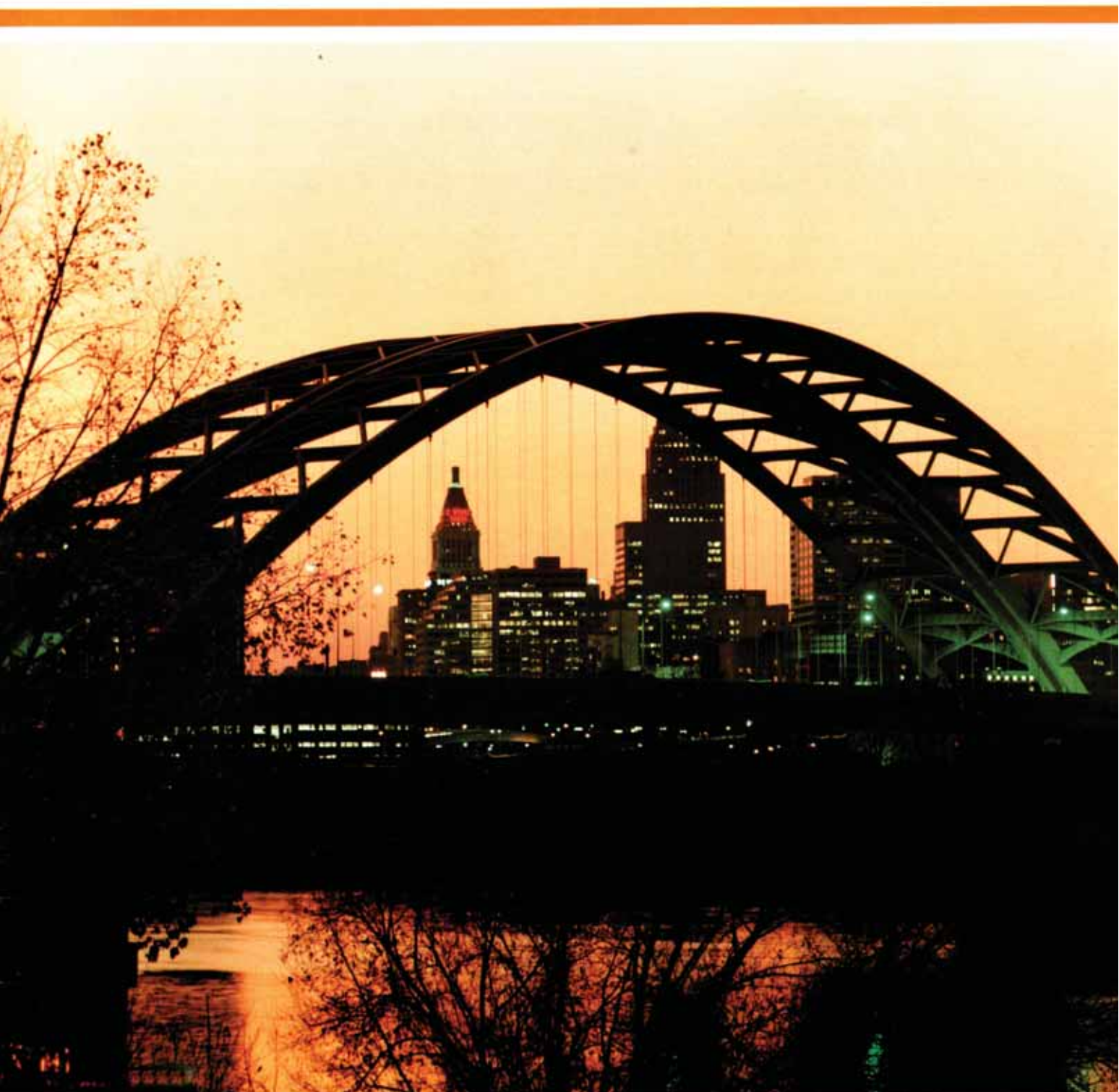


THE NORTHERN LIGHT

Vol. 17 No. 4 SEPTEMBER 1986

A WINDOW FOR FREEMASONRY



The Profound Possibilities In Simple Things



FRANCIS G. PAUL, 33rd

The genius of Freemasonry rests in our fraternity's time-tested ability to keep us on track. In spite of the strong tendencies to push us in one direction or another, *our Masonic values keep us pointed in the right direction.*

That is why we began observing Scottish Rite Masonic Family Life Week six years ago. As we all know, there has been an unrelenting assault on the family in our society. For decades, voices have been raised proclaiming the idea that the American family, as we have come to know it, is not nearly as essential as it was in the past. We continue to be told that the family is in the process of being replaced by new, more appropriate lifestyles.

If you are like I am, you never thought you would live to see the day when it would be unpopular *for anyone* to believe in the importance of preserving the family.

All of us know the real truth. Close family relationships are the foundation of our society. The social ills that plague life today can be traced directly to disruption in family life.

A recent study by the Roper Organization confirms our belief in the family. When asked where they get personal satisfaction and happiness in their daily lives, 70% of all Americans placed the family at the top of the list!

Are the results of the poll front page news? Probably not. But they should be! For too long we have been bombarded with negative messages about the family. Yet, when asked, an overwhelming majority of Americans quickly

affirm that the family is their single greatest source of personal satisfaction.

From November 23-29, we will bring our Family Life Week message—"Take Your Family to Heart"—to millions of Americans across our 15-state Northern Masonic Jurisdiction.

Scottish Rite Masonic Family Life Week is an opportunity to reinforce our Masonic values among our members and to share our beliefs with our fellow citizens.

Some of our Valleys will sponsor essay and poster contests for school-age children. Others will hold concerts, special breakfasts, or name a "Masonic Family of the Year." There will be newspaper stories, along with radio and TV public service announcements.

The possibilities for Scottish Rite Masonic Family Life Week are endless. We are limited only by the level of our commitment! In a word, this effort by the Scottish Rite is a test of our commitment! In a word, this effort by the Scottish Rite is a test of our devotion to community service. If we really care, we will use our talents and resources to offer our support for the American family.

"Take Your Family to Heart" is more than a slogan. It is Freemasonry in action.

A handwritten signature in dark ink, reading "Francis G. Paul". The signature is fluid and cursive.

Sovereign Grand Commander

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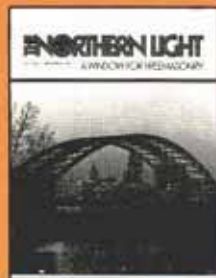
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About
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Cincinnati will once again be the site for the Annual Meeting of the Supreme Council. The last Supreme Council session held in Cincinnati was in 1978. This year's session will be held during the week of September 21.

A WINDOW FOR FREEMASONRY

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Masonic Leadership Search Via the 1723 Constitutions

By ALLEN E. ROBERTS, 32°

All Preferment among Masons is grounded upon real Worth and person Merit only; that so the Lords may be well served, the Brethren not put to shame, nor the Royal Craft dispis'd. Therefore no Master or Warden is chosen by Seniority but for Merit.

—*Constitutions of Freemasonry, 1723*

That's what it says in the Constitutions we live by for Freemasonry.

Each of the numerous appendant bodies have their own rules and regulations, but each is a creature of the Grand Lodge where it exists. Each must follow the *Constitutions* as interpreted by that Grand Lodge.

Are the *Constitutions* followed? Not insofar as the section quoted is concerned, except on rare occasions. Where the wisdom of the founding fathers isn't followed and the leadership isn't selected on merit, there are problems. Far too often we follow the "good ole boy" system in choosing our leaders.

Let's destroy a couple of many myths prevalent about leadership:

1. Leaders are not born, they are developed;
2. There is no lack of leadership in Freemasonry.



ALLEN E. ROBERTS, 32°, is executive secretary of the Philalethes Society. He is also a noted speaker, film producer, management consultant, and author of many Masonic books.

*Far too often
we follow the
'good ole boy'
system of choosing
our leaders*

It has been my observation over the years that Freemasonry has some of the greatest leaders in the world within its ranks. Too often they do not find in Freemasonry what they are seeking in a fraternal organization. They find little, if anything, to keep them interested. But our most devious crime is in ignoring their ability as leaders.

