

THE NORTHERN LIGHT

Vol. 20 No. 4 NOVEMBER 1989

A WINDOW FOR FREEMASONRY



Say Goodbye to 'Ghostly Doubles'



FRANCIS G. PAUL, 33rd

Masonry's strength can only be maintained by strong, effective leadership at every level. The fraternity cannot remain vibrant if leaders fall victim to the Doppelganger Effect — a pattern of being nothing more than a mirror image of one's predecessor.

Our Masonic leaders cannot afford to be "ghostly doubles" of those who have gone before them. They must confront today's problems, look for new opportunities, and face up to issues of consequence.

Why is it that once men reach the top they seem to think and act like those who preceded them? Why is it that "fitting the mold" is more important than moving forward? Why do we seem to value *how things get done* more than we do *what gets done*? Why is it that we seem to reward "putting in time" rather than performance and accomplishment? Why are so many Masonic leaders "ghostly doubles" of those who have gone before them?

Perhaps the Masonic leadership problem rests with an inadequate understanding of what it means to be a leader. One of the nation's foremost authorities, Dr. Abraham Zaleznik of the Harvard Business School, suggests that the leader is one who has the ability to "originate ideas, suggest solutions to problems, and above all, translate visions into far-reaching goals."

Because adequate leadership is so important to the future of Freemasonry, perhaps it is time for Masonic leaders — as well as those who aspire to positions of leadership in the fraternity — to evaluate themselves. This can be a straightforward task. As leaders, we can ask ourselves a series of questions. Our answers will reveal whether or not we are merely "Doppelgangers" or real leaders.

- What are our problems and what can I do about them?

- During my term of office, what will I accomplish? In what ways will my accomplishments contribute to the welfare of Masonry?

- What standards can I set for those who follow me?

- How can I influence and encourage those who follow me to carry on key programs looking to the future?

- In what ways will I allow new ideas to flourish?

- To what extent will I encourage men with particular skills and talents to use their abilities for the improvement of the fraternity?

- What is my legacy to the craft? In what ways will I take Masonry beyond where it was when I took office?

These are tough questions, to be sure. But is it too much to expect our leaders to come forth with meaningful answers? Is it too much to expect our leaders to be able to measure their tenure in office with specific accomplishments, rather than the number of ceremonies attended and how many meetings were held? Not at all. This is our responsibility if we are worthy to be called leaders.

Perhaps our greatest mistake is allowing men to think that because they put in the time, they deserve certain rewards when they get to the top. Reaching the top is not an achievement. Rather, it carries with it the responsibility for coming forth with imaginative ideas to challenge the membership. Reaching the top bears the obligation to face problems squarely and presenting thoughtful, workable solutions. Reaching the top carries with it the duty of helping all of us to see more clearly a vision of Freemasonry's future.

There are those who may say that all this demands too much from our Masonic leaders, that it places too great a burden on those who serve us. If we are committed to Freemasonry, is it really possible to ask too much from ourselves as leaders?

A Masonic friend of mine expresses the leadership issue succinctly. He says, "If you can't keep up the pace, then don't take up the space." The pace *has* quickened. The standards *are* higher. The demands *are* greater. But this is exactly as it should be if we are to meet the challenges of a new decade. All of which is to suggest that the day of the "ghostly doubles" has long past.

Francis G. Paul
Sovereign Grand Commander

THE NORTHERN LIGHT is published quarterly in February, May, August, and November, as the official publication of the Supreme Council, 33°, Ancient Accepted Scottish Rite of Freemasonry, Northern Masonic Jurisdiction, United States of America. Printed in U.S.A.

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P.O. Box 519, Lexington, Mass. 02173

Non-member subscription rate:
\$5 per year
\$10 per year outside U.S. domestic mail limits.

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Northern Masonic Jurisdiction, U.S.A.

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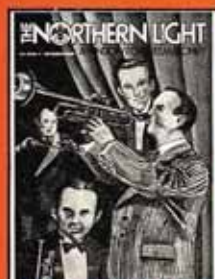
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About
the
Front
Cover

Henry Busse became one of the most popular trumpeters during the Big Band Era. On the cover clockwise from Busse are trumpeter Bix Beiderbecke, band leader Paul Whiteman, and crooner Bing Crosby. The cover design is the work of author Joseph E. Bennett, 33°. See the story on page 12.

A WINDOW FOR FREEMASONRY

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Study Shows Need For 'Call to Action' Program

By ARTHUR H. SHARP, 32°

In the last issue of *The Northern Light*, we partially examined the results of the statistical analysis performed on both Scottish Rite and the Grand Lodges within the 15 states comprising the Northern Masonic Jurisdiction. As you recall in that article, we explored the membership trends of both organizations for the period 1959-87. This period was chosen because symbolic lodge membership has been declining since the late 1950's. By discussing the membership situation openly, our existing membership and leadership hopefully will become aroused and develop a sense of urgency to solve these problems.

The trends should be alarming to all Masons everywhere. Individually and collectively, we need to think and discuss in group focus sessions how best to rejuvenate the fraternity.

It has been suggested by some that the statistical information and associated data has provided little new information. During my travels, I have found that many Masonic brethren are expressing appreciation. They want to know where the fraternity is going as they begin to fully realize how severe the current membership situation really is. These brothers would like to be given a program. They want to know what they can do to help. They would like to become part of a process that will result in a new awareness and the renewal of Freemasonry and Scottish Rite. Before a process can be organized to develop

and implement successful new programs, one must first examine the past. We need to learn how the fraternity performed during the good times as well as the bad. From these lessons we can develop new programs that will ensure growth once again.

In this issue, we will examine in more detail the hard data relative to membership that has been researched and published about 20th-century Freemasonry in the Northern Masonic Jurisdiction. From this broader review period much can be learned.

First, let's review the symbolic lodges. For the purposes of this study we will examine the 15 Grand Lodges that fall within the Scottish Rite's Northern Masonic Jurisdiction. Beginning with the year 1900, the Masonic population in the Jurisdiction equalled approximately 486,000 Masons.

Figure 1 shows graphically the trend lines. Figure 2 provides the hard numbers from which the graph was developed. During the first 30 years of this century the fraternity grew steadily, reaching a 1930 peak of 1,779,262 Masons. During each year in the period 1918-22 more than 100,000 men were initiated and reinstated. In fact, the two years 1920-21 alone swelled the ranks by more than 280,000 members. This is believed to have been the greatest growth period in the history of modern (speculative) Freemasonry.

Unfortunately, by 1929 along came the Great Depression, and its devastating effects were also felt by Freemasonry. The membership decline began in 1930 and did not bottom out until 1941. During those 11 years, a 25% loss (452,000) was experienced by the symbolic lodges.

NEW STATE DIRECTORS FOR MEMBERSHIP

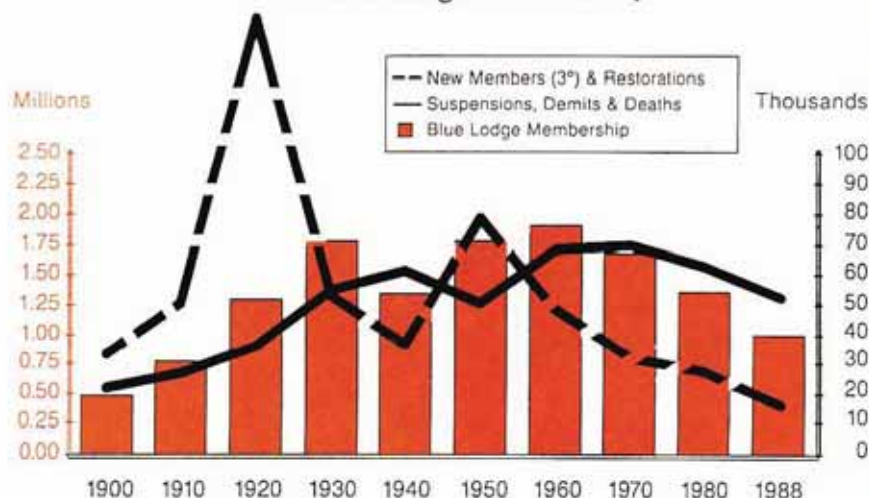
Maine: George P. Pulkkinen, 32°
New Hampshire: Robert E. Hansen, 33°
Vermont: William L. Meyer, 33°
Massachusetts: J. Philip Berquist, 33°
Rhode Island: Milton H. Thoene, 33°
Connecticut: Richard A. Eppler, 32°
New York: Robert C. Singer, 33°
New Jersey: William H. Sackett, 33°
Pennsylvania: Howard B. Dittman, 32°
Delaware: John W. Montigney, 32°
Ohio: Robert E. See, 33°
Michigan: W. Jack Dover, 33°
Indiana: Jack G. Suter, 33°
Illinois: Lawrence D. Inglis, 33°
Wisconsin: Dale O. Babbitt, 33°

Beginning with 1942 the Masonic fraternity once again rallied and for 16 consecutive years realized gains (new members and reinstatements) well exceeding the losses (suspensions, demits and deaths). A new total membership high of 1,929,585, was reached in 1957. This new high was approximately 130,000 more than the previous high in 1930. These were truly great times for growth. However, to some astute researchers of that time, there were signs suggesting that all was not as well as one would hope. During the second build-up, the yearly gains never reached the level as seen in 1920-21. The best years during the second growth period were 1946-47, when the gains were about 195,000 Masons. The losses equalled 86,300, thus providing a net two-year gain of 108,700 members. Several Grand Lodges continued growing after 1957 and up until 1961, but by then all were beginning to experience the pains of declining membership.



ARTHUR H. SHARP, 32°, is the membership development consultant to the Supreme Council and an officer in the Scottish Rite Valley of Boston.

FIGURE 1
MEMBERSHIP GAINS & LOSSES
15 Grand Lodges within N.M.J.



Since 1957, symbolic Freemasonry in the Jurisdiction has been experiencing declining membership. This is happening because the fraternity is initiating fewer and fewer new members.

In the first 84 years of this century, there was only one year in which new initiates were less than 15,000. That happened at the height of the depression in 1933. New members that year totaled 14,300. For the three years beginning with 1986, the symbolic lodges have initiated within the 15 states less than 15,000 new Master Masons per year. This fact alone suggests that the fraternity has serious membership concerns.

Figures 1 and 2 provide a visual snapshot of the trends during the 88 years in this century. The data has been organized and shown at 10 year intervals

with the exception of 1988. (The data for each year and each state is available at Supreme Council headquarters.)

Let us now review the corresponding data for the Scottish Rite in the Northern Masonic Jurisdiction during this same study period.

In 1900, Scottish Rite in this Jurisdiction enjoyed membership totalling nearly 29,000. The Rite followed the same growth pattern as the symbolic lodges until 1930, when a new high of 300,939 was reached. Figures 3 and 4 provide the trend lines and supporting hard data.

