

# THE NORTHERN LIGHT

Vol. 20 No. 2 MAY 1989

A WINDOW FOR FREEMASONRY



What Do Non-Masons Know  
About Freemasonry?  
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# A Window of Opportunity

"Talk doesn't cook the rice." This ancient Chinese proverb has a message for Freemasonry today. More talk will not solve the problem of our declining membership. More talk will not revitalize our fraternity. The time for action has come if we are really dedicated to the future of Masonry.

The study on attitudes of non-members toward joining Freemasonry presented to the Conference of Grand Masters at their annual meeting in February (see page 4), makes our task clear. If Freemasonry is to grow and remain a positive, effective force both in the lives of men and our nation, then we have a job to do. It's a job that can't be delayed, debated endlessly, or ignored.

The study confirms what most of us already know. Masons everywhere have been telling us that the fraternity is virtually "invisible" as far as the public is concerned. Even those who have some knowledge of "the Masons" do not have a clear picture of who we are, what we stand for, or what we do.

Even considering all this, there are at least two million men who may have some interest in becoming members. What would be the number if we raised the visibility of Masonry nationally? How many men might be ready to become Masons if they had accurate information about our fraternity?

Our number one job is to stop being defensive and go on the offensive by taking our story across the nation. There are those, I know, who fear that increased visibility will make Masonry a "target" for our critics and embroil us in unnecessary controversy. I believe just the opposite is true. As long as we remain on the defensive, we are ready victims for the purveyors of mistruth. As long as the public does not know us for what we really are, it is easy to believe anything you are told.

Our Masonic views and values are shared by a majority of Americans who believe in honor, charity, justice, hard work, patriotism, and the family. Therefore, our job is not just to inform, but to give men the opportunity to learn about Masonic membership.

The study tells us that many men feel that they are too busy to be members. Their work is too demanding and they want to spend time with their families. If we take this information on face value, we do ourselves and our fraternity a disservice. *Masonry will only come to be a priority for those who under-*



FRANCIS G. PAUL, 33°

*stand what it can mean to them, their families, their work and their lives.* We know how Freemasonry enhances our lives and what it can mean to a man. It is our job to give as many men as possible *the right picture* of Masonic membership.

There's the other side of the coin, too. Within our fraternity, we must ask ourselves tough questions: What are we doing to stimulate a man's continued interest in Masonry? Are we really challenging our members? How can we do a better job involving the entire family? What contributions should we be making in the communities where we live?

All this requires three elements: Leadership, planning, and action. Leadership must come to mean a commitment to dealing directly with the problems facing the fraternity even when it would be easier to pass them along to others. We can no longer live day-by-day and year-by-year. Instead, we must carefully and deliberately plan our future. And, finally, we must take the bold steps required to turn adversity into success. All this is asking a lot, I know. But dare we ask less of ourselves?

A friend of mine has a "spinner" on his desk. He calls it his "executive decision maker." Around the circle are such words as "Hope for the best," "Do nothing," "Take your chances," "Worry," "Sit and wait," "Complain," "Wring your hands," — and "Take charge of your destiny." These are always our alternatives.

As a fraternity, we have a window of opportunity to take charge of our Masonic destiny. We know what needs to be done. There's only one question remaining: Do we have the courage? Please take a few minutes and write to me at the Supreme Council headquarters (P.O. Box 519, Lexington, MA 02173). Let me know what you think.

*Francis G. Paul*  
Sovereign Grand Commander



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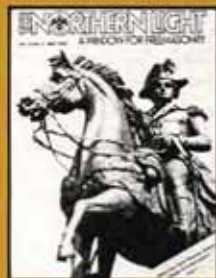
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Cover

Unveiled in 1858, this Richmond, Va., statue of George Washington on horseback was one of the first equestrian statues in the country. For details about the work and its sculptor, see page 12.

A WINDOW FOR FREEMASONRY

# THE NORTHERN LIGHT

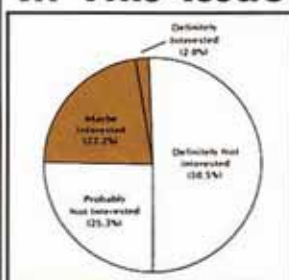
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# Grand Masters Hear Results of National Survey

By DUDLEY G. DAVIS

What do non-Masons know about Freemasonry? The results of an exclusive national survey show that most Americans know little or nothing about the fraternity other than its name. The survey also reveals that there is a potential market of 16 million men who are or may be interested in joining some fraternal or civic organization.

The survey concludes that those who are inclined to join have a generally defined profile and very definite expectations.

The results of the survey commissioned by the Masonic Renewal Task Force were presented in February during the annual Grand Masters' Conference.

The research was conducted among a random sample of adult males and their spouses in 1,000 households representing every state in the continental United States. The objective was to speak with 850 male heads of households and 150 spouses. The number of completed interviews and the geographic dispersion of the sample allowed the data to be reliable with only a 5% margin of error.

The report was divided into four segments: The results of the research; the conclusions; the implications; and the recommendations.



DUDLEY G. DAVIS is a senior vice president for the Barton-Gillet Company of Baltimore, Md., a national marketing, communications and consulting firm.

During the summer of 1988, the Masonic Renewal Task Force was established by a group of 16 concerned Masonic leaders, who gathered at Kansas City, Missouri, to discuss some of the vexing problems facing the fraternity. Participating were several present or Past Grand Masters and leaders from the Shrine, York Rite, Masonic Service Association, and both jurisdictions of the Scottish Rite. Sovereign Grand Commander Francis G. Paul, 33°, and Grand Secretary General Robert F. Case, 33°, were in attendance at the meeting.

The results were positive in reaching unanimous agreement to obtain a professional national survey of prevailing attitudes of both the public and our members toward Freemasonry. The survey of non-members was funded by participating organizations.

The Task Force employed the services of the Barton-Gillet Company, which had recently conducted a similar study for the Grand Lodge of Connecticut. The actual field work for the survey was done by Opinion Research Corporation, which also drafted the initial report. The final report, analysis and recommendations were developed by Barton-Gillet, which was the firm responsible for the presentation to the Conference of Grand Masters in February.

A videotape of the presentation has been distributed to each Grand Lodge. A limited number of copies are available for \$16 through the Masonic Service Association, 8120 Fenton St., Silver Spring, MD 20910.

Because the task force believed there would be significant interest in the findings and the report after the meeting, a printed hard copy of the slides was prepared and a video was professionally produced. Both are now available through the Masonic Service Association, 8120 Fenton St., Silver Spring, MD 20910.

And while the space limitations here preclude including all of the report and most of the findings and recommendations, I have elected to highlight the significant findings and the important recommendations and implications. Because of the importance of keeping to the space provided, only the adult male portion of the survey will be included here.

## Survey Sample

The survey represented an almost perfect sample of the American male population and the distribution corresponded to available demographic and census data:

- **Age:** 52% under 40; 26% 40-54; 22% 55 or older.

- **Income:** 28% under \$25,000; 44% \$25-50,000; 20% over \$50,000; 8% refused.

- **Education:** 33% high school grads; 57% some college.

- **Marital Status:** The majority were married.

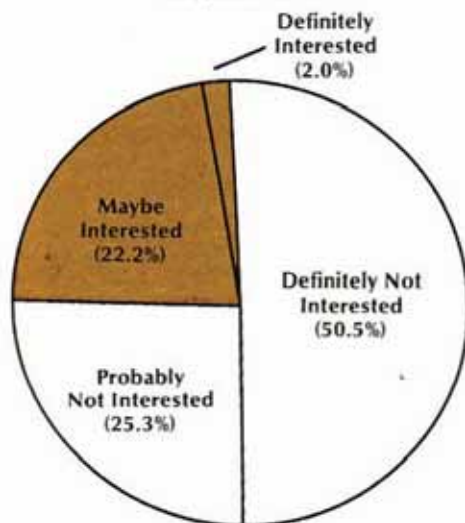
The survey began by identifying if the respondent was a member of any of the organizations with which Masonry is frequently compared: Elks, Lions, Knights of Columbus, Moose, Kiwanis, Rotary, etc.

By a very large degree, approximately 84% of those surveyed were not currently members of any of these or other organizations. If a respondent answered that he was a Mason, the interview was courteously ended.

Among those who had some current membership, most were members of a local church or synagogue and devoted up to 5 hours a month to the organization to which they belonged.



## NON-MEMBERS' INTEREST IN JOINING



Among those not members in any of the named organizations, half stated that they were definitely not interested in becoming a member of any organization like those named. This was consistent with other research which concluded that Americans, by and large, are currently non-joiners. Further, any organization that seeks to attract new members from this group should be very aware of the perceived benefits of membership if they are to have any success in bringing them into their organization.

Among those with any interest in joining, only 2% were definitely interested while 22% said they *maybe* interested. This data is particularly important because each organization, including Freemasonry, will be seeking new members from the same pool of

## Reasons for Lack of Interest (Structured\*)

### Reason/Factor

### Pct. Important

Too busy	61%
Other recreational activities	56%
Work too demanding	52%
Take time from family	49%
Do not accept women	31%
Too ritualistic	28%
My friends not members	26%
Too elitist	19%
For older people	18%
Too expensive	17%
Too religious	15%

\*Respondents were asked to select from these categories.

available and interested American males.

Among those most interested, the majority were under 40 and married. There was no significant distinction between where they lived, income and education.

When asked why they were not interested in joining, 61% said they were too busy, work was too demanding or that joining would take away too much time from their family. Only a very small percentage listed characteristics of the organization as a reason for not joining.

Men who were not a member of any of the organizations surveyed, and who were asked to select from a list of possible reasons for joining, chose: meet new friends and socializing opportunities, community service, charity, and ability to do things with the family.

