

# THE NORTHERN LIGHT

Vol. 14 No. 5 NOVEMBER 1983

## A WINDOW FOR FREEMASONRY





# Our Masonic Legacy



STANLEY F. MAXWELL, 33°

On the morning of June 8 this year, Dennis R. Barnhart was a very happy young man. Brilliant and hard working, the 40-year-old computer executive had just become a multimillionaire as the result of the public sale of stock in his Eagle Computer company that day.

California's Silicon Valley was shocked a few hours later when it was reported that Mr. Barnhart had been killed in an automobile crash just one block from his company's headquarters in Los Gatos.

For Dennis Barnhart a bright future ended before it really ever began—prospects for even greater accomplishments crushed in the twisted wreckage of an auto accident.

The news of the young computer executive's tragic death were headlined in the nation's press. That was to be expected since the story was filled with human interest—instant wealth and unexpected death . . . great hope and then no future.

There's another part to the story. Even though he was the driving force within his company, Dennis Barnhart surrounded himself with a group of bright, capable executives. In a sense, they became his legacy to keep the company moving forward—even without him.

The loss was great but the legacy was even greater.

The story of the young computer executive should cause us to pause and consider our legacy to the future.

If Freemasonry has a message for us, it is simply that ideas must be transmitted into deeds that last. We take great pride in our Masonic

heritage, the legacy that has been passed to us from those who went before us.

But pride in our past is only the beginning. It's just the starting place. Maybe we should ask ourselves these questions—

Does my life make a difference to my family and the community?

What am I building through my Masonic beliefs?

Am I encouraging others in those beliefs?

Will those who come after me feel the touch of my efforts?

The length of life is beyond control. The legacy we leave is the result of what we decide to do every day.

A handwritten signature in cursive script that reads "Stanley F. Maxwell".

Sovereign Grand Commander



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EDITOR, Richard H. Curtis, 33°

EDITORIAL BOARD, George E. Burow, 33°, Chm.  
Lynn J. Sanderson, 33°  
John L. McCain, 33°  
Carl C. Worfel, 33°

Editorial Office:  
33 Marrett Road (Route 2A), Lexington, Mass.

Mailing Address:  
P.O. Box 519, Lexington, Mass. 02173

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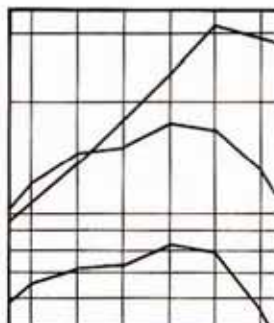
For the third consecutive year Scottish Rite Masons are encouraged to join in the celebration of Family Life Week. This year's observance takes place on November 20-26, as families traditionally gather for Thanksgiving. Cover photo by H. Armstrong Roberts, Philadelphia, Pa.

A WINDOW FOR FREEMASONRY

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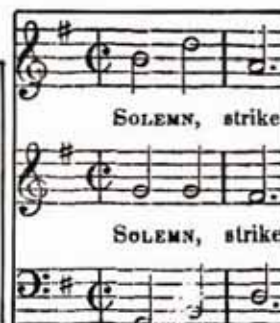