The depression had a major impact on the membership. Beginning with 1930 and for the next 11 years, the Rite lost 31% of the membership, reaching a low of 208,393 by 1941. During this same

FIGURE 2
15 GRAND LODGES
WITHIN NORTHERN
MASONIC JURISDICTION

	3° and Rein- statements	Suspensions/ Demits/ Deaths	Total Members
1900	32,460	20,554	486,238
1910	50,046	26,017	768,074
1920	145,069	35,023	1,291,709
1930	52,443	54,520	1,779,262 ^a
1940	35,729	60,652	1,337,985 ^b
1950	78,574	49,958	1,774,046 ^c
1960	48,187	67,996	1,902,945
1970	30,927	69,417	1,673,009
1980	26,232	62,121	1,363,743
1988	15,800	55,400	

^a First high year (1930): 1,779,262

^b Low year (1941): 1,327,245

^c Second high year (1957): 1,919,585

period, however, the Rite initiated an average of 4,084 new 14° members each year.

By 1942, symbolic Masonry as well as Scottish Rite began to grow again. In fact, the Rite continued to gain membership until 1976, nearly 20 years longer than the symbolic lodge growth period. By 1976, the Rite had reached its all-time peak at 513,355. Since that peak Scottish Rite membership steadily declined to a 1988 low of 435,025.

Although Scottish Rite has continued to initiate nearly twice as many 14° Masons during the past three years as it did during the depression, the symbolic lodges have not been so fortunate. In the last three years they have fallen below the low point of the depression.

Continued on page 20

FIGURE 3
MEMBERSHIP GAINS & LOSSES
Scottish Rite, N.M.J.

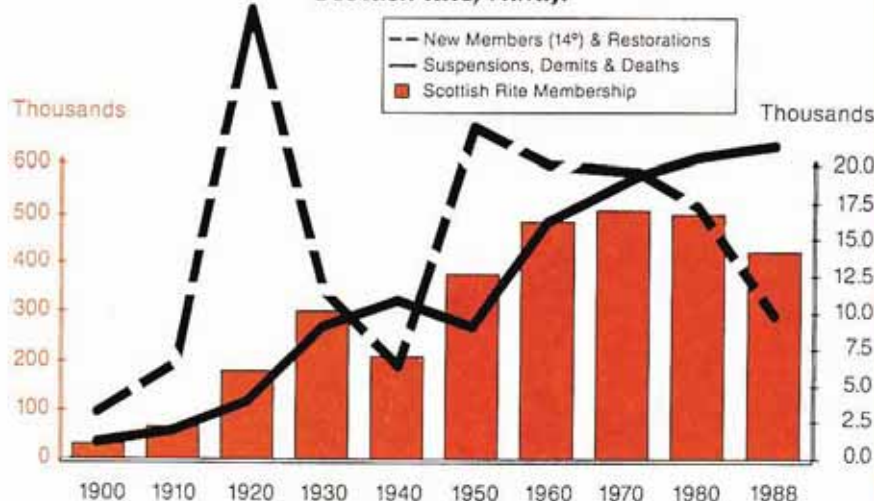


FIGURE 4
SCOTTISH RITE
N.M.J.

	14° and Rein- statements	Suspensions/ Demits/ Deaths	Total Members
1900	2,994	925	28,949
1910	6,332	1,652	65,923
1920	35,683	3,712	179,610
1930	11,385	8,956	300,839 ^a
1940	6,308	10,824	209,385 ^b
1950	23,471	8,976	377,845
1960	21,735	16,206	489,243
1970	19,607	19,241	510,853 ^c
1980	17,196	20,440	502,114
1988	10,173	21,693	435,025

^a First high year (1930): 300,939

^b Low year (1941): 208,393

^c Second high year (1976): 513,355

Annual Meeting Highlights

Many new faces appear on the official tableau as a result of the Supreme Council's 177th Annual Meeting at Pittsburgh in August. The changes include six new Active Members, six Active Members moving to Emeritus status, five new Deputies and two new officers.

The new officers are Ill. Norman R. Buecker, 33°, Grand Treasurer General, and Ill. Frank Feeley, 33°, Grand Standard Bearer. Ill. Brother Buecker has been an Active Member for Illinois since 1981. Ill. Brother Feeley was elected an Active Member for Ohio in 1986.

The new Deputies are Ill. Royce G. Wheeler, 33°, Maine; Ill. Donald F. Culton, 33°, Rhode Island; Ill. Carlton A. Winchester, 33°, New York; Ill. Alfred E. Rice, 33°, Ohio; and Ill. Robert H. Sale, 33°, Michigan. Although relinquishing their positions as Deputies for New York and Michigan, Ill. Robert F. Case, 33°, and Ill. Carl C. Worfel, 33°, will continue to serve as Active Members. Ill. Brother Case also maintains his post as Grand Secretary General.

Retiring as Active Members but elected Active Emeriti Members were Ill. Franklin G. Hinckley, 33°, Maine; Ill. Harry L. Crocker, 33°, Rhode Island;

NEW OFFICERS



BUECKER
Grand Treasurer
General



FEELEY
Grand Standard
Bearer

Ill. Robert T. Jones, 33°, Pennsylvania; Ill. Charles F. Greevy, 33°, Pennsylvania; Ill. Charles E. Spahr, 33°, Ohio; and Ill. Walter H. Kropp, 33°, Ohio. Ill. Brothers Hinckley, Crocker, and Spahr also retired as Deputies. Ill. Brother Greevy was considered the "Dean" of the Supreme Council, the oldest Active Member in terms of seniority.

The newly elected Active Members are Ill. M. Donald Gardner, 33°, Maine; Ill. Phillip G. Rollins, 33°, Rhode Island; Ill. Boyd F. Buckingham, 33°, and Ill. Drew W. Washabau, 33°, both of Pennsylvania; Ill. Richard F. Maier, 33°, and Ralph A. Welch, 33°, both of Ohio.

Ill. Brother Gardner, 70, a Portland, Maine, attorney, is a Past Grand Master of the Grand Lodge of Maine, a

ACTION TAKEN AT THE 1989 ANNUAL SESSION

- Conferred the 33° on 156 candidates.
- Elected 151 candidates to receive the 33° at Milwaukee, Wisconsin, in 1990.
- Reported 14° membership to be 424,602 as of June 30, 1989.
- Amended the Constitutions to require three negative votes instead of one to reject a nominee or applicant for degrees.
- Granted approval for the Valley of Fall River to change its name to the Valley of Southeastern Massachusetts.
- Elected three new Emeriti Members of Honor.
- Presented the Gourgas Medal to Sovereign Grand Commander Francis G. Paul, 33°.
- Approved continued support of DeMolay and youth activities.
- Approved continuance of the Research in Schizophrenia Program and the Abbott Scottish Rite Scholarships.
- Approved continued support of the Masonic Service Association and the George Washington Masonic National Memorial.

Past Thrice Potent Master in the Valley of Portland, and a Past Commander-in-Chief of Maine Consistory.

RETIRING



HINCKLEY
Maine



CROCKER
Rhode Island



JONES
Pennsylvania



GREEVY
Pennsylvania



SPAHR
Ohio



KROPP
Ohio

NEW DEPUTIES



WHEELER
Maine



CULTON
Rhode Island



WINCHESTER
New York



RICE
Ohio



SALE
Michigan

Ill. Brother Rollins, 59, of Warwick, R.I., is a manufacturing engineer for Brown & Sharpe Manufacturing



Kenneth H. Berglund Photo

The third generation of the Williams family received the 33° at Pittsburgh in August. Ill. Douglas E. Williams, 33°, (left) is the son of Ill. Louis D. Williams, 33°, (center), and the grandson of Ill. Louis L. Williams, 33°, (right) an Active Emeritus Member of the Supreme Council. All three are bank attorneys and have been very active in the Valley of Bloomington, Ill.

Company. He is a Past Commander-in-Chief of Rhode Island Consistory and has been a Grand Seneschal for the Supreme Council since 1983.

Ill. Brother Buckingham, 69, of Bloomsburg, Pa., is Vice President Emeritus of Bloomsburg University. He is a trustee and Past Commander-in-Chief in the Valley of Bloomsburg, where he has also been dramatic director since 1957.

Ill. Brother Washabau, 62, of Jeanette, Pa., is president of the Sentry Supply Corporation. He served as Commander-in-Chief of New Castle Consistory and headed the Grand Master's Solomon II program in Pennsylvania.

Ill. Brother Maier, 64, a Massillon, Ohio, attorney and civic leader, has

been Most Wise Master and Commander-in-Chief in the Valley of Canton.

Ill. Brother Welch, 61, an engineering executive from Columbus, Ohio, is a Past Thrice Potent Master and Executive Committee Chairman for the Valley of Columbus.

* * *

Foreign dignitaries who are newly elected Emeriti Members of Honor of this Supreme Council are: Ill. and Dr. Desiderio Arenas Aguiar, 33°, Sovereign Grand Commander of Chile; Ill. Agustin Arriaga Rivera, 33°, Sovereign Grand Commander of Mexico; and Ill. Sahir Erman, 33°, Sovereign Grand Commander of Turkey.

NEW ACTIVE MEMBERS



GARDNER
Maine



ROLLINS
Rhode Island



BUCKINGHAM
Pennsylvania



WASHABAU
Pennsylvania



MAIER
Ohio



WELCH
Ohio

The Power of Freemasonry

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

By FRANCIS G. PAUL, 33°

Several months ago, a reporter from a major daily newspaper in the Southeastern part of our country began work on a Masonic news story. In order to get helpful background information, he went to the paper's "morgue" and combed the files. There he found a number of news clippings about our fraternity. What struck him was the date of the *most current* news clipping — it was March, 1959.

As incredible as it may seem, there was evidently no news from the Masons in that metropolitan area for the last 30 years! For three decades, Freemasonry has been highly invisible.

In that same city — as well as in other parts of our country — you will see Masonic bumper stickers that read, "The Quiet Fraternity." The truth of the matter is that we are not just quiet, we're not making a sound!

But that's not all. It is important to note that over those same 30 years — 1959 to 1989 — Masonic membership in that state dropped 40%! This same story is repeated in city after city — and state after state — across our country.

When we are honest with ourselves, we must admit that our fraternity has gone on retreat. We are marching backward at a faster and faster pace. In fact, we are now running downhill so fast we may be running out of breath.

In this situation, we must ask ourselves, "Why would any man want to be a Mason?" Another question is even more to the point, "Why would any man want to *become* a Mason?"

These are the tough questions facing Freemasonry today. Quite honestly, we have not done a very good job providing solid, sound, meaningful answers. When you and I are faced with these issues, we stumble and fumble for answers. Our words are less than convincing. To many, it must appear that we are unsure of ourselves.

Maybe that's true. We may not know what to say. We are unclear about what it means to be a Mason. If there is power in Freemasonry, it has somehow eluded us.

It is time that all of this should stop! There *is* power in Freemasonry. Deep down inside we all know it. Unfortunately, we are doing a poor job communicating our message to each other and to the outside world. We have, in fact, become the *quiet* fraternity.

Let me suggest that Masonry is just as powerful today as it was 50 or 100 years ago.

First, I have never met a Brother Mason who was not proud to be a member of our fraternity.

He may not have darkened the doorway of a lodge room in 20 years, yet there is a sense of pride that is just as strong as the day he was raised a Master Mason.

