first task was to analyze the situation and to determine the direction for future programs.

Here is the first in a series of articles that will outline the results of his first six months of study that has led to the Supreme Council's Call to Action program.

this report, the information is now available to be used to develop new membership programs.

What has been learned from the statistical data?

In 1900, Scottish Rite membership in the Northern Masonic Jurisdiction totaled 28,942. With the exception of one minor decline during the depression years of the 1930's, the ensuing years showed a positive, steady growth, reaching a high of 513,355 in 1976. Comparing the fiscal periods from 1976 to 1987, Scottish Rite membership dropped 13% to a new total of 446,985.

During the past three decades, new 14° initiates have been joining Scottish Rite at a rate varying between 1.2% and 2% per year when measured against the available Scottish Rite potential. (See Fig. 1.) The potential is determined by subtracting the number of

current Scottish Rite members from the total number of Symbolic Lodge Masons. This difference provides us with the number of Masons who are eligible to join the Scottish Rite.

Although the percentage of Masons joining the Scottish Rite has remained relatively even (approximately 1.5% per year) during each of the last 30 years, two significant trends can be seen.

First, by observing Fig. 2, we can see that the potential is being reduced rapidly. In 1959, the potential for new members was nearly 1.4 million Masons, and by late 1987 that potential had dropped to 683,000, a drop of 52%.

Secondly, we can see from Fig. 1 that in 1959 more than 18,393 Masons became Scottish Rite members, yet by 1987 the number had fallen to 9,733, or a 47% drop.

Let's look at the 15-state totals between Symbolic Lodge and Scottish Rite memberships since 1959. (See Fig. 3.) Grand Lodges reached a membership peak in 1959, yet Scottish Rite continued to enjoy a steady but modest



ARTHUR H. SHARP, 32°, was recently appointed by the Sovereign Grand Commander as a consultant on membership development. He received the Meritorious Service Award from the Mass. Council of Deliberation for his work as director of a membership development program for the Valley of Boston.

FIGURE 1

Northern Masonic Jurisdiction

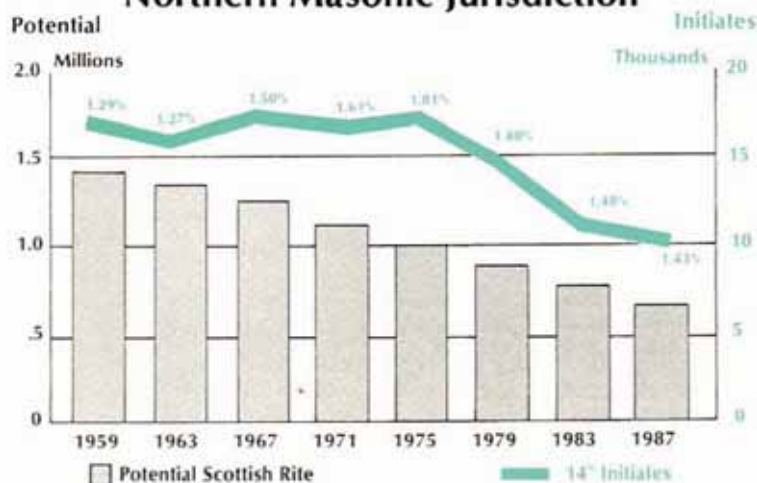


FIGURE 2

Symbolic Lodge/Scottish Rite N.M.J.

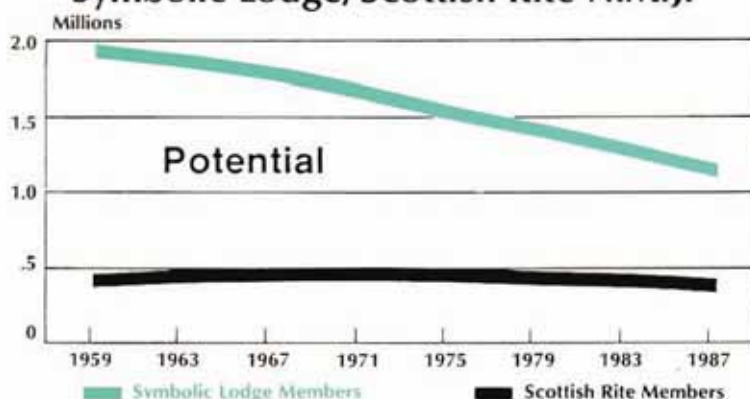


FIGURE 3

Symbolic Lodge/Scottish Rite (N.M.J.)

Year	Symbolic Lodge Members*	Scottish Rite Members	% Members	Potential Scottish Rite
1959	1,912,190	483,471	25.3	1,428,719
1969	1,902,806	489,198	25.7	1,413,608
1961	1,890,025	192,488	26.1	1,397,537
1962	1,871,505	493,743	26.4	1,377,762
1963	1,850,534	196,138	26.8	1,354,396
1964	1,829,628	497,290	27.2	1,332,338
1965	1,807,460	499,742	27.7	1,307,718
1966	1,786,136	504,074	28.2	1,282,062
1967	1,761,785	506,635	28.8	1,255,150
1968	1,734,954	510,938	29.5	1,224,016
1969	1,705,127	510,857	30.0	1,194,270
1970	1,670,394	510,853	30.6	1,159,541
1971	1,637,982	510,844	31.2	1,127,132
1972	1,605,902	509,842	31.8	1,096,060
1973	1,575,140	511,369	32.5	1,063,771
1974	1,543,553	513,112	33.2	1,030,441
1975	1,511,700	512,992	33.9	998,708
1976	1,486,627	513,355	34.5	973,272
1977	1,454,849	511,687	35.2	943,162
1978	1,422,657	508,117	35.7	914,540
1979	1,392,241	505,539	36.3	886,702
1980	1,362,372	502,114	36.9	860,308
1981	1,329,660	496,554	37.3	833,106
1982	1,293,947	490,425	37.9	803,522
1983	1,264,852	481,791	38.1	783,061
1984	1,231,685	475,885	38.6	755,800
1985	1,197,305	466,159	38.9	731,146
1986	1,162,865	456,580	39.3	706,285
1987	1,130,095	446,985	39.6	683,110

*Totals of the 15 states within the Northern Masonic Jurisdiction.

numerical gain through 1976. In 1959, the Northern Masonic Jurisdiction showed 25.3% of Symbolic Lodge members belonging to the Scottish Rite. The percentage increased to 39.6% by 1987. Scottish Rite leaders must be careful to realize that the percentage increase has occurred by virtue of the fact that Symbolic Lodge membership is shrinking.

Currently there are six states enjoying a Scottish Rite membership above the jurisdictional average of 39.6%, and nine states fall below the average. (See Fig. 4.) The six states above the average should not assume that they can sit back and rest easy. Their task will be even more difficult to maintain membership levels, because they have a much smaller potential to work with in the near future. On the other hand, the states below the average must reexamine their efforts to find new ways to promote Scottish Rite.

Membership assistance has become and will continue to be a priority of the Supreme Council and will be the subject of a future article in this series.

Where can Scottish Rite membership prospects be found?

Let's consider some of today's opportunities and look to the future. Fig. 5 contains a profile of the potential Scottish Rite prospects by age. This table shows how many potential prospects reside within certain age categories. It is interesting to note that there are approximately the same number of Masons 75 years and older as there are 49 years and younger. Each of these two groups represents about 20% of the prospects, for a total of 40% of the membership.

Another interesting observation, 46.6% of the membership can be found in the category 65 years and above. Each year within the age span of 60 to 69 approximately 2.8% of the potential prospects can be found. This equates to approximately 17,600 Masons per year.

Why is this significant?

From further statistical analysis, we learn that for each class of new members joining Scottish Rite in recent years, 25% of the men are 65 years and older. It is estimated that as early as 1990, more than half of the potential prospects will be 65 years and older. Does this suggest that our membership recruitment efforts should have programs designed to attract the older Masons? With each passing year, more and more Masons will be retiring and entering senior

Continued on next page

MEMBERSHIP DEVELOPMENT

Continued from previous page

citizen status. In the United States today, the 80 and above group is the fastest growing population in the country. It is believed that older Masons provide many opportunities for joining the Scottish Rite. At this point in their lives, they are probably retired, hopefully in good health, have completed major responsibilities of raising families, and probably are looking for a worthy organization that can provide interesting programs.

The age profile distribution shown in Fig. 5 closely parallels the actual age distribution of the entire membership within the 15 Grand Lodges. There are slight variations between the states, but on the whole there is not much of a difference.

One alarming fact that must be discussed is the decline of 77,838 Scottish Rite members in the Northern Jurisdiction from 1976-88. If current trends continue, Scottish Rite membership in this jurisdiction will drop an additional 34% by the year 2000. This projection is a straight line forecast based on the historical record of the past 12 years, and it does not consider actuarial tabulations. Therefore, if these trends continue, Scottish Rite in the Northern Jurisdiction could be less than 300,000 members by the year 2000.

Many have asked why there is so much emphasis on quantity.

Since the 1900's Symbolic Freemasonry has represented as much as 5% of

the male population in this country. Although the population has continued to grow, Freemasonry has not kept pace and today has slipped to approximately 2.5% of the male population.

During the growth years of Masonry, the fraternity had a tremendous influence on individuals who were prominent in the many facets of the country's prosperity. We must ask ourselves whether Masonry can continue to maintain a positive influence with a declining membership.

Freemasonry may well be the unsung hero that has helped so greatly in the

development of a philosophy within many of the men who today are given credit for helping to form these great United States of America. Do we as Masons dare to let this fraternity continue to lose members and influence?

The data we have been accumulating will allow us to develop a process to further define the problem, propose solutions, and implement programs.

The Scottish Rite Deputy for each state has been asked to appoint a state director of membership to coordinate statewide efforts for new member development programs as well as retention of the existing membership. Each director will report to his Deputy and work closely with the Supreme Council headquarters.

The future of Scottish Rite within the Jurisdiction is directly related to the 15 Grand Lodges and their respective Symbolic Lodges. Scottish Rite leaders must be willing to offer assistance to Grand Lodges to help to maintain sound Symbolic Lodges. Without healthy lodges, Scottish Rite cannot survive.

In the next issue of *The Northern Light*, we will discuss the results of an indepth statistical analysis of the membership of the 15 Grand Lodges within the Supreme Council's Northern Jurisdiction. We will also highlight the Call to Action program.

In subsequent issues we will discuss new programs and share the results of those programs being implemented by the various Valleys and Grand Lodges.

FIGURE 4

1987

Scottish Rite Members - N.M.J.