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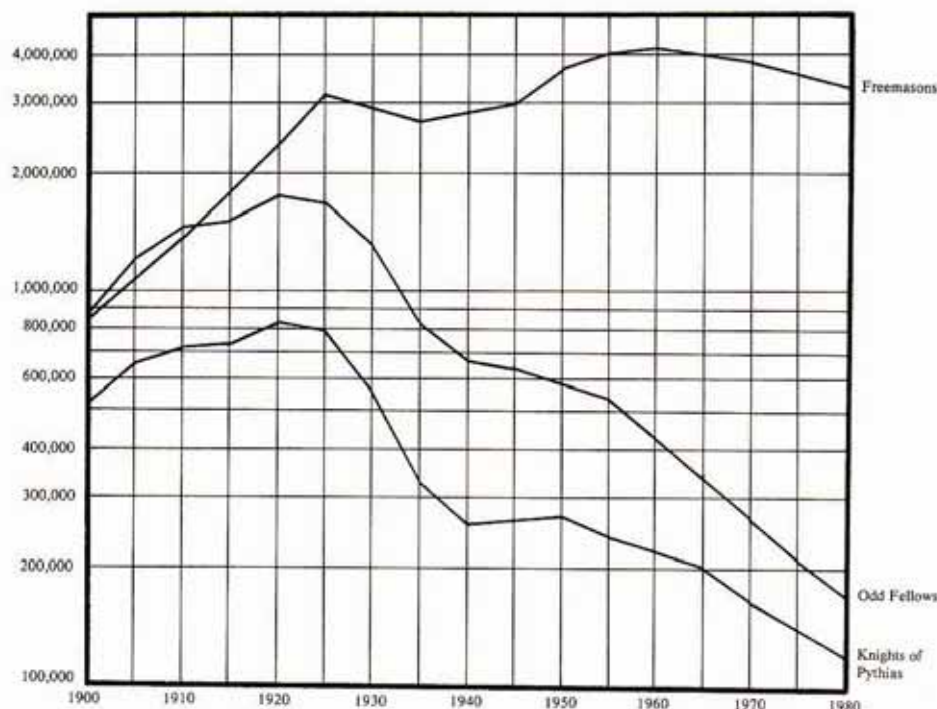
# Membership Trends

By S. BRENT MORRIS, 32°

Since the early 1960's, American Masonic membership has been declining at about 1% a year. Nearly all Masonic leaders are concerned by these losses, and most agree that some changes in the operations of the craft must be made to stem the tide. At this point, however, the near unanimity disappears as each puts forth his own explanation and his own patent remedy.

Many explanations have been offered: the pervasiveness of television; the tedium of lodge routine; the decline of religion and family, and others. The solutions suggested are equally varied: streamline lodge customs; invite candidates to join; reemphasize established Masonic values, and more. The only thing I am certain of in all of this debate is that one proposed solution to the membership problem is just plain misguided: the solicitation of members. It is naive to think that our national debt can be solved by having the Treasury Department print more money. It is equally naive to think that persuading men to petition for the mysteries of Masonry will be more than a stopgap.

As a scientist, I don't like to discard hypotheses out of hand. To test the



theory of solicitation properly, I would require two similar groups of Masonic lodges for 10 to 20 years. The experiment would allow one group of lodges (say the even-numbered lodges in Texas) to proselytize to their heart's delight, and would require the other group (the odd-numbered lodges) to maintain the status quo. Perhaps as another test we might let Kansas solicit, and not let Missouri. Then after an appropriate period, we would compare the groups and see what effect the different rules had.

Now this technique would certainly answer the question, but we know that it is politically impossible. There is, however, another method: find an organization similar to Freemasonry that allows invitation to membership. Then the comparison could be made and might shed some light on the efficacy of solicitation.

Well, not only can we find one candidate for the study, we can find two: the Independent Order of Odd Fellows and the Knights of Pythias. These groups are not identical to Freemasonry, but are certainly close enough for meaningful comparisons.

American Odd Fellowship was started in Baltimore in 1819. By 1900 they had a hierarchical system with lodges of Odd Fellows, Encampments of Patriarchs, Cantons of Patriarchs Militant (with uniforms similar to the Knights Templar), all for the men, Rebekah lodges for men and women, and the Ancient, Mystical Order of Samaritans for boisterous fun (like the Shrine).

The Knights of Pythias were formed in Washington, D.C., during the Civil War and have a much less elaborate hierarchy than even the Odd Fellows. The fundamental unit of the Order is the lodge with its Uniformed Rank

DR. S. BRENT MORRIS, 32°, is a member of the Scottish Rite Valley of Baltimore, Md., a Past Grand Director of Ceremonies of the Grand Lodge of Maryland, and a Fellow and Executive Secretary of the Philalethes Society. Statistics for this survey have been gathered from the Masonic Service Association and the Proceedings of the Independent Order of Odd Fellows and the Knights of Pythias.



(again in dress styled after the Knights Templar), the ladies' auxiliary is the Pythian Sisters, and the Dramatic Order Knights of Khorassan is a playground for the Knights.