## Attitudes Toward Freemasonry

Those interviewed were then asked a series of questions designed to get them to identify their attitudes toward Freemasonry. Here, the results of the survey are particularly interesting and revealing.

Among those surveyed, about 30% said they were familiar with Freemasonry, 23% were not very familiar, 36% knew the name only, and 11% never heard of the organization.

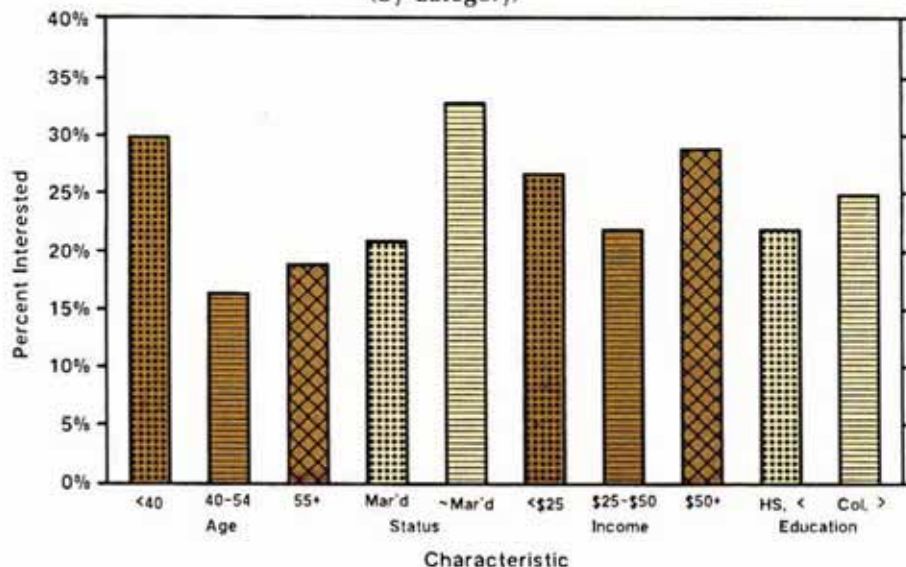
When asked which ideas of Masonry were most similar to their own, the vast majority of those responding (45%) could not name a characteristic of Freemasonry and responded that they "did not know."

When asked which ideas of Masonry were least attractive or unacceptable, again the majority responded that they did not know. However, about 10% responded that they thought the fraternity was too clanish, secretive or ritualistic.

Asked to name a word or phrase to describe Masonry, again the largest single response was they did not know.

*Continued on next page*

## NON-MEMBERS' INTEREST IN JOINING (By Category)





## Reasons for Interest in Membership (Open-ended) (Non-Members Who Have Some Interest In Joining)

Meeting people/socializing	37%
Community service	36%
Charity/helping others	20%
Friendship	15%
All others, misc.	15%
Business contacts	13%
Do not know/no response	10%
Keep busy/something to do	9%

## "How Do You Feel the Masons Are Different from the Other Organizations We Have Been Discussing?"

Don't know/no response	36%
More secretive	20%
More religious	9%
More ritualistic	7%
Older	3%
Charitable	3%
Community-oriented	2%
No difference	11%
Other	23%

## "What Three Words or Phrases Describe this Organization?"

Don't know/no response	30%
Secretive	14%
Charitable/caring	13%
Fraternal/brotherhood	11%
Good organization/best	10%
Community-oriented	8%
Protestant/religious	7%
Ritualistic/cult-like	6%
Other	46%

## NATIONAL SURVEY

*Continued from previous page*

But again, some 14% listed secretive, while positive words like charitable and fraternal were also reported.

Asked how they felt Masonry was like or different from other organizations, about 20% said Masons were more secretive while 36% did not know. Other responses were too fragmented to be classified.

### Significant Conclusions

Among the significant conclusions reported to those attending the Grand Masters' Conference were the following:

- Location (region) is not a significant factor in renewing the fraternity.
- Wives play an important role in the joining process.
- The available market of potential new members is well defined.
- The market is of sufficient size (16 million males over 21).
- Potential members have well-defined expectations for joining.
- The vast majority of Americans know nothing of Masonry.
- Those who might join consider it too secretive or know nothing at all about Freemasonry.

### Implications

The interpretation of the data was developed by Barton-Gillet based upon its experience in working with the fraternity in other states. In addition, Barton-Gillet has worked with hundreds of other institutions and organizations which are trying to attract new members or new students.

In making the report to the Grand Masters we concluded:

- That there are valid societal reasons why membership has declined in the fraternity. The emergence of television, the changing role of the family and the impact of work and community on the life of the American family all play a role.
- That there is a segment of the male population that will be a very difficult market for Freemasonry.
- That any programs of renewal must address the real needs of American men.
- That there is a niche of 16 million men that might be interested in an organization they understood.
- That total Masonic membership currently includes the largest single segment of the organizations surveyed.



- That time, job requirements and family and community involvement may be at odds with the current practice of Freemasonry.

- That knowing where Masons stand on the important issues of change is a critical first step.

- That renewal of the fraternity is possible.

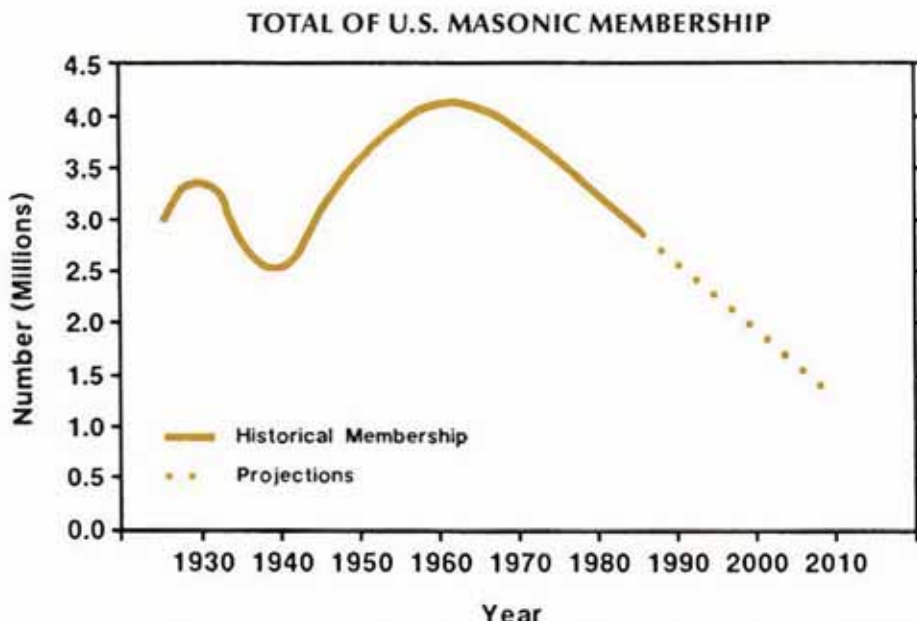
The report concluded with a series of recommendations developed jointly by the members of the Masonic Renewal Task Force and Barton-Gillet. They were presented to those attending the conference without the opportunity for discussion.

### Recommendations:

- Determine the attitudes and feelings of Masons toward the change process. This should be done using research methods similar to those employed in the initial assignment.

- Determine the reasons for activity and inactivity among existing and former Masons. Other research had indicated that up to two-thirds of all Masons were not active in their lodge.

- Determine existing levels of satisfaction. Compare the current programs and activities of Freemasons with



The historical membership statistics were obtained from data provided by the Masonic Service Association.

the expressed needs of males in the target market.

- Identify the importance of the family, community involvement, leadership, charity and ritual among the current membership in Freemasonry.

- Identify ways for improving communications within the fraternity and with non-Masons.

- Understand those forces which will have significant impact upon the fraternity in the future.

- Identify a way in which Freemasonry may be isolated from the mainstream of American organizations.

- Seek to identify ways in which Masonry may make a meaningful difference in the American society.

### Conclusion

The research on American attitudes toward joining Freemasonry was an important first step in understanding what actions Freemasonry may consider in rekindling interest in the fraternity.

As with any organization, however, it is even more critical to assess the current members' readiness to take the steps it must take not only to survive but also to thrive. Once these steps are determined, long-term strategies can be developed, approved and implemented.

Clearly, Masonry — together with other fraternal organizations — face great challenges that affect their ability to thrive in a 21st-century society. There are also significant opportunities. The fraternity is already ahead of many organizations because it will have information about its existing and potential membership that other organizations facing similar problems will not.



"Oh, the Masons. Isn't that some sort of covert operation?"



# Grand Lodge of Oklahoma Gets a Wake-up Call

"We've watched our Masonic membership decline from 83,000 to 49,000 in the last 30 years," states Oklahoma Grand Master Ray K. Babb, Jr., an Oklahoma City lawyer. "Now, we're going to do more than sit around and just hope things will get better. We're committed to taking our message to men everywhere in the state."

Listening to these words were 200 members of the fraternity selected as special Masonic Messengers for the "Masons Make America Work" campaign, including P.G.M. Ray K. Babb, the present Grand Master's father and Grand Master in 1959, when Masonic membership reached its peak.

Beginning on April 16 and continuing through June 3, the Oklahoma Masonic Awareness Program is sponsoring an intense campaign to let men across the state know about the fraternity. A series of four advertisements are appearing in 14 daily newspapers several times each week and over 500 spots are being aired weekly on 50 radio stations during the seven-week program.



Grand Master Ray Babb (below) addresses his Masonic Messengers (above) who will help to carry out the campaign to let men throughout the state know about the fraternity.

Men interested in knowing more about Masonry are invited to ask for a free brochure by calling a toll-free number, 1-800-52MASON. "Calls are accepted 24-hours a day," states Grand Master Babb.