Most of the leaders in the outside world today do not have the time to become proficient in the delivery of ritual. Because they don't, we overlook their administrative qualities. These qualities we must have if Freemasonry is to realize its rightful place in our communities, our nation, and our world.

Lawrence F. Peters claims: "In every hierarchy each employee tends to rise to the level of his incompetence." Substitute "employee" with "ritualist" and you find we have been practicing "The Peter Principle." Unfortunately, this isn't only true in our lodges, but in many Grand Lodges and appendant bodies.

As a man progresses up the ladder to the top, more of his time should be spent

in administrative duties and less on his vocation—in our case, the ritual. In industry not many people can make this adjustment from vocational expertise to administrative leadership. The percentage of Masonic ritualists who can adjust is even smaller.

The study of human behavior is certainly a necessary criterion for the leadership in any business or organization in the "people business." And Freemasonry is surely in this category. Many have spent a lifetime in this study; among them was Abraham Maslow. He determined there are five steps in the behavioral pattern. Briefly, they are:

1. man's basic needs;
2. economic security and safety;
3. social and ego needs;
4. self-fulfillment;
5. self-realization.

It doesn't take any imagination to know that all Freemasons have achieved their first two needs prior to petitioning a lodge. The last three steps are the ones with which we should be concerned. They can be met through the system of Freemasonry, but only if we have enlightened leadership from the lodge level upward.

There are many other theories around concerning human behavior, but the one I subscribe to more than any other is that developed by Professor Clare W. Graves. He believes there are at least seven levels of human behavior. At first glance these aren't easy to digest, and here only your appetite can be whetted.

Level one Graves terms **autistic**. Man's energies are consumed merely trying to stay alive. He's interested only in basic requirements. He thinks and reacts as an animal. It takes raw force to manage him.

Egocentric is the second level. The brain is beginning to awaken and man is

becoming aware of his existence as a person. He's concerned only with "me," and he learns to become a manipulator for "me" and "to forget thee." Authority, he believes, has the right to use *any* force necessary to accomplish its objective. To manage him, one must use exploitation.

Even in this enlightened age we find many people who have not "graduated" from these first two levels. But, for the most part, the men who enter Freemasonry have reached at least the next level.

The third level is **absolutistic**. Here most people won't respond to independence and participation. They prefer autocracy and democracy. Rigid rules are to be established and enforced if they are to be managed successfully.

Objectivistic is the fourth level, where a person believes in the power of self. He's convinced that by exercising his own will, he can alter the established order. He believes he is right and it's his right to change anything to his own desires. All who disagree with him are wrong. He'll work with those on lower levels but feels threatened by his equals and those above him. He's a brainier second level character. His real battle is for power, not material gain. This is the point to remember in trying to manage him.

ME SEEKING OFFICE? OF COURSE NOT!
ON THE OTHER HAND I AM WILLING AND I
REALLY WOULD LIKE TO BE ELECTED ONLY
I WANT YOU TO KNOW THAT I DON'T REALLY
CARE, AT LEAST I'M TRYING TO SAY THAT IT
ISN'T SOMETHING I WOULD FIGHT FOR
NO MATTER HOW BADLY I MIGHT
WANT THE OFFICE, EVEN
IF I DO OR LET MY AMBITIONS BE
MANIFEST TO THOSE WHO
MIGHT MISINTERPRET
MY LOVE FOR THE LODGE AS
PERSONAL AMBITION ALTHO
I DO HAVE A FEW IDEAS
THAT I WOULD LIKE
TO TRY IF I WERE IN A
POSITION TO IMPLEMENT
THEM, BUT I KNOW
THIS LIKE A CAMPAIGN
SPEECH AND I REALLY
AM NOT SEEKING.....



Level five is **sociocentric**. People on this level are more concerned with social than material matters. Social needs are more important than work. Their concern for others is obvious. They are "group-minded"—group-decision-making is more important than having one man responsible for the growth or death of an organization. They waste time by holding needless meetings constantly, thereby accomplishing nothing. Goal setting and participation is the only way to manage these people.

Fear won't motivate the sixth level, or **problemistic**, person. He fears nothing, including God, boss, or social disapproval. He is confident of his own survival no matter what happens. He'll do his job his own way and won't be told how to get any task done. He wants the tools with which to do the job, and then wants to be left alone to do it—his way. A manager, or leader, will have no trouble working with this person, provided this pattern is taken into account.

Intuitionistic is the term Graves uses for the seventh level. He's a "softened" version of the sixth level person. Although he's still end-oriented, he won't fight, *per se*. He insists on trust and re-

spect and refuses to be dominated. He won't subordinate his desires or plans to the organization; he'll simply wait for the leadership to change. The wise leader will welcome him with open arms, accept him as he is, support him, let him use his competence and responsibility to make his "boss" look good.

Few people will fit into any one of these or any other levels of human behavior. But all tend to fit predominately in one of them. By knowing what to look for, we can be more selective in the leaders we choose to guide us into the 21st century.

Douglas MacGregor used the terms "Theory-X" and "Theory-Y" to determine the good from the bad leaders. While I followed some of his thinking in my book, *Key To Freemasonry's Growth*, I used the terms "obstructive" and "constructive." This leaves no doubt about what type is the better leader for Freemasonry.

Perhaps all this portrays leadership as serious business. Actually it is serious, but it's also fun. It's the **obstructive** leader who takes the fun out of leadership; it's the **constructive** leader who makes certain everyone enjoys what they are doing. This could be discussed in great detail because of its importance, but here I'll use two illustrations.

"Business is fun!" said Peter Prior, managing director of H.P. Bulmer, Ltd. "Companies that generate excitement about what they are doing are more successful than those that don't." So it is with Masonic bodies.

A young lady, 15, pregnant, and in trouble with the law, was asked to define a leader. "To me a leader is many things," she said. "He is strong, but not by force. Leaders usually know how to make decisions. They know where the real fun is. A leader helps to make one's mind wonder what to do next. One who leads usually is ahead of the rest. He knows where and when to expect trouble. He may be experienced, bull-headed and even smart. To me, that's what a leader is. To most he's considered to be brutal, sometimes violent, and quick."

This statement by a young lady never exposed to management seminars or behavioral scientist, has described many of the qualities brought out by the experts. On her statement, I rest my case.



Celebrating 250 Years of Masonry in New Hampshire

By RICHARD H. CURTIS, 33°

When you have a history with a glorious past, you have every good reason to celebrate in style. Such is the case with St. John's Lodge No. 1, Portsmouth, N.H., as the members of this historic lodge joined in a week-long observance in June in honor of the 250th anniversary of Masonry in New Hampshire.

A review of the lodge history was prepared by the lodge historian, Ill.° Gerald D. Foss, 33°, and an excerpt of that history appears on page 8 of this issue.

It is through the continuing efforts of members such as Ill.° Brother Foss that the lodge has been able to provide documented records. One of Brother Foss's monthly assignments has been the preparation of a brief historical sketch for the back page of each lodge trestleboard.



Continuing a long-standing tradition, the lodge officers toasted the past, present, and future in a ceremony conducted by the lodge every 25 years.

Anniversary committee chairman Rodney A. Robinson was Master of Ceremonies for the Tuesday festivities.



Presiding Master Jack D. Hartman receives a replica of the lodge's 1790 charter issued by the Grand Lodge of New Hampshire. Making the presentation on behalf of St. Andrew's Lodge are Presiding Master David F. Dudley, Jr., and Past Master Lynn J. Sanderson. Both lodges share the Masonic Temple facilities.



Jack D. Hartman and N.H. Grand Master Paul N. Ricker reenact a 1736 presentation by receiving a copy of the ancient warrant issued by the Grand Lodge of England. Making the presentation were Eugene A. Capobianco, Master of St. John's Lodge, Boston, and Mass. Grand Master David B. Richardson. The original warrant in 1736 was presented by Henry Price, the first Provincial Grand Master in New England.