Both the Odd Fellows and the Pythians offer sick and death benefits to their members; each group has expended millions of dollars to relieve the sufferings of their members and of our citizens; and the teachings found in their ceremonies are morally consistent with those of Freemasonry. Of more importance to our comparative study is that each organization not only permits but also encourages the invitation of members.

If solicitation is indeed the cornerstone of a sound membership program, then we should expect the Odd Fellows and the Knights of Pythias to have weathered well the Depression and the turmoil of the 1960's. They should have been able to increase their recruitment efforts when membership declined, and, as is the constant claim of the proponents of this sort of salesmanship, they should have been able to concentrate their efforts on the "cream of the crop"—solid, respected men of the community who would be inspired to sincere, dedicated, and enthusiastic service. A study of the membership figures of the three orders reveals much about the desirability of enlisting members this way.

In 1900, the Odd Fellows were the largest fraternal order in the United States with 11,426 lodges and 870,300 members. Freemasonry had 11,655 lodges with 838,508 members and the Pythians had 6,765 lodges with a membership of 511,157. All three groups had strong growth for 20 years, and Masonic membership exceeded that of Odd Fellowship about 1915. Then, in the early 1920's, the Odd Fellows and the Knights of Pythias started losing members while the Masons continued growing until 1930. With the Depression, each group lost members, but the Masons lost at a slower rate.

By 1945, Masonic membership had grown above its 1935 level, while the membership of the other two still declined. Following the World War II, Masonic membership soared until the early 1960's, since which time the craft has lost about 1% a year. Except for a modest growth about 1950, the Odd Fellows and the Knights of Pythias have continued their precipitous declines.

The accompanying chart shows the comparative growths of the three groups (note that the vertical scale is logarithmic, which allows easy comparison of growth rates). Today, Freemasonry has almost four times its 1900 membership, while the membership of the Odd Fellows and of the Knights of Pythias is about one fifth of their 1900 levels.

Now what can we conclude from this comparison? Certainly, at the least, we should see that the question of membership is complex and subtle. Anyone who states that a single simple remedy will cure what ails us is probably peddling snake oil. It should also be clear that while solicitation may bring in more candidates, it is not sufficient to imbue them with an enthusiasm to remain as dedicated members. As the Pythians and the Odd Fellows watched their organizations wither, they must have tried every possible means to save themselves, especially vigorous recruitment. Until someone can explain why soliciting members did not work in these cases, we should be leary of changing our own customs.

## NEH Grant Awarded To Lexington Museum

The Scottish Rite Masonic Museum of Our National Heritage, at Lexington, Mass., has been awarded a grant from the National Endowment for the Humanities in the amount of \$90,790 to organize an exhibit on archaeology called, "Unearthing New England's Past: The Ceramic Evidence." Produced in cooperation with the China Students' Club of Boston, Mass., the show will tour for three years, opening at the Museum of Our National Heritage on January 29, 1984 and continuing through September 29, 1984. Subsequent stops will be at the New Hampshire Historical Society and the Connecticut Historical Society, among others.

"Unearthing New England's Past" is one of the first major exhibitions mounted on the archaeology of New England.

# 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.

(NEGATIVE) + (WORST) - (WATER)

+ (PERSON) - (VOTING) + (NATION)

- (SOON) + (TIME) - (SENTIMENT) +

(LONGER) - (LARGE) + (STRAP) -

(PRIEST) =

Answer will appear in the next issue.

Answer from previous issue: CANDIDATE



# Supreme Council Highlights


New faces have been added to the official tableau of the Supreme Council as a result of action taken at the annual session at Milwaukee, Wis., in September. Ill.° Peter G. Huntsman, 33°, was elected the Grand Keeper of the Archives, which had been vacant since the death of the late Ill.° William G. Kavaney, 33°, in June. Ill.° Brother Huntsman of Montpelier, Vt., was elected an Active Member in 1981.

**Retiring.** Two Active Members reached the mandatory retirement age of 75 and were granted Emeritus status. They were Ill.° Henry J. Cooper, 33°, of Warwick, R.I., and Ill.° W. Orville Kimmel, 33°, of Harrisburg, Pa. Both had been serving as Scottish Rite Deputies from their states.