Each day the Grand Lodge's Public Awareness Committee Chairman, Van McQueen, KCCH, General Secretary of the Tulsa Scottish Rite Bodies, receives the names, addresses and telephone numbers of those inquiring. His job is to distribute the information to the 200 Masonic Messengers across the state who are making personal calls on each man responding. "We want to get acquainted with them and let them meet us face-to-face," comments the Grand Master.

Those men expressing an interest in Masonry will be introduced to members of a local lodge.

The Grand Master has set a goal of 2,500 petitions for the campaign. "As the result of a study we commissioned, we know there are 25,000 men in Oklahoma who want to be Masons," reports

Grand Master Babb. "There's no telling how many more there are in Oklahoma who will become interested through this effort."

Commenting on the program, the Grand Master states, "From the earliest days of our Founding Fathers, Freemasons have committed themselves to a strong sense of personal responsibility and leadership in all walks of life. In Oklahoma, we are providing the inspiration and environment for continuing that great tradition into the 21st century."

The "Masons Make America Work" program was developed and is being implemented by John R. Graham, 32°, communications specialist who is also a consultant to the Supreme Council for the Northern Masonic Jurisdiction.



# Museum Accredited by National Association

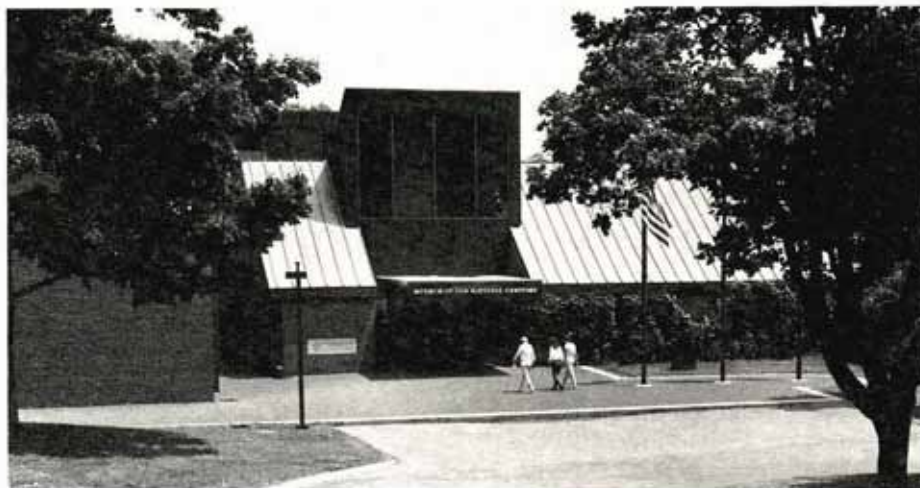
The Scottish Rite Masonic Museum of Our National Heritage in Lexington, Mass., has been awarded accreditation by the American Association of Museums. News of accreditation came virtually on the museum's 14th anniversary. The museum opened to the public on April 20, 1975.

The honor came after an exhaustive two-year study by a national committee of museum scholars and specialists. On hearing the announcement museum president and Sovereign Grand Commander Francis G. Paul, 33°, said, "The award is a major milestone in the museum's development. All Scottish Rite Masons can be proud of this newly earned national honor. It is a tribute to all those who have worked so hard to make our American Revolutionary War bicentennial project the unqualified success it is today."

Museum and library director, Dr. Clement M. Silvestro, 33°, commented, "Accreditation by the American Association of Museums means that our institution, at every level of its operation, meets the nationally recognized professional standards the museum community has established across the nation. Every staff member has in some way participated in the accreditation study. I am pleased to learn that all our efforts are now recognized and rewarded."

Accreditation has been an important self-study process for the museum. After applying for accreditation the museum completed an extensive questionnaire prepared by the accreditation commission. The questionnaire involved all aspects of the museum's operation — its stated purpose, governing body, finances, staffing, collecting policies, exhibition and education programs, research and publications, security, conservation practices, physical plant, and long-range planning. After reviewing the questionnaire to determine that the museum met national criteria, the accreditation commission of museum specialists granted interim approval.

In the second stage of accreditation two experienced museum directors selected by the accreditation commission made an on-site visitation to verify the information presented in the questionnaire and to determine the presence of accepted standards. The visiting com-



mittee interviewed trustees and staff members, and looked at organizational records, and the physical plant. Following their two-day visit the committee submitted a written report to the accreditation commission. After studying this

report the commission granted accreditation to the museum.

There are approximately 6,500 museums in the United States; only 673 are accredited by the American Association of Museums.

## IN MEMORIAM Ill. Clyde Alvin Fulton, 33°

Ill. Clyde A. Fulton, 33°, an Active Emeritus Member of this Supreme Council and former Deputy for Michigan, died at the age of 98 on February 17, 1989, following an extended period of declining health.

In 1908, he entered the lumber business and helped found Colburn-Fulton Lumber Company, now known as Fulton Lumber Company. He headed also the Michigan and National Lumber Associations.

In 1915, he married Bess Orella Whitcomb, who predeceased him in 1978. He is survived by their son, Ill. Robert W. Fulton, 33°, and daughter, Geraldine (Jerre) Fredenburg; six grandchildren and eight great grandchildren.

He was raised a Master Mason in Charlotte Lodge No. 120, Charlotte, Mich., in 1912, where he advanced to Worshipful Master in 1920-21. He entered the York Rite Bodies at Charlotte in 1912-14, where he presided as Eminent Commander in 1921 and was Grand Commander of the Grand Commandery of Michigan in 1933.

Ill. Brother Fulton completed the Scottish Rite degrees in the Valley of Grand Rapids in 1912 and was 1st Lieutenant Commander at the time of his election to Active Membership in the Supreme Council. He received the 33° in 1940, was crowned and Active Member in 1945, and was elected Deputy for Michigan in 1954, serving in that capacity until 1972. He became an Active Emeritus Member in 1977. From 1949-77 he was the Grand Representative near the Northern Jurisdiction for the Supreme Council for Chile. As an Active Member he performed various special assignments and served on numerous committees. He was also on the board of directors of the trustees of the Supreme Council from 1947-75 and the Administrative Council from 1966-77, but he was perhaps most widely known as the Grand Master General of Ceremonies in the 33° conferrals from 1948-72. As an Active Member for more than three decades, Ill. Brother Fulton was a contemporary of Sovereign Grand Commanders Johnson, Bushnell, Newbury and Maxwell of our Supreme Council and a colleague of many notable figures in Michigan's lengthening Masonic history.



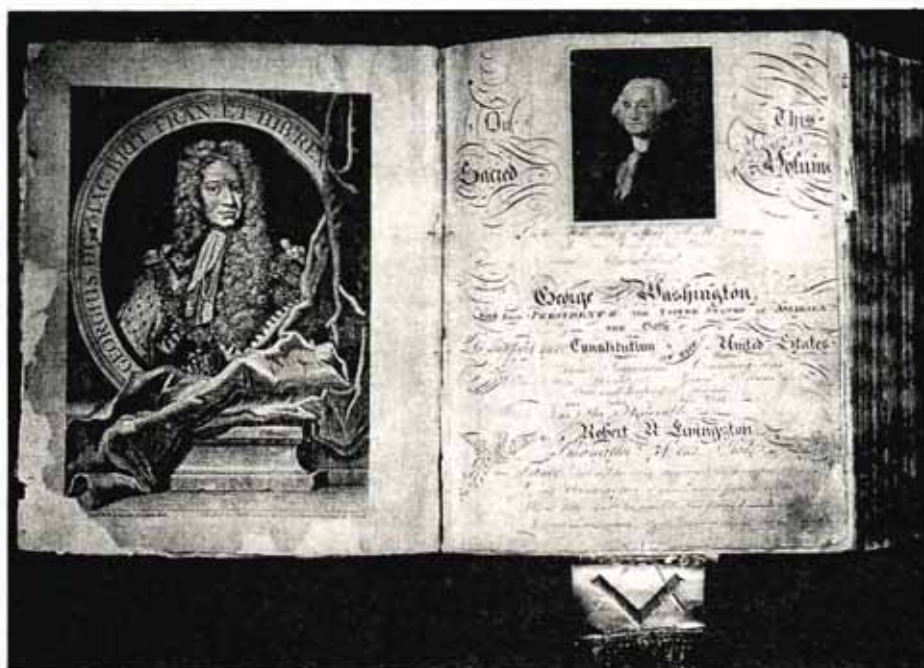
# Washington Bible – Afterthought or Planned?

By ALLAN BOUDREAU, 32°

On April 30th, 1789, George Washington took his oath of office as the first President of the United States on the altar Bible of St. John's Masonic Lodge No. 1, New York City.

For the past 200 years scholars and historians have pondered the question, why the St. John's Lodge Bible? Fanciful tales have arisen as to the reason this Masonic Bible was selected for the momentous occasion. One story suggests that the need for a Bible was overlooked until the last minute when the Master of St. John's Lodge, Major Jacob Morton, Washington's Aide, was called upon to produce the lodge Bible for the occasion by Chancellor Robert R. Livingston, then Grand Master of Masons in New York State as well as the Chancellor of the State, who would administer the oath to George Washington.

A review of the *Report of the Committee of Congress Fixing the Official Order of Ceremony for the Inauguration of George Washington as First President of the United States*, dated April 29, 1789, indicates that there was precise planning for the inauguration, including the placing of furniture, the public administration of the oath of office, the service at St. Paul's Chapel, etc. How unlikely it is that the planners



would proceed so carefully and efficiently yet fail to provide the essential ingredient, the inaugural Bible.

George Washington did not have a personal Bible. No church Bible was acceptable to all the various denominations represented in the first Congress.