I cannot think of any other organization that can even come close to matching Masonry for pride of membership. A Masonic dues card is the most important card in a man's wallet and he never leaves home without it.

The experience of becoming a Master Mason is *lasting*. It makes an indelible impression, a permanent imprint on a man's life. It is totally unique and it never fades. There is a feeling of being ushered into more than an organization. As Masons, we have a belief about ourselves that is so special it creates a sense of unparalleled pride.

Second, we have a sense of brother-



Kenneth H. Berglund Photo

The Sovereign Grand Commander became the 27th recipient of the Supreme Council's distinguished Gourgas medal. He was elected by the Active Members at the recent Annual Session. Instituted in 1938 "in recognition of notably distinguished service in the cause of Freemasonry, country or humanity," the medal was first presented in 1945.

hood that draws us together in an inexplicable way.

When we use the word "brotherhood," it has a special meaning for us because there is a bond between Masons that is powerful beyond comprehension. It is real. It is meaningful. It is very special. It says, "I may not know you, but you must be all right." It says, "You don't need to say another word because you are already my friend." It says, "You can count on me."

Show me any other organization in the world that has such a deep feeling of genuine brotherhood. You find it *only* in Masonry.

Third, Masonry gives a man the recognition he deserves — and doesn't get anywhere else in life.

To those who say that our fraternity has run its course and is no longer relevant to men today, I say — wrong!

In the kind of society we live in, men are made to feel insignificant. Your Social Security number is more important than your name! Your credit card account number is more important than your name. Your bank account number is more important than your name. Unless you're a sports star or a TV celebrity, you are made to feel that you don't count for much.

Nothing worse can happen to a man than to believe that he isn't very important. For most men, the only time their names get in the newspaper is when they are born, when they get married, and when they die. Unfortunately, they are only able to read it once!

Masonry takes every man seriously.

Fourth, Masonry gives every man an opportunity to develop his skills and talents. Whether you are a truck driver or an attorney, whether you are starting out on a career or coming into retirement, you can become more than you are. That's Masonry's message. Show me any other group that makes such an offer. Show me any other group that opens so wide the doors of possibility.

At its best, Masonry is both a classroom and a workshop. And the product is *men*. We give a man the opportunity to hone his skills. We make it possible for him to test himself. We show men how to become more than they are at the moment.

Of all our symbols, it seems to me that the two stones — the rough ashlar and the perfect ashlar — are among the most meaningful. We should talk about them more because they represent what our fraternity is all about.

The ashlar portray the power of Freemasonry. We believe that men have possibilities inside them. We believe that a man can improve himself. We believe that given the right opportunity men can achieve greatness of character. And, most important, we believe that a man can reach toward perfection.

Show me another organization that has this philosophy. Show me another group that holds out such a challenge to men today. Show me another organiza-

OUR MASONIC AGENDA:

1. Remind our members what Masonry is all about.
2. Keep our standards of membership high.
3. Expect much more from our Masonic leadership.
4. Increase Freemasonry's visibility.

tion that gives a man an opportunity to get involved and make a difference in his community, in the lives of others, and in the world.

You and I may be so close to Freemasonry that we cannot see our fraternity for what it really is. You and I may be so wrapped up in what we are doing as Masons that we miss the incredible power of our fraternity.

Yet, Masonry is not for every man. We know that. It is for those who care about becoming the best they can be. It is for those who believe in the family. It is for those who have a deep love of country and who care about the basic values of honesty, integrity, justice and brotherhood. Masonry is for men who refuse to let others take responsibility for their lives.

If all this is true, if we have a great message for men today — if there is power in our fraternity that makes a difference in men's lives, then what should we be doing? What are our great challenges? Where should we be spending our time — and money?

There are several key items that must be on our Masonic agendas today — including those of our local lodges, our Grand Lodges, the Scottish Rite, and every other Masonic body.

First, it's time for us to remind our members what Masonry is all about. We need to get them excited about what they already know deep down inside. We must communicate the power of Freemasonry to our own members. Masonry *is* exciting; Masonry *is* unique. To be a Mason is to want the *best* in life. Our members need to get this message.

We must quickly look for effective ways of achieving a new level of Masonic education. Dry lectures by ill-informed and poorly prepared Brothers will not suffice. We have outstanding educators among our members. Why are we not

utilizing this resource for the benefit of Freemasonry?

Second, we must keep our standards of membership high. A recent study of organizational membership shows that member loyalty is directly correlated to membership standards. The higher the standards, the greater the members' commitment. We've known this all along; yet, there are some who feel that lowering our standards is the way to survive.

Third, we must expect more — much more — from our Masonic leadership. Just getting to the top is not good enough. Just putting in time going through "the line" is not the measure of good leadership. Just getting through the year — in the same way the 20 men who preceded you did it — is not acceptable.

Where are we going? What more can we be doing? Where will we be five, ten, and fifteen years from now? What changes should we be making? Are we really meeting the needs of our members? These are the questions Masonic leaders should be dealing with right now.

We must never allow a man to assume a leadership position unless we can be certain he is willing and able to make a significant contribution to the improvement of our fraternity.

Fourth, we must increase Freemasonry's visibility — dramatically. In other words, we must stop being the quiet, invisible fraternity. Why is this so important? Because we are better — far better — than the image we portray.

If the public perception of Freemasonry is confused and inaccurate, we have allowed it to happen. If men do not understand what it means to be a Mason, then we are at fault. If men are not asking to become Masons, then we have left them in darkness.

What we need now is more action. The time has come for us to unlock and release the power of Freemasonry.

New Hampshire Grand Lodge Celebrates 200 Years

By RICHARD SCHANDA, 32°

Some eight years ago the New Hampshire Grand Lodge of Masons saw the need to establish a committee to plan and execute a 200th anniversary celebration to be held on July 8, 1989, 200 years to the day that the Most Worshipful Grand Lodge of the Ancient and Honorable Fraternity of the Free and Accepted Masons of New Hampshire was born.

General of the Army, State Jurist and former Governor of the State, M. W. John Sullivan, was elected to serve as our first Grand Master in 1789.

Coincidentally, the 101st Grand Master, M. W. Philip L. Hall, 33°, was the one selected to head the committee to plan the grand birthday party. Bro. Hall served as head of that bicentennial committee until he was elected Grand Master in May 1988. At that time, Deputy Grand Master Philip H. White assumed the chairmanship.

Among the decisions reached was the plan to forgo the traditional introductions of invited dignitaries to the Annual Grand Lodge Communication held in May of 1989. Instead all invited guests were invited to attend the July celebration to be held on the original historical site in Portsmouth, N.H.

The traditional Grand Master's Ball was held in Portsmouth on the Isle of Shoals Steamer. This event was not blessed with our usual Masonic weather



and, as a matter of fact, a pretty fair thunderstorm serenaded the guests. The plans were to cruise out to the Islands and return enjoying dinner en route; however, the captain felt that a harbor cruise would be more in keeping with the weather.

Saturday, July 8, was filled with scheduled events. Grand Lodge was opened at the William Pitt Tavern, a fully restored 18th-century tavern which is the actual birthplace of the N.H. Grand Lodge. The largest Masonic parade in New Hampshire Blue Lodge history took place that afternoon. It consisted of marching units from all districts, several Shrine units, York and Scottish Rite, Eastern Star, DeMolay and Rainbow.

All Lodge, District, and Grand Lodge officers were in full regalia of their respective offices and truly presented a fine appearance to the viewing public.

Leading the bicentennial parade was New Hampshire Grand Master Philip L. Hall, 33°. His chauffeur and owner of the car was Wor. Arthur A. Dunham, Jr.

The parade route, which was approximately 1½ miles in length, was lined with spectators who enthusiastically enjoyed the Shrine bands, marching units and many beautiful floats.

One particularly beautiful float from the Second Masonic District, portrayed a full-sized lodge room set in King Solomon's time with gilded thrones, cut stone, mosaic carpet and altar. This was constructed at the assembly point of the parade prior to the step off at 1:00 p.m. A 40-foot tractor trailer was the base vehicle. This particular float won the Grand Master's award.

The parade terminated at Strawberry Banke, a restored 17th- and 18th-century neighborhood in Portsmouth. It is here that the William Pitt Tavern is located on its original foundations and is now 100% restored.



RICHARD SCHANDA, 32°, is the editor of the New Hampshire Freemason and a member of the Valley of Portsmouth-Dover, N.H.

Winner of the Grand Master's award was the colorful float from New Hampshire's 2nd Masonic District.

Ceremonies held at the site included a proclamation from N.H. Governor Judd Gregg and remarks from the Governor's Councilwoman of N.H., Ruth Griffin.

"The Call" was received from Pulpit Rock Lodge No. 103 by the Grand Master and in turn was delivered to the William Pitt Tavern Museum, where it will remain on permanent display. This Call, a replica of the original sent out in 1789 to all lodges in New Hampshire, retraced the route in numerical order starting in May of 1987 with historic St. John's Lodge No. 1, Portsmouth, and



ending back at Portsmouth carried there by Pulpit Lodge No. 103 of Pelham. At each lodge the Worshipful Master signed the document with a native turkey quill

passing the original quill on and keeping a replica for the host lodge.

The evening of the 8th was complete with banquet, awards and entertainment.

How It All Began in N.H.

By STANLEY A. JOHNSON, 33°

Looking back across the years we find that Freemasonry had come to New Hampshire early in colonial times. Albert Gallatin Mackey, the noted Masonic historian, affirms the fact that there is little doubt that Masons convened "according to custom" in the Portsmouth area even prior to the English Grand Lodge era of 1717.

The first lodge organized in New Hampshire was St. John's Lodge, Portsmouth, established on June 24, 1736. Four other Lodges were organized in the state before the 1789 founding of the Grand Lodge of New Hampshire — St. Patrick's Lodge, Portsmouth, 1780; a Vermont Lodge at Charlestown, 1781, (chartered to meet in Springfield, Vt., and rechartered in 1788 as Faithful Lodge meeting in Charlestown); Rising Sun Lodge, Keene, 1784; and Dartmouth Lodge, Hanover, 1788.

On June 21, 1788, the State of New Hampshire became the ninth and the deciding state to ratify the federal Constitution. Undoubtedly imbued with a new sense of patriotism and a pride of statehood, it seems only natural that the Masons of the new State of New Hampshire would want to establish their own Grand Lodge.

A call went out from St. John's Lodge in Portsmouth to the other lodges in the

state to attend a convention of lodges to be held in Portsmouth on the second Wednesday of July — July 8, 1789.

Rising Sun Lodge of Keene was the only lodge to respond, and on July 8, 1789, five men — one from Rising Sun Lodge and four from St. John's Lodge — met on that historic occasion to organize the Grand Lodge of New Hampshire. Its officers were elected with John Sullivan, the President (Governor) of the State of New Hampshire, as the first Grand Master. It was also voted to hold quarterly communications in Portsmouth on the last Wednesday of January, April, July and October. Thus was the 10th oldest Grand Lodge in the United States organized.

The craft prospered during its formative years, and many new lodges were constituted. Masonic Districts were established and District Deputy Grand Masters and Lecturers were appointed. Quarterly meetings were held until 1815 when it was voted to hold communications annually.