**New Deputies.** Replacing Ill.° Brother Cooper as Deputy for Rhode Island is Ill.° Walter G. Ballou, 33°, of North Smithfield, R.I.; Ill.° Charles F. Greevy, 33°, of Williamsport, Pa., replaces Ill.° Brother Kimmel as Deputy for that state.

**New faces.** The new Active Members are Ill.° Raymond W. Williamson, 33°, of Massachusetts; Ill.° Harry


**NEW POSITIONS**



**HUNTSMAN**  
Grand Keeper  
of the Archives



**BALLOU**  
Deputy for  
Rhode Island



**GREEVY**  
Deputy for  
Pennsylvania

L. Crocker, Jr., 33°, of Rhode Island; Ill.° Bruce W. Widger, 33°, of New York; Ill.° Raymond W. Hammell, 33°,

of New Jersey; Ill.° Arthur J. Kurtz, 33°, of Pennsylvania, and Ill.° Alfred E. Rice, 33°, of Ohio.

Ill.° Brother Williamson, 64, of Agawam, Mass., is a retired educator. Raised a Master Mason in 1952, he served as Master of Elm Lodge, West Springfield, in 1959-60 and again in 1976-77. He was a District Deputy Grand Master in 1979-80. A past Thrice Potent Master and current Commander-in-chief in the Scottish Rite Valley of Springfield, he received the 33° in 1979.

Ill.° Brother Crocker, 68, of Rumford, R.I., is a former insurance executive and served for many years as the Secretary for the Scottish Rite Valley of Providence. He is a Past Master of Rising Sun Lodge No. 30, East Providence, and a Past Thrice Potent Master of the Lodge of Perfection. He received the 33° in 1967.

Ill.° Brother Widger, 59, of Albany, N.Y., is a veterinarian and Director of the Division of Animal Industry for the State of New York. He was raised in Freedom Lodge No. 324, Unadilla, and affiliated with Morning Star Lodge No. 524, Marcellus, where he was Master in 1961. He served as Grand Master for the Grand Lodge of New York in 1980-82. He has also been High Priest

## NEW ACTIVE MEMBERS



**WILLIAMSON**  
Massachusetts



**CROCKER**  
Rhode Island



**WIDGER**  
New York



**HAMMELL**  
New Jersey



**KURTZ**  
Pennsylvania



**RICE**  
Ohio



of the Royal Arch Chapter at Skaneateles and Sovereign Prince for the Scottish Rite Valley of Syracuse. He received the 33° in 1975.

Ill. Brother Hammell, 70, of Mountainside, N. J., is a retired vice president of the Bank of New York. He is a Past Master of Orient Lodge No. 126, and a Past President of the Masonic Charity Foundation of New Jersey. A member of the Valley of Northern New Jersey, he served the Scottish Rite as Most Wise Master and Commander-in-chief, and received the 33° in 1963.

Ill. Brother Kurtz, 64, of Harrisburg, Pa., is a retired moving and storage company executive. He is a Past Master of Robert Burns Lodge No. 464, Harrisburg, and currently the Junior Grand Warden of the Grand Lodge of Pennsylvania. He is also Potentate of Zembo Shrine. A member of the Scottish Rite Valley of Harrisburg, he is a Past Thrice Potent Master and received the 33° in 1978.

Ill. Brother Rice, 62, of Cincinnati, Ohio, is sales manager for Dravo Corporation. He was raised a Master Mason in Pleasant Ridge Lodge No. 282, Cincinnati, and has served as Commander-in-chief and Chairman of the Board of Trustees for the Scottish Rite Valley of

Cincinnati. He received the 33° in 1966.

**Honored.** In final actions the Supreme Council designated Ill. Edmund F. Ball, 33°, of Muncie, Ind., industrialist and a long-time Masonic leader, to receive the Gourgas Medal, one of Freemasonry's most distinctive awards. The decoration named for a founder of the Supreme Council for the Northern Jurisdiction was established in 1938 and since then has been conferred sparingly for "notably distinguished service in the cause of Freemasonry, humanity or country." A formal presentation of the medal and accompanying citation will be made to Ill. Brother Ball at a later date.