The Masonic altar Bible of St. John's Masonic Lodge in New York City was the only Bible untainted by denominational strife and differences. The members of Congress were well acquainted with the nonsectarian Masonic principles of brotherhood, understanding, and fair play. The Masonic Bible was the obvious choice for the inauguration of the President.

There were 22 different churches in New York City in April 1789 representing 13 denominations, namely, Reformed Dutch, Protestant Episcopal, French Huguenot, Quaker, Lutheran, Jewish, Presbyterian, Baptist, Mora-

vian, German Reformed, Methodist, Roman Catholic, and Independent Congregational.

A careful study of the situation in New York City in 1789 will disclose that the organized religions had suffered greatly during the Revolution. The Episcopal Church was badly tainted by the close affiliation of many of its clergy with the British Crown. One of the first acts of the New York State Legislature was the repeal of a tax on the general public for the support of the Episcopal clergy. By the New York State Constitution of 1777, clergymen were declared to be ineligible to hold any civil or military office or place in the state, as they were "by their profession dedicated to the service of God and cure of souls, and ought not to be diverted from the great duties of their function."

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DR. ALLAN BOUDREAU, 32°, a member of the Scottish Rite Valley of New York City, is the director of the Livingston Library and Museum for the Grand Lodge of New York.



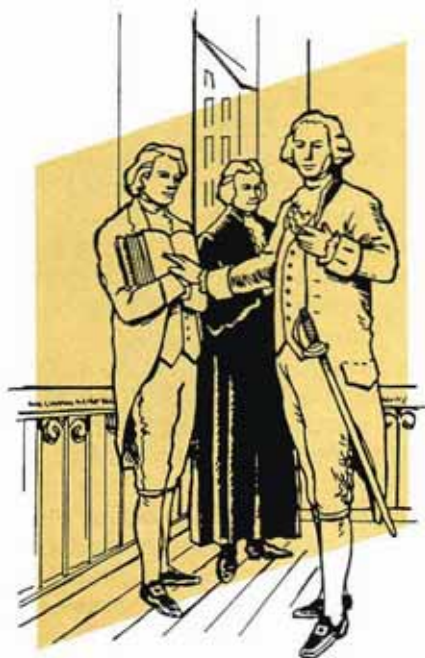
# The Long Journey To the First Inaugural

George Washington was not there on April 6, 1789, when the new Congress gathered in New York City to attend to its first order of business — counting the electoral votes to determine the nation's first President. Congress had been scheduled to begin on March 4, but it took more than a month to achieve a quorum.

As soon as that body had announced that a new President had been unanimously elected, Congress Secretary Charles Thomson was dispatched to Mount Vernon to give the official word to General George Washington.

The journey from Mount Vernon to New York City took eight days in 1789. Leaving by coach on April 16, Washington was accompanied by his former aide-de-camp, Colonel David Humphreys, and Charles Thomson. The triumphant trek drew crowds along the way as it passed through Alexandria, Va.; Baltimore and Havre de Grace, Md.; Wilmington, Del.; Chester and Philadelphia, Pa.; and Trenton, Princeton, New Brunswick, Woodbridge, and Elizabethtown, N.J.

On April 23, a ceremonial barge met him at Elizabethtown for the final leg of the journey to New York City. Wash-



ington stayed at the Franklin House, while Congress prepared for the inauguration.

A reenactment of that long journey took place last month on the 200th anniversary of the historic event, and ceremonies were scheduled along the way.

The main event in 1789 was set at Federal Hall on Wall Street on April

30, when Washington was sworn in as the first President by Senate Chamber Chancellor Robert Livingston.

The Bible used at the ceremony belonged to St. John's Lodge No. 1, New York City. There has been much debate over the sequence of events leading up to the use of that Bible. Many have contended that as the ceremony was about to begin and it was discovered that there was no Bible present, the Master of the lodge rushed out and returned with the lodge Bible. On the facing page of this issue, Dr. Allan Boudreau presents another point of view. At any rate, the Bible used on the balcony of Federal Hall that day did belong to St. John's Lodge.

This building, with its Greek revival architecture, was built in 1742 and had served as the Capitol under the Articles of Confederation from 1781-89. In 1790 the Capitol was moved to Philadelphia. Federal Hall was designated a national historic site in 1939 and became a national memorial in 1955.

For many years, New York Masons have reenacted the ceremony at Federal Hall using the famous Bible. For this year's bicentennial event the officers of the Grand Lodge of New York were actively involved in the preparation and execution of the inaugural ceremony. A full report of the commemoration will appear in the next issue of *The Northern Light*.

Very few constitutional changes have affected the presidential powers.

Whether it was the guiding hand of Washington as the first President, or the wisdom of the Founding Fathers to devise a careful system of checks and balances between the various branches of government, the U.S. Constitution still stands firm today as the oldest written governmental charter in existence.

## WASHINGTON BIBLE

*Continued from previous page*

The American Protestant Episcopal Church had not actually adopted its prayers and order of service in April 1789 and Bishop Provoost, who preached the service at St. Paul's Chapel on April 30, 1789, had just been elected chaplain of the Senate on April 25.

The House did not select its chaplain until May 1, 1789, when Dr. William Linn of the Collegiate Dutch Reform Church was chosen at an annual salary of \$500. In a very close contest, Linn received 27 votes and Dr. John Rogers,

a Presbyterian, 19. Linn was an ardent patriot and had been chaplain of the 5th and 6th battalions of Pennsylvania troops.

Rogers was an ardent patriot also, serving as a brigade chaplain in 1776 and as chaplain of the New York State Convention in Esopus, the Council of Safety, and of the first legislature under the New York State Constitution of 1777. His first sermon upon returning to New York City in 1783 was titled, "The Divine Goodness displayed in

the American Revolution."

Samuel Provoost was an assistant minister at Trinity Parish in 1766 but resigned his position that year and lived on a farm in Dutchess County until 1784. His sympathies were entirely American. In 1785 he was chosen chaplain of the Continental Congress and on June 13, 1786, he was elected Episcopal Bishop of New York by the Whig members of Trinity Parish who succeeded in ousting the previous rector elected by the Tories.



# Richmond's Tribute Was One of First Equestrian Statues

By CHESTER L. SOMERS

The 200th anniversary of George Washington's ride from Virginia to New York City for his inauguration as the country's first President brings to mind the equestrian statue at Richmond, Va., of George Washington on horseback.

Although the statue represents Washington as a General rallying the American troops to action rather than his inaugural ride, it does show his tremendous popularity as an American hero.

Located in Richmond's Capitol Square, this tribute was among one of the first equestrian statues in the country. The imposing bronze group stands over 20 feet in height, but with its pedestal rises 60 feet from the ground.

In 1816 the Virginia General Assembly requested the remains of George Washington be removed from Mount Vernon and placed in a vault beneath a proposed monument to him at Richmond. This request was politely but firmly denied by his nephew, Bushrod Washington, who indicated it would be contrary to the provisions of Washington's own will.

Despite this refusal the Virginia Assembly in 1817 called for contributions for such a monument. In a few years the sum of \$13,000 had been

collected and was placed in the public treasury, where it remained until February 28, 1828. At that time an act of the General Assembly directed that the funds be invested.

By 1849, \$40,000 had accumulated and the Virginia Historical Society then prodded the legislature to act by appealing to that body, "to provide for the speedy erection of a suitable monument to the Father of his Country."

As a result, on February 22, 1849, the Assembly passed a bill providing for the erection of the monument and the appointment of commissioners to undertake its construction. Soon thereafter the Commissioners who had been appointed by the Governor advertised for the submission of designs. Altogether 41 designs and models were submitted although other sources have indicated more.

The sculptor Thomas Crawford, then 35, had been living in Rome but had returned to the United States to discuss various commissions he had with the federal government. Upon learning of the competition for the Washington monument, Crawford went to Richmond early in January of 1850 and submitted his design of an equestrian statue of Washington, which also included pedestrian statues of five of Virginia's famous men.

The Commissioners began examining all designs and models on January 8th, continuing through February 1st, when they selected that of Crawford. This selection was officially approved on February 2, 1850, by the Assembly, Executive Council and Governor John B. Floyd.

Crawford was awarded \$500 for the winning design and a final contract between him and the state was drawn on June 27, 1850. The contract stipulated he was to, "complete in bronze of a rich and beautiful colour and of the best

quality . . . one equestrian group representing General George Washington on Horseback, the portraiture and costume to be similar to that represented by Houdon's statue of Washington ..."

The Commissioners meeting again on February 4th selected the site and determined the pedestrian statues that were to be placed around the monument. The names of Jefferson, Henry, Marshall, Morgan and Gen. Henry Lee and an allegorical figure of Virginia were chosen. Later the Board removed the names of Morgan and Lee, substituting instead those of Lewis, Mason and Nelson.

On February 22, 1850, a 10,000 pound granite cornerstone furnished by the James River and Kanawha Company was laid with imposing Masonic ceremonies by the Grand Lodge of Virginia. Participating in the activities by invitation of the Legislature was the President of the United States, Zachary Taylor, and his Vice-President, Millard Fillmore. Former President John Tyler was also present, as was sculptor Crawford, who took part in the proceedings.

Just as the ceremonies began the rays of the sun broke through overcast skies. This was regarded as a good omen. Following the cornerstone laying the Past Grand Master of Virginia Robert G. Scott delivered an eloquent address, as did the Governor John B. Floyd.

With the completion of these ceremonies the Masons held a collation followed later by a public dinner. The President and his party participated in both festivities. In the evening a magnificent ball was held at the Union Hotel and a grand display of fireworks capped the day's activities.