The Portsmouth Masonic Temple has the distinction of being the home of the Whalley Museum and Library, established through a bequest from the late James E. Whalley, a Past Master of St. Andrew's Lodge, also of Portsmouth. His extensive Masonic collection became the foundation for the library.

An impressive eight-page tabloid honoring the lodge was inserted in the June 20 edition of the *Portsmouth (N.H.) Herald*. The special section, filled with stories and photos of St. John's past, was prepared with the assistance of Raymond Brighton, a retired editor of the *Herald*.

The week-long ceremonies opened with the 231st annual observance of the Feast of St. John the Baptist at St. John's Episcopal Church, Portsmouth, on Sunday, June 22. The cornerstone for that church was laid by the officers of St. John's lodge in 1807.

At this year's worship service the sermon was delivered by Rev. Brother Robert W. Gollidge, vicar of the Old North Church in Boston. Lodge members processed to the church with a Knights Templar escort accompanied by the John Yeaton Band and the Royal Guards of Kora Shrine Temple.

On Monday evening officers donned 18th-century dress to represent prominent deceased members of the lodge for the conferral of an Entered Apprentice degree. The presiding Master, Wor. Jack D. Hartman, represented Nathaniel Peirce, who was Master in 1756.

In similar fashion the Fellowcraft degree was conferred on Thursday evening and the Master Mason degree on Friday. The candidate for these degrees was the Master's son, Jack D. Hartman, Jr. Special dispensation from the Grand Master allowed the candidate to receive the three degrees within the week.

The Tuesday evening semi-public ceremonies brought together an array of Masonic dignitaries and civic leaders. Serving as master of ceremonies for the program was Rodney A. Robinson, Past Master and anniversary committee chairman.

M. W. Paul N. Ricker, Grand Master of the Grand Lodge of New Hampshire, and other Masonic leaders were escorted into the lodge room by members of the William Whipple Military Lodge in colonial dress.

Rev. Brother E. Robert Newton delivered the invocation, which was the same one he had the privilege to give during the lodge's 200th anniversary celebration in 1936.

M. W. David B. Richardson, Grand Master of the Grand Lodge of Massachusetts, representing Henry Price, was on hand to reenact the presentation of the warrant issued to St. John's Lodge from the Grand Lodge of England, June 24, 1736. He was assisted by Eugene A. Capobianco, Master of St. John's Lodge, Boston, which celebrated its 250th in 1983.

The lodge's charter issued by the Grand Lodge of New Hampshire in

1790 confirms the existence of St. John's Lodge in New Hampshire in 1736. The 1790 charter, however, was destroyed by fire and a copy was issued in 1865. Since that time the copy had become so faded it was nearly impossible to read.

The members of St. Andrew's Lodge offered to have a new copy created. The hand-lettered replica of the 1790 charter was presented during the ceremony by David F. Dudley, Jr., Master of St. Andrew's, and Past Master Lynn J. Sanderson, who also serves as the Scottish Rite Deputy for New Hampshire.

St. Andrew's Lodge has a notable record of its own, having been chartered in 1848. Instrumental in the formation of the lodge was John Christie, a Past Master of St. John's. While serving as Grand Master of the Grand Lodge of New Hampshire, he chartered the new lodge in the midst of the anti-Masonic era.

Continuing a long-standing tradition, the lodge officers participated in a series of toasts to the Grand Lodge of New Hampshire, the founding officers of St. John's Lodge, the officers at the time of the 225th anniversary, and the future officers during the year 2011.

The toasting bowl and toasting glasses were first used in 1911 and have been used during the anniversaries every 25 years. Two of the glasses were from historic William Pitt Tavern, where the lodge met for a number of years in the 1700's.

Adding intermittent musical numbers of historical significance throughout the program were organist Nelson K. Ward and soloist Patricia Mackensen.

The lodge has certainly provided leadership for the Grand Lodge of New Hampshire, having had 14 members serve as Grand Master. The earliest was Major General John Sullivan in 1789-90. The most recent was the late George B. Ward (1963-64), who served New Hampshire Masonry in many roles including Scottish Rite Deputy from 1967 until his death in 1973.

Portsmouth, N.H., Lodge One of the Oldest in U.S.

By GERALD D. FOSS, 33°

St. John's Lodge No. 1, Portsmouth, N.H., is one of the oldest Masonic lodges in the United States. Only Philadelphia, Boston, Savannah, Ga., and Charleston, S.C., can claim to have had a Masonic lodge earlier than the date of the present charter of St. John's Lodge.

The charter is the documentary evidence of the authority under which a Masonic lodge is permitted to work. The present one issued to St. John's was executed April 28, 1790, by the Grand Lodge of Masons for New Hampshire. It contains a preamble which sets forth that the Right Honorable, the Earl of Loundon, Grand Master of Masons in England, did erect and constitute a regular lodge of Free and Accepted Masons in Portsmouth, N.H., by the name of St. John's Lodge in 1736. Further, it states that the lodge has continued from that time in regular succession to the present day.

Masons were in Portsmouth prior to 1736 for there is an old letter signed by six Portsmouth Masons, dated February 5, 1735, addressed to Henry Price, Grand Master of Masons at Boston which has been preserved and now is in the possession of the Grand Lodge of Massachusetts in Boston. Among

the early names on the roster of St. John's Lodge No. 1 is one who had lived in Portsmouth since his birth in 1674.

The minute books are its most treasured possession. There are 22 volumes containing over 16,000 pages. The first minute is dated October 31, 1739. No other Masonic lodge in the United States is known to have records from such an early date to the present time. The first three volumes contain four sets of by-laws, signatures of members and attendance of members at various meetings as well as the votes which were recorded. These volumes are in an excellent state of preservation and are carefully guarded by the officers of this lodge as they have been by others who have preceded them.

In the early years the meetings were held in homes of members. The first one noted is that of Henry Sherburne (1674-1757), Treasurer of the Province of New Hampshire. His home was located on the banks of the Piscataqua River at the foot of what is now State Street, but the building was destroyed in the great fire of 1813. A boulder in Prescott Park with a bronze plaque on it marks the approximate location of the site.

Two exceptions are noted in 1749 when on October 26 and December 11 the secretary recorded that the meetings were held on board the *America*. This 44-gun frigate was then being built in the Meserve Shipyard for the Royal Navy of England. This shipyard was located on the North Mill Pond.

From 1751 to 1755, most meetings were held in Stoodley's Tavern then located on the site of the present Federal Building on Daniel Street.

On October 16, 1755, the lodge voted to move to the Earl of Halifax Tavern on Queen Street. This tavern was operated by John Stavers on the

northerly side of what is now State Street. There is a vacant lot where it once stood.

Stavers erected a new tavern in 1766 at the corner of Atkinson and Court Streets. He built a lodge room and two ante-rooms on the third floor for exclusive use of St. John's Lodge. It was called Mason's Hall and was used by the lodge from 1768 to 1776 when it was voted to move to the home of Nathaniel Folsom, Jr. at the corner of Congress and Fleet Streets.

This change was brought about by the war for a mob had destroyed much of the tavern and John Stavers had fled to Stratham. He was persuaded to return and open his tavern. When the war was concluded, the Masons again returned to the lodge room known as Mason's Hall and remained there until 1792 when they rented the Senate Chamber of the State House in Market Square. Here they remained until 1805 when they rented the upper floors of the New Hampshire Marine and Fire Insurance Company. This is now the Portsmouth Athenaeum.

A new lodge room was built in Franklin Block in 1820 by Langley Boardman. This building was located on the northwesterly corner of Congress and Fleet Streets. Other Masonic organizations had now been established which shared use of the lodge room with St. John's.

During 1859 the third floor of Congress Block was leased by St. John's and St. Andrew's lodges for use of all Masonic organizations but this lease terminated suddenly when the building was destroyed by fire November 30, 1865.

A syndicate was formed to build a new Congress Block. While the building was being constructed the lodges met in the Federal District Court Room on the third floor of the United States



III°. GERALD D. FOSS, 33°, is a Past Master and Historian of St. John's Lodge and the Grand Historian Emeritus of the Grand Lodge of New Hampshire. This synoptic history was prepared for the 250th anniversary of the lodge.