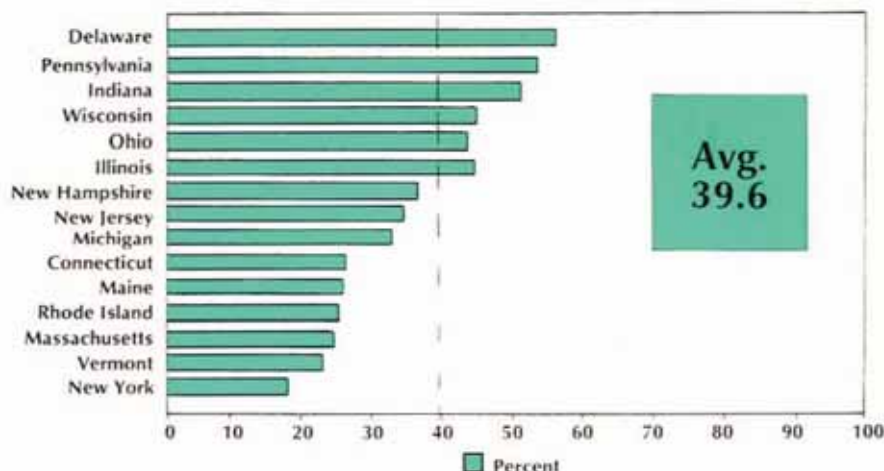


FIGURE 5

Potential Scottish Rite Prospects By Age 1989 — 635,000 Population (N.M.J.)

Age	%	Cum %	Potential
*80 & Above	11.69	—	74,232
75-79	8.73	20.42	55,436
70-74	11.96	32.38	75,946
65-69	14.25	46.63	90,488
60-64	14.11	60.74	89,599
55-59	10.86	71.60	68,961
50-54	8.89	80.49	56,452
45-49	7.57	88.06	48,070
44 & Below	11.94	100.00	75,816

*Fastest Growing Population in America

N.Y. Masons Celebrate Washington's Inaugural ... Anyway!

By ROBERT C. SINGER, 33°

For more than 20 years, New York Freemasons have commemorated the first Presidential inauguration of Worshipful Brother George Washington, on April 30, 1789. Each year the hour-long ceremonies are reenacted on the steps of Federal Hall, Broad and Wall Streets, New York City.

Even when the date fell on a Saturday or Sunday, when Wall Street resembled a deserted Death Valley, a hardy band of New York Masons, working with the full cooperation of the National Park Service, subways to the national memorial site and faithfully reenacted the brief ceremony, using the original Bible, proudly owned for 232 years by St. John's Lodge No. 1, New York's oldest lodge.

There would be prayers, the reading of routine proclamations from the Governor and Mayor, the reenactment ceremony with three Brothers dressed in colonial costumes, the recitation by "President Washington" of a few passages from his inauguration address, remarks by the incumbent Grand Master, and patriotic music played by the Regimental Band of the U.S. Merchant Marine Academy, Kings Point, N.Y., under the direction of Capt. Kenneth R. Force, 32°. Also, the Masonic War Veterans would present the flag, wearing their colorful uniforms.

Then came the big one — the 200th anniversary — and suddenly everyone "discovered" the event and got into the

picture. The Masons were seemingly forgotten, while the Mayor of New York City and his staff set about to create an extravaganza, choreographed by Radio City Music Hall Productions.

Efforts were made by the Grand Lodge of New York's Committee on the Washington Inauguration to convince the powers that be of the importance of a brief, but authentic, reenactment as part of any bicentennial observance, but to little avail. Except for wanting the use of the Washington Bible, there seemed to be little interest in involving the Masons.

Then, in early February, a call was received from former Chief Justice Warren E. Burger, Chairman of the Commission on the Bicentennial of the U.S. Constitution, who suggested that perhaps he and his staff could be of help, as they, too, felt that a reenactment was critical to the anniversary celebration. A meeting was quickly set up in Washington, and two weeks later arrangements were firmed for a joint venture, using the newly-redecorated Grand Lodge Room at Masonic Hall for a major commemorative program.

This was perhaps one of the most successful Masonic events in the history of New York's Grand Lodge. About 1,000 Masons, their families and friends, along with several hundred distinguished guests from other Grand Lodges and from the federal and state levels, took part. We were honored by the presence of the former Chief Justice and Mrs. Burger, our own Chief Judge Sol Wachtler (Grand Representative of South Carolina), 42 costumed members of the U.S. Constitutional Council

of the 13 original states, and the New York Ancients Fife & Drum Corps.

The Masonic War Veterans presented the colors. Prayers were offered by Grand Chaplains Herbert E. Groce, Jr., 32° (elected to receive the 33° at Pittsburgh) and Ill.' Basil G. Law, 33°.

Following very complimentary remarks about the Masonic involvement in the ceremony by both the former Chief Justice and the Chief Judge, the Grand Master, Ill.' Roswell T. Swits, 33°, presented them with the DeWitt Clinton Masonic Community Service Award and the Chancellor Livingston Medal, respectively, and then delivered a short address on the extensive Masonic participation in the 1789 ceremony.

Chancellor Livingston, who conducted that first ceremony, was then Grand Master of New York; Washington, of course, was Master of Alexandria Lodge No. 39; the Speaker of the House was Bro. Frederick A. C. Muhlenberg; General Morgan Lewis, who commanded the military units, later became Grand Master; Major Jacob Morton, an aide, obtained the Bible from the lodge over which he presided at the time — he was also Grand Secretary — and he later became Grand Master; and present were Generals Richard Henry Lee, Henry Knox, Arthur St. Clair, Baron Von Steuben — all Masons.

The second half of the 90-minute Masonic ceremony consisted of a performance of the "Inauguration Cantata — 1789" by the 60-voice Port Chester, N.Y., Community Chorus, accompanied by the 22-piece Long Island Wind Ensemble conducted by the music's arranger, Capt. Force. This was a collection of Federal period music, some of it written especially for Washington.

At the conclusion of the program, the audience was invited to partake of refreshments throughout the Masonic Hall

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Ill.' ROBERT C. SINGER, 33°, a Past Grand Master of the Grand Lodge of New York, is chairman of the 1789 Washington Inaugural Observance Committee and 2nd Lieutenant Commander of the Valley of Rockville Centre, Long Island, N.Y.

Leadership Means More Than 'Faithful Service'

You must seriously wonder if many of the men who have been Grand Master really wanted to SERVE the Grand Lodge, or just live long enough to become a Past Grand Master.

— John E. Kelley, P.G.M.

By S. BRENT MORRIS, 32°

It is unusual today to see young Masons in their 20's and 30's with responsible fraternal leadership positions, and this state of affairs is a recent innovation.

Before he was 30, Thomas Smith Webb was a giant in the development of American Masonic ritual. His itinerant lecturing and his *Freemason's Monitor and Illustrations of Freemasonry* formed the ritualistic foundation upon which nearly all of our Grand Lodges have built their work. He published this classic volume in 1797 at 26, the same year he helped organize the General Grand Chapter of Royal Arch Masons for the Northern States of America and was elected its first General Grand Scribe.

When Webb died in 1819, Jeremy Ladd Cross, 36, succeeded him as the nation's leading Masonic lecturer and published his famous book, *The True Masonic Chart or Hieroglyphic Monitor*, the first illustrated Masonic monitor. Its artwork has influenced virtually every American monitor since.

Webb and Cross are but two of many examples of Brethren whose recognition was on the basis of something other than time in grade. They were leaders

selected for their merit, not their seniority.

The craft, however, has long had an ambivalent attitude toward selecting its leaders. In our fraternity's first published regulations, Anderson's 1723 *Constitutions of the Freemasons*, we read:

IV. Of Masters, Wardens, Fellows, and Apprentices

All preferment among Masons is grounded upon real Worth and personal Merit only; . . . Therefore no Master or Warden is chosen by Seniority, but for his Merit.

However, in 1738 when Anderson published an expanded edition of the *Constitutions* with his notorious "traditional" history, we see the real value our early Brethren placed on merit over seniority. Prior to the historic meeting on St. John the Baptist's Day in 1717 that created the premier Grand Lodge, Brethren from the four old Lodges

. . . met at the said Apple-Tree [Tavern], and having put into the Chair the oldest Master Mason (now the Master of a Lodge), they constituted themselves a Grand Lodge pro Tempore in Due Form...

For this radical band, so intent on altering the body of Masonry as it then existed, seniority was more important than merit. Now it may have been that letting the oldest Past Master assume the Grand East was just an expedient rule of order, and that seniority was no worse (but certainly no better) than drawing straws. However, we can only judge from the limited records available, and they seem to speak rather clearly for themselves.

How then has the modern Masonic fraternity followed this balancing of



Webb was a giant in the development of American Masonic ritual before he was 30.

merit and seniority? The answer is fairly obvious to anyone who has endured Masonic "elections" just a few times. The notion that a Warden, no matter how well qualified, could be elected on merit without going through the line is farfetched, except in those lodges so desperate for warm bodies to fill their chairs that anyone will do. As Sovereign Grand Commander Francis G. Paul, 33°, observed in his 1988 allocation, "... we are less concerned with merit and performance than we are with faithfulness."

The Scottish Rite Northern Jurisdiction has been blessed with many great leaders, and in any list of them John James Joseph Gourgas must rank prominently. In 1813 Emanuel de la Motta from the Charleston Supreme Council traveled to New York to settle the legitimacy of the irregularly organized Cerneau and Bideaud Supreme Councils. He regularized the Bideaud group and crowned Gourgas an Inspector General. The next day, at the tender age of 36,



DR. S. BRENT MORRIS, 32°, is a member of the Scottish Rite Valley of Baltimore, Md., a Fellow of the Philalethes Society, and a frequent contributor to Masonic publications.

Gourgass was elected Grand Secretary General.

Giles Fona Yates helped Gourgass in his struggles to keep the Northern Supreme Council together. Yates, 26, and others revived the Lodge of Perfection at Albany in 1822, and the next year he became its Master. In 1824 he established four other Lodges of Perfection in New York, and one year later he received the 33° and became an Active Member of the Southern Supreme Council. Yates began to exert his efforts for the Northern Supreme Council when he was elected Lieutenant Grand Commander at 36, and he was rewarded not for his faithfulness but for his merit.

The penchant today for rewarding faithful, plodding service produces faithful, plodding officers — men who have had their enthusiasm drained from them by the numbing path to the East. And those who do remain on the path for their brief, shining moment in the Grand East seem to be driven by little more than enthusiasm. Our grand officers are too often eager boosters with scant time for more than platitudes. Travel schedules alone limit their ranks to the retired or the wealthy or those with few civic, professional, or religious commitments.