The full-sized plaster model of the equestrian group was completed in 1857 by Crawford in his studio in Rome. From there it was shipped by oxcart to Milan, then by mule train over the peri-



CHESTER L. SOMERS, a member of King Solomon's Lodge, Somerville, Mass., is doing an extensive study of equestrian statues in America. Now retired, he has been a teacher, principal, and superintendent for several school systems in Massachusetts.





Sculptor Thomas Crawford was born March 22, 1814, in New York City. At the age of 19 he entered the studios of the sculptors Frazee and Launitz where he received his early training. In 1834 he went to Rome where he became a pupil of Thorwaldsen, and where the greater part of his later life was spent. For the national government he executed the Senate pediment symbolic of the progress of American civilization, as well as the bronze Senate doors of the Capitol in Washington, D.C. He also designed the figure of Freedom which surmounts the dome of the Capitol, and which was cast by Clark Mills. Crawford died at the age of 43, on October 10, 1857, in London, England.

lous Alpine roads and mountain passes to Munich, Germany. There it was cast by the Royal Bavarian foundry under the direction of Ferdinand von Muller. A reporter from the *Savannah Republican* observed the casting of the statue. He reported that a bronze cannon was used from the Crimean War. This was melted down with zinc added, "to give the composition lustre and malleability, and to prevent the statue from becoming green by years of exposure."

From Munich the statue was shipped down the Main and Rhine Rivers by barge to Amsterdam for shipment in the Dutch brig *Walborg*. On November 7, 1857, the Washington finally arrived at Richmond in a shipping crate 22 feet high, weighing 18 tons. When mules and horses failed to pull the crate up to the capitol they were unhitched from the wagon, ropes attached, and several hundred men and boys grabbing these pulled the statue up the hill to the site it now occupies.

The height of the Virginia granite pedestal upon which the bronze work rests is a little over 40 feet above ground level. Designed by Crawford it was erected by John A. Temple & Co. Robert Mills, designer of the Washington Monument in Washington, D.C., was em-

ployed as architect and O. H. Rand as superintendent of construction. Mills' attempt to modify Crawford's design and his constant interference led to his and Rand's dismissal in October of 1852. H. W. Herbert was then appointed who directed the building of the stonework to its completion in November, 1854.

Governor Henry A. Wise appointed Captain Charles H. Dimmock, an Engineer and graduate of West Point, to place the bronze group upon its pedestal. Crawford provided detailed instructions as to how the horse was to be lifted. He indicated that large iron rings were attached to the pommel and rear of the saddle for such purposes. Ropes were to be hooked to these, and on no account were they to go under the horse since they would disfigure the metal. Fortunately, Dimmock ignored the instructions and instead placed thick padding under the stomach of the horse passing ropes underneath. With the aid of one of the largest derricks he could find, Dimmock lifted the tremendous weight to its place atop the pedestal. However, during the lifting six cogs popped off the main hoisting mechanism leaving the 18-ton statue dangling directly over the heads of the lifting crew. Dimmock coolly told them not to loosen

their grips on the ropes, or he would shoot them. Shortly thereafter the lift was resumed without further incident. On hand to witness this spectacle were over 2,000 spectators, including the Governor and members of the Legislature.

The horse stands on the front right and rear left hooves; the other two are raised. In Crawford's own words, "Washington is supposed to be rallying the American Army at the moment it has given way before the overpowering force of the enemy — he is suddenly checking the horse who is restless and impatient to move onward — the face of Washington is turned toward his soldiers and by the elevation of the right arm which is raised and pointing forward he shows the course which must be pursued and which did lead to victory."

With Washington in place, and Jefferson and Henry on their lesser pedestals, the monument was unveiled on February 22, 1858. Crawford had completed all the pedestrian statuary except that of Lewis and Nelson and the trophies prior to his death in 1857. He had begun the model of Lewis. The Commissioners in November of 1857 contracted with Randolph Rogers of New York to complete the remaining work. With the erection of the statue of Mason in 1869 any further work ceased until the end of the Civil War. On February 22, 1867 the statue of Marshall was received and on March 4 set on its pedestal. That of Lewis was placed in position on September 26 and Nelson on September 27, 1867.

Both of the allegorical statues of Justice and Revolution were placed on the monument August 17, 1868. Colonial Times and Bill of Rights, December 15, 1868; Finance, June 15, 1869, and Independence, June 24, 1869, which completed the monument. It is estimated this unique monument cost \$260,000.



# A View of Life At the Turn of the Century



— Chicago Historical Society

A new America was born at the turn of the century. In the decades before World War I, the nation was being transformed into an urban, industrial society — a major power on the world scene. A new exhibit, *Turn of the Century*, explores the rich diversity of life in American cities in the years from 1893 to 1917. Through the exhibit, visitors can see the recreated world of the nickelodeon and high-button shoes, a world where the subway was a novelty and electricity was a marvel.

*Turn of the Century* opened at the Scottish Rite Museum of Our National Heritage in Lexington, Mass. in April and runs through February 25, 1990. In the gallery, *Turn of the Century* visitors walk down a city street and view the latest development in urban housing — the apartment building — complete with room interiors. Other turn-of-the-century settings include a public school classroom and a downtown office, where “typewriters” work on the latest office equipment.

*Turn of the Century* shows how city people worked and played, in sweatshops and department stores, in vaudeville halls and baseball parks. Along the way, visitors can see the impact on the city of new immigrants and big business. The reformers who tackled child labor, women’s suffrage, and working and housing conditions are also included.



— New York Public Library

(Above) Middle-class life. An apartment parlor in an apartment building in Chicago, 1891. (Below) Mealtime for an immigrant family in a New York tenement. Mansions for the wealthy, apartment houses for the middle class, and tenements for the poor accentuated the disparity between rich and poor in the city.



Public education for all. One of the principal tasks of public education at the turn of the century was transforming immigrants into Americans. First-grade class in 1899 at the Paul Revere School on Prince St. in Boston's North End, near Old North Church, then primarily an Italian and Jewish neighborhood.



— Boston Public Library



— Library of Congress

Vocational education. A turn-of-the-century business school typing class. Business education trained young men and women for jobs in offices, which for the first time employed large numbers of women.

Objects on view include souvenirs from the World's Columbian Exposition in Chicago in 1893, which marked the beginnings of the 20th-century era; union and labor organizing paraphernalia; clothing and other items on sale in new department stores; household appliances such as a vacuum cleaner, electric iron, and washing machine; women's suffrage banners and sashes; campaign buttons; a carousel horse; and college football memorabilia.

Lenders include Boston Edison Company; Chicago Historical Society; Harvard University Archives; Henry Ford Museum and Greenfield Village, Dearborn, Mich.; Hershey Museum of American Life, Hershey, Pa.; National Museum of American History/Smithsonian Institution; the Schlesinger Library on the History of Women in America, Radcliffe College; and the Strong Museum, Rochester, N.Y.

— Boston Public Library



Professional sports. Baseball game between the Pittsburgh Pirates and the Boston Red Sox at the Huntington Avenue Ball Park, Boston, 1903, in the first World Series.



# Seay Honored As Gourgas Medalist

The Gourgas Medal of Scottish Rite Freemasonry, a rarely-awarded honor, was presented formally in January by Sovereign Grand Commander Francis G. Paul to Ill. Thomas F. Seay, 33°, of Chicago, a noted member of Freemasonry who has distinguished himself in various areas of activity. The event was held at the Westin Hotel in Chicago and was attended by numerous Masonic associates and friends of the honoree.

Ill. Brother Seay thus became the 26th recipient of the medal conferred by the Supreme Council of the Northern Masonic Jurisdiction for "notably distinguished service in the cause of Freemasonry, humanity or country."

The recipient is a well-known leader in banking and real estate endeavors in the Chicago area over many years who, in spite of demanding professional responsibilities, found time to take a constructive role in a wide range of Chicago area civic and philanthropic activities as well as compiling a distinguished

career in the Masonic fraternity. This included his term as Imperial Potentate of the Ancient Arabic Order of Nobles of the Mystic Shrine and work with the famed Shriners Hospitals for Crippled Children and Burns Institutes. He also made distinct contributions to others through 16 years of service as a member of the Board of Directors of the expanding Illinois Masonic Medical Center in Chicago where the Women's and Children's facility bears the name of his late wife, Ruth M. Seay.

The Gourgas Medal is the highest honorary decoration offered by the Supreme Council for the Northern Masonic Jurisdiction, and announcement was made of the designation of this award to Ill. Brother Seay at the conclusion of the Supreme Council's annual meeting held at Grand Rapids, Mich., in late September. The formal presentation of the Gourgas Medal and accompanying citation was witnessed by leaders of several branches of Freemasonry in

## OTHER GOURGAS MEDALISTS

- 1945—Ill. Harry S. Truman, 33° \*
- 1946—Ill. Melvin M. Johnson, 33° \*
- 1949—His Majesty King Gustav V \*
- 1952—Ill. Kaufman T. Keller, 33° \*
- 1952—Ill. Roscoe Pound, 33° \*
- 1953—Ill. Winfred Overholser, 33° \*
- 1954—Ill. Mark Wayne Clark, 33° \*
- 1956—Ill. George E. Bushnell, 33° \*
- 1959—Ill. Christian A. Herter, 33° \*
- 1963—Ill. Edward W. Wheeler, 33° \*
- 1964—Ill. Fred P. Corson, 33° \*
- 1966—Ill. Richard A. Kern, 33° \*
- 1968—Ill. George A. Newbury, 33° \*
- 1971—Ill. John W. Bricker, 33° \*
- 1973—Ill. Norman Vincent Peale, 33° \*
- 1974—Ill. Gerald R. Ford, Jr., 33° \*
- 1975—Ill. Robert P. Taylor, 33° \*
- 1978—Ill. Stanley F. Maxwell, 33° \*
- 1978—Ill. George E. Gardner, 33° \*
- 1980—Ill. Robert H. Felix, 33° \*
- 1981—Ill. Louis L. Williams, 33° \*
- 1982—Ill. John H. Van Gorden, 33° \*
- 1983—Ill. Edmund F. Ball, 33° \*
- 1984—Ill. Warren N. Barr, Sr., 33° \*
- 1986—Ill. Raymond C. Ellis, 33° \*

\* Deceased

Chicago and across the state of Illinois including Ill. Robert L. Giesel, 33°, Scottish Rite Deputy for the state and fellow Supreme Council Active Members for Illinois, Ill. Philip C. Kenney, 33°, and Ill. Robert W. LaSurs, 33°.