Custom and Post Office Building by permission of the Treasury Department. The new lodge room in Congress Block was dedicated March 28, 1867. Here St. John's held its meetings regularly until 1924.

During 1920, St. John's Lodge purchased the Wallace Hackett residence on Middle Street with the objective in view to erect a Masonic Temple for use of all Masonic organizations. Its members raised approximately \$100,000 within a few years and in 1928 erected the present Masonic Temple.

During the 250 years of its existence, it has been under rule of two governments, England and the United States. A glimpse at the early records reveal much of the early history under British rule. The cash book was maintained in pounds, shillings and pence until 1795. The fees for initiation and quarterages were in English coin. Many of the members were officers of the Royal Navy or Army for there were ships of the Royal Navy on station here most of the time.

Other names and occupations indicated the royal governor of the province, the rector of the Anglican church, the officers of the province, and since Portsmouth was an important seaport, many mariners and captains are listed on the roster.

Perhaps the most prominent names under the royal governor would be Wyseman Clagett and Samuel Livermore as King's attorneys, Jonathan Warner, Henry Sherburne and Theodore Atkinson, Jr., members of the Governor's Council.

An abrupt change is indicated in 1774 when attendance records show the loss of the English ruling class—the merchants and those who are soon to revolt are the names now on record. Only six candidates were initiated in 1774, four would leave the country.

During 1775 only a few meetings are recorded for the men of Portsmouth were engaged in preparing for its defense. At the peak of the crisis there were approximately 1,800 men under arms in Portsmouth manning four forts. Special attention was given to this port by General George Washington for he needed a northern port at this time through which he could obtain supplies and munitions. He dispatched Colonel Joseph Cilley and Brigadier-General John Sullivan to Portsmouth on temporary duty to oversee this work. The port was saved and on November 24, 1775, Colonel Joseph Cilley was made a Mason "gratis" for the good work he

Did G. Washington Ever Visit St. John's?

On Oct. 31, 1789, the first President of the United States, George Washington, paid a four-day visit to Portsmouth.

There is no record that he attended a meeting of St. John's Lodge No. 1, F. & A. M., although he was a Past Master of the Masonic lodge in Alexandria, Va.

However, there is a record to the effect that Washington visited the building in which the lodge was then holding its meeting—the William Pitt Tavern in Court Street.

It was under the tavern roof that the President met with his old comrade-in-arms, Maj. Gen. John Sullivan who was then president of New Hampshire, as Granite State chief executives were then called.

It is impossible to believe that the President wouldn't have gone up to the third-floor chamber where St. John's Lodge held its meetings.

And such an omission becomes all the less probable when it is remembered that John Sullivan, less than a month later became the first Grand Master of New Hampshire Masons.

—Reprinted from Portsmouth (N.H.) Herald, June 20, 1986

had performed for his country. Brigadier-General John Sullivan was recorded in attendance.

The records show that 28 candidates were made Masons during 1777. Nearly every man was engaged in some branch of the armed forces of the United States or on privateers.

The first by-laws dated 1739 recorded that the lodge was in the Province of New Hampshire. The words, "United States," were used in the minutes for the first time on April 3, 1777. In less than 40 years, a substantial change had been wrought.

The members of this lodge played an important role in the American Revolution. At least 54 are known to have been in military service. At one time, all colonels of the three New Hampshire regiments assigned to the Continental Army were members of this lodge, they being Colonels Joseph Cilley, Nathan Hale, and Alexander Scammell. Only Cilley survived. Nine members died in the war whose names are recorded on the bronze plaque located in the lobby of the Masonic Temple.

Members also played an important role in forming a government of the United States, for William Whipple

signed the Declaration of Independence for New Hampshire and Nicholas Gilman, Jr., signed the Constitution of the United States. Four others served in the Continental Congress at various times, John Sullivan, Samuel Livermore, Woodbury Langdon and Pierse Long.

After the government was established others who served in the Congress and U.S. Senate were Samuel Livermore, Henry Dearborn, Nicholas Gilman, Jr., Edward S. Livermore, Clement Storer, George Sullivan, John A. Harper, Henry Hubbard, Samuel Cushman and Frank Jones.

Henry Dearborn was the first native son of New Hampshire to be appointed to the Cabinet of the United States. President Jefferson appointed him Secretary of War in which position he served from 1801-09. He was a long-time member of this lodge.

Four members have been Governor of New Hampshire. They were John Sullivan, 1786-88 and 1789-90; Henry Hubbard, 1842-44; Ichabod Goodwin, 1859-61; and Wesley Powell, 1959-63.

Twelve members have been Mayor of Portsmouth. They were Robert

Continued on page 16

Lombardy Hall: Delaware's 'First' Treasure

By HAROLD J. LITTLETON, 33°

The Masons of one Wilmington, Delaware, suburb (Talleyville) are proud that their building program has provided suitable facilities for a growing lodge while at the same time has preserved Lombardy Hall, an 18th-century Delaware landmark.

Lombardy Hall was the home of Gunning Bedford, Jr., during the time that he was the first Grand Master of the Grand Lodge of Delaware (1806-09). This historic house was returned to the Masonic fraternity in 1967 and is believed to be the only home of a colonial first Grand Master owned by a Masonic organization. Buildings in which Grand Lodges were formed are identified in Indiana, New Hampshire, Delaware and Maryland but not that of a first Grand Master.

This unique situation has excited enthusiasm to restore Lombardy Hall as a living memorial to Gunning Bedford, Jr., who in addition to being a distinguished Mason was a true American patriot. Bedford was a member of the United States Constitutional Convention, one of the five signers of the Constitution from Delaware and the first Judge of the U.S. District Court. He played a significant role at the Con-

stitutional Convention to obtain equal representation for the small states in one branch of the Congress. Many people attribute his oratorical skills as a significant factor in Delaware being the first state to ratify the U.S. Constitution on December 7, 1787, and therefore entitled to be called "The First State."

In discussing Gunning Bedford, Jr., one must be careful to distinguish him from his cousin, Governor Gunning Bedford, and eight other contemporaries of the same name.

Gunning Bedford, Jr., signed an agreement to purchase Lombardy Hall and 250 acres of land in 1785 from William Robinson. Although Robinson died before the sale was completed, his widow, Hannah, transferred the property to Bedford the next year for four pounds and one dollar per acre. A copy of the agreement is a prized exhibit at Lombardy Hall.

This farm was located on a hill overlooking Wilmington about a mile to the south and straddled the north-south road leading to West Chester, Pa., to the north. The original building was only 28 x 30 feet in size with 18-inch walls of Brandywine granite. It had two downstairs rooms and a large hallway, 3 upstairs rooms, and a full attic and basement. Sometime between 1750 and 1785 a 25 x 40 foot sloped roof shed was attached to the north side of the building. This shed probably contained a large room (which was later used as an office), a kitchen area in the back and one or two upstairs rooms. Six years elapsed between the time Bedford purchased the property and his move to Lombardy Hall from downtown Wilmington. During this period (ca. 1793) Bedford added an 18 x 30 foot addition on the south end of the house with one large downstairs room, referred to as "The Ballroom," and two upstairs rooms.

Thus at the time Bedford moved to Lombardy Hall the building probably encompassed the three areas shown on the left of the diagram. Some of this information is derived from the earliest photograph of the house taken about 1900 and from an 1833 newspaper ad which describes Lombardy Hall as a "large and commodious two-storied stone dwelling house, with three parlours and a large office on the first floor and six chambers on the second floor, a good kitchen, and other adjoining buildings—an excellent cellar under the dwelling house, a well of excellent water near the kitchen door, besides a never-failing spring . . ."