However, trouble loomed on the horizon for Freemasonry. In 1826 the mysterious disappearance of a man named William Morgan in Batavia, N.Y., who had threatened to reveal the

"secrets" of Freemasonry, was blamed on the Masons. A bitter wave of anti-Masonic excitement swept the nation resulting in an abrupt decrease in Masonic activity with a staggering loss of membership.

New Hampshire weathered this vitriolic criticism by its enemies far better than many Grand Jurisdictions. At the Annual Communication held in 1840, it was voted that all lodges which had failed to file "returns" as required by the Grand Regulations be stricken from the Grand Lodge rolls. At the opening of Grand Lodge there were 48 lodges listed on the rolls. Although 26 lodges were expelled during that memorable meeting, the remaining 22 lodges were established on a firm foundation.

In the next few years many of the lodges which had been dropped had their charters restored, and a number of new lodges were established. In 1859 it was voted to also hold a semiannual communication, and for the remainder

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Ill. STANLEY A. JOHNSON, 33°, is a Past Grand Master in New Hampshire and a member of the Valley of Keene.

Henry 'Hot Lips' Busse

By JOSEPH E. BENNETT, 33°

One of the most unusual and entertaining musicians to lead an orchestra during the Big Band Era from 1936-45 was "Hot Lips," Henry Herman Busse, a member of McMillan Lodge No. 141, in Cincinnati, Ohio. His long musical career started before the end of World War I and terminated with his death in 1951, at the age of 61 years.

Busse became one of this country's most famous trumpeters as a member of the Paul Whiteman Orchestra during its rise to national prominence. He was part of that musical group from 1918 until 1928. During those years, Busse sat beside the likes of cornetist Bix Beiderbecke, and saxophonist Jimmy Dorsey, both alumni of the renowned band, along with the legendary banjoist, Mike Pingatore.

During the golden years of the Whiteman Band, the group bulged with talent.

Henry Busse was born in Magdeburg, Germany, on May 18, 1894. He emigrated to the United States in 1912, two years before the start of World War I in Europe. He eventually landed in Cincinnati, Ohio, then a favorite destination for German emigrants coming to the states. He was a musician before he arrived in this country.

Originally a violinist, Busse was forced to give up the instrument when he broke a wrist. He switched to trumpet, and stayed with the horn the balance of his life.



III. JOSEPH E. BENNETT, 33°, served the Valley of Cleveland as Most Wise Master of Ariel Chapter of Rose Croix and as editor of the *Scottish Rite News*. He was also executive director of the Cleveland Masonic Library before moving to Texas in 1988 to do research on the Old West.

The young German obtained employment as a busboy in some of the many restaurants in the city. At night, he played the trumpet whenever he could find work. By now, it was 1918 and United States was embroiled in the war. Busse adopted the practice of telling folks he was a native of Holland. Sentiment against Germans was high at that time, and he felt that the nationality stigma might hinder his career. The fable that he was a "Dutchman" persisted throughout Busse's professional career, and he didn't do much to correct it.

Of more concern to the rotund youngster was his lack of progress in the musical field. Realizing that a change in location might be useful, he made the decision to go to the west coast when the war ended in November, 1918. Busse arrived in San Francisco and soon joined up with a chubby young sailor who had just been released from war duty. The sailor was Paul Whiteman, a violinist, and his name would soon be known throughout the entire country. The two young men formed a small orchestra and were fortunate enough to land a booking at the Fairmount Hotel in the city.

At this point in time, a capricious fate took a hand in the careers of the two aspiring musicians. Due to a heavy German accent, Henry was unable to lead the band and act as master of ceremonies. His announcements from the bandstand were difficult to understand, so Whiteman took over the baton and the orchestra. The musical group became the nucleus of the Paul Whiteman Orchestra which would rise to national fame within the next few years.

Both Busse and Whiteman were ambitious and hard-working. They were willing to do almost anything to sell the band, get a laugh, and please the patrons. Customers were astounded when he would cartwheel or back flip across the stage at the conclusion of a number. Few knew that he had received acrobatic training in Germany as a youth.

Possibly, Busse was emulating another young band leader who was inching his way up the musical ladder on the east coast. He was Jan Garber, and part of his act was tap dancing on top of a grand piano while the band played. It may have helped, for he became "The Idol of the Airlines."

From San Francisco, the band went to Santa Barbara, then to Los Angeles, and eventually landed a job in New York City, the mecca for all successful orchestras. Whiteman made his first recordings in 1920. His first hit was "Wang Wang Blues," recorded by RCA Victor. The number featured the Busse trumpet. He was listed as composer of the song, and was closely identified with it during his long career.

The Whiteman Band followed their first recording success with two more on August 19, 1920, "Japanese Sandman" and "Whispering." Both of these famous numbers featured Busse's horn and Ferde Grofe's sparkling piano, along with Pingatore's well-remembered banjo. The Paul Whiteman Band was now firmly established and on the road to financial success. They were solidly booked into the best hotels and ballrooms in the country.

During 1922, Henry Lange and Lou Davis wrote "Hot Lips" especially for Henry. His rendition so impressed the composers that they invited Busse to share the credit for the composition. It became his most famous number, and he used it as his opening theme throughout his career.

Henry's closing theme, "When Day Is Done," was first recorded in 1927, just four months before Bix Beiderbecke joined the band in Indianapolis. Busse ad-libbed the number the first time he played it, while the band was touring Europe. The results were sensational, and the song became a huge success, both for Whiteman and Busse.

The roly-poly little trumpeter was among the most highly-paid musicians in the Whiteman Orchestra during the 20's. Busse received \$350 per week, a handsome salary in those days. Mike Ingatore drew \$300, and Jimmy Dorsey, one of the sax men, got \$200, along with Bix Beiderbecke. Bing Crosby, a member of a vocal group called the Rhythm Boys, was paid \$150 every week.

By 1928, Busse was convinced he had enough backing and reputation to organize his own band. It was bad timing. The stock market crash in October, 1929, plunged the United States into the Great Depression, and made survival for the new band extremely difficult. However, they did hang on, and slowly established themselves as a quality orchestra.

Recording success for Henry Busse's new group was likewise difficult to achieve. They first signed with RCA Victor, producing no successful records, and were dropped in 1931.

They next contracted with Columbia Records, again with no hits recorded. The band hit pay dirt in September, 1934, with the newly-formed Decca Records Company. They waxed a number of successful sides in short order.

By this time, Henry was sporting a waxed mustache, espousing an image as a comedian as well as a musician, in an all-out effort to gain approval from the musical public. The gymnastics were still a part of his regular routine, also.

Henry decided to embrace Masonry in 1932. He petitioned McMillan Lodge No. 141, back home in Cincinnati, and was approved to receive the degrees. His Entered Apprentice Degree was conferred on March 23, 1932, his Fellowcraft on April 23, 1932, and he was raised to the Sublime Degree of Master Mason on May 5, 1932. His Masonic membership was continuous throughout the balance of his life.

Busse was extremely popular in Cincinnati, and during one of his engagements there set a record of sorts for continuous solo performance. The band was booked at the prestigious Castle Farms, and Henry received a request to play his theme, "Hot Lips." The frantic crowd demanded a total of 13 consecutive renditions before they calmed down. Few band leaders could claim such a demand for their solo offerings!

Busse had a long-standing reputation for being tight with a dollar. One tale that highlights his renowned parsimony occurred in Chicago. In the Big Band Era, prior to World War II, many musi-

Florida, in 1933, a major style change was introduced into the Busse music. Henry was table hopping after a floor show one evening, and pianist Paul Sprosty was fooling around with a tempo that he intended as a joke. In what he intended to be a "corny" style, he was playing a chunka, chunka, chunka tempo in a kind of shuffle rhythm. The other band members joined in, and the dancers loved the sound. Shuffle rhythm was born and within a few weeks was a part of the band regime.

Arrangements were written around the new tempo, which became Busse's most distinguishable trademark — next to "Hot Lips." Other bands adopted the shuffle, too. Most notably, Jan Savitt and his Top Hatters, a fine Philadelphia group. Savitt always claimed he originated the shuffle style his band adopted in 1936, but they didn't create it. Busse was the first.

Musical critics (of the jazz persuasion) during the Big Band Era regarded Henry as a "corny" trumpeter, with a "pea-shooter" tone. They did, though, give high marks to his orchestra and its popular shuffle arrangements.

The passage of time has proven some of the criticism invalid, though. True enough, Busse did have a thin tone, when compared to some of the robust trumpet players of that day. However, his tightly-muted horn was recognized and loved by thousands of music fans throughout the Big Band Era, and the statement is still true today.

He played beside the greatest cornetist of all time, Leon "Bix" Beiderbecke, in the 1927 Whiteman Orchestra. Unfortunately, Bix died from the complications of bad bootleg liquor and fast living in 1931, at the ripe old age of 28. Few today remember any of his best numbers, with the exception of relatively few jazz enthusiasts.

Thousands remember the familiar strains of "Hot Lips," as only Henry Busse could play it. That number, along with Clyde McCoy's rendition of "Sugar Blues," are the most imitated trumpet solos yet today. Both were considered very "corny" by jazz musicians who have faded from memory.

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HENRY
BUSSE

cians traveled from one engagement to another in their own cars. They were guaranteed a mileage allowance to reimburse them for their expenses. Busse was notorious for telling the boys he would "take care of it later." Complaints piled up in the American Federation of Musicians' office in Chicago. Finally, James C. Petrillo, President of the AFM, summoned Busse and the entire band to his office. In no uncertain terms, he ordered Henry to "pay up, or else." No further complaints were received.

During a band engagement in Miami,



Catlin's Indian Prints at Museum

From 1832 to 1836 artist George Catlin (1796-1872) traveled through the wilderness of the Great Plains. His mission, he wrote, was to sketch at first hand the lives and customs of the Plains Indians "in their native dignity and beauty and independence." During his travels, Catlin visited 48 different tribes and painted more than 500 portraits and Indian scenes, which he called his "Indian Gallery."

A selection of 31 of these scenes with Catlin's own descriptions along with Plains Indian artifacts, paintings, and other objects are featured in "Travels Among the Indians: A Catlin Portfolio," a current exhibit at the Scottish Rite Masonic Museum of Our National Heritage, Lexington, Mass.

The exhibit, which runs through April 22, 1990, is based on Catlin's portfolio of 31 lithographs, which was published in London in 1844 as *Catlin's North*

American Indian Portfolio: Hunting Scenes and Amusements of the Rocky Mountains and Prairies of America. The portfolio is from the collection of the St. Louis Mercantile Library Association and was presented to them by General William Tecumseh Sherman.