The Supreme Council honored also the Sovereign Grand Commander by naming the auditorium at the Scottish

Rite Masonic Museum of Our National Heritage at Lexington, Mass., the Stanley Fielding Maxwell Auditorium as a tribute to his efforts in behalf of the institution during its construction and first years of operation.

Newly elected Emeriti Members of Honor are Ill. Luis A. Hourcade, 33°, Sovereign Grand Commander of the Argentine Republic; Ill. Jose Maria Moscosa Espino, 33°, Sovereign Grand Commander of Central America (Guatemala), and Ill. Juan Jose Soto-Aguilar, 33°, Sovereign Grand Commander of the Republic of Costa Rica.

**Future dates.** Future meetings of the Supreme Council are being planned for the following locations: Boston, 1984; Detroit, 1985; Cincinnati, 1986; Boston, 1987; Grand Rapids, 1988, and Pittsburgh, 1989.

## ACTION TAKEN AT 1983 ANNUAL SESSION

- Conferred the 33° on 164 candidates.
- Elected 152 candidates to receive the 33° at Boston in 1984.
- Reported 14° membership to be 481,791 as of June 30, 1983.
- Granted charters to Traverse City Lodge of Perfection and Traverse City Council of Princes of Jerusalem at Traverse City, Mich.
- Granted a dispensation for a new Consistory for the Valley of Hartford, Ct.
- Proposed a series of regional leadership seminars for 1985.
- Accepted a recommendation that each Valley establish an officer selection committee and have the mechanics approved by the Deputy not later than March 1, 1984.
- Accepted a recommendation that each Valley adopt the membership Development Program set forth in the 1982 Manual for Officers with whatever modifications are necessary to meet local conditions and report to the Deputy by January 1, 1984, with a plan of action including quotas and goals.
- Approved continued support of DeMolay and youth activities.
- Approved continuance of the Research in Schizophrenia program.
- Approved Leon M. Abbott scholarship grants to 14 participating universities.
- Approved continued support of the Masonic Service Association and the George Washington Masonic National Memorial.

## RETIRING



COOPER  
Rhode Island



KIMMEL  
Pennsylvania



# The 'Big' Opportunity

The following is an excerpt from the Allocution delivered by the Sovereign Grand Commander at the Annual Meeting of the Supreme Council at Milwaukee on September 27.

By STANLEY F. MAXWELL, 33°

The great truths of life are not always found in the words of great thinkers. They sometimes appear in rather unlikely places. One of our nation's best known cartoonists is Ted Martin. For years, the readers of *The New Yorker* have enjoyed the way he could capture significant ideas with a few words and a simple picture.

In one cartoon, Ted Martin shows a man sitting in a chair in a hallway of an office building. Two other men are watching him and one says to the other, "That's Ted Mason. He's waiting for his big opportunity."

I don't need to tell you that there are Ted Masons everywhere. They have been sitting and waiting for years, and a decade from now they are likely to still be there. They are waiting for someone to hand the "big opportunity" to them. They wait and wait and wait and nothing ever happens.

Contrast the cartoon with what Dr. Harold W. Dodds, the biblical scholar, once wrote:

"It is not the fast tempo of modern life that kills, but the boredom, a lack of strong interest and failure to grow that destroys. It is the feeling that nothing is worthwhile that makes men ill and unhappy."

The "big opportunity" for Freemasons across our land is to become a driving force for optimism and hope.

Earlier this year, President Reagan voiced the thought ever so well when he said, "The task that has fallen to us as Americans is to be the conscience of

the world, to keep alive the hope and dream of freedom . . ."

I would remind you that the task that has fallen to us as Freemasons is to be a conscience of our communities and our country.

Our task is to continually remind ourselves and each other that freedom, individual aspiration, brotherhood and justice are not just ideas—they are the *real* opportunities. They always have been and they always will be.

Our legacy to future generations is not to sit and wait for the "big opportunity" to come to us. Our legacy is our initiative, our vision, and our willingness to be men of action.