After Bedford's death in 1812 the estate was advertised "to be let" in 1817 and "for sale" in 1833 but it remained with his heirs until 1847. During the next 120 years the property was successively deeded to at least six owners and was reduced in size to some 20 acres. Part of this remaining 20 acres was converted in 1889 to a cemetery. Lombardy Hall became the home of the caretaker and for some years one room served as a morgue. In the meantime the shed on the north end of the house has been removed and about 1940 a flat roof garage was added on the south using stones from the shed and/or the barn originally at the back of the property. From 1962-67 the property was vacant serving as the occasional hangout of vagrants. The ballast brick chimneys were turning to dust, the roof was leaking, the doors and windows were broken, plaster was falling and the building was in a sad state of disrepair.

In 1963 Granite Lodge No. 34, Talleyville, was chartered to meet the growing needs of a rapidly developing suburban area. It met initially in rented quarters in the local Grange Hall about two miles north of Lombardy Hall. Soon after the lodge was chartered a Hall



III°. HAROLD J. LITTLETON, 33°, received his Masonic degrees in Parksley Lodge No. 325, Virginia, and is a Past Master of Granite Lodge No. 34, Delaware. He was Grand Master of the Grand Lodge of Delaware in 1983.



Company was incorporated to purchase property on which to build a Masonic Temple. While considering several possible locations, the Lombardy Hall property came on the real estate market. It was purchased by the lodge primarily because of its location, zoning, and price. The members of Granite Lodge intended to build a separate building on the property. Use of Lombardy Hall for a lodge room was briefly considered but was rejected because of its cost and the

destruction of many portions of this historic building.

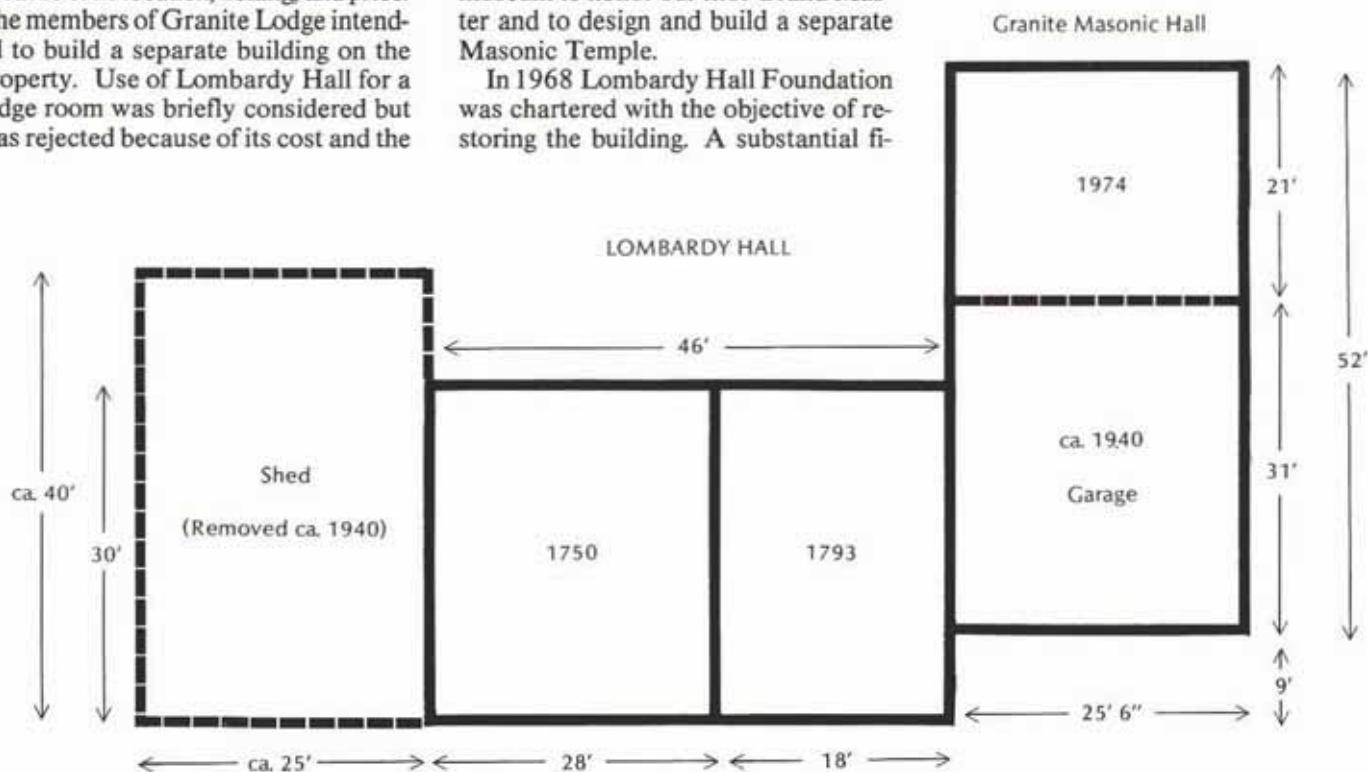
In the meantime two ideas were being pursued, namely to establish a separate organization to develop Lombardy Hall as a statewide Masonic museum to honor our first Grand Master and to design and build a separate Masonic Temple.

In 1968 Lombardy Hall Foundation was chartered with the objective of restoring the building. A substantial fi-

nancial gift was received from a couple interested in preserving its heritage. Gradually the building was weather-proofed, and chimneys, roof, doors and windows were replaced. Progress was slow because of limited finances, but volunteer carpenters, electricians, painters, etc., all worked many hot summer evenings to restore Lombardy Hall to its original prominence. A local group started landscaping the grounds, a project later assumed as a continuing civic project by the Timberlane Garden Club. The members of the Crest Century Club became interested and researched and purchased furniture for the "Ballroom" so that it could be restored as it might have been when Bedford lived at Lombardy Hall. They also assisted in installation of a security system for this semi-isolated building situated between Lombardy Cemetery and Independence Mall (an office/shopping center complex). Now all rooms at Lombardy Hall are essentially complete.

In addition to the "Ballroom," a working Masonic library has been established. Masonic displays have been installed in three other rooms; two of the rooms are still used on a temporary basis as lodge refreshment facilities, and one room has been divided to provide rest room facilities.

Continued on next page



LOMBARDY HALL

Continued from previous page

Lombardy Hall is open to the public by appointment and is used for guided tours of school children and interested civic and historical groups. Before the Delaware bicentennial in December 1987, the building will be open on a scheduled basis and the library will be expanded by incorporation of materials from the Grand Lodge library.

The members of Granite Lodge in the meantime had concluded that a separate building housing the lodge was economically impossible because construction costs were escalating faster than construction funds could be accumulated. After much agonizing it was concluded that the only feasible alternative was conversion of the available garage to a lodge room. A key design idea was to revise the roof line of the garage to match that of the main building thereby not detracting from its original appearance.

For economic reasons it was also decided to use much of the stone walls of the existing garage. In 1974 these walls were extended some 20 feet resulting in a usable, but not perfect, 52 foot x 25½ foot lodge room with permanent seats for 75 people.

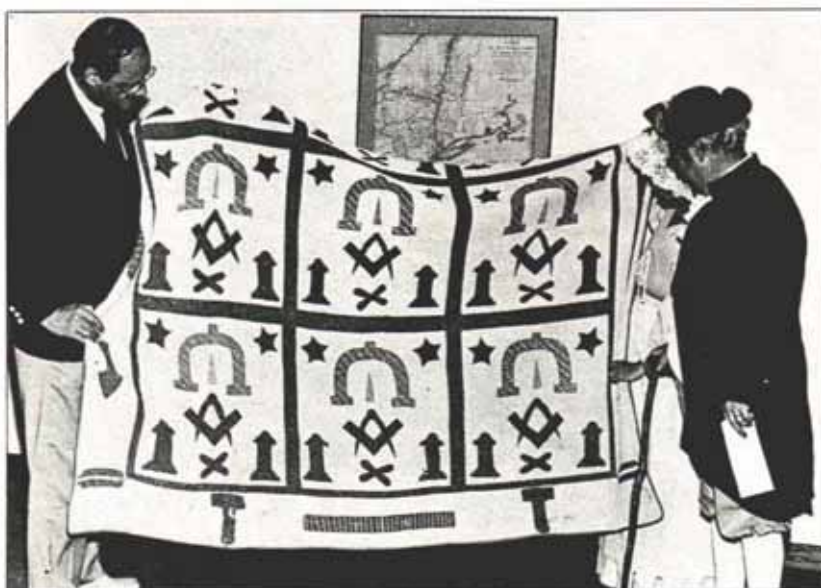
In June of that year the cornerstone of Granite Masonic Temple was laid and in October the lodge room was consecrated by the Grand Master of Masons in Delaware. Granite Lodge—using in architectural jargon “adaptive use” techniques—now had a permanent home, and three years later its construction was paid in full.