The Gourgas Medal gets its name from John James Joseph Gourgas, one of the founders of the Northern Supreme Council in 1813. Medals presented since the establishment of the award in 1938 have gone to distinguished Masons from all walks of life.

Sovereign Grand Commander Francis G. Paul made the Gourgas Medal presentations to recipient Thomas F. Seay at a special ceremony at Chicago in January.







## IN A NOOK WITH A BOOK

Reviewed by STEWART M. L. POLLARD, 33°

**A BRIDGE TO LIGHT** by Rex R. Hutchens, 32°, KCCH. Published by the Supreme Council, 33°, A&ASR, Southern Jurisdiction, USA, 1733 16th St. NW, Washington, DC 20009. 1988. 331 pp. Softbound. \$6.

Here is an excellent new tool designed to summarize and explain each of the Scottish Rite degrees as portrayed in the Southern Jurisdiction. For many years, Albert Pike's *Morals and Dogma* has been used for teaching the meanings of the lessons in these beautiful degrees. As Sovereign Grand Commander Kleinknecht explains in the Foreword, the emergence of science and technology as educational priorities has overshadowed the study of the humanities, which were so necessary to those reading *Morals and Dogma*.

*A Bridge to Light* attempts to correct this difficulty by extracting those passages of *Morals and Dogma* which best reinforce the rituals of the degrees, and to explain them in easy-to-read language.

The hundreds of illustrations, many of which are in color, greatly enhance the readability of this work, and bring new understanding and significance to the ritualistic lessons.

Although there are significant differences in the degrees between the Southern and Northern Jurisdictions, all Scottish Rite Masons will find much food for thought and understanding in this volume. It will be a valuable addition to anyone's Masonic library.

\* \* \*

**POSTAGE STAMPS, & FREEMASONRY** — Guide & Compendium — United States and Canada, by Christopher Leo Murphy, 32°. Carlton Press, Inc., 11 West 32nd Street, New York, NY 10001. 432 pp. Hardbound. \$20.95.

Combining an obvious love of Freemasonry with his serious interest in philately (stamp collecting), Brother Murphy, a Canadian Mason, has compiled an intriguing and interesting reference work which will serve as a valuable aid to brethren of similar interests. Going well beyond the listing of postage stamps of Masonic interest, Brother Murphy has woven in biographical sketches of the Masons depicted including information regarding their Masonic affiliations and historical descriptions of pictured events, together with illustrations.

Although designed as a reference for the stamp collector, this carefully researched volume is loaded with factual information which will be of interest to any serious student of the ancient craft, as well as students of Canadian and American history. The general index of the book makes it an invaluable reference.

For many years this reviewer collected postage stamps having Masonic significance. Had he had a reference book as com-



plete as this one, the collection would have had much more meaning, and a more lasting intrigue.

\* \* \*

**100 YEARS IN THE ROANOKE VALLEY** (At Pleasants Masonic Lodge) by William T. Watkins. Published by Pleasants Lodge No. 63, 622 Campbell Ave., S.W., Roanoke, VA 24016. 246 pp. Hardbound. \$20 postpaid.

Lodge histories are usually a bland compilation of names, statistics and extracts of minutes. This book is different! It weaves a fascinating story of the formation of the lodge, the development of (Big Lick) Roanoke, and the expansion and influence of the railroad, and of the Masons and other individuals who contributed to the fabric of the community. As Brother John Eakin said about this history: "You don't have to be a Mason to appreciate this book, but it helps. You don't have to live in this (Shenandoah) valley to appreciate this book, but it helps. You do have to appreciate this book after you read it. Take my word for it!"

He's right! This is a book which could very well serve as a model for any lodge preparing a history. It has a happy meld of information about the community, the lodge, the churches and the strong-willed Southern gentlemen who served. It deals with the economics and social activities of the various periods in a realistic down-to-earth manner. It touches on disagreements in the lodge, and is full of good historical pictures and illustrations, as well as the "rogues gallery" of Past Masters.

\* \* \*

In many Masonic lodges, it is customary to give the candidate a personal copy of the Holy Bible, with the admonition that it is to be the "rule and guide" of his conduct. Frequently, there are "Masonic editions" beautifully engrossed with the square and compasses on the cover. In some there are pages to record the candidate's progress through the degrees, and in many there are cyclopedic references of Masonic significance. Unfortunately, there are some that contain Masonic misinformation compounding the many myths about the fraternity. The latter editions serve to "cause confusion in the Temple." The candidate's natural impression is that because it is in the Bible, it must be true and factual.

Recently we had the opportunity to see the Gilbert Masonic Bible, published by Gilbert Religious Publications, Lakewood, OH 44107. It contains a 32-page section titled, "Freemasonry and the Bible," by the eminent Masonic scholar, H. L. Haywood. It is a clear and concise discussion of the subject, and one of the better Masonic editions we have seen.



# New Indiana Cathedral Designed to Serve Community

By WILLIAM C. GREER, 33°

The 6,000 plus Scottish Rite members in Southwestern Indiana are in a race with time — which for a while, had threatened to beat them across the finish line.

The double-eagle prize in view is a new cathedral for the Rite, combining a Community Center for Performing Arts in downtown Evansville.

According to board chairman Darrell Veach, 32°, "Twelve years of planning and hopes and prayers and dreams are at last becoming reality.

"We foresee the dawn of a burgeoning new era for Scottish Rite Freemasonry . . . and for a quarter-million people in our metropolitan region, opportunities without limit for greater cultural enrichment."

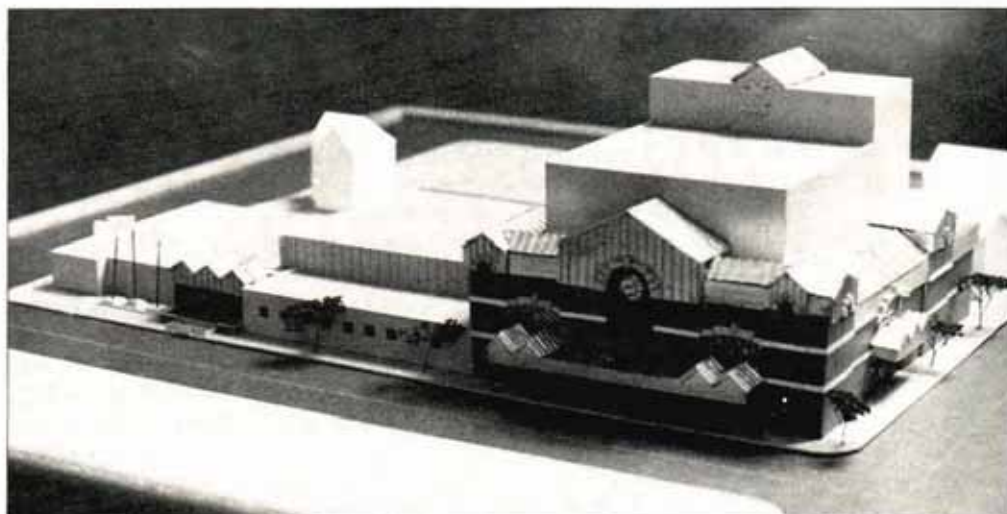
There was admittedly a time when such confidence would have fallen on skeptical ears.

Building co-chairman Richard H. Schnakenburg, 33°, said, "Remodeling of our present cathedral was a long-term goal which many Brothers pursued over many years.

"Then two years ago, we came up against grim reality: Our building was found to be in dire need of reconstruction. After 110 years, it stood in the shadow of a wrecker's ball — and we faced having an empty lot for an auditorium.



Ill.: WILLIAM C. GREER, 33°, is a member of the Scottish Rite Valley of Evansville, Indiana.



"The basic structure was an old church which the Rite acquired about 1911. It has served well over the years, but now it's simply worn out.

"The church was originally built with brick footings. It went through a major flood, has extensive dry rot and cracks, and in 1987 was declared unsafe for use beyond five more years."

That was a turning point, agrees co-chairman Sammy King, 32°.

"None of many proposals studied was within our reach. They were all either too costly, impractical, or both.

"We were not willing to impose upon our membership a flat assessment for building funds. We much preferred that each Brother help finance the work as he was personally able.

"With this in mind, we determined to seek outside funding to supplement that from our own pockets.

"We would raze the old cathedral and part of a modern social hall adjoining it. Then we'd build a new 1,000-seat auditorium that could also be used by civic groups, producing income to help operate and maintain the new building."

Neighboring property acquired for a new office is being attached to the social hall, to permit uninterrupted business activities of the Valley.

After the pledge drive is completed, the next step will be to seek outside funding for the Community Center. Then if Joshua will march his troops around the old building and blow his trumpet, the walls will come tumbling down.

Not yet, however.

That's what a lot of Brothers — and members of the arts community — are waiting to see happen.

Said Valley Secretary Rollin O. Simpson, 33°, "American City Bureau researchers told us that Scottish Rite had a good but misunderstood image in the community.

"We were thought of as a 'low-key, private club of Protestant men with affluence.'