In all too many grand bodies, the committees (and the real machinery) are run by a small handful of Brethren who treat their positions as sinecures. They are usually benign dictators, zealously working for their vision of what is best for Masonry, but they are dictatorial nonetheless. This limited turnover of leadership is a hallmark of an aging organization. In his book, *Oligarchy*



Gourgass was elected Grand Secretary General of the Supreme Council at the age of 36.

“We must look beyond men who have ‘put in their time’ and be willing to give real leaders a chance to make meaningful contributions.”

in *Fraternal Organizations*, Alvin J. Schmidt observed that “. . . fraternal organizations have significantly higher rates of leadership turnover during their first ten years of existence than they have during their most recent decade.”

It would be foolish to argue that experience is not crucial to a leader, especially in an organization that values tradition as highly as we do, but more than mere endurance is needed to lead Freemasonry into the 21st century. The most obvious problem with equating long, faithful service with leadership qualities is organizational constipation, due to the misguided notion that if one just waits long enough (and doesn't rock the boat in the process), he can have his “turn.” A less obvious but potentially more damaging problem is the disenchantment of young Masons.

All evidence indicates that for the last 40 years the average age at initiation has been in the early thirties. If the common model of Masonic activity is followed, then these initiates will arrive in the Easts of their Lodges before they are 40 — still quite young by Masonic standards. And what can these eager (if their spirits haven't been sapped by mindlessly going through the line) leaders expect for their years of effort? Most likely an organization that is dominated by the faithfully persistent who insist on conformity as the way to eventual recognition and reward.

Why should we think that youth is any better an indicator of ability than lengthy service? We shouldn't, but then again we shouldn't venerate a system that encourages a succession of loyal Brethren to enjoy their “15 minutes of fame” for little better reason than patience. As Commander Paul has said, “We should be reaching for the best, the most qualified — those who have the ability to move our fraternity forward.”



Yates, elected Lt. Grand Commander at 36, was rewarded not for his faithfulness but for his merit.

Perhaps it is worth reviewing the activities of a few more of our earlier Brethren who advanced on the basis of their abilities, not their age. New York saw the election of DeWitt Clinton as Grand Master in 1806 when he was 37; at 45 he was Grand Master of the Grand Encampment of Knights Templar, and at 47 he became the General Grand High Priest. Rob Morris was Grand Master of Kentucky in 1857 when he was 30, and two years later he conceived and arranged the degrees of the Order of Eastern Star.

In 1842, the Grand Lodge of South Carolina elected its most famous Grand Secretary, Albert Gallatin Mackey, 35. He became the Grand Secretary General of the Southern Supreme Council two years later. Mackey recognized the ability of another young Mason (young, at least by today's standards) when he

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Rustic Furniture at Museum

Americans have always been fascinated with the great outdoors. For city dwellers who trade the restful qualities of nature's bounty outside their back door for life in highrises and offices, furniture made from twigs, roots, and branches gives them a sense of nature in every room in the house.

Rustic Furniture, a new exhibit at the Scottish Rite Masonic Museum of Our National Heritage in Lexington, Mass., opened on July 23, and looks at the makers, materials, and meanings of rustic furniture.

Organized by the museum in cooperation with Ralph Kylloe, *Rustic Furniture*, which runs through Jan. 14, 1990, also considers geographical differences in styles, construction materials, and techniques; how the furniture was used, and commercial aspects of the business. A publication, supported in part by the Robert and Meryl Meltzer Fund of Communities Foundation of Texas, will also be available.

Although it has enjoyed periods of popularity since the 18th century, rustic furniture was used extensively in

vacation and resort areas throughout the country beginning more than 100 years ago. Today, rustic furniture is most often identified with the Adirondack region of New York State, where wealthy 19th-century industrialists and financiers furnished elaborate great

camps with objects made from natural materials.

Furniture and other objects in the exhibit come from Mr. Kylloe's collection and from other private collections. The show is organized into room settings with furniture from the same geographic region or made of the same materials. Settings include a rustic Adirondack great room, a camp porch with 20th-century reproduction rustic chairs, a southern Appalachian rustic dining room, and a mass-produced 20th-century Indiana hickory rustic bedroom.

Also included are period postcards and photographs that featured rustic furniture, and advertising and promotional materials that helped to popularize rustic furniture in homes and yards across America. Quotations from camp owners and from books and magazines of the day will also be included.

The exhibit opens with examples of rustic furniture from various parts of the country and leads into a recreated Adirondack great room like those in summer camps built in the 1870's by



Late 19th-century root settee.
John Miller photos.



Root chair and table.

wealthy New Yorkers. Objects on display include a root table, a birch mirror and a mirror with deer feet, an early 20th-century birch Victrola case, a horn chandelier, a canoe, and Navajo rugs.

Visitors can sit on a recreated rustic porch similar to those at late-19th- and early-20th-century vacation houses and resorts. They can try out a Westport chair, originally made in Westport, N.Y., and later patented and manufactured from 1904 to about 1930; or a version of a so-called Adirondack chair, which has been popular since the 1940's.

Southern rustic styles from mountain resorts in North Carolina and Virginia used laurel and rhododendron for twisted forms, characteristics of Appalachian furniture, along with willow and hickory. Examples include a dining room table, china cabinet, and sideboard made in North Carolina in 1920; a willow rocker and chair; and several pieces of root furniture.

Amish and gypsy furniture, two other categories of rustic furniture, will be represented by an Amish bentwood settee and two chairs, and a gypsy chair.

Indian hickory furniture was a thriving industry from the 1890's through

the 1950's. Furniture made by a number of companies were marketed throughout the country for suburban porches

and lawns. Furniture on display will include a bedroom set and doll furniture.

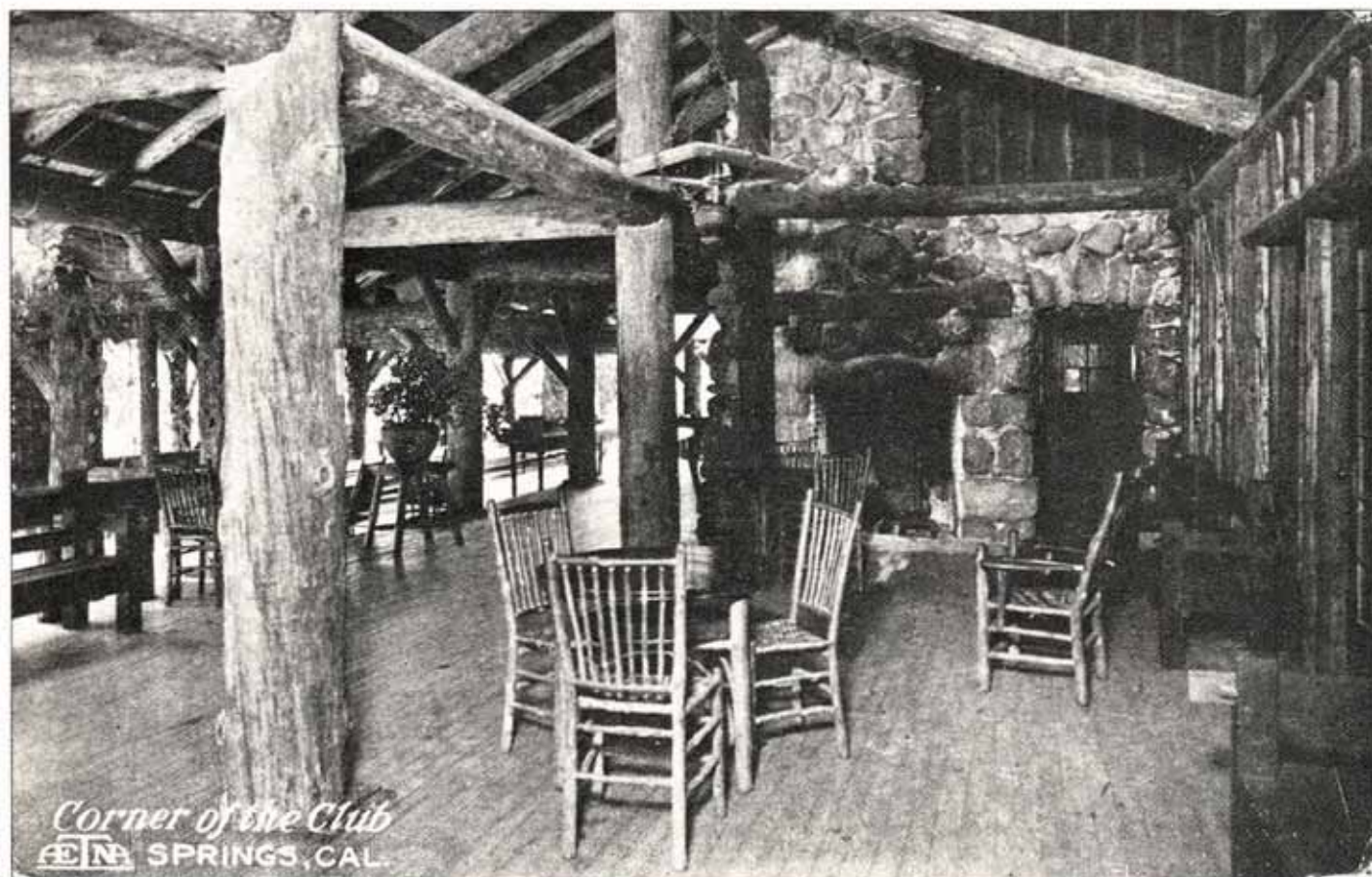
Masonic Display at Maine Museum

Masonic items from the collection of the Scottish Rite Masonic Museum of Our National Heritage are currently on display at the Jones Museum of Glass and Ceramics, Sebago, Maine. The exhibit, *Arch, Square & Compass*, will remain on view through November 10. Selected items of glass, ceramics, wood, textiles, metal and bone show Masonic symbolism in American decorative arts.

The Jones Museum was founded in 1978 to provide opportunities for the public to learn more about and enjoy glass and ceramics as artistic media. It is the only museum of its kind in America. Located on Douglas Mountain, 28 miles west of Portland, it attracts each year visitors from almost every state as well as a number of foreign countries.

A special program, "Windows on Freemasonry," has been set for Saturday, Sept. 23. During the morning, Barbara Franco, Assistant Director at the Museum of Our National Heritage, will draw a context for the exhibit by showing the extent and meaning of Freemasonry in the early years of our country. Following a luncheon, M.W. John E. Anagnostis, Grand Master of the Grand Lodge of Maine, will talk on Freemasonry and the interpretation of its symbols.