Today Lombardy Hall is a Masonic treasure of the First State—the only home of a first Grand Master in Masonic hands.

The 1750 house, added to by Gunning Bedford, Jr., has been restored to its prominence and contains some furniture as it might have appeared in the 1793-1812 period.

It was returned to the Masonic fraternity as a property on which to build a Masonic temple but part of it was adapted without destruction of the historic portion of the building to meet the current needs of a growing suburban lodge. The historic building has been restored and with its library, Masonic displays and period furniture is dedicated as a living memorial to a great American and great Freemason—Gunning Bedford, Jr.—the first Grand Master of the First State.

—Julie O'Neil photo



When the Colonial Craftsmen's Club of Massachusetts held an encampment recently at the Museum of Our National Heritage, Lexington, Mass., the club's Distaff Side presented a check for the museum to purchase an antique quilt with applied Masonic symbols. Museum curator John Hamilton, 32°, (left) examines the quilt with Mrs. Rena Elliott of the Distaff Side and Fred Elliott of the Colonial Craftsmen. Made in Mississippi or Louisiana (c. 1863), the quilt was designed with a variety of Masonic symbols. A more complete story of the Colonial Craftsmen appeared in the June issue of *The Northern Light*.

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.

(FATHER) + (MOTHER) - (ROAM) +

(INSTILL) - (TITHE) + (HAPPINESS) -

(SPENT) + (WOMEN) - (SHALLOW) +

(CALENDAR) - (REMINDER) + (GREEK) -

(CHANGE) - (SPANK) =

☐ ☐ ☐ ☐ ☐ ☐

Answer will appear in the next issue.

Answer from previous issue: **UNIVERSALITY**



IN A NOOK WITH A BOOK

Reviewed by ALPHONSE CERZA, 33°



'Ancient and Early Medieval Historical Characters in Freemasonry'

ANCIENT AND EARLY MEDIEVAL HISTORICAL CHARACTERS IN FREEMASONRY, by John H. Van Gordon, 33°. Published jointly in 1986 by the Masonic Book Club and the Supreme Council, N.M.J., P.O. Box 519, Lexington, Mass. 02173. 191 pp. \$9.75.

This book contains the biographical sketches of 38 persons who are characters or whose names are mentioned in a Masonic degree or ceremony illustrating a moral principle or lesson. The introduction explains the nature of history, its philosophy, and the reason why the subject is studied. Then follows a chronology of the persons who have been in the author's prior work, *Biblical Characters in Freemasonry*, plus those in the present volume. The chronology starts with the year 2700 B.C. and ends with the death of Alfred the Great in A.D. 900.

The sketches are then presented in alphabetical order starting with Agrippa, whose Masonic reference appears in the Lodge of Perfection's 12°. Agrippa, illustrating versatility, is praised as the builder of the Pantheon. The book contains also a bibliography and an index.

The 38 characters are linked with Masonic beliefs and ideals. In each instance biographical material is presented to portray the great accomplishments of the person.

At the beginning of each item is a short quote from a famous author containing a great thought worth studying. For example, in the sketch on Justinian, the great Roman Emperor and compiler of Roman law, Benjamin Franklin is quoted: "Energy and persistence conquer all things." Pythagoras is covered to illustrate self-discipline. The sketch starts with the following quotation by Joseph Addison: "Self-discipline is that which, next to virtue, truly and essentially raises one man above another."

The Masonic references made in the book are primarily to the Scottish Rite degrees, but also cover the Symbolic degrees, the Royal Arch, and the Knights Templar ceremonies. For example, Callimachus is associated with the Fellowcraft degree because he invented the Corinthian column and that Order of Architecture.

This fine book represents a great deal of research, organizing and skillful writing and can serve as a valuable reference work for the Masonic student.

OTHER MASONIC BOOKS OF INTEREST

Leadership. Reproduction of seven articles published in recent years on the subject of Masonic leadership. Available at \$2.30 a copy from the Masonic Service Association, 8120 Fenton St., Silver Spring, Md. 20910.

The Craft: A History of English Freemasonry, by John Hamill, Librarian and Curator of the United Grand Lodge of England Library and Museum. Briefly presents a history of the craft, the nature and purpose of the ritual, and the work done by Freemasonry. Also contains answers to the accusations of our critics. Available at \$14 a copy from Macoy Masonic Publishers, P.O. Box 9759, Richmond, Va. 23228.

From Operative to Speculative, by Dr. William Moseley Brown. Brief presentation of how the operative craft evolved into the speculative organization that we have today. Available at \$2.65 a copy from the Masonic Service Association, 8120 Fenton St., Silver Spring, Md. 20910.

The Old Charges, by Wallace McLeod. This is a copy of the 1986 Prestonian Lecture and is a brief coverage of the Old Charges of the craft with an appendix containing a reconstruction of the "standard original" version. Available at \$3 a copy from the author, Victoria College, 73 Queen's Park Crescent, Toronto, Ontario, Canada M5S 1K7.

The Harry Carr Library. After the death of British Masonic Scholar Harry Carr, the Scottish Rite Bodies of Dallas purchased his library and all his Masonic items. This illustrated brochure lists the books and contains the scholar's photo and biographical sketch written by Terence O. Haunch. Available at \$2 a copy from the Dallas Scottish Rite Bodies, P.O. Box 1850, Dallas, Texas 75221.

Who is Who in Freemasonry, 2nd edition, compiled by Allen E. Roberts. This volume is an expanded edition of the volume first published in 1984. Available at \$39 a copy from Anchor Communications, Drawer 70, Highland Springs, Va. 23075.



American Hooked Rugs In New Historical Context

The Scottish Rite Masonic Museum of Our National Heritage, Lexington, Mass., in cooperation with the Mayflower Chapter of the Association of Traditional Hooking Artists (ATHA), has assembled an exhibition of hooked rugs that places the rugs in a new historical context. Besides being works of art, the rugs are presented as examples of the survival and revival of craft traditions in America.

The exhibit, "Walking on Art: American Hooked Rugs," will be at the museum through March 15, 1987. According to historian Barbara Franco, assistant director of the museum and curator of the exhibit, the exhibition includes types of designs and their sources, and the tools and techniques of rug hooking. The exhibit also discusses the changing attitudes toward hooked rugs from the 1850s to the 1950s. Rugs in the exhibition are drawn from private collections and museums.

Technically, a hooked rug is made by pulling strips of cloth or woolen yarn through a backing material using a hook.

The earliest history of the making of hooked rugs is wrapped in mystery, buried so deeply beneath unsubstantial tradition and romantic legend as almost to defy efforts to unearth reliable fragments from it.

—Ella Shannon Bowles in 1927 on the early history of rug hooking in America.

The earliest examples of accurately dated hooked rugs can be traced to the 1850s. Earlier rug-making techniques such as embroidered rugs, yarn-sewn rugs, and shirred and appliqued rugs

date from the late 18th and early 19th centuries.

Homer Eaton Keyes, editor of *Antiques Magazine* in the 1920s, probably was correct in saying that the introduction of hooked rugs made with strips of wool coincided with the availability of inexpensive mass-produced fabrics and the decline in the availability of home-produced woolen yarns.

The common backing for hooked rugs—burlap or jute—only became available in the 1850s. The process of hooking, which was a quicker method of fabrication than the early hand-sewn techniques, quickly gained popularity.