"The survey of community leadership found wide support for the concept of a performing arts center — providing the bulk of the money was first raised from our own members."

That's where the project stands today.





Numerous arts groups, civic organizations and a state university expressed early support. IRS agreed that contributions would be tax deductible; the Center was incorporated.

Funding leaders conducted membership rallies in each of the Valley's 19 counties. Hundreds of volunteers joined the effort.

An energetic series of special funding events ranged from a craft show to a benefit performance by Ill. Richard (Red) Skelton, 33°, a member from the Scottish Rite Valley of Evansville.

By January of this year, 1,252 pledges or donations had been tallied by enthused solicitors. These amounted to \$570,000 toward a total goal of \$3.5 million.

Two individuals and a corporation pledged more than \$50,000 each. Other categories of giving ranged downward to less than \$100.

Said former Consistory Commander-in-chief Jack N. VanStone, 33°, "The wonderful, important thing is that so many Brothers, widows and organizations are behind us. That's highly encouraging — and vitally necessary."

Indeed, the widows of deceased members have been among the project's most consistent givers.

Eleven percent of the total pledges were made as memorials to Brothers who have passed on.

VanStone said, "Survivors view such giving as a way of preserving forever the intangible joys of their loved ones' Scottish Rite association."

While the elderly cathedral is still being used — three years remain before it must be evacuated — the first signs of construction are already taking place.

Participants in the ground-breaking on March 16 included: Isaac Hoshauer, Valley Membership Chairman, and Jr. Warden in Evansville Lodge of Perfection; Robert D. Sheets, Chief Rabban, Hadi Shrine Temple; Robert L. Miller, Scottish Rite Deputy for Indiana; Darrell A. Veach, Thrice Potent Master and Chairman of the Steering Committee; William T. Sharp, Sr., Grand Master of Masons in Indiana; Joe Wallace, Finance Committee Co-Chairman; Evansville Mayor Frank McDonald, II, and Jack N. VanStone, 33°, Finance Committee Co-Chairman.

## 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.

(CALAMITY) + (RAILROAD) - (DRAMA) +  
(CORRECTION) - (TRAITOR) + (INVESTIGATED)  
- (DELAY) + (NATURALLY) - (TRUST) +  
(ENGLISH) - (ACTING) + (MATTRESS) -  
(VALLEY) - (SEEN) - (MISTRIAL) - (CLASH) =

□ □ □ □ □ □ □ □ □ □ □ □

Answer will appear in the next issue.

Answer from previous issue: LANDMARKS



# Six Valleys honored for outstanding 1988 Family Life Week programs

The Valley of Milwaukee has been awarded top honors for its 1988 Family Life Week program, according to an announcement made by Sovereign Grand Commander Francis G. Paul, 33°. The annual observance took place November 20-26. The Valley will be presented with the "1988 Family Life Week Award."

"In our Valley, Family Life Week gets top priority," states Carl J. Wussow, 32°, co-chairman of the Valley's Scottish Rite Masonic Family Life Week committee. All the effort by the 16-member committee resulted in an observance which carried the message of Masonry's belief in the family to both members of the fraternity and to the general public.

The highlight of the Valley of Milwaukee's program was the presentation of nine family life scholarships to young people from local Masonic families.

Family Life Week public service announcements were aired on local radio stations and 237 churches were asked to assist in communicating the family life message.

The committee also arranged for a speakers' bureau with members taking the Family Life Week message to symbolic lodges in the area. "The speakers' bureau was created to bring a personal message to share with each lodge to communicate our family values, but also to encourage, by example, those non-Scottish Rite members to join the Scottish Rite," the committee report indicates.

Commenting on the program, Wussow states, "Family Life Week brings Masonry alive. It proves we really care as Masons. It also shows our commitment to youth."

A key to success for the Valley of Milwaukee is the support the Family Life Week committee receives from the officers and Deputy Robert B. Nienow,

## FIRST PLACE

Valley of Milwaukee, Wis.

## SUPERIOR ACHIEVEMENT

Valley of Bloomington, Ill.

Valley of Danville, Ill.

Valley of Middletown, N.Y.

Valley of Oil City, Pa.

Valley of Terre Haute, Inc.

33°. "Bob is a tower of strength," adds Wussow.

Wussow and his co-chairman, Douglas N. Winter, 32°, are not slowing down. "Planning never stops," reports Wussow, a middle school principal.

"We just keep going." The committee meets regularly throughout the year.

Five other Valleys are being recognized for outstanding 1988 Family Life Week programs. Each will receive a special award. They include the Valley of Bloomington, Ill.; the Valley of Danville, Ill.; the Valley of Middletown, N.Y.; the Valley of Oil City, Pa.; and the Valley of Terre Haute, Ind.

"Scottish Rite Masonic Family Life Week is our only jurisdiction-wide community relations program," reports Grand Commander Paul. "This annual observance affords the Scottish Rite a unique opportunity to share our Masonic values with the public."

This year Family Life Week will be observed from November 19-25.



"Did you bring the popcorn? There's nothing I like better than watching a good power struggle."





# Masonic Myths

**Myth:** *The oldest Masonic building in existence in the United States is that of Royal White Hart Lodge in North Carolina.*

**Fact:** Not true. It's Masons Hall in Richmond, Va., the home of Richmond Randolph Lodge No. 19 and Richmond Royal Arch Chapter No. 3. The building owned by Royal White Hart Lodge wasn't built until 1821. Masons Hall was built in 1785. It was originally the home of Richmond Lodge No. 10, the first wholly new lodge chartered by the Grand Lodge of Virginia. It was also the first permanent home of the Grand Lodge of Virginia. Freemason's Lodge in Philadelphia was actually the first American building erected for Masonic use in 1755, but that building was sold in 1785 and demolished in 1801.

**Myth:** *Freemasonry is a religion.*

**Fact:** Absolutely false. This is one of several arguments employed by certain religious fanatics in an attempt to discredit Freemasonry. They quote Albert Pike and Henry Wilson Coil, among others, neither of whom was a man of the cloth, to "prove" their statements. Pike was not a researcher. Most of the hundreds of thousands of words he wrote came from his own mind, or the minds of others whom he never mentioned but with whom he agreed. Coil wrote millions of words about Freemasonry, and he was a lawyer and an excellent Masonic researcher. Most of the time the words of these and other writers are taken out of context to "prove" the thesis of the anti-Masons. Freemasonry's enemies conveniently ignore the thousands of Christian ministers, and some Rabbis, who prove beyond a shadow of a doubt that Freemasonry, although religious, is far from being a religion. Here are just three of these Doctors of Divinity who have proven the critics in error:

Joseph Fort Newton, Norman Vincent Peale and Forrest D. Haggard.

**Myth:** *Freemasonry is a secret society.*

**Fact:** Unequivocally false. This is widely stated and believed, even by Freemasons. Many Masons believe this so strongly they won't even talk to their wives and families about the craft. Many writers of yesteryear helped promote this error. Our ritualists have added to the belief. The critics of Freemasonry want the world to believe in this secrecy because they have little else on which to stand. Yet by no stretch of the imagination can Masonry be termed a secret organization. If it were, no outsiders would even know it exists. Anything that is known is not secret. Without question there are many secret organizations throughout the world, but only men and women within those circles are familiar with them. Most, if not all, ritualistic religions have conclaves (literally, rooms locked with a key from outsiders). Should these be condemned along with Freemasonry?

Secret means: "Kept from general knowledge or view; kept hidden; operating in a clandestine manner"; and on and on. Secret groups meet in places known only to the few. Freemasons meet in places clearly marked for the public to see. Secret outfits never record anything that might become public property. All Masonic functions are fully recorded, proceedings can be read by the general public, thousands of books have been written and published about Freemasonry, millions of words about the craft come off printing presses every year. Members of secret bands never advertise their affiliation; Freemasons proudly wear the square and compasses and other emblems.

There are *no secrets* in Freemasonry. Many libraries carry few, if

any, legitimate Masonic books, but they have scores of exposes. Good Masonic books are thrown in round files by reviewers. Librarians depend on reviewers to tell them what books to purchase. The late Alphonse Cerza often urged Freemasons to donate books to public libraries so its true message can be disseminated to the public. There are several excellent Masonic libraries such as the one in Lexington, but non-Masons rarely visit them.

The so-called secrets in Freemasonry have been "revealed" over and over again in books that can be found in any library or large bookstore. With the coming of television these secrets, often distorted, have gone into the homes of millions of people. So let us dispel the myth that Freemasonry is a "secret organization." It isn't. It never has been.

(Note: Several Freemasons are so concerned with the statements made in their churches about Masonic secrecy they asked for help in answering their critics. This is an attempt to help them.)

**Myth:** *Much of our Masonic ritual was written by William Shakespeare.*

**Fact:** There is no evidence to indicate Shakespeare even knew there was an organization of stone masons that would eventually become Speculative Freemasonry. The old *Gothic Constitutions* are the basis for *The Constitutions of the Free-Masons* compiled by Dr. James Anderson in 1722 and adopted in 1723. There is nothing in the *Gothic* tomes that remotely resembles the writing of the Bard. Many of Shakespeare's phrases have found their way into the rituals of the craft, but they certainly were not written especially for this purpose. It would be nice to claim William as an early accepted member, but we can't. Let's stop trying.



# OUR READERS RESPOND

## Same Bible

I want to convey my compliments on the articles about Brother George Washington, especially that regarding the New York Masonic Bible ("New York Masonic Bible at Bush Inaugural," Feb. 1989).

When I joined the Scottish Rite in the Valley of Trenton in May 1982, their 94th Reunion was dedicated as the George Washington 250th Anniversary Class. One of my sponsors was then Thrice Potent Master, Ill.' Bro. William M. Cost, 33°.