Further information about the exhibit and the special program is available through the Jones Museum, Douglas Hill, ME 04024.



Dear Bess,

By ROBERT E. CRAMER, 33°

It goes without saying that as American citizens and as members of the Masonic fraternity all of us are familiar with the name of Harry S. Truman. Most of us have gathered a few miscellaneous facts about his career—that he was a Senator from Missouri, that he was Vice President during Franklin Roosevelt's fourth term, that he succeeded Roosevelt in the very early days of that last term, that the war in Europe came to an end during his administration, that he ordered the dropping of the first atomic weapon on Hiroshima, that Israel was recognized as a nation during his term of office, and that the Marshal plan to save Western Europe from economic collapse was launched during his administration.

It has been more than four decades since Truman took the oath of office. Many readers do not recall him or at most have but vague recollections of those post-war years. Some may have voted for him in 1948; some voted against him.

Brother Truman was a prolific writer of letters. His daughter, Margaret, said that he was a "demon letter writer." The recipient of the majority of those letters was his wife, Bess. Harry had known Bess since he was six years of age when he first met her in a Presbyterian Sunday School in Independence. It was then that he must have fallen in love with her blue eyes and

The personal side of Harry Truman

golden curls. He was a year older than she but she sat in the seat behind him in the sixth and seventh grades and they graduated in the same high school class of 1901.

The first letter which he wrote to her is dated December 31, 1910. They kept up a steady correspondence and a loyal courtship for the next nine years and were married in June, 1919 after he returned from Europe and was released from the army following World War I. He was 35 and she was 34. Margaret was born five years later.

Elizabeth (Bess) Virginia Wallace came from an elite and well-to-do Independence family. Her grandfather Gates had built a 17-room house on North Delaware Street shortly after the Civil War. He was the co-owner of a mill which manufactured Queen of the Pantry Flour. After Bess's father died in 1903 her mother and the four children moved in the house with the grandparents. Bess lived in that house from 1904 until 1982, a total of 78 years. When the Trumans were married Harry moved into the house and it was there that they spent most of their 53 years of wedded life. Furthermore, his mother-in-law, Mrs. Wallace, lived with them until she died in 1952—a total of 33 years of living under the same roof with a mother-in-law.

There were three women in Harry's life—his wife, his daughter, and his mother. We shall focus on Bess.

At Christmas time in 1955, according to Margaret, Truman came into the living room of their house and discovered Bess burning some of his letters in the fireplace. He was shocked by what was taking place.

"What are you doing Bess?"

"I'm burning your letters to me," she replied.

"Bess, you oughtn't to do that."

"Why not," she said, "I've read them several times."

Harry said, "But think of history."

She answered, "I have."

That brief episode, recorded by Margaret, has appeared in books and magazine articles on the Trumans, so we assume it must be true. However, Bess did not burn all the letters. After her death another sizable collection was discovered. Margaret gave them to the Truman Library in 1983. There were over 1600 letters which covered nearly five decades from 1910 to 1957. All, save one, were hand-written. As she received them Bess very likely kept them in her bedroom and later stored them in the attic. The staff at the Truman Library performed the monumental task of Xeroxing them and transposing them onto typewritten sheets so that now they can be read by any interested scholar who visits the library. Robert H. Ferrell had edited the ones he considered to be the most interesting into a 591-page book, *Dear Bess* (W. W. Norton & Company, 1983). Another source of letters is Margaret Truman's book, *Bess W. Truman*, published by Macmillan in 1986.

The significance of those letters is not merely that they reveal the devotion of two individuals but because they afford another window through which to view the first half of the 20th-century and also because over and over they show us a man who from youth to the threshold of old age literally worked from sun-up to sunset, whether he was on the farm, or was county judge, or was in the Senate, or in the White House.

To read 591 pages of letters requires many hours. In this limited space we shall quote only excerpts.

Although they graduated in the same high school class in 1901 there were several years when their paths crossed only occasionally. During those years Harry had several jobs including a bank, a construction company, and a railroad. He also joined the Missouri National



III. ROBERT E. CRAMER, 33°, a retired college professor, is a member of the Scottish Rite Valley of Indianapolis.

Guard. In 1906 he went to his Grandmother Young's farm near Grandview to help his parents operate the farm. From 1906 until he enlisted in the army in 1917 he was a hard-working farmer who encountered many reverses. He was proud to be a farmer and there was no task which he considered to be below his dignity. There was one aspect of farm life which he disliked — getting up at 5:00 or 5:30 a.m., a routine which his father insisted must be followed.

It was while he was a farmer that he began courting Bess and corresponding with her on a regular basis of two or three times a week because she lived in Independence and he lived 20 miles away near Grandview.

In the early days he called her Bessie, as seen from his first letter of Dec. 31, 1910.

My Dear Bessie:

I am very glad you liked the book. I liked it so well myself I nearly kept it. I saw it advertised in *Life* and remembered that you were fond of Scott when we went to school.

Nothing would please me better than to come to see you during the holidays or any other time for the matter of that, but papa broke his leg the other day and I am chief nurse, next to my mother, besides being farm boss now. So you see I'll be somewhat closely confined for some time to come. I hope you'll let the invitation be a standing one though and I shall avail myself of it at the very first opportunity.

If you see fit to let me hear from you sometime I shall certainly appreciate it. Farm life as an everyday affair is not generally exciting. Wishing you and all of you the very happiest new year, I am

Very sincerely,
Harry S. Truman

In spite of his near-sightedness Mr. Truman was an avid reader throughout his life. Bess was also a reader and on numerous occasions they exchanged views on books and magazines. This is evidenced in the following excerpts.

... I forgot to say I have been reading Mark Twain. He is my patron saint in literature. I managed to save dimes enough to buy all he has written, so I am somewhat soaked in Western slang and Mark Twain idioms. My mother had been trying to persuade me to read Alexander Pope. She got a copy of his poems for her birthday. I haven't been persuaded yet, except a few of his epitaphs, which are almost as good as those we used to read in Bobby Burns.

Again:

You say you have gone back to W. D. Howells. Well I have never come to him yet. He must be alright for he was a particular friend of Mark Twain's ...

Or again:

... I was reading Plato's *Republic* this morning and Socrates was discoursing on the ideal republic.

Six months after they began their correspondence Harry came to the subject of marriage. It was in June and the weather had been extremely hot and dry.

Dear Bess:

From all appearances I am not such a very pious person am I? The elements evidently mistook one of my wishes for dry instead of wet. I guess we'll all have to go to drinking whisky if it doesn't rain very soon. Water and potatoes will soon be as much of a luxury as pineapples and diamonds.

Speaking of diamonds, would you wear a solitaire on your left hand should I get it. Now that is a rather personal or pointed question provided you take it for all it means. You know, were I an Italian or a poet I would commence and use all the luscious language of two continents. I am not either but only a kind of good-for-nothing American farmer. I've always had a sneaking notion that some day maybe I'd amount to something. I doubt it now though like everything. It is a family failing of ours to be poor financiers ... Still that doesn't keep me from having always thought that you were all that a girl could be possibly and impossibly. You may not have guessed it but I've been crazy about you ever since we went to Sunday School together. But I never had the nerve to think you'd ever look at me ...

We do not have Bess's reply to his proposal but judging from his letter of July 19, 1911, it must have been quite cool.

Dear Bessie:

You know that you turned me down so easy that I am almost happy anyway. I never was fool enough to think that a girl like you could ever care for a fellow like me but I couldn't help telling you how I felt. I have always wanted you to have some fine, rich, good-looking man, but I knew that if ever I got the chance I'd tell you how I felt even if I didn't ever get to say another word to you. What makes me feel real good is that you were good enough to answer me seriously and not make fun of me anyway ...

You may think I'll get over it as all boys do. I guess I am something of a freak myself. I really never had any desire to make love to a girl just for the fun of it, and you have always been the reason. I have never met a girl in my life that you were not the first to be compared with her, to see wherein she was lacking and she always was.

Harry was not one to lose heart. Bess was quite athletic and a good tennis

*'I never was fool enough
to think that a girl
like you could ever care
for a fellow like me
but I couldn't help
telling you how I felt.'*

player. He built a court on the farm, hoping to entice her to come out to play. She did. By December of 1911 their romance had progressed to the point where he could write, "I certainly appreciate your making my Sunday invitation a standing one." Some months later he ended a letter by writing, "I'm hoping to see you Sunday evening. I wish every day were Sunday. Do you suppose it ever will be?"

Near the end of 1913 he wrote:

... But never mind, my ship's going to come in yet and if it doesn't have you aboard it'll only be a charred hulk and not worth the candle. You know, I told you once before that I thought you the superlative of excellence in everything and I think it harder all the time. I've been crazy about you ever since I can remember. I hope it's a mutual admiration society because then I can work harder and not get half so tired.

In the very next letter we discover that Bess has given her word to be his own:

Dear Bess:

Your letter has made a confirmed optimist out of me sure enough. I know now that everything is good and grand and this footstool is a fine place to be. I have been all up in the air, clear above earth ever since it came. I guess you thought I didn't have much sense Sunday. But I just couldn't say anything — only just sit and look. It doesn't seem real that you should care for me. I have always hoped you would but some way feared very much you wouldn't ...

He concluded this rather long letter by stating:

... This letter seems to me to be more erratic and incoherent than the last, but you shouldn't blame me very much because I'm all puffed up and hilarious and happy and anything else that happens to a fellow when he finds his lady love thinks more of him than the rest of the beasts. Send a letter quick.

Continued on next page

DEAR BESS

Continued from previous page

But Mr. Truman's ship did not come in. From 1906 until he entered the army in 1917 he was immersed in all the chores of farm life — milking the cows, butchering pigs, caring for horses and mules, sowing, cultivating, shucking, and harvesting. His letters have numerous references to life on the farm:

We go to sowing oats in the morning. It will take a week or two as we have about 80 acres to sow.

I dug a load of fodder out of snowdrifts three feet deep yesterday. Will do the same stunt in the morning and every one thereafter until the snow melts.

I almost got done planting corn this evening . . . I was in the field at six o'clock and quit at seven.

Those years were filled with numerous reverses and heartaches. Among which were crop failures, a broken leg when a calf fell on him, his father's debts, the contesting of his grandmother's will by her other children to whom she had given \$5 each, and his father's death in 1914 which was an emotional blow to Harry. About a year following his father's death Truman wrote to Bess that he was \$12,500 worse off than nothing. Let it be remembered that he was in his 20's and had hopes for an early marriage but his financial affairs would not permit it. In spite of his financial reverses Bess remained loyal to him.