Following the Civil War, many hooked rugs were made at home by housewives. An enterprising Maine tin peddler, Edward Sands Frost, came up with the idea of stenciling designs on

"Welcome," hooked rug on burlap with whaling scene, early 20th century. Lent by Mr. and Mrs. Walter P. Lewisohn.



"The Rivals," Hooked rug on burlap, 1900s. Lent by Mr. and Mrs. Walter P. Lewisohn.

Photos—John Miller Documents

burlap and selling them to his customers. Frost patterns were very popular and were widely copied later by other pattern producers. Montgomery Ward catalogs in the 1880s advertised printed patterns for hooked rugs. By the end of the 19th century, home production of hooked rugs was in decline. They were replaced mostly by readily available commercial carpeting.

Following the example set in Europe, American designers became increasingly interested in native and traditional crafts. Hooked rugs combining native American designs with 19th-century hooking skills were produced by a number of Arts and Crafts cottage industries in America. The first and perhaps best documented are the Abnakee Rugs made by Helen Albee in Pequaket, N.H., in 1898. Based on Albee's model, other cottage industries included Sabatos Rugs of Center Lovell, Maine (1900); Cranberry Island Rugs near Northeast Harbor, Maine (1901); and Subbekeashe Rugs in Belchertown, Mass. (1902).

Each of these cottage industries was started by women with training in design. Their purpose was to find "some profitable employment which the women in the farmhouses . . . , who had many leisure hours at their disposal, could do in their own homes," wrote Albee in *Abnakee Rugs* in 1901.

While the earlier projects were more concerned with reforming design, later



"Sugaring Off," hooked mat made by Mabel Place of West Glover, Vt., 1920s. Lent by Catherine E. Ropes.

projects were interested in improving the quality of life of the workers. The Grenfell Mission in Labrador, the Maine Sea Coast Missionary Society, and the South End House Industry [Boston] were more concerned with helping the communities they served than in reforming American design and taste, despite professional designers who were involved in these projects.

The Arts and Crafts movement in the United States was short-lived. By the 1920s American taste had moved to a new interest in the colonial revival. The popular belief that hooked rugs dated from the 17th century and were the appropriate floor covering for the early American furniture fueled an incredible and insatiable demand for hooked

rugs among the devotees of the colonial style in New York, Boston, and other urban areas.

Ralph Burnham, an antiques dealer in Ipswich, Mass., took advantage of the craze by becoming one of the leading dealers in hooked rugs. He bought and sold old rugs, repaired rugs, sold patterns based on his interpretations of "antique" rugs, and even made new rugs to order. Throughout the 1920s there is hardly an advertisement for 17th- or 18th-century furniture that does not include hooked rugs.

By the 1930s, the craze for hooked rugs had peaked, but they remained a part of American interior decoration. Rug hooking was revived as a craft. Many men and women took it up for relaxation or for physical therapy. It became a leisure-time activity either for individuals or in systems of teachers and students like those organized by Pearl McGowan. The Association of Traditional Hooking Artists is an organization that fosters rug-hooking skills.



"Ethel's Endowment," hooked rug on burlap, completed 1985. Hooked by Ethel Bruce, a Pearl McGowan teacher since 1950. The design was one of the last done by Pearl McGowan before she died in 1983. Lent by Ethel Bruce.

Morrison, Frank Jones, Thomas E. O. Marvin, John S. Treat, Calvin Page, Marcellus Eldredge, John S. Tilton, Edward E. McIntire, Orel A. Dexter, Kennard E. Goldsmith, Cecil M. Neal and Arthur F. Brady, Jr.

There have been 126 Worshipful Masters of St. John's Lodge. The first was George Mitchell, a surveyor who surveyed the boundary line on its border with Massachusetts. The present Worshipful Master is Jack D. Hartman of Portsmouth, N.H.

From the colonial days of New Hampshire to the present time, members of this lodge have participated in government, business and industry. Shipping was the main industry in the 18th century and thus many were merchants and captain mariners. Later, when corporate organizations became the primary vehicle for conducting business, one would find among the incorporators one or more members of this lodge. Among the illustrations are the Portsmouth Aqueduct, the Piscataqua Bridge, the Portsmouth Savings Bank (first savings bank in New Hampshire), Portsmouth Gas Company, the Electric Light Company of Portsmouth, and the Granite State Fire Insurance Company. George Raynes, builder of famous clipper ships, for which Portsmouth was noted, was also a life-time member of this lodge. The first captain of the United States Revenue Marine Service was Hopley Yeaton, whose commission was signed by George Washington, President of the United States, and Thomas Jefferson, Secretary of State. He became a member in 1769. He ser-



ved as a Lieutenant in the Continental Navy aboard the Frigates *Raleigh* and *Deane*.

The Portsmouth Naval Shipyard was established in 1800, being the first in the United States. Since that year many members have served the U.S. government in both civilian and naval capacities. A few members have attained the rank of Admiral, U.S. Navy. Many more have attained civilian status as Masters of various departments of the shipyard.

Since 1736 over 3,000 men have received the Masonic degrees in St. John's Lodge. A glimpse at the records will show that they have been engaged in nearly every worthwhile endeavor in

the community, state and nation.

Although Masonry is not a religious society, its members are urged to support the church or synagogue of their choice. The list of ministers and officers of several churches and the synagogue of Portsmouth record that many members have been engaged actively in religious activities from the days of its founding.

Although Masonry is not an insurance organization or a relief society, the pages of the minutes are filled with charitable acts. In early times it was voted to give the member, his widow or orphans a cord of wood or a few shillings. Later, prior to the time that Portsmouth had a hospital, the pages are filled with a record of watchers, an act by which a seriously ill person would have someone near him during the long night. Sometimes there were food orders. On another occasion, two young children became orphans. Thousands of dollars were expended by Masons in this area to board and room these children in a good home, educate them, clothe them and maintain them until they could engage in a productive occupation.

This lodge participated in the 200th anniversary of the settlement of Portsmouth in 1823. Also the 300th in 1923 and the 350th in 1973. The Masons of Portsmouth entered a colorful float in the featured parade which won the grand prize.

The lodge marked its 100th anniversary with an all-day celebration in 1836 and the 200th in 1936 with a five-day celebration.

New Museum Catalogue Examines Fraternal Groups

When the Scottish Rite Masonic Museum of Our National Heritage celebrated its 10th anniversary last year, one of its major exhibits tapped the resources of the museum's growing collection of fraternal memorabilia. Originally collecting material associated with Masonry, the project expanded to include a wide range of fraternal societies.

The exhibit, "Fraternally Yours: A Decade of Collecting," documented the history of many fraternal organizations, both thriving and defunct, and attempted

to place each group in its historical context.

Barbara Franco, the museum's assistant director, prepared a two-part series for *The Northern Light* last fall in conjunction with the exhibit.

A more complete study of her extensive research has just been published by the museum as a major catalogue. *Fraternally Yours* examines fraternal organizations in the United States up to 1920.

Barbara Franco, who has become a major authority in the field, prepared

two earlier Masonic catalogues for the use. *Masonic Symbols in American Decorative Arts* appeared in 1976. *Decorated Masonic Aprons* was published in 1980.

Both of these catalogues accompanied museum exhibitions.

Fraternally Yours is available for \$12.50 plus \$1 for postage and handling. Request information on discounts for orders of 10 or more. Orders should be sent to Museum of Our National Heritage, P.O. Box 519, Lexington, MA 02173.

OUR READERS RESPOND

What can we do?

Your "Editors note" (June 1986) following the response to the Grand Commander's remarks ("The Time Has Come to Expand Our Horizons," April 86) strikes me as the typical apathy to a vital subject. It seems that you're saying, "Let George Do It. Don't involve me."

The current trend to get something done is shown by the Demming method of management. That is, The top management must be completely involved or it will not work. We as Masons should start at the top if we have a concern for our craft. The top must act, give direction, solicit help, implement a workable program, and be part of it.

The letters to the editor responded! ("Let us know what we should do and we will help.") But it will not work if those who are in charge sit still in the comfort of make believe. This problem is here and now!

*David MacIntosh, 32°
Florham Park, N.J.*

Editor's note: See "Footnotes" on page 19 for a reply.