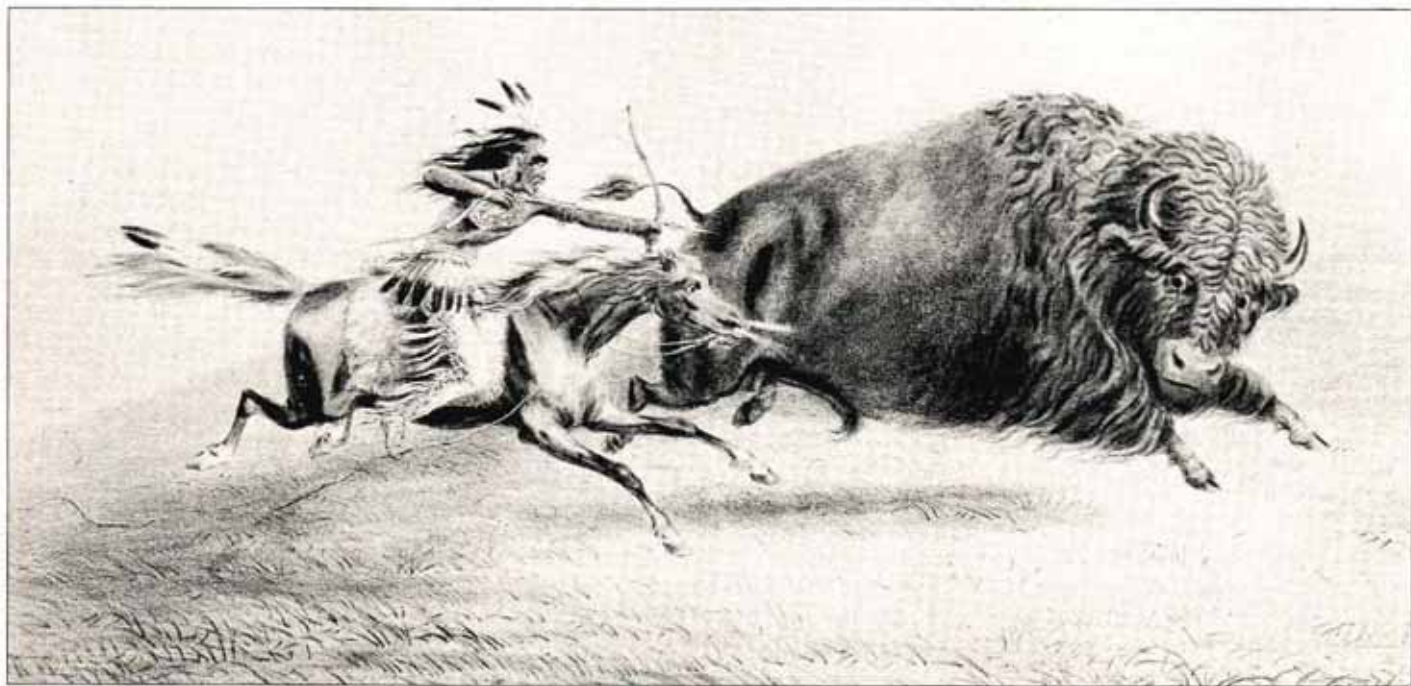
Scenes in the portfolio and the exhibit include portraits of warriors, chiefs, and Indian women from a number of tribes; animal and hunting scenes, particularly buffalo hunts; tribal dances like the snowshoe and buffalo dances; and ceremonial events.

Additional objects on display include two previously unrecorded Indian oil portraits, numerous Plains Indians arti-

facts, and a stuffed buffalo. Additional lenders are the Children's Museum, Boston; the American Numismatic Society, New York; and New England Traders, Inc., Palmer, Mass.

George Catlin's paintings comprise the first important pictorial record of the lifestyles of western Plains Indians. Between 1830 and 1836 Catlin abandoned his Philadelphia portrait studio to make a series of journeys from St. Louis to the largely unmapped regions of the Upper Mississippi, Missouri, Arkansas, Yellowstone, Platte, and Teton rivers, recording hundreds of scenes of Indian life and wilderness landscapes.

"Buffalo Hunt, Chase. A Single Death." Catlin wrote of this scene, "I have fairly represented the mode of approaching at the instant the arrow is to be thrown, and the striking disparity between the size of a huge bull of 2,000 pounds weight and the Indian horse which, it will be borne in mind, is but a pony."





"North American Indians." Left, Ta-lee, an Osage warrior of distinction, painted at Fort Gibson, 1834; center, Not-to-way, an Iroquois chief, probably painted at Fort Snelling in 1835 or near Sault Ste. Marie in 1836; Catlin seems to imply that the subject was living with the Ojibwa; and right, Hon-je-a-put-o, wife of a Kansas Bear-catcher, probably painted at Fort Leavenworth in 1832.

Some of the tribes Catlin recorded, such as the Mandan, became extinct and Catlin's notes and paintings of their culture are invaluable historical and ethnographic documents.

Catlin later took his "Indian Gallery," as he called it, on tour to cities in America and Europe. His extensive notes, which provide some of the label text in the exhibit, had been published in 1841 in two volumes: *Letters and Notes on The Manners, Customs, and Conditions of North American Indians*.

Catlin observed of the Indians that they were "... a people who have not had the means of recording (their way of life) themselves; but have entrusted it, from necessity, to the honesty and punctuality of their enemies ... I trust that the reader, who looks through these volumes with care, will be disposed to join me in the conclusion that the North American Indian in his native state, is an honest, hospitable, faithful, brave, warlike, cruel, revengeful, relentless — yet honourable, contemplative and religious being."

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.

(MYSTERY) + (CONTEMPLATE) - (STRAP) +
(JOCULARITY) - (COMMENTATOR) +
(TRUMPETS) - (CUTE) + (CONGRATULATIONS)
- (MAJORITY) + (DEMONSTRATE) - (PULLEY)
+ (MISSION) - (STATISTICS) - (TORMENTING)
- (SON) - (NURSE) =

□ □ □ □ □ □ □

Answer will appear in the next issue.

Answer from previous issue: ANCHOR

Lowell Lecture Series at Museum

The Museum of Our National Heritage has been selected to host a series of four lectures as a part of the 1989-90 Lowell Lecture Series. The series is supported by a grant from the Lowell Institute of Boston.

The institute was founded by John Lowell, Jr., in 1836. Under his will the institute sponsors and/or underwrites free public lectures and exhibits in the Boston area. The offerings of the institute also include educational, religious, television and radio programs.

In mid-October James Morton Smith, director emeritus of Winterthur Museum and a fellow of the Institute of Early American History and Culture, Colonial Williamsburg, lectured on the timeless issues surrounding the Bill of Rights on the 200th anniversary of its submission to the states. Dr. Smith is editor of a forthcoming edition of the correspondence between Thomas Jefferson and James Madison on the subject.

In early November Stephen E. Ambrose, alumni distinguished professor of history, University of New Orleans, discussed Richard Nixon and Water-

gate. Ambrose, whose second book in the three-volume biography of Richard Nixon — *Nixon: The Triumph of a Politician, 1962-1972* — will be published this fall, is also the author of numerous works on military, diplomatic, and political history; a definitive biography of Dwight D. Eisenhower; and several television documentaries.

On Thursday, February 15, 1990, Simon Schama, professor of history and senior associate, Center for European Studies, Harvard University, will discuss the Marquis de Lafayette, a central figure in his recent book, *Citizens: A Chronicle of the French Revolution*. His other works include *The Embarrassment of Riches: An Interpretation of Dutch Culture in the Golden Age*.

On Wednesday, March 7, Wayne A. Huss, professor of history at Villanova University and author of *The Master Builders: A History of the Grand Lodge of Free and Accepted Masons of Pennsylvania*, will discuss the prominent role of Freemasonry in 19th-century society.

From Hessian Prisoner To Washington's Ally

By KENNETH S. JONES

He arrived on American soil as a Hessian soldier aiding the British cause in colonial America. He was captured by the Americans, but later became a patriot in the American forces. The activity of Karl Friedrich Fuhrer (Anglicized to Charles Fierer) is an unusual human interest story of the American Revolution.

General George Washington, an active Mason, traveled from Mt. Vernon to New York City to be inaugurated in 1789. He was welcomed in Georgetown by a delegation of Masons, after a ferry ride on the Potomac. Charles Fierer was one of those meeting him at Sperrier's Tavern, there to await an official escort from Baltimore for the trip to New York City.

Six days later on April 22, 1789, Fierer, along with a number of Brethren from Georgetown, were authorized to found Masonic Lodge No. 9. He was made its first Worshipful Master. Lodge No. 9, today known as Potomac Lodge No. 5, was the beginning of organized Masonry in what is now the District of Columbia. Its history parallels the development of the Capitol City. Potomac Lodge No. 5 continues to operate and is proud to honor its founder, the Ensign from Hesse Cassel in Germany. A gavel, now in the lodge, was used in 1793 by President Washington in laying the cornerstone of the U.S. Capitol. This gavel has been borrowed nine times by later Presidents of the United States.



KENNETH S. JONES is a member of Swatara Lodge No. 267, Tremont, Pa., and on the editorial research staff of the Johannes Schwalb Historical Association. For information on the Association, write to Brother Jones, 73 Chandler St., Box 782, Worcester, MA 01613.

Throughout years of research the big question was when and where Fierer became a Mason. The only solution seemed to be that it happened at some obscure traveling military lodge, certainly not in the State of Virginia where extensive research was done. However, the search is now over, thanks to Mrs. Marie M. Barnett, librarian at the Grand Lodge of Virginia. She discovered a book written by George E. Kidd in 1957 who recorded early Masonic records made a long time ago by Williamsburg Lodge No. 6. There at long last, was Charles Fierer's (Fearer's) name noting that he became a Master Mason in 1779.

To make the discovery more surprising further examination shows that Major John Nelson joined the same lodge six months later. Evidently through the American military service these two men had become friends. Details show Charles Fierer being raised December 18, 1779, and his capacity as Captain in John Nelson's Cavalry. Major Nelson is shown being raised March 29, 1780, and being from York County. He took command of the Virginia State Cavalry June 24, 1779. Records and dates for both men document other stories known about them.

With Washington becoming our first President in 1789 and Fierer becoming the Worshipful Master of the first Masonic lodge in Georgetown in 1789, it must be noted also that Fierer was the first printer and the first newspaper publisher there. The earliest extant issue of *The Times and Potowmack Packer* is April 23, 1789.

First, with a partner Christian Kramer, there is evidence that Fierer's printing

had started before this. Fierer was a close follower of Washington. The broadside, "The Expostulations of Potomac," dated November 20, 1789, the original of which is in the Library of Congress, was supposedly a product of Fierer's press and may be regarded as the earliest broadside of his press. This broadside argued in favor of the Potomac River as a location for the nation's Capitol.

Charles Fierer's newspaper announced meetings that were sometimes held by Lodge No. 9 at Suter's Tavern. The Brethren also met there to celebrate St. John's Days. Fierer and his then partner Fosdick left Georgetown for Dumfries, Va., on September 29, 1791, to start a newspaper there.

Masonic historians refer to Fierer's association with John Friedrich Amelung who in 1784 came from Bremen, Germany, to establish a glass factory in Bremen, Frederick County, Maryland. Amelung was a Master Mason who later established a lodge in Frederick County. Extant specimens of Amelung's glassware are appraised as the finest examples of early American glassware. Legend has it that Amelung went to Mt. Vernon to present a sample of his glass to Washington. Fierer operated an Amelung glass store in conjunction with his newspaper and ran advertisements in 1790 mentioning this fact.