During those nine years of courting Bess, in addition to his work on the farm, he was also extremely active in the Masonic fraternity. He joined the lodge in Belton in 1909. In 1911 he helped to organize a lodge in Grandview, closer to his home, and he was the first Master. The following letter reflects this fact:

Dear Bessie:

A new Masonic Lodge is being organized in our town and they have given me the principal office.

A few weeks later he again wrote about the new lodge:

I have been working like Sam Hill on our Masonic hall ever since I came home. We had our first degree work last night and I conferred the first one that was put on. You see, some time in the far distant future I'll be bragging about having performed that ceremony.

In 1911 he received the Scottish Rite degrees. He referred to this experience in a letter to Bess:

The Scottish Rite has done its best to

'Scottish Rite has tried its best to make a man of me . . . If a man doesn't try to be better after seeing it, he has a screw loose somewhere.'

make a man of me, but they had such a grade of material to start with that they did a poor job I fear. It is the most impressive ceremony I ever saw or read of. If a man doesn't try to be better after seeing it, he has a screw loose somewhere.

Few individuals have had such a strong desire to make good as did Harry Truman. In 1916 and 1917, in addition to his farming, he and two other partners invested in a lead and zinc mine in Oklahoma only to experience one reverse after another. This business disaster was followed by another venture in oil drilling in Kansas. It, too, was a failure. If he and his partners had drilled just a few more feet they would have tapped the famous Teter pool and would have made millions. In one of his letters to Bess in 1916 he wrote, "It will do me good to get by drubbings one at a time. I have been told that reverses make a man or a mouse. We'll soon see."

In 1917 he enlisted in the U.S. Army. As was true of World War II, many couples were married before the new husband went off to the battle fields, but not Bess and Harry. In July, 1917, he wrote to her:

Bess, I'm dead crazy to ask you to marry me before I leave but I'm not going to because I don't think it would be right for me to ask you to tie yourself to a prospective cripple — or a sentiment. You, I know, would love me just as much, perhaps more, with one hand as with two, but I don't think I should cause you to do it . . .

If you don't marry me before I go, you may be sure that I'll be just as loyal to you as if you were my wife. I'll not try to exact any promises from you either if you want to go with any other guy, why all right, but I'll be as jealous as the mischief although not begrudging you the good time.

Bess, this is a crazy letter but I'm crazy about you and I can't say all these nutty things to you without making you weep. When you weep, I want to. If you'd looked right closely the other night, you might have discovered it, and a weeping man is an abomination unto the Lord.

He was soon made a lieutenant and then a captain — captain of Battery D, 129th Field Artillery. He and Sergeant Jacobson ran the canteen at Camp Doniphan in Oklahoma. He was a stern leader but was soon loved and respected by all his men. Every man in the battery returned safely from the War and in the inaugural parade of 1949 they walked single file on each side of Truman's car. They were middle-aged men. The few who were left in 1972 attended Truman's funeral, and in 1982 the last six of them attended Bess's funeral at Trinity Church in Independence.

Following the Armistice while he was still in Europe he wrote:

I've almost come to the conclusion that it's not intended for me ever to be very rich, nor very poor, and I am about convinced that that will be about the happiest state a man can be. To have the finest girl in the whole world (and to make the statement without fear of contradiction) to share my joys and troubles, mostly joys I'm hoping, to have just enough of this world's goods to make it pleasant to try for more, to own a Ford and tour the U.S.A. and France perhaps, although I've nearly promised old Miss Liberty that she'll have to turn around to see me again, and still have a nice little country home to be comfortable in — well that's really not a hard fortune to contemplate.

Harry returned to America in April, 1919. On June 28, they were married. Instead of returning to the farm he and

'I've almost come to the conclusion that it's not intended for me to be very rich, nor very poor, and I am about convinced that that will be about the happiest state a man can be.'

*'Hope someday you and
I can just sit around
and enjoy a perpetual
honeymoon without
worrying about bread and
butter and public opinion.'*

his friend from army days, Eddie Jacobson, opened the Truman and Jacobson haberdashery in Kansas City. Their business was successful until the recession of 1922 forced them out of business. It required the next 15 years for him to pay off the debts of that venture. His total loss was nearly \$28,000.

At about the same time that the haberdashery store was closing he was asked by Mike Pendergast, the brother of Tom Pendergast, the political boss of Kansas City, if he wanted to be a county judge. This was Truman's entrance into politics. A county judge in Missouri was comparable to a county commissioner in other states. When Truman decided to enter politics in 1922 he was 38 years of age. Up until that time he had been more or less a failure.

Next to his marriage to Bess, the second most important event in Harry Truman's life was the birth of Margaret in 1924. From that time forward his letters most generally concluded with instructions for Bess to kiss Margey. "Kiss my baby and tell her to kiss her mother for me," or "kiss Margaret and tell her to be a good young lady."

When she was eight he concluded a letter by saying:

Have you practiced your music? I'm hoping you can play all those exercises without hesitation. If you can I'll teach you to read bass notes when I get back.

When she was nine he wrote:

Hope my daughter hasn't forgotten how to write. We may have to put her back in the first grade this fall.

When she was 15 he ended a letter:

Wonder if Margie has a sore finger or something? I've looked in vain for a letter from her. Kiss her anyway.

When she was 18 he wrote:

Tell my baby she has a *most* beautiful voice — to keep it *natural* without any gimcracks, pronounce her words clearly

and in *English* so they can be understood.

In 1934, at the suggestion of Tom Pendergast, he ran for the U.S. Senate and won. Bess was not fond of the Washington social whirl nor living in a small apartment, consequently she spent as much time as possible in Independence with her mother and Margaret. On their 16th anniversary in 1935 he wrote to her from Washington:

This is the day 16 years ago that I made a plunge and took a chance for which I have been a better man. My only regret is that it was not done ten years sooner.

Truman was reelected to the Senate in 1940 but at the same time he experienced this political triumph he had a bitter personal defeat. The mortgage on his mother's farm was foreclosed and neither he nor his brother had enough funds to redeem it. It had been in the family for a century. His mother and maiden sister were forced to live in a rental property.

Mr. Truman was elected to two terms in the Senate. During those years he and Bess exchanged scores of letters. From that voluminous correspondence there are three which are worthy of note. It should be said in passing that in all the letters which he wrote to Bess before their marriage his language was restrained — he employed no swear words. After their marriage he was more uninhibited as is seen in his comment about Franklin Roosevelt:

The President is supposed to call me about my committee but I don't suppose he will, and I'll probably have to rush right back for the purpose of seeing him. It must be done or I'd tell him to go to Hell. He's so damned afraid that he won't have all the power and glory that he won't let his friends help as it should be done.

On the occasion of the 23rd anniversary in 1942 he wrote from his Washington office to Bess in Independence:

Well this is the *day*. Lots of water has gone over the dam. Ther've been some terrible days and many more nice ones. When my store went flooy and cost my friends and Frank money. When Margie came, don't think I ever spent such a day, although the pains were yours. And to name one more, when we thought Stark had won and when I lost actually for Eastern Judge. But the wins have far outweighed 'em. June 28, 1919, was the happiest day of my life, for I had been looking forward to it for a lifetime nearly or so it seemed. When a man gets the right kind of a wife, his career is made — and I got just that. The greatest thing we have is a real young lady who hasn't an

*'I've never cared for
social position or rank
for myself except to see
that those dear to me
were not made to suffer
for my shortcomings.'*

equal anywhere. That's all the excuse we need for living and not much else matters . . .

Nearly two years later he wrote:

Well it was sure grand to talk to you yesterday . . . Hope someday you and I can just sit around and enjoy a perpetual honeymoon without worrying about bread and butter and public opinion. Guess I'm just a damned, sentimental old fool. I've always had you on a pedestal and despite the fact that you try to climb down sometimes, and I don't blame you for trying, I'm not going to let you. From Sunday school days, to grade school days, to First World War days, to the Senate, to World War II you are just the same to me — the nicest, prettiest girl in the world. . .

It was during his second term that Truman gained national prominence because he became chairman of the special Senate committee to investigate the national defense program. It was his work on that committee which brought him to the attention of Roosevelt and resulted in his being nominated for the vice-presidency in 1944.

He had been Vice President for only 81 days when he was thrust into the presidency. Few Presidents have been less prepared than he and yet no other President before or since has been confronted with so many decisions and crises. Notwithstanding his heavy schedule he still found time to write to Bess. On June 29, 1949, the day after their 30th anniversary, he wrote:

Thirty years ago I hoped to make you a happy wife and a happy mother. Did I? I don't know. All I can say is I've tried. There is no one in the world anyway who can look down on you or your daughter. That means much to me, but I've never cared for social position or rank for myself except to see that those dear to me were not made to suffer for my shortcomings.

J. Edgar Hoover Memorabilia At House of the Temple

Washington's House of the Temple, headquarters of the Scottish Rite Supreme Council for the Southern Jurisdiction, has become the resting place for a collection of J. Edgar Hoover memorabilia. On loan from the Hoover Foundation, the items are on display in a special room that is open to the public.

The focal point of the attractive exhibit is a reproduction setting of Brother Hoover's FBI office, surrounded by display cases illustrating the former FBI director's dynamic career. An automated video program complements the exhibit.

The room has been designated as the J. Edgar Hoover Law Enforcement Room and will be open from 8 a.m. to 3 p.m. Monday through Friday and on weekends by special arrangement.

The Hoover room was officially dedicated on May 10 before a crowd of FBI and other law enforcement personnel, government officials, and Masonic representatives.

Grand Commander C. Fred Kleinknecht, 33°, praised the late Brother Hoover (a former 33° member of the Southern Jurisdiction) pointing out that every institution is the length and shadow of one man. "The great institution he created became America's fortress for safety," he said.

C. D. DeLoach, Chairman of the Board and Director of the J. Edgar Hoover Foundation, thanked the Supreme Council for its work on the display.

Others participating in the ceremony were William H. Webster, CIA Director who had spent 30 years working at the FBI; John E. Otto, representing the FBI; Jeremiah O'Leary, who had covered the FBI for many years as a news correspondent for the *Washington Star*; and Rev. Edward L. R. Elson, former Chaplain for the U.S. Senate and Pastor Emeritus of the National Pres-

byterian Church, Washington, D.C.

Hoover became head of what was to become the FBI and served as its director for nearly 48 years. He was a member of Federal Lodge No. 1, Washington, D.C., and a member of the York Rite, Scottish Rite, and Shrine. He received the 33° in 1955.