Bill, who was one of my teachers in high school, chose me to be the exemplar for his degree. I didn't know it at the time, but that famous N.Y. Masonic Bible was in Trenton on tour. It was to be displayed at Trenton's annual Heritage Days festival in the New Jersey Masonic tent.

I found out some time after I became a Sublime Prince that I had had the singular privilege of taking my cover obligation on that very Bible! It had been in the Cathedral for the 250th Anniversary Class.

Those two Saturdays will be ones that I will always remember, but that obligation I took as the exemplar is one that I will always cherish.

Robert Schroeder, 32°  
Trenton, N.J.

## Tetragrammaton

Robert Cramer's article on the Tetragrammaton ("One of Man's Oldest Symbols," Nov. 1988), was correct as far as it goes, but it did not go far enough. It did not explain the meaning of the Tetragrammaton, which is pretty clear. As he did, I will use the English letter equivalents of the Hebrew letters.

The last three letters of the Tetragrammaton (HWH) are the root letters of the Hebrew verb, "to be." In that form, the word means "present tense" and is pronounced "howeh." When the letter *Yod* (Y) is put before this root, you get YHWH, which is the third person singular future-present form of the verb, and means either "He is" or "He

will be." According to the rules of Hebrew vowel formation, this would be pronounced, with the appropriate vowels, *YAWEH*. This is the obvious grammatical meaning of the Name, and it has often been noted.

In practice, the present form of the verb, *to be*, is never used in Hebrew; it is "understood." In other words, if you want to say, in Hebrew, "this writing is a book," you write "this writing book." The translators of the Authorized Version of 1611, who were excellent Hebrew scholars, mostly from Cambridge University, wanted to emphasize that they were giving a literal translation of the Hebrew Bible. Therefore, when they had to supply an English word which was not in the Hebrew original, they put it in *italics*. If you look in the original, or an old edition, of the Authorized Version, you will find that the word "is" is *always* in italics.

Albert M. Freiberg, 32°  
Cincinnati, Ohio

## The bottom line

The reason for our falling membership ("The Bottom Line Is Leadership, August 1988) is young eligible men are out of work and can't afford to join. Another is that young boys grow up not knowing anything about Masonry. They don't know there's a Masonic Temple in town. Why don't we sponsor a ball team so boys will learn that there is a Masonic lodge and get interested. It wouldn't cost much.

Earl T. Lewis, 32°  
Portsmouth, Ohio

When John XXIII became Pope, he "decided to let a little fresh air into the Church" in order to revitalize it and bring it into the 20th century. His numerous reforms included saying the mass in the vernacular instead of Latin so that it was more meaningful to the people.

The Episcopal Church, of which I am a member, has revised and streamlined its liturgy to make it more appealing, especially to the younger members.

On the other hand, we have our Masonic Lodge which remains pretty much an anachronism in a modern world of jet planes, space shuttles, and startling scientific breakthroughs. It is steeped in archaic language and actions which have little or no appeal to modern day man. This is the major reason that lodge attendance has become so pitiful and membership is constantly declining.

## PRESIDENTIAL TRIVIA

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

1. Who is the only President buried in Washington, DC?
2. Who is the only President who served as Speaker of the House?
3. Who was the largest President, who also served as Governor of the Philippines and was Chief Justice?
4. Who was the first President sworn into office by a woman?
5. Who was the first President to be married in the White House? He and his bride had five children.
6. Who was the first President to visit a foreign country while in office?
7. Which Presidents are buried in Arlington National Cemetery?
8. Who is the only man whose father and son both became President?

## ANSWERS

1. Woodrow Wilson, 1913-21.
2. James K. Polk, 1845-49.
3. William Howard Taft, 6 ft., 300 lbs., 1909-13.
4. Lyndon B. Johnson by Judge Sarah T. Hughes, 1963-69.
5. Grover Cleveland, 1885-89.
6. Theodore Roosevelt, 1901-09.
7. William H. Taft and John F. Kennedy.
8. John Scott Harrison's father was William Henry Harrison, 1841, and his son was Benjamin Harrison, 1889-93.

There is a crying need for quite a bit of fresh air to be brought into the ritual, and unless this is done the future looks bleak indeed. Nevertheless, I am confident that we have available in our Masonic leadership the talent, competence, and ability to revise and streamline the "work" so that it will be interesting and have appeal for the man of today. Then we can reasonably look forward to reversing the present trend, and have an increase in attendance and membership once more.

Robert J. Poorman, 32°  
Bloomington, Illinois



# Footnotes\*



**\*Masons Care.** The Grand Lodge of Pennsylvania has made some moves to let people know that "Masons Care." That is the title of a new 10-minute video that describes the Masonic charities supported by Pennsylvania Masons. It is intended to be used in non-Masonic groups. In addition to the video cassette, the program is also available on 35 mm slides using either one- or two-projector carousels.

But the project that may receive even greater exposure throughout the Keystone State is a new portable display. Designed to be used in malls, county fairs, health fairs, and other public places, the traveling exhibit displays a series of photographs describing Pennsylvania Masonic charities. Although the portable display is restricted for use within the state, it can serve as a good example of what can be done when we want to life the "bushel basket" to let our light shine.

**\*New Award.** The Scottish Rite Valley of Fort Wayne has established a new award to honor excellence in Masonic work. The new medal of honor is named for the late William Geake, 33°, the Valley's first Thrice Potent Master.

The first recipient was Eudolph "Doc" Holycross, an educator, civic leader, world traveler, and distinguished Mason. In 1971, the year he retired, he was named Indiana Teacher of the Year. In

1977, he was honored by his community as Citizen of the Year. His Masonic work has been a steady progression of continual service.

The proclamation is signed by M. W. William T. Sharp, Sr., Grand Master of Masons in Indiana, and Sovereign Grand Commander Francis G. Paul, 33°, both of whom were in attendance in November when the Valley observed its Centennial Convocation.

**\*Between Valleys.** We have reported about exchange visitations between Valleys many times in the past and find that it continues to be quite popular.

During the winter, the Valley of Portland, Me., exchanged degree work presentations with the Valley of Salem, Mass. Under the leadership of Thrice Potent Master Stanley R. Zeboski, 32°, the Yates Lodge of Perfection (Portland) exemplified the 14° at Salem in January. A month later under the leadership of TPM Robert P. Oatman, 32°, officers and members of Sutton Lodge of Perfection (Salem) traveled to Portland to return the favor.

On a more distant note, the Valley of Boston will host the Valley of Charleston, W.V., on Oct. 6. In anticipation of a larger than usual attendance, Thrice Potent Master James A. Vytal, 33°, has moved the meeting of Boston-Lafayette Lodge of Perfection from the Masonic Temple to John Hancock Hall. The Valley of Charleston will exemplify the

Southern Jurisdiction's 14° (Perfect Elu). The Valley of Boston is scheduled to travel to Charleston the following March to exemplify one of the Northern Jurisdiction degrees.

Approval has been granted by the two Supreme Council jurisdictions and invitations have been extended to both Sovereign Grand Commanders.

**\*Welsh voices.** The North Wales Masonic Choir will be making a return trip to the United States this year. A concert has been scheduled for Pittsburgh during the Labor Day weekend at the annual convention of the Welsh National Gym-anfa Ganu Association. An Ohio concert tour is being arranged for early September. For more information about the Masonic Choir, see the August 1987 issue of *The Northern Light*. For details about this year's Ohio tour, contact Nelson L. Llewellyn, 32°, 662 Melwood Dr., NE, Warren, OH 44483.

**\*Eagle Search.** Several years ago, Kenneth H. Grace, 32°, attempted a research project that has since grown well beyond his fondest dreams. Brother Grace was interested in compiling a list of Eagle Scouts who had become Masons.

When his original announcement appeared in a mailing to the members of the Southern California Research Lodge, he anticipated only five or six responses. Word spread fast, and his list now stands at more than 300, with new replies coming in each week. Thanks to his home computer, he is able to record each response and keep a tally on which grand jurisdiction they are from, as well as the oldest (1919) down to the youngest (1979).

If you are an Eagle Scout/Mason, Brother Grace would like to have you write to him at 5424 W. 134th Place, Hawthorne, CA 90250. You should send him the year and state in which you received the award; the name, number, city, and state of your lodge, and additional details about your Masonic background.



RICHARD H. CURTIS, 33°  
Editor

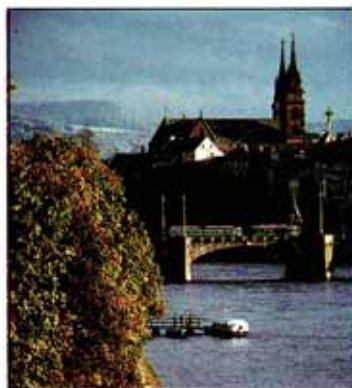


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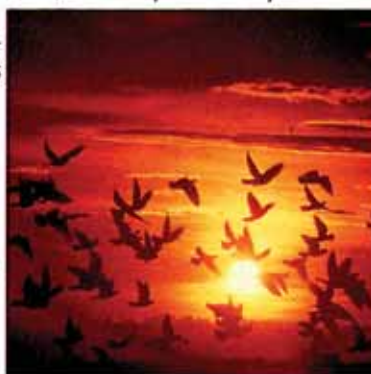
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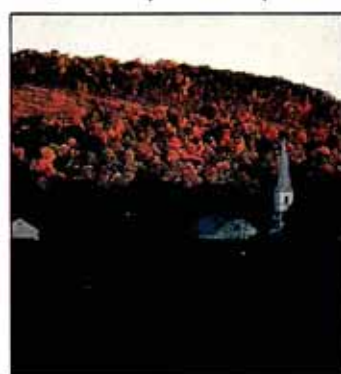
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