The complete story of Hessian Ensign Fuhrer's career as an American Revolutionary War prisoner and then a patriot is too voluminous for this article. National Archives records reveal interesting correspondence showing that he was highly educated and a fine penman.

England had recruited German soldiers to aid the British cause during the American Revolution. Some 7,000 soldiers came from the principality of Hesse. The British found that many Hessians died and many more became deserters.

At 20 years of age Fierer was captured by General Washington in December, 1776, with 1,000 other Hessian soldiers. The officers were given a blanket parole but for some unexplained reason Fuhrer was given a separate parole. No reason for this is found. The officers were sent to Dumfries and later to Fredericksburg, Va., where Fuhrer became friendly with American officers in Washington's home country. In 1778 when an exchange of prisoners was made he, along with fellow officer Kleinschmidt, refused to change and decided to desert to the American side.

During his imprisonment in Dumfries he had lived in the area known as Grayson's Hill and became friendly with Colonel William Grayson, who was aid-de-camp for Washington. Fuhrer became Fierer or Fearer to Americans. Grayson recommended a Captaincy for him. He was first assigned to Pulaski's Legion and served during the siege of Savannah. Later at Grayson's suggestion again he was given a Captain's Commission in the Virginia Cavalry by Governor Jefferson. He headed the Third Cavalry Group under Major Nelson.

It must be remembered, in August, 1778, prior to joining Pulaski's forces Fierer and Kleinschmidt were considered by Washington, Steuben and the Board of War to head a new corps of troops named German Volunteers. It was to consist of such deserters from the Hessian troops as were disposed freely to enlist. This plan, although considered as plausible by Washington was changed and Fierer eventually went with Major Nelson's Cavalry.

From 1782 to 1788 documentation of Fierer's life is sketchy. A legal letter dated January 1, 1867, filed in the National Archives on behalf of the heirs of Fierer, claims that special legislation of Congress at the end of the war entitled Fuhrer to half pay for life or full pay for five years. In any case it appears that Fuhrer went to Europe after his injury and then returned to America. Masonic historians report him being in Norfolk in 1788.

By 1789 Fierer, at first with Christian Kramer, was publishing *The Times and Potowmack* in Georgetown. Later Thomas U. Fosdick became his silent partner. On September 29, 1791, Fuhrer and Fosdick moved to Dumfries to edit *The Virginia Gazette and Agricultural Repository*. Sometime between November 1791 and June 1792, Fierer became the sole proprietor.

On December 16, 1793, two warrants for 2,000 acres each were issued by the State of Virginia for the services of Charles Fierer, a captain for the War in the State Line. The warrants were for the Virginia Military District of Ohio. Since Fierer died December 9, 1794, it is doubtful that he was able to settle this land. At the settlement of his estate all debts were paid. Near the end in his will he was able only to make his mark in place of his signature. A comparison with the powerful handwriting in some of his earlier letters shows the extent to which his health had deteriorated.

GEORGETOWN'S FIRST NEWSPAPER



Charles Fierer was the printer and publisher of Georgetown's first newspaper. The earliest extant issue of *The Times and Potowmack Packet*, dated April 23, 1789, is located in the Library of Congress. Under the masthead is the wording: "Georgetown — Printed by Charles Fierer."

Clearly, Karl Fuhrer was a personable, honorable, eloquent, educated man. History will remember him for his love of America even though he lost close connections with his native country of Germany and his family there.

It should be noted that after Washington, Steuben and the Board of War had changed their thinking about a new corps of troops, named German Volunteers, Fierer for a short time in August, 1778, joined Pulaski's forces. After then joining the Virginia Cavalry, Captain Fierer, under Major Nelson, took 62 volunteers from their Regiment into the Carolinas. Arriving after the capture of Charlestown, as part of Lt. Col. Charles Portfield's detachment they joined Gates Army and both Nelson's and Fierer's troops were greatly reduced at the Battle of Camden in August 1780. Here further trouble occurred when Captain Fierer was absent without leave from an injury due to a fall from a horse. He was dismissed in 1781.

Fierer's desertion had resulted in his losing his German citizenship and all

rights to his estate in Germany. A trip to Germany to recoup his possessions was to no avail. His sister, Caroline, who was the benefactor, apparently received nothing. Desertion was a hard blow to bear for his family in Germany. His father was a well-known and highly-respected Hessian officer. Four brothers were Hessian officers, two including Charles, served in the American Revolution. The German version, whether true or not, naturally discredits Fierer becoming an American patriot. His Hessian commander, Knyphausen, claimed that Fierer was heavily in debt at the time he entered America and this fact may have been one reason for his defection. However, Fierer's belief in the American doctrine of freedom is evident in his public life.

Fierer was only 39 years old when he died in Dumfries, Virginia, in 1794. Publishing in those days was not lucrative and he was penniless due to poor health when he died. His funeral was escorted by Masons and members of the Society of the Cincinnati. Further research may reveal which chapters were present. Still to be learned is why Fierer's original membership in the Society of the Cincinnati from Virginia in 1783 was transferred to Georgia in 1787.

In historical research, geography and genealogy sometimes lead to surprising discoveries. Little did the writer realize that Rear Admiral Julius A. Furer, who died in 1963 and is buried in Arlington Cemetery, had the same ancestor as our Charles Fierer who died in 1794. Johann Michael Fuhrer who died in Germany in 1720 was the forbearer of both men. Rear Admiral Julius Furer, a Naval Academy graduate, was instrumental in salvaging sunken submarines. He has living descendants and the writer contacted them. The story becomes more interesting each day.

The Masons, the Society of the Cincinnati, citizens of Dumfries, Va., and the current crop of Hessian researchers are proud of Charles Fierer. First a prisoner, then an American patriot and publisher; he became revered in early Masonry. All we know about his burial place is that it was on a hill in Dumfries. The exact spot has yet to be identified. Some day he will be memorialized in proper fashion. The writer is still working on this project.

Detailed references are outlined in the 1987 and 1988 Journals of the Johannes Schwalm Historical Association.

OUR READERS RESPOND

Religious question

Dr. Boudreau's article ("Washington Bible — Afterthought or Planned," May 1989) had a few mistakes in it. The first mistake was listing "Jewish" as a denomination. Jewish, or Judaism, is a religion much the same as Christianity, Buddhism, Islam, etc. The second mistake was using the word "church" with Jewish worship. Jews worship in a synagogue or temple, not in a church. Churches are used for Christian worship.

Robert Glickler
Columbus, Ohio

Streamlining

I disagree with Brother Poorman's suggestion ("Our Readers Respond," May 1989) that Masonic lodges should "revise and streamline the work" to improve membership.

His Episcopal Church, which has been under "constant assault for more than 25 years from a steady stream of radical groups who have forced change after change, all in the name of progress," has "lost over a third of (their) total membership, 1.5 million members in that 25 years," according to Episcopalians United, Shaker Heights, Ohio.

Similar losses are reported by the Roman Catholic Church since Vatican II liberalized the Roman liturgy to make it more relevant!

So much for progress.

Let's keep our beautiful rituals, and consider seriously implementing appropriate portions of the Masonic Renewal Task Force survey.

Kenneth P. Bradley, 32°
Springfield, Ill.

Secrets

I think Brother Roberts' view ("Masonic Myths," May 1989) that Freemasonry is not a secret society is wrong. It is a secret society and has been since its inception. During the days of Charlemagne and in Western Europe during and after World War II, Masons met in secrecy. During the latter I had the good fortune to meet several European Masons and they related their

Continued on page 22

HENRY 'HOT LIPS' BUSSE _____ Continued from page 13

Those who claim that imitation is the sincerest form of flattery would conclude that both Busse and McCoy have been flattered in full measure, to overflowing!

The Busse Band boasted many fine musicians over the years. In addition to Paul Sprosty, his fine pianist, the name of Clayton Cash comes to mind. Cash played brilliant trumpet for Busse for a number of years, until his departure in 1936 to replace Earl Geiger of the great Hal Kemp Orchestra. Henry was accustomed to playing with the finest musicians, and continued to do so throughout his professional life.

The year of 1934 was a major turning point in the fortunes of the Busse Orchestra. They opened a long engagement at the Chez Paree in Chicago, and remained at the famous nightery for 14 months. They broadcast over radio many times during this period, expanding their reputation tremendously.

In anticipation of a major engagement in California, Busse added vocalist Marion Holmes to his group. The band went on to a long and successful stand at the Coconut Grove in Los Angeles, but Marion left the band after only three months. Several fine recordings remain, though, that were cut during her brief

stint with the band.

Sam J. Lutz came with Henry during this period as the band's personal manager. He was a dedicated and successful manager for many years, and was a major factor in promoting the Busse Orchestra. Lutz commanded a salary of \$35 per week as late as World War II. Nevertheless, he eventually became a millionaire, and managed the Lawrence Welk Orchestra for 32 years following his service to Henry Busse.

The decline of the big bands set in at the close of World War II. As the day of the individual singer dawned, it became more and more difficult for the bands to survive with the limited number of engagements available. Slowly, most of the popular bands faded from the entertainment scene. Henry Busse did not. He took to the road on a round of one nighters and theater engagements. He pared the size of his band to 10 men from its customary 15, and kept right on going. He still had a large following who remembered, among other things, his many appearances on the Fitch Band Wagon and repeat shows on the Coca Cola "Spotlight Bands." Radio had been good to Henry.

The Henry Busse era came to an end in Memphis, Tennessee. The band was

PRESIDENTIAL TRIVIA

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

1. Which popular 42-year-old President who believed in strong armed defense was the first President to win the Nobel Prize for Peace?

2. Which President held the first inaugural ball?

3. Which President listed his occupation as a tailor?

4. Which former newspaper editor became President?

5. Which President led the country to victory in the Spanish American War, expanded our land holdings by annexing Hawaii, Puerto Rico, Guam, the Philippines and American Samoa?

6. Which President was from New Hampshire, served in the House of Representatives and Senate before becoming President? During his one term, we bought land from Mexico. He sided with the south and made many enemies.

7. Which President served in the House of Representatives and helped negotiate a compromise that prevented the Civil War for 12 years? He was the Vice President to Zachary Taylor.

8. Which President authored the Declaration of Independence and made the Louisiana Purchase?

ANSWERS

1. Theodore Roosevelt, 1901-09.
2. James Madison, 1809-17.
3. Andrew Johnson, 1865-69.
4. Warren G. Harding, 1921-23.
5. William McKinley, 1897-1901.
6. Franklin Pierce, 1853-57.
7. Millard Fillmore, 1850-53.
8. Thomas Jefferson, 1801-09.

playing for the National Undertakers' Convention at the Peabody Hotel on April 23, 1951. Henry was stricken with a heart attack, and died within a few minutes. Thus passed from the mortal scene one of the most unique members of McMillan Lodge, and one of the truly-beloved musical personalities of the Big Band Era. During a career that had spanned more than three decades, Henry had left a legacy of enjoyable memories to a legion of fans.