The Hoover Foundation was established to honor the principles and leadership example of J. Edgar Hoover and

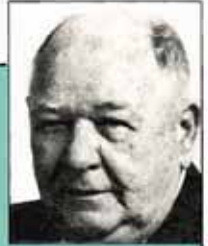
the organization to which he devoted his life. Since its creation, the foundation has contributed grants to individuals and organizations, concentrating much of its effort toward education, scholarships, and young people. Children of FBI agents are the focus of a special scholarship program. A number of colleges and universities receive aid for specialized programs, most often related to our system of justice.



(Above) Participating in the ribbon-cutting ceremony were John E. Otto, William H. Webster, Rev. Edward L. R. Elson, Commander C. Fred Kleinknecht, and C. D. DeLoach. (Below) The exhibit room with a reproduction setting of Hoover's FBI office.



By ALLEN E. ROBERTS, 32°



Masonic Myths

The greatest Masonic myth (or hoax) ever perpetrated? Leo Taxil, who was named Gabriel Antoine Jogand at birth, was the perpetrator. He "gave birth" without the benefit of a mother to a "young lady" he named Diana Vaughan. The seed for this hoax was planted in October 1881.

In that month a Masonic trial was held by The Temple of Friends of French Honor, a Lodge under the control of the Grand Orient of France. The accused was Gabriel Antoine, pen name Leo Taxil. Among other things he was accused of plagiarism, of lying in an attempt to be elected to a political office, and for writing a book titled *The Secret Love Affairs of Pope Pius IX*. The latter wasn't considered a Masonic offense, necessarily, but its pornographic material was. The sentence of the Masonic court was expulsion from Freemasonry.

Hatred for an organization he had respected took over the young man's emotions. He had hated Catholicism for years because of his treatment in its schools. So Taxil decided he would destroy Freemasonry and at the same time get revenge on Catholicism. He knew from experience and his reading that the Catholic church equated Masons with devil worship. He knew this wasn't true, but the public didn't.

Taxil's apprenticeship as a "hoaxer" had been served by defiling Catholicism. These shams were outrageous, vile and unbelievable. Now he would put his talent to the ultimate test.

This had to begin by fooling the Church he despised and from which he had been excommunicated. He decided to become the lost sheep that returned to the fold. The big question was how.

During this period Taxil was studying the life of Joan of Arc. And during this same period more and more people were hearing about the devil through books, articles and even the opera. Wasn't the devil an important feature in anti-Masonic periodicals? What better way to be reconverted to Catholicism than to produce Freemasonry's devil bound hand and foot? Step by step, inch by inch he

planned the great deception.

By subterfuge (and he was a master at this) he convinced the Jesuits he had recanted his anti-Catholic beliefs. He was so convincing he was thrown out of the Anti-Clerical League. This enabled him slowly to build back the finances he needed to live comfortably, and to continue his crusade against Freemasonry — and Catholicism.

The time arrived. Taxil, over a tankard or two of beers, told Dr. Charles Hack, a talented writer, his whole plan. Hack had never been a Freemason and he was a luke-warm Catholic. As the anti-Masons were convinced Lucifer was the Grand Master of Masons they would help prove it. They would write a book. Ironically, the site would be Charleston, South Carolina, where Albert Pike reigned over the Scottish Rite. The Masons would be called "Palladists." They would have two gods: Lucifer, the good god; Adonai, the evil god. A woman would reign over all the members. There would be plenty of black masses and sex parties. It's not difficult to picture the hearty laughter of the two conspirators.

Their book, *The Devil in the 19th Century*, became a great success. Three "people" played important roles in the hypocritical, yet comical story: Albert Pike, "Sophy Walder" and "Diana Vaughan." The latter was an actual person, a typewriter saleslady who laughingly went along with the hoax. Her character, however, was a creation of Leo Taxil. A year later "her" book, *Souvenirs of an Ex-Palladist*, was on the market. In 1896 another of Taxil's books, listing Diana Vaughan as the author, was well-received.

Not everyone was deceived, however. Many in the Catholic hierarchy saw through the hoax. Most of those opposed to Freemasonry knew there was no devil-worship within the craft. They knew the iniquities so blatantly detailed would never be sanctioned in Masonic lodges.

Actually when "Diana Vaughan" described the "Luciferian Temple" in Charleston, the Roman Catholic Bishop

went to Rome. He contradicted the story and said the Masons of Charleston were honorable Protestants. But the Catholic hierarchy kept the truth buried. And the debate about the existence of the Vaughan woman continued. In an attempt to settle the heated discussion a convention was called. It would meet at the basilica of Sainte-Marie-Majeure where the Council of Trent was held in the 16th century.

Throughout the first day a heated debate developed. The second day was devoted listening to Taxil defend his creation. On the last day he was asked why he hadn't presented Vaughan. His answer: She was taking refuge in a convent to protect her from the evils of Satan. The final verdict: there was no proof either for or against the existence of Diana Vaughan.

Taxil believed the final days of his female creation had arrived. He announced that on April 19, 1897, Diana Vaughan would appear in the hall of the Society of Geography in Paris.

The day arrived. The hall was crowded with people who had been ordered to leave their "sticks and umbrellas" in the cloakroom. Taxil appeared on the platform and said he was going to tell the truth and reveal his ultimate hoax.

Diana Vaughan was a myth! What he had written in her name over the past 12 years were the fantasies of a free-thinker. He recounted some of his more famous hoaxes over the years, and told of his treatment by Catholic teachers. At great length he quoted letters he had received, laughing at each of them. The crowd didn't laugh. Taxil was called every unsavory name in existence.

Dozens of policemen had to protect Taxil from the mob. He got out safely, crossed the boulevard, went into a pub, happily ordered sauerkraut and an Alsatian beer.

Note: For the best account of Leo Taxil, see *Strange Masonic Stories* by Alec Mellor, translated from French by A. W. Barnett and C. N. Batham. Macoy Publishing and Masonic Supply Co., Richmond, VA.

How's Your Knowledge About the Constitution?

By RICHARD H. CURTIS, 33°

We called it a trivia quiz but some have questioned whether knowledge (or lack of knowledge) about the U.S. Constitution should be considered a trivial matter. During the Supreme Council annual meeting at Grand Rapids last September we conducted a random survey about the amendments to the Constitution.

A similar survey conducted several years ago determined that most Americans have taken the Constitution for granted and have little knowledge of its history.

The latest survey about the amendments was a mixed bag of questions running the gamut from obvious answers to more specific responses. Before you read on, take the trivia quiz and then compare your answers with the survey results.

The average age of the members surveyed was 67, and the participants ranged in states from Maine to Wisconsin.

In response to the first question, 67% identified the first ten amendments to the U.S. Constitution as the Bill of Rights. Others drew a blank.

When asked to identify the year these amendments were proposed, more than 50% were unable to give an answer. Of those who responded, most provided dates ranging from 1782-90. Far off the mark were responses of 1774 and 1880.

The date of adoption again drew a blank from more than 50%, but the others responded with a range from 1783 to 1810.

The question about the first amendment drew the largest response with 80% indicating freedom of speech or freedom of religion, although few realized that the one amendment covered such a wide range of freedoms (religion, speech,

CONSTITUTION TRIVIA QUIZ

1. What is the name given to the first 10 amendments to the U.S. Constitution?
2. In what year were these amendments proposed?
3. In what year were these amendments adopted?
4. What does the first amendment provide for?
5. How many amendments have been added to the Constitution?
6. The 16th amendment was adopted in 1913. What does it provide for?
7. The most recent amendment was adopted in 1971. What does it provide for?
8. The 19th amendment gave women the right to vote. When was it adopted?
9. The 21st amendment repealed the 18th amendment. What did it repeal?

press well as right of assembly and petition).

How many amendments have been added to the Constitution? Of the 67% who responded with an answer, most came close to the number of 26.

Only 6% were able to identify the introduction of the income tax with the 16th amendment in 1913. In fact, 47% attempted to associate the 16th amendment with women's suffrage.

When asked about the most recent amendment (26th) in 1971, not a single member could associate it with the 18-year-old right to vote. Short memories. The few who did respond to this question mistook it for equal rights, women's vote, and filling a vacancy for president/vice president.

When were women given the right to vote? No answer came from 33%. Most of the responses ranged from 1910 to 1930, with several assuming it was as late as 1940-42.

Perhaps it was the way the last question was worded that allowed 67% to quickly answer, "Prohibition." Of the 33% who had no answer to the question, most were born after the 21st amendment repealed the 18th.

One of the first orders of business when the initial Congress convened in 1789 was to draft a Bill of Rights. As states were ratifying the Constitution, there was plenty of concern over the lack of specifics. In fact, North Carolina would not ratify the document without a conditional agreement that a Bill of Rights would be forthcoming.

Since the proposed Bill of Rights was submitted to the states in 1789 and eventually ratified by 1791, many historians consider the first ten amendments to be a part of the original Constitution.

ANSWERS

1. Bill of Rights
2. 1789
3. 1791
4. Freedom of religion, speech, press, right of assembly and petition
5. 26 amendments
6. Income tax
7. Provides for 18-year-old vote
8. 1920
9. Prohibition



IN A NOOK WITH A BOOK

Reviewed by STEWART M. L. POLLARD, 33°

Masonic Libraries



At the risk of offending readers by not including a book review in this issue, I am deviating from that practice to present an overview of sources where Masons may obtain a wide range of Masonic books from some great repositories.

For a change of pace, I would like to share with you some of the great experiences I have had during the past couple of months in visiting some of our outstanding Masonic Libraries. A common observation made at each of them is the long-standing complaint that they are underused. At one in particular where I spent several hours doing some research for a speech, I was the only "customer." (The librarian and his staff were most helpful in assisting me.)

My latest visit to the Scottish Rite Museum and Library at the Museum of our National Heritage in Lexington, Mass., gave me a sense of awe in realizing how far we have come in realizing the dream of the late Grand Commander George Newbury. The well-organized — and growing — stacks of books, all carefully catalogued, attest to the professionalism and dedication of our Assistant Librarian, Mrs. Gloria Jackson, and her hard-working staff. (I regret that she was not there on the day I visited.) It is of interest to note that Museum Director Clement M. Silvestro, 33°, has set a high priority for his time to continue to strengthen the library at this institution. It is important to realize that this facility is designed as a research library and is not set up as a lending library.

It is always a thrill to visit and peruse the shelves in the Southern Jurisdiction Library in The House of the Temple in Washington, D.C. I am fortunate to live close enough to it so I can visit it frequently. Another truly professional librarian, Mrs. Inge Baum, has served as the librarian there for a number of years and is always willing to give a helping hand. In recent weeks, the Southern Jurisdiction has acquired the personal library of the late J. Edgar Hoover, 33°.