In answer to the question, "What can I do?" regarding the lethargy in our Masonic lodges, the following courses of action have been used successfully recently:

1. Three "old faithfuls" consulted the Tyler's log for names of those who had not been at meetings for a long time and sent out cards asking for their health, did they need a ride, etc. The first group of ten cards resulted in ten of the brethren attending the next meeting and showing gratitude at being remembered! The second group produced the same results. There followed a "snowballing" effect when those Brothers told others of their experience and what a good time they had!

2. Another group of old faithfuls formed an informal "task force" to bring another Brother with them to the meeting. The enthusiasm in numbers was infectious.

3. Many of the members made themselves available at any time (Minute Men?) to fill vacant non-speaking stations when the situation arose.

4. Together with some of the Past Masters, they also made themselves available to fill those stations as long as needed during the year.

The lodge enlisted the aid of a Brother to news of lodge events in the papers, not only meetings but those of community interest also.

What a difference in enthusiasm for Masonic affairs could be made if all Masons were to work together to achieve suggestions like those listed above!

"To clean up the fuss it has to be us!"

*Sumner C. Widell, 32°
Dedham, Mass.*

Sticking together

Sovereign Grand Commander Francis Paul explains that Masons are the glue that holds society together. Since I experienced farm life starting in 1906, I can fully appreciate this service of major importance provided by Masons.

Members of a farm family were automatically a closely knit social unit. Everyone had work responsibilities at an early age. Nearly 95% of the families were farmers. As of today, that percentage has dropped to nearly 5%. There has probably never been a time in human history when such a drastic change occurred within an 80-year period.

Past Supreme Court Justice Brandeis said: "In a fast changing society, we need social inventions. Each of many able people need to add his or her work until the invention is completed." Masonry is such an invention. A rapid change from farm life with horse and buggy transportation to city life with the automobile has provided a constant challenge to Masons to supply the glue that holds society together.

*Earl W. Mutch, 32°
Chardon, Ohio*

Masonic Kings

Please permit me to question the title of M.'W.' given to His Majesty Carl XVI Gustaf in your article "Recreating Colonial Days" (June 1986). King

Carl XVI Gustaf is not a member of the fraternity.

Since the year 1774, starting with Carl XIII, the Kings of Sweden were members of the craft and by that token, Grand Masters; but this ended with the death of Gustav VI Adolf in 1973. His son, Gustav Adolf, was killed in an airplane accident in 1947, and the heir to the throne, Carl XVI Gustaf, had not joined the fraternity. I have heard various reasons given for this, but since I have not been able to verify these comments, they had better be left unsaid.

The present Grand Master in Sweden, of course, is Prince Bertil, an uncle of the King.

Perhaps I should add that King Carl XVI Gustaf is known as the "High Protector" of the Order, but this is merely an honorary title which Kings of Sweden have commonly accepted from fraternal and other organizations of which they were or are not members.

*Sven R. Mossberg, 32°
West Orange, N.J.*

Many heroes

Robert E. Cramer's article about Lew Wallace ("Ben Hur Author a Forgotten Hero," June 1986) illustrates a thing too frequently overlooked. Our fraternity comprises many prominent person whose identification with Freemasonry is commonly unknown. General Wallace is one. Another is Rudyard Kipling. The eminent British literary giant was entered by a Hindu, passed by a Mohammedan, and raised by an Englishman. Kipling was Secretary of Lodge No. 782, Lahore, India, English Constitution, which included at least four creeds.

The history of Freemasonry glows with the names of distinguished persons on its membership rolls. Lew Wallace and Rudyard Kipling are but two of the great number of brethren in that group.

*Jack E. Horsley, 32°
Mattoon, Ill.*

Family word math

I am an eleven-year-old girl and my dad is a Mason.

One day I was browsing through your magazine and I saw your, "Masonic Word Math." I tried it, and liked it! Now I look forward to your newest issues. Thanks for adding a little thing for a Mason's kid!

*Gina Thompson
Bangor, Maine*

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Footnotes*

What Can We Do?

An address delivered by the Grand Commander in February and reprinted in *The Northern Light* in April drew an exceptionally heavy response from our readership. In his remarks he addressed the issue: "What does Freemasonry have to offer men today?" He pointed to our potential and concluded with the remark that we can continue to grow if we care enough to be "the builders instead of the caretakers."

We were able to print only a sampling of the response in our June issue. Some asked how they could help and we responded that they could be most effective by encouraging and working with officers on a local level.

That response was not good enough for one reader. (See David MacIntosh's letter on page 17 of this issue.) He points out that "top management must be completely involved or it will not work." I am sure he is not alone in his feelings. Some reassurance is certainly in order.

Freemasonry in the United States has no national "spokesman." Each Grand Lodge maintains its own independence within its state. We cannot expect to see any "direction" from a national level. In recent years, however, a number of Grand Lodges have begun to address the issue with action.

Let us take, for example, the Grand Lodge of Ohio. Dr. Hilmer W. Neumann, Ohio's Grand Master, stated at the outset of his term: "If Ohio Masonry is to change its direction from that of merely maintaining the status quo, it must develop leadership within Ohio Masonry which could envision change and then be innovative enough to convert those visions into actuality."

He also realized that "Ohio Masonry could not reverse the trend of loss of influence as a fraternity unless the Masons understood the true purpose and goal of Ohio Masonry and unless the non-Masonic public had a better understanding of Masonry."

Dr. Neumann then proceeded to put his words into action. The Grand Lodge of Ohio has developed a two-phase leadership program. A Masonic handbook has been distributed throughout the state to assist leaders to develop management skills that will result in more effective lodge management. During the spring, a trained leadership development team designed a leadership course that included a four-day seminar. Nearly 600 Masonic leaders in Ohio took advantage of this opportunity.

In a recent issue of the *Ohio Grand Lodge Bulletin*, which has undergone a major overhaul to provide appeal for all Ohio Masons, the Grand Master "let the cat out of the bag" by revealing the "ten best-kept secrets in Ohio

Masonry." What are they? A list of the good works Ohio Masons have been doing but haven't been getting much credit for.

A marketing committee is currently preparing a public service announcement for television use to let the general public know about its charitable deeds.

Another spark comes from the Grand Lodge of New York, where Grand Master Robert C. Singer has announced plans for a major public relations program within the state of New York.

Now you may ask what the Scottish Rite is doing to encourage good leadership. Our Scottish Rite Supreme Council has not been sitting on its hands. It should be pointed out that although the Scottish Rite, York Rite, Shrine, Grottoes, etc. have regional or national leadership, they recognize the sovereignty of each independent Grand Lodge within its jurisdiction. The approach of the Supreme Council for the Northern Masonic Jurisdiction has been to provide support to the Grand Lodges. One of the results of the Special Committee to Encourage Support of Symbolic Freemasonry was the development of a pamphlet, "Should I Ask?", designed for the non-Mason. The pamphlets have been made available to any Grand Lodge within our Jurisdiction that requests them. Copies are distributed only through Grand Lodge offices.

Regional leadership seminars for Scottish Rite officers are conducted by the Supreme Council and membership development guidelines have been distributed to the Valleys.

We can and must do more. We cannot afford to "sit still in the comfort of make believe." As Brother MacIntosh says, "The problem is here and now!" In future issues we'll examine in detail the Ohio program and take a look at the result of its efforts. We will also review the work in progress of other Grand Lodges.

In the meantime we still stand by our previous comment that the role of the individual member is important. When officers are not able to see the light, the members of that Masonic organization must be willing to fill the gap by offering suggestions and following them through.



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Editor



Photo—John Miller Documents

Changing exhibits provide variety at the Scottish Rite Masonic Museum of Our National Heritage in Lexington, Mass. One of the newest exhibitions examines the survival and revival of American hooked rugs from the 1850s to the 1950s. The rug shown above was hooked by Mabel Place of West Glover, Vt., (c. 1920) and lent to the museum by Catherine E. Ropes. For more details of the exhibit and a sampling of the displays, see page 14.