There are still imitations of "Hot Lips," as we have pointed out. Nobody could ever play it, though, like Henry could!



Masonic Myths

Myth: *There have been several women who were regular Freemasons. Many prominent Freemasons have said this is true.*

Fact: *The Constitutions of the Free-Masons of 1723, on which all Masonic law is based, tells us that Masons must be males. Every regular Grand Lodge in the world specifies that Freemasons must be males. There are no exceptions. To make a woman a Freemason would be illegal.*

A few ladies have been said to have been initiated into Freemasonry for various reasons. Among them was Maria Desraismes who was initiated into *Loge Les Libres Penseurs* (Freethinkers) in Paris in 1881. The Master of the lodge was expelled. Shortly thereafter the lodge is said to have become co-Masonic, composed of men and women. Co-Masonry is prevalent today in this country but isn't recognized by regular Freemasonry.

In this country and in England there are lodges of women "Freemasons." These ladies call themselves "Brother" and use the same titles as regular Masonic lodges.

During a forum a couple of years ago, a young Master of a lodge said: "I have one regret. I can't call my mother 'Brother!'"

Myth: *The Lodge of the Holy Saints John at Jerusalem did, or does, exist.*

Fact: Symbolism is an important function in Freemasonry. Actually symbolism is found everywhere. You're reading symbols right now. The dollar sign (\$) is an excellent example. (As I understand it, this sign was originally composed of two other symbols: an "S" and a "U" joined.) As Freemasons are craftsmen, and St. John the Evangelist and St. John the Baptist were chosen as patron saints of Freemasonry perhaps about 1598, they had to belong to a lodge, didn't they? What better lodge than an imaginary one. And shouldn't it be at Jerusalem?

No such lodge ever existed. Symbolically, though, it constitutes an ideal. As

Carl Claudy said: "The thought . . . is that we come from an ideal or dream lodge into this actual workaday world where our ideals are to be tested . . . Masons mean only that their Craft is dedicated to these holy men, whose precepts and practices, ideas and virtues, teachings and examples, all Freemasons should try to follow."

A fellow named Morton Deutsch wrote a book, *Whence Come You?*, published in 1957. Among the many far-fetched "facts" he recorded was the finding of this Lodge of the Holy Saints John. He claimed its ruins were still standing in Jerusalem, and he had a picture to prove it. This was discredited.

Later another claim that this lodge existed in London was also discredited by Harry Carr.

Myth: *Freemasonry began when Noah recovered from the big flood.*

Fact: Wonderful, if true. Dr. James Anderson in his 1723 *Constitutions*, gathered information from old Masonic documents. He believed Noah and his sons, Japhet, Shem and Ham, were "all Masons true." There are those who take the craft back even further — to the days of Adam.

Actually no man knows when, where, or how Freemasonry as we know it began. Athelstan is said to have convened a meeting of Masons at York, England, in A.D. 927. There are signs that some form of Masonry existed from the 13th century on. Masonry's oldest known document, *The Regius Poem*, was written about 1390 and is based on older documents. We do know that operative craftsmen employed a form of teaching that has come down to us.

Speculative Freemasonry officially came into being with the formation of the first Grand Lodge of England in 1717. From this organization, which began as an annual or quarterly series of feasts, has evolved the Freemasonry we have today. It is a result of growth, taking the teachings from the better religions, philo-

sophies, using the symbolism of the operative masons to teach the neophyte valuable lessons.

Since man began building with stone, there has been some form of masonry. Whether a connection can be made between the craftsmen of yesteryear and the modern era, has yet to be determined.

Myth: *The story of Hiram as we portray it in our lodges is based on truth.*

Fact: It isn't. It has been called an "allegory," but factually it isn't. An allegory is a story within a story. What we portray is actually a fable. But it's a fable that teaches valuable and unforgettable lessons.

The Temple Solomon had built to the glory of God was a fact. The story as told in the third, or Master Mason degree, is not meant to be factual. In a broad sense it can be called a legend. The "Hiram legend" is an important part of the teachings graphically imprinted on the mind of the candidate.

I put it this way in *The Craft and Its Symbols*: "The lessons found in the Legend of Hiram Abif reach to the roots of the soul and spirit. They are instilled in the heart forever. You were an active participant, so that these lessons would be deeply implanted, never to be lost . . ."

"The ultimate triumph of good over evil, and life over death, has been depicted throughout the ages in drama, song and story. Legends depicting a central figure being killed and then returned to life were common to many religions and rites. These undoubtedly had a bearing on the development of the lessons the ritualists of Freemasonry believed had to be taught. But the Hiram legend is more intense, moralistic, and meaningful than any that preceded it.

"Hiram Abif did exist. He was a skillful worker in brass and other metals. He was sent to assist King Solomon . . . [But] the Hiram Abif who actually worked at beautifying the Temple of Solomon lived to an old age! He died of natural causes!"

HOW IT ALL BEGAN

Continued from page 11

of the century, Freemasonry continued to grow and prosper.

In 1902 the cornerstone for the Masonic Home in Manchester was laid, and on January 14, 1904, the first guest was admitted to the Home. In 1931 the Heath addition to the Home was authorized. In the early 1970's and again in the late 1980's successful fund drives were conducted to renovate the Home and to upgrade the facilities to present day standards. Thus during this century the Masons of the Granite State have fulfilled their often repeated pledge "to help, aid and assist."

Following World War I there was a large increase in membership which continued through the 1920's. Then during the Great Depression of the 1930's Freemasonry was again called upon to meet a challenge. From 1929 to 1942 membership dropped from 15,436 members to 12,745 members — a loss of nearly 18%. However, we can be justly proud that even though some lodges were beset by seemingly insurmountable financial difficulties, every lodge survived this crisis.

The first increase in membership occurred in 1943 which showed a gain of 43 members. During the next 20 years there was an unparalleled increase in membership, and in 1963 there were 17,387 members listed on the rolls.

Unfortunately, since 1963 there has been a steady loss of membership each year, and on December 31, 1988, there were 12,099 members listed, a loss of 30% during that 25 year period.

Steps have been taken, such as the adoption of the Solomon II Membership Program, to reverse this steady decline in membership. It is hoped that through continued persistent efforts we will once again show an increase.

During the late 1970's and the early 1980's a fund raising campaign was conducted to restore the old William Pitt Tavern in Portsmouth, where the Grand Lodge had been organized in 1789. At the semiannual communication held on November 19, 1983, it was announced that the goal of \$400,000 had been surpassed to assure the restoration of the historic birthplace of the Grand Lodge of New Hampshire. When the Grand Lodge celebrated its 200th anniversary on July 8, 1989, Grand Lodge was opened in the restored third floor lodge room of the William Pitt Tavern.



"No, No! That's my lodge apron!"

MEMBERSHIP DEVELOPMENT

Continued from page 5

This article puts into perspective the real state of Freemasonry and the Rite. Now that we know the situation, what will be done?

Sovereign Grand Commander Francis G. Paul, 33°, recently initiated a "Call to Action" program.

The program has included a briefing to all Supreme Council Deputies and Active Members from each of the 15 states. The briefings were held at four locations around the jurisdiction.

At these briefings a complete in-depth analysis of the membership trends were provided. The Deputies were then asked to undertake four actions:

1. Share with the Grand Masters the statistical data of the real state of Freemasonry and the Rite within the jurisdiction and their respective states;
2. Appoint a state director for membership development (for Scottish Rite only);
3. Invite Grand Masters to attend a special focus group meeting;
4. Complete a survey/audit for each Scottish Rite Valley.

To date, the first three assignments have been completed. The fourth is due to be completed by the end of this month.

The special focus group meeting for the Grand Masters was held in August at Pittsburgh during the Annual Session of the Supreme Council. The results of this meeting were favorable with

the Grand Masters indicating that they needed more time together. They wished to review the data presented as well as to discuss existing programs, explore new options and propose solutions for the Grand Lodges to solve the membership dilemma that is plaguing all Masonic organizations in every state within the Jurisdiction. The Supreme Council has offered to co-host additional meetings for the Grand Masters. We would like to help but most certainly do not want to interfere. The Grand Masters and their respective Grand Lodges are well equipped to solve the current dilemma. Supreme Council's policy is only to facilitate the meeting place and to offer assistance when asked.

Within the Supreme Council, a series of workshops for the 15 new state directors for membership is now being developed for Scottish Rite use. At these workshops new programs will be presented and new strategies developed for encouraging more awareness of the opportunities and advantages associated with Scottish Rite membership.

In the next issue, we will discuss the results of these meetings and share the preliminary results from the survey/audits currently being performed.

Your comments on the direction of membership development are important. Please write to me at the Supreme Council headquarters to let me know your thoughts.



IN A NOOK WITH A BOOK

Freemasonry In Iowa

Reviewed by STEWART M. L. POLLARD, 33°

FREEMASONRY IN IOWA: AN HISTORICAL NARRATIVE, by Keith Arrington. 1989. Hardbound. Iowa Lodge of Research No. 2, AF & AM, P.O. Box 332, Rochester, MN 55903. \$15 postpaid.

For more than 13 years, Brother Keith Arrington served as the Assistant Librarian of the prestigious Iowa Masonic Library. Anyone who toured that library and museum during those years couldn't help but be impressed with the enthusiasm and pride that Brother Arrington showed in the proud heritage of the Grand Lodge of Iowa and his knowledge of the intriguing history which resulted in the Grand Lodge being considered a foremost proponent of Masonic education and service. It has been in the field of Masonic education that Brother Arrington has been most active and has received recognition for his many challenging articles on that important subject, which have appeared in many Masonic periodicals.

In this book, Brother Arrington has gathered together a host of facts pertaining to the growth of Masonry in Iowa in a factual and interesting manner. He has included the good with the bad in such a way that it reflects the growing pains which all of Masonry in America has gone through, including the development of ritual, the misconduct and expulsion of Grand Masters, clandestine Masonic bodies, the influence of some really great Masonic scholars and writers, and, of course, an inspirational portion dealing with the Iowa Masonic Library. His discussion of Negro Lodges reflects deep insight and understanding on a very divisive subject.

Iowa Lodge of Research No. 2 has done a great service to the craft by publishing this volume, written by one of the most dedicated and knowledgeable Masons I have been privileged to know. Brother Arrington is a Past Master, a Past Senior Grand Deacon, a member of the Cedar Rapids Consistory, and has been awarded many medals and recognitions for his efforts.

* * *

Dr. S. Brent Morris, 32°, K.C.C.H., Executive Secretary Emeritus of the Philalethes Society, has been appointed book review editor of *The New Age*, official publication of the Southern Jurisdiction. In his initial review (October 1989) in that capacity he included a highly complimentary review of *The Northern Light*. His comments have brought a significant number of new subscriptions. It occurred to us that readers of this magazine may be interested in reading the sister publication of the



Southern Jurisdiction. Subscriptions to *The New Age* are \$4 for one year, \$9 for three years. Write to the Supreme Council, Southern Jurisdiction, 1733 16th St. NW, Washington, D.C. 20009.