Volunteers man the Grand Lodge Library of the Grand Lodge of New Jersey. This is one of the newer Grand Lodge Libraries and the volunteers have done a fabulous job in a short time in getting it organized and *computerized*. The Library is in the Grand Lodge Building on the campus of the Masonic Home of New Jersey in Burlington, N.J. Many of the residents of the Home also serve as volunteers in the Library and many others use its facility. As in all Masonic Libraries, they have an abundance of surplus and duplicate Masonic books. (I saw a shelf full of *Morals and Dogma* which has been out-of-print for many years, and is still in demand for personal libraries.)

On a recent vacation in Honolulu, I played hooky from visiting the tourist traps to spend a few hours visiting the Masonic Public Library located in the Scottish Rite Cathedral. It is a modest Library and Museum which is open to the public three hours a day Monday through Friday and to Masonic bodies during other times by prior arrangement. One novel feature of the Library is its quarterly Newsletter, distributed to all Masonic and Masonic-related organizations in Hawaii and to all "Friends of the Library" who support it. The Newsletter lists new acquisitions and contains many items of Masonic history and information. A modest contribution to the Masonic Public Library (1611 Kewalo Street, Honolulu, Hawaii 96822) will get you on

the mailing list for this well-written publication.

Another fascinating library which I recently visited is the Collingwood Library and Museum on Americanism, which serves as the official library of National Sojourners, Inc., in Alexandria, Va. Although not primarily a "Masonic Library" it does contain a large section of Masonic volumes. One of the things which makes this library so meaningful is that it is used extensively by many students of the high schools and colleges in the area, and is located on a property that was originally part of George Washington's estate. It is truly a *working* library.

Speaking of *working libraries*, much progress has been made in recent months in upgrading the "Carl H. Claudy Memorial Library" at the Masonic Service Association of the United States, in Silver Spring, Md. It contains the classic Masonic volumes and hundreds of reference works relating to Freemasonry and peripheral subjects, as well as the bound papers of many research lodges, and an extensive clipping file covering virtually every topic on which the Association has received inquiries. Unfortunately, the collection is not catalogued as yet, which sometimes makes it more of a browsing library than a reference library. The dedicated staff members at M.S.A. are most helpful in locating needed material. It, too, is a library used frequently by college students and interested brethren.

Almost all Grand Lodges maintain working libraries. The most prestigious and well recognized is that of the Grand Lodge of Iowa, in Cedar Rapids. It is well-known internationally as one of the finest repositories of Masonic literature.

Several Masonic libraries located in the Northern Jurisdiction are gold mines of Masonic information, and are deserving of special mention. The Library of the Grand Lodge of New York, with Brother Allan Boudreau, 32°, serving as Director, is officially known as the Chancellor Livingston Library. It is located in the Grand Lodge building at 71 West 23d St., in New York City. Whether you are doing research, or just browsing, it's well worth your time to really see this great facility.

And, of course, the extensive library and museum of the Grand Lodge of Pennsylvania, located at One North Broad Street in the center of Philadelphia is considered one of the finest Masonic libraries in the country, and is probably one of the most frequently used. Brother John H. Platt, Jr., serves as the Librarian and Curator. The Grand Lodges of Indiana, Maine, Massachusetts and Ohio each have libraries which serve their membership well, as do the many outstanding libraries in the Southern Jurisdiction.

A growing number of Valleys in the Northern Jurisdiction are developing some really great Masonic libraries. One of the oldest and most extensive is the Chicago Scottish Rite Library located at 915 North Dearborn Street. The Masonic Service Association periodically publishes a listing of all Masonic Libraries which have full-time librarians. Whether it is a small lodge library, a Grand Lodge library, a Valley library or a personal library, all of them serve as great sources of information for inquiring minds. I urge you to make use of these resources for further light in Masonry.

OUR READERS RESPOND

Here is a sampling of the responses to the Grand Commander's message in the May issue:

Your message is not only inspiring but summarizes the problems facing our fraternity and encourages us to action. Knowing what the problems are is half the battle. Knowing what needs to be done and *doing it* will result in victory.

Getting young men interested in joining Freemasonry is the priority.

It pleases me to know you are on target and have said the truth in a most appropriate manner.

Who is going to address this subject on a national basis? There are 49 Grand Lodges each of whom is an entity unto itself. Assuming there could be an agreement between the Grand Lodges, a committee should be formed to address the subject at a Grand Masters Conference.

Large numbers, big Temples, and major projects which made the fraternity thrive also made it vulnerable to loss of momentum under changing conditions.

Wearing the square and compasses seems to have gone out of style along with the bustle and the buggy whip. What a shame! It always raised the estimation of the wearer in the eyes of the non-Mason and instilled a desire to be "equal." Wearing it and letting the world know who and what we are is a necessary step in the direction of solving our problem.

Bring back the right to bring charges for any breach of what a Mason swears to, and do something to punish those that break their vows. That is the only way you will stop a disregard for Masonry. Make a man proud to be a Mason.

There are many young men who need to be approached. All we must do is to change our attitude. To put it in your words, present them the "window of opportunity" where the uninitiated can see through.

The key to rebuilding Masonic strength must begin and remain at the Blue Lodge level. If

SCOTTISH RITE MASONIC MUSEUM & LIBRARY, INC. January 1, 1988—December 31, 1988			
Endowment and Income Fund Statement			
Cash in banks 1/1/88		\$	866,554
Inventory 1/1/88			16,565
Accounts receivable 1/1/88 (pledges)			107,210
Investments (at book value) 1/1/88			12,789,844
(market value of investments 1/1/88: \$15,344,059)			
Legion of Freedom Fund 1/1/88			616,084
Land, building and other assets 1/1/88			5,723,554
Furniture, books and collections 1/1/88			602,974
			<u>\$20,722,785</u>
Interest and dividends	\$	12,308	
Contributions (Endowment fund)		647,985	
Legion of Freedom Fund	\$	111,487	
Capital Gain		591,419	
			<u>1,363,199</u>
			<u>\$22,085,984</u>
Receipts over expenditures/income account*			<u>292,653</u>
			<u>\$22,378,637</u>
Cash in banks 12/31/88		\$	817,208
Inventory 12/31/88			19,260
Accounts receivable 12/31/88 (pledges)			107,210
Investments (at book value) 12/31/88			14,290,294
(market value of investments 12/31/88: \$16,292,354)			
Legion of Freedom Fund 12/31/88			727,571
Land, building and other assets 12/31/88			5,778,554
Furniture, books and collections 12/31/88			638,540
			<u>\$22,378,637</u>
Receipts			
Investment income		\$	1,102,370
Contributions (Operating fund)			302,925
Restricted gifts			34,550
Cash sales			68,980
Grants			329,232
Refunds			12,907
Miscellaneous cash contributions			34,136
			<u>\$ 1,885,100</u>
Expenditures			
Administrative	\$	155,857	
Museum		313,997	
Library		18,675	
Building operation		222,529	
Restricted Expense		207,221	
Salaries		470,905	
			<u>\$ 1,389,184</u>
Fund-raising and data processing costs:			
Printing, mailing services, public relations, etc.	\$	169,099	
Awards		841	
Data Processing		33,018	
General expense items		305	
			<u>\$ 203,263</u>
			<u>\$ 1,592,447</u>
			<u>*Receipts over expenditures</u>
			<u>\$ 292,653</u>

more attention within all the appendant bodies were focused on reversing the downward trend of membership within Blue Lodges, all Masonic organizations would benefit and grow inherently. Otherwise, some efforts being advanced can only be analogous to an overconcern for the arrangement of deck chairs on the Titanic.

I suspect that I am like many of my brethren in that I am hardpressed to eloquently answer even basic questions about Freemasonry by those who have a modest curiosity. I have often wished that I had a pamphlet dealing with such topics, so that I could give it away

and offer to answer further questions. I know pamphlets have been published, but they, like policemen, don't seem to be around when you want them. Masonry needs additional purposes, not just building character and brotherhood in men. We need a visible national project. Words will not bring in one new member. Only deeds will do that.

Much of what we do amounts to self aggrandizement.

We should have some select committees (representative of the quality of the community) to interview and propose qualified

candidates for membership, to disseminate information about Masonry via the media, and to bring the ritual and proficiency requirements into the 21st century. If these methods cannot proceed on a nationwide basis, then let's start with the few Grand Lodge jurisdictions who want to stay alive, want to be relevant, and are willing to come to grips with reality.

No doubt there will be those who will argue that the ritual is sacred and that it can't be changed. The fact is that the ritual is nothing more than words written by men to serve the needs of a particular era. It can and should be changed to reflect modern realities. If the Masonic ritual is to be truly meaningful, we must look to the 21st century and not to the 19th.

I believe the non-member could be better educated about the Masonic story if we were to have a videotape of Masonry to better explain our background.

There is no true outreach. This is the answer to turning our fraternity around. But before we can use the word we must understand it. Outreach means caring more for others than we do for ourselves. Not by giving all our money away. That's silly. The true meaning involves the heart. Outreach is unlimited. All it takes is love and care.

The winds of change are blowing very strongly. Uncoordinated, unorganized, but nevertheless blowing strong enough that it has our attention. It is most apparent that no one knows where this will quite take us. I am one who believes that we should make our future happen and not just let it happen.

Though Masonry is open to all good men, we must insist on a certain intellectual level and commitment. Just as we put certain limitations on the physical, we must also look at the mental capabilities of those we accept.

I think there are too many hats and badges and jewelry and chains, which are self-decorative and say, "Look at me." We need to be more humble and begin to work at winning people's hearts.

Too much has been made of numbers, not enough about quality of members.

When the Civil War began, President Lincoln called for 50,000 men to immediately volunteer to swell the ranks of an inadequate Union army. The response was overwhelming. May the response to your clear trumpet call be as gratifying. We can afford

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.

(SOPHISTICATION) + (LABORIOUS) - (PLASTIC)
+ (INTRODUCE) - (INHIBIT) + (GALLERY)
- (CRUSTY) + (FANTASTIC) - (GLUE) + (TEN)
- (TRAIL) + (HOLY) - (FOOTSTOOL) -
(ANYONE) - (ASIDE) =

Answer will appear in the next issue.
Answer from previous issue: RECOGNITION

neither to sit on our hands nor to wring them. We must start solving problems confronting us.

Most Masons in our country have sons that are not Masons. We should embark on a vigorous campaign to get sons of Masons into the fraternity.

We need to admit that our procedures that worked so brilliantly 100 years ago will not work in today's fast moving world where time is so precious and valuable.