* * *

In *The New Mexico Freemason*, bi-monthly publication of the Grand Lodge of New Mexico, the cover story is usually "The Grand Master's Message." The current Grand Master, M.W. Brother Ernie Hazelwood, has had some really fine down-to-earth inspirational messages. Instead of the usual picture of the Grand Master in regalia, he has used a series of pictures of himself in various stages of his life. In the May-June 1989 issue, he is pictured as a young Seaman in the U.S. Navy. (Subscriptions are \$1 per year. The New Mexico Freemason, Box 25004, Albuquerque, NM 87125.)

* * *

The Master's Association of the Grand Lodge of the District of Columbia now publishes a monthly Trestleboard of Masonic activities in the District of Columbia. A tip of the hat to Wor. Irv McWherter, who edits this two-page calendar of events. If you are planning a trip to our nation's capital, it would be worth your while to get a copy. Write to Irv McWherter, 11910 Coronado Place, Kensington, MD 20855. (Be sure to include a self-addressed, stamped envelope.)

* * *

You can frequently get a pretty good evaluation of a Masonic lodge from its meeting notice (bulletin/trestleboard). The really active lodges produce notices that inform you, educate you and inspire you, and make you *want* to participate. Too many show no imagination or originality, but merely list the officers, past masters, and committees just as they have for decades.

* * *

One of the most fascinating of recent publications was the 1988 *Annual Report of the Museum of Our National Heritage*. The report has a very limited distribution, primarily to those in the museum field and to those who have expressed a particular interest in the Lexington facility. This report gives an inspiring account of what is going on at our museum. A limited number of copies are still available. If you are interested in having a copy of the annual report, address your request to the Supreme Council, P.O. Box 519, Lexington, MA 02173.

A Wall of Humility

By STEWART M. L. POLLARD, 33°

Putting into practice those important lessons taught in Masonic ritual can be a very humbling experience. This fact was forcibly imprinted on my mind recently when I decided to install a field-stone retaining wall on the back edge of my lot. The resulting wall will serve as a lasting memorial to my ineptness as a stone-mason.

I gathered together the necessary working tools: the common gavel (a four-pound sledge hammer); the 24-inch gauge (a ten-foot steel tape); a trowel; a level; a square; a plumbline; a shovel; mortar; and, of course, the stones. By the time I had located all of these items and carried them to the site, it was time for an iced tea break and time for contemplating the task ahead. I was already weary from the exertion and found my mind wandering to a line of poetry recalled from school days — "You'll never know the backaches of an old stone wall." During my break, I tried to locate that poem. Unfortunately, I could not recall who wrote it. I thought it was Longfellow; my wife suggested that it was Frost; and a neighbor thought it might have been Service. We wasted an hour or more in the search, so we put it on the back-burner for later research.

Back on the project, I mixed the mortar. First, I managed to get too much water in the mix, making it as thin as soup. By adding more mortar, I was finally able to get it to a suitable consistency. It was time to spread the cement which unites the several parts into one common mass. (In my case, it was more like one common mess.) The first stones were in place, but they did not fit with that exact nicety that was expected. Believe me! It's a lot easier to spread the cement of brotherly love and affection! I found that the trowel was good for picking up the mortar, but tested my patience in getting it placed on the stones where it was really needed. After numerous misapplications, I found myself scooping it up in my hands to get

it placed where I wanted it. (The lime in the mortar does weird things to your skin!)

It's hard work being a stone-mason! In the sweltering heat and with almost three linear feet of wall completed (though not to my wife's satisfaction), it was time for another break. The air conditioning really felt good. My bones ached and it was really good to rest and refresh myself. Consequently, the break lasted so long that by the time I got back to the wall, the mortar had set so hard that it couldn't be spread. Cleaning up the mess to the Chief Overseer's satisfaction did nothing for my disposition. I decided to call it a day.

The next day, the mercury rose to the mid-90's. It was easy to convince myself that it was too hot for manual labor. Then came several days of rain, which did great things for making the grass grow and gave me blessed relief from again taking up the trowel. However, I did use the time to do some serious thinking about the symbolic uses of the working tools and how much "the more noble and glorious purposes" fit my way of life. Isn't it strange how other endeavors such as lawn mowing gained higher priority than wall-building?

Reflecting on the use of "skilled workmen" on the "building of the Temple of Solomon," some thought was given to "letting my fingers do the walking" through the much-publicized yellow pages to locate a real stone-mason to complete the chore. That thought was quickly abandoned when I learned that the hourly wage of stone-masons exceeded a king's ransom.

What to do?

To paraphrase the old adage, "If at first you don't succeed, try, try again!" I settled on "If at first you don't succeed, procrastinate until Fall when the weather may be more conducive!"

Ill'. Stewart M. L. Pollard, 33°, is the book reviewer for "The Northern Light."

OUR READERS RESPOND

Continued from page 18

difficulties to me. They didn't want their identities known to their respective countrymen under any circumstances. Yet they identified themselves to me, an American Mason.

Edward D. Vermes, 32°
Bealeton, Va.

If we were a secret society — which we are not — we would be the worst kept secret in the U.S.A.

H. W. "Woody" Whipple
Bradenton, Fla.

More on the early days

I would have thought that as a result of my experience with Masonic research, I was qualified to write about the early days of Freemasonry in France but, nevertheless, when Brother Brouwer states ("Our Readers Respond," February 1989) that I am wrong in virtually everything I have written on that subject, I suppose I should be grateful to him, but I am not.

He states that there was operative masonry in France before 1700. Of course there was. Otherwise how could those magnificent Cathedrals, Abbeys, Churches and other buildings have been erected? However, I find it difficult to believe that he is serious when he states that there were operative lodges in the Scottish and Irish regiments in France. Does he really mean that professional soldiers in those regiments were actually operative Masons and presumably attended to their military duties only in the evenings and weekends?

I appreciate that some Masonic writers have claimed that there were non-operative or speculative lodges in those Guards' Regiments, but they existed only in their romantic and fertile imaginations.

Brother Brouwer states definitely that the first speculative lodge in Paris was founded in 1725. There is no proof of this, but I am prepared to admit that it was founded in or about the year 1725 but England did not give it a Warrant on June 12, 1726; it was on April 3, 1732.

Regarding Bro. Brouwer's third point, as R. F. Gould points out, Clermont's Grand Lodge took the title of Grande Loge Anglaise de France in 1743 (not in 1741) but not with the permission of England. That was one of Thory's fictions.

On his fourth point, I reiterate that Philip, Duke of Wharton was, indeed, the first French Grand Master and is so acknowledged in France today. He was presumably so elected when he was in Paris in March 1728. Although it was known that he would shortly return to Spain, it was felt that someone who had been Grand Master in England would add prestige to the recently-established craft in France.

Cyril N. Batham
London, England

Footnotes*

***Busy family.** It was a big summer for the Workman family of Bexley, Ohio.

Ill. Thomas E. Workman, 33°, Deputy Master of the Lodge of Perfection in the Valley of Columbus, received the 33° at Pittsburgh in August.

But a month earlier his son, Thomas Christian (Chris) Workman, was elected president of the American Legion's Boys Nation program at Washington, D.C.

Chris began as a delegate to Buckeye Boys State from Bexley High School in suburban Columbus. From the 1,437 delegates, Chris emerged as the elected Governor.

Onward to Boys Nation where 97 delegates represented every state except Louisiana and Hawaii. The delegates formed political parties, wrote platforms, nominated candidates, organized campaigns, and elected officers.

Both father and son are now back to the grindstone. Chris is a senior at Bexley High and Tom is fulfilling his duties in the Valley of Columbus.

***Legislative session.** The Guthrie, Oklahoma, Scottish Rite Temple was the site for a recent session of the Oklahoma state legislature when Gov. Henry Bellmon proclaimed Guthrie the state capital for a day. The state senate and house met to issue a joint resolution commemorating the centennial of the Oklahoma Land Run of 1889.

Guthrie was the territorial capital and first state capital of Oklahoma through the terms of six territorial governors and two state governors.

Scottish Rite in Oklahoma started at Guthrie in 1896 and a Temple was built in 1899. During those early years the territorial legislature met in Guthrie in what is now part of the Temple.

***Gift.** The Valley of Grand Rapids has donated two traveling wardrobe cases

to the Supreme Council for use during the Annual Meetings. The 1988 general chairman, Ill. Ted P. Kimball, 33°, saw the need for the cases while the session was in Grand Rapids. The work was done by Ill. Therman E. Daniels, 33°, and the cases were completed in time for use in Pittsburgh.

***Just published.** Ill. and Rev. Kenneth Kettlewell, 33°, Grand Prior for the Supreme Council, has just written a new book, *Your Ethical Compass*. It contains a collection of 12 sermons based on the Ten Commandments. Rev. Kettlewell is pastor of the Trinity United Presbyterian Church in Zanesville, Ohio.

"Our generation needs a sense of direction to distinguish between right and wrong," says Ill. Brother Kettlewell. "That sense of direction can be achieved by an understanding of and commitment to the Ten Commandments, the compass provided by God to enable us to find our way in a world accustomed to taking short cuts and advantages of others in order to achieve selfish goals."

Copies of the book are available from the author or from Fairway Press (628 South Main St., Lima, Ohio 45804) for \$7.50 plus \$3.50 for postage and handling. Ohio residents must add 6% sales tax.

***Masonic historian.** Limited space does not permit us to note the passing of more than 12,000 Scottish Rite members each year, but occasionally we pause for one who has contributed so much to Masonic research. Such is the case with Ill. James Fairbairn Smith, 33°, who died in September at the age of 87.

Ill. Brother Smith was the founder of Michigan's *Masonic World* in 1934, a monthly newspaper he published until his retirement in 1976. Perhaps one of his most important books was *The Rise of the Ecossais Degrees*. He was very

active in the Scottish Rite Valley of Detroit and received the 33° in 1947.

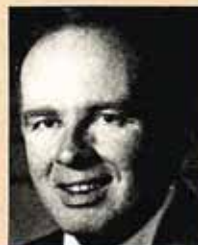
His interest in Masonic research was profound. The early issues of *The Northern Light* in the 1970's benefited from his later work. This Scottish-born "Lewis" Mason spent a lifetime researching Masonry, and the fruits of his labors will remain for future generations.

***Florida bound.** Here's a note for our 33° brethren who are heading south for the winter. Several 33° fellowship groups gather for luncheon occasionally.

On the west coast luncheons are held at the Oasis Club, Egypt Shrine Temple, Tampa. For more information, contact Ill. Walter C. (Bud) Fisher, 33°, 6815 7th Ave. W, Village Green Villas, Bradenton, FL 33529. (813-794-1729.)

Those in Southeast Florida should contact Dr. H. Frederick Stephens, 3411 Spanish Trl., C419, Delray Beach, FL 33483.

***On the way.** The annual "blue" envelope appeal for support of Scottish Rite Charities is in the mail. The voluntary appeal assists three programs: the Scottish Rite Masonic Museum of Our National Heritage, Abbott Scottish Rite Scholarships, and schizophrenia research. The request is mailed each November to all Scottish Rite Masons of the Northern Masonic Jurisdiction. Use the "blue" envelope when it arrives to show your support.



RICHARD H. CURTIS, 33°
Editor

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