The "unemployment rate" in Masonry is disproportionate to the work that should be done. Too many of our members are doing nothing while waiting to be put to work. Their talents are not being used. As a "people organization" we need to recognize the important role members can play in the great jigsaw of brotherhood. They need to be challenged, inspired, and stimulated.

Recent technological advances in communications and transportation have revolutionized all facets of our lives, including our societal relationships and affiliations. Our options for using our time are expanding so fast. Masonry must either respond positively (and immediately) to these fast-

paced developments or passively watch the vitality and strength of the organization drain away.

Our real trouble is at the Blue Lodge level. It is here that we are truly in need of leadership. Far too many officers are low key. We don't need any new "gimmicks." We need leaders capable of implementing the rules and regulations we now have.

Perhaps we need to rekindle the virtue of human warmth and mutual support of each other.

The fraternity must turn over a new leaf and let the world know we're doing it.

The standards and requirements set in Masonic laws were good enough for great men like George Washington and thousands before and after him. I should think these standards and requirements should be good enough for the present membership.

Let Masons be like the U.S. Marines — "Looking for a few good men."

As the old Chinese saying goes, "If we don't change direction, we're likely to end up where we're headed."

conferred the 4° through the 32° upon Albert Pike in 1853. Four years later, after revising all the Scottish Rite degrees, Pike received the 33°, and the next year became an Active Member of the Southern Supreme Council. In 1859 Pike, 50, was elected Sovereign Grand Commander.

Starting with the formation of the General Grand Chapter in 1797, it's clear that the most exciting, original, and lasting innovations upon the body of Masonry have been made by young men. In the 19th century men were involved in all civic and religious activities at younger ages than today, and perhaps naturally expected the same opportunities from Masonry. If organizing and expanding the craft didn't provide enough active involvement, then the disaffected young Mason could always start his own group.

The Shrine was started in 1871 by two young Masons, Walter M. Fleming and William J. Florence, 33 and 40 respectively. Fleming went on to become Potentate of Mecca Temple the next year, when he also received his 33°, and was Imperial Potentate at 38. The Scottish Rite can count among its founders in 1801 several youngsters: Frederick Dalcho, 31, Comte de Grasse-Tilly, 36, Emanuel de la Motta, 40, James Moultrie, 35, and Isaac Auld, 32.

Robert Wentworth Little created almost from scratch two of our most exclusive organizations, and then convinced the Masonic establishment that membership in them should be highly prized. Little, 26, invented the Order of the Red Cross of Constantine in 1865, and the next year, to top his first coup, he fashioned the Societas Rosicruciana In Anglia as a Masonic order and became its first Supreme Magus.

N.Y. MASONS CELEBRATE

and to tour the 12 restored and renovated lodge rooms in all their beauty and splendor.

What of the public ceremony at Federal Hall, you ask? Well, they had one, to be sure, and President Bush spoke briefly before returning to Washington, D.C. But the highlight, certainly in terms of TV coverage, was the reenactment (yes, it was finally agreed to on March 27!) featuring the Washington Bible, held by Clifford E. Green, Master of St.

These creative impulses have not been confined to 19th century craftsmen. Harold Van Buren Voorhis was 34 in 1928 when he became one of the original 40 Fellows of the Philalethes Society, and he was 38 when he helped form the Allied Masonic Degrees of the United States and the Grand College of Rites. For all the prominence that Voorhis later achieved in the various allied bodies, the real title of Great Originator belongs to a much less well-known Mason: John Raymond Shute of Monroe, N.C.

Shute was only 27 when he invented the Knights of the York Cross of Honor and brought the Holy Royal Arch Knight Templar Priests to our shores. The next year, 1932, he imported and organized the Allied Masonic Degrees and created the Grand College of Rites and the Society of Blue Friars. In 1934, he and William Mosley Brown established the Knights Beneficent of the Holy City (*Chevaliers Bienfaisants de la Cité Sainte or C.B.C.S.*), both having received the degrees earlier in Geneva. As if these were not enough, in 1936 he imported the Knight Masons of Ireland, which eventually became the Knight Masons of America. This must be something of a record: seven major thriving Maonic bodies organized by age 32.

Does all of this mean that we should only let Masons under 40 lead the craft, that our only hope rests with the new and excited Brother ready to build on the innovations of his illustrious predecessors? Not at all! It only means that we must look beyond men who have "put in the time," and be willing to give real leaders a chance and the time in office to make meaningful contributions. We must begin to change our worship of faithful servants and their defense of the status quo.

John's Lodge No. 1. Two hours later, the Bible was the centerpiece in the "real" reenactment at Grand Lodge, with Ill. Morton Halbreich, 33°, (Secretary, Valley of New York City) as Livingston, John Hoke, 32°, as Secretary Otis (holding the Bible), and Richard Walter, 32°, as Washington, a role he has played for many years.

The first inauguration was both patriotic and Masonic. So was the celebration 200 years later.

John E. Kelley, a Past Grand Master of Texas, has expressed it well:

But then we Masons are notorious (not famous, for goodness sake!) for trying to maintain the status quo, thinking we are protecting the "body of Masonry." What bunk!

Just think what the body of Masonry would be like today without the innovations of its young radicals in the East.

PRESIDENTIAL TRIVIA

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

1. Who were the only Presidents to be sworn into office by a former President?
2. Which President served the longest?
3. Which President was elected unanimously by the Electoral College?
4. What former leader of the Antifederalists in Virginia won the Presidency without an opponent?
5. Which Presidents signed the Constitution?
6. Which Presidents were assassinated?
7. Which Presidents died in office of natural causes?
8. Which Presidents graduated from a U.S. Service Academy?

ANSWERS

1. Calvin Coolidge, 1923-29, and Herbert Hoover, 1929-33, by William H. Taft.
2. Franklin D. Roosevelt, 12 years, 1 month, 8 days, 1933-45.
3. George Washington, 1789-97.
4. James Monroe in 1820.
5. George Washington, 1789-97 and James Madison, 1801-09.
6. Abraham Lincoln, 1865; James A. Garfield, 1881; William McKinley, 1901; John F. Kennedy, 1963.
7. William H. Harrison, 1841; Zachary Taylor, 1850; Warren G. Harding, 1923; Franklin D. Roosevelt, 1945.
8. Ulysses S. Grant and Dwight D. Eisenhower, U.S. Military Academy, West Point, and Jimmy Carter, U.S. Naval Academy, Annapolis.

Footnotes*

***Subscription increase.** Since the first issue of *The Northern Light* in 1970 copies have been mailed to all Scottish Rite members belonging to Valleys in the Northern Masonic Jurisdiction as a part of their membership. There have always been non-members and those outside our Jurisdiction who have requested copies, and to satisfy their needs we began in 1970 with a token non-member subscription rate of \$2.

During the past few years we have noticed a substantial increase in the number of new subscriptions. Part of this influx is a direct result of several sources that have been continually referring to our publication. We want to thank them for the unsolicited promotion.

However, as our number of paid subscriptions increased we began to realize that our token rate of \$2 was no longer practical. After all, there are few if any 1970 bargains that have remained unchanged in the last 20 years.

Therefore, we must announce reluctantly that our subscription rate for non-members will be increased to \$5 per year beginning September 1.

Our international rate — copies mailed outside the U.S. domestic mail limits — will be increased to \$10 per year on September 1.

Of course, our regular members will continue to receive the magazine as a part of their membership.

***Friend.** Over the years we have come to know many of the key personnel of the Southern Jurisdiction, and recently have been working closely with them on several projects. We had built up a fine working relationship with Ill. Carroll M. Bowman, 33°, Assistant Grand Secretary General of the Southern Jurisdiction's Supreme Council, and marveled at his ability to accomplish so much. His friends called him "Bo," and his pleasant personality was contagious. When Sovereign Grand Commander C. Fred Kleinknecht, 33°, assumed his post in 1985, he put Bo at his right hand. Bo was a retired mar-

keting executive for National Cash Register Corporation.

When Bo passed away on June 5 we felt the loss of a close friend. We extend our sympathy to his wife Ruth, whom we had come to know also. Ruth was a great source of strength for Bo. He has left behind a true example of Masonry personified.

Bo's successor is another workhorse. Rear Admiral William G. Sizemore, USN (Ret.), 33°, has been appointed to fill the post. Admiral Sizemore is no newcomer to the House of the Temple. For the past six years he has been the Director of Education and Americanism for the Southern Jurisdiction. We wish him well in his new role.

***Grand Marshal.** On Alumni Day during the commencement festivities at Gettysburg College in Pennsylvania, the oldest alumnus present was recognized. Rev. John G. Fleck, 33°, former Grand Prior of the Supreme Council, served as the Grand Marshal of the alumni parade. At the age of 97, Dr. Fleck suggested that he could walk the route, but better judgment suggested that he ride in a "chariot."

***Age factor.** The age of a member does not seem to be a factor in limiting his capabilities. Two instances of ageless participation have been called to our attention recently.

From the Valley of Madison, Wisc., we hear that Ill. Benjamin G. Elliott, 33°, continues to perform flawless work in the ceremonial section of the 32°. Ill. Brother Elliott reached the century mark on his last birthday in February.

The Valley of Corning, N.Y., is proud of the performance of Edwin H. Dodge, Jr., 32°, who portrayed Daniel in the 15°, after not having done it for the past ten years. Brother Dodge, who celebrated his 90th birthday in March, has not missed a reunion of the Valley of Corning in 67 years.

***Spreading the message.** The Scottish Rite Valley of Cleveland has expanded its Valley publication to include Masonic news around Northeastern Ohio. The expanded publication is now being sent to all Masons belonging to lodges in the Cleveland area. The bimonthly publication is edited by David B. Mackey, 32°.

***Speaking of Cleveland.** Once again Brother Norman E. Schneider, 32°, will be conducting a speech class at the Cleveland Masonic Temple. The six-week course is designed to help Masonic leaders communicate effectively and with confidence. Classes begin in October.

***Under the Shrine dome.** During the first week of July Shriners gathered in Toronto for the annual session of the Imperial Council of the Shrine. Facing the delegates was a proposal to remove Masonry as a prerequisite for Shrine membership. Similar proposals have come before this body in years past. The matter was soundly defeated. We applaud the delegates for rejecting this idea. Now, more than ever, we must work together as a family to support Masonic principles and renew its vitality. Shooting off in independent directions benefits no one. There is strength in numbers, and if each group were to go out on its own, the numbers would be weakened for all. United we stand, firmly committed to the basis for all of Masonry — the symbolic lodge.



RICHARD H. CURTIS, 33°
Editor

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