Our task is not easy. We will always be surrounded by those who see dark clouds on the horizon; by those who cower in fear before the forces of evil. Our task is not easy. It is far easier to be a pessimist. It takes no effort to be overwhelmed by what is wrong in the world. It takes no effort to complain

***'Freedom, individual aspiration  
brotherhood and justice  
are not just ideas—  
they are the real opportunities.'***

about how things have changed for the worse. It takes no effort to read the depressing headlines of the daily newspaper and to deplore what appears to be the trends of the times.

When asked what his town was noted for, a native of a small Ohio community replied, "Why, it's the center of everything. You can start here and go anywhere in the world." This must be our message as Freemasons to America. That is our "big opportunity."

In the Scottish Rite, we have a tradition of "starting here" and going far. In 1934, when our Dementia Praecox Research Program was established, the hope of helping those suffering from the terrifying effects of schizophrenia was little more than a dream. There was little interest in schizophrenia research outside a small group in the psychiatric and medical community. Yet, Scottish Rite Masons rallied to the cause. In the past 50 years, we have given nearly \$9 million for research through our



Schizophrenia Program. We seized the opportunity and monumental progress has been made in the treatment of this devastating mental disorder. Great things have been accomplished because of our optimism, our hope, and our support along with other major research funds.

It was just 11 years ago that the idea of a permanent bicentennial gift to the American people brought forth the beginning of our Scottish Rite Masonic Museum of Our National Heritage. Even when the doors opened in 1975—less than ten years ago—no one could have imagined how far we could go. No one knew what could be accomplished in the magnificent new building in Lexington, Massachusetts.

Yet, the optimism and hope were there. And, this fall, the Museum and Library will be the site for one of the most outstanding exhibits on Abraham Lincoln outside Washington, D.C. The Museum and Library has achieved a reputation as one of the notable history museums in the United States. This has happened in a few short years simply because of the optimism of Scottish Rite Masons. No other organization in our country, to our knowledge, has dared to reach so high. With nearly 100,000 visitors a year coming to the Scottish Rite Masonic Museum of Our National Heritage, we literally started where we were and went around the world!

It is obvious that Scottish Rite Masons have come to believe in the opportunity presented by the Museum and Library. In the last few years, \$2 million has been given to the Endowment Fund through the Patriot's Award, George Washington Award and The Order of the Double Eagle programs.

The "Keeping Faith With Freedom" wills and bequest program has attracted hundreds of responses from members who have pledged to include the

Museum and Library Endowment Fund in their wills. They have seen the opportunity and they have seized it.

What all this means is that the Scottish Rite Masonic Museum of Our National Heritage is destined to be a vital, alive, and growing center of hope as it portrays the greatness of America over the coming years.

In this regard, I want to express my personal appreciation for the support our members have given to the 1982-83 Blue Envelope Appeal for Supreme Council Charities. I am delighted to report that the number of gifts increased by nearly 22 percent over the previous year and the total amount given increased by 10 percent. This is the largest increase in recent memory.

This is an important accomplishment because it means that more and more of our Scottish Rite members are discovering the opportunities that are ours as those who have a direct responsibility to be a conscience of our communities and our country.

At the same time, the members of our Scottish Rite are to be congratulated for their positive response to our Scottish Rite Masonic Family Life Week program. Thanksgiving Week this year will mark the third annual observance of this event. It is evident that the theme, "Bringing Us Closer Together," is needed in our nation.

But Scottish Rite Masonic Family Life Week is more than another occasion. It represents our Masonic commitment to the family. Threats to the family are everywhere. There are some who would have us believe that the family is out-of-date and out-of-step with the times. I don't believe it and neither do you. Doctors Peter and Brigitte Berger of Boston are two of the foremost authorities on the family and they don't believe it either. Here is what they have to say, "The family,

and no other conceivable structure, is the basic institution of society. If we have learned anything from the tumultuous activities surrounding the family in recent decades, it is that there are no alternatives, no substitutes, no matter how well intentioned or attractive they may appear at first sight. The prestige of the family must therefore be restored."

That's what Scottish Rite Masonic Family Life Week is all about. Our goal—our only purpose—is to work as hard as we can to help restore the prestige of the family!

The Scottish Rite and Freemasonry are on the move. We are responding to the opportunities and we are going from where we are toward the far horizon.

Two rather distinguished but down-and-out men were sitting next to each other on a park bench. "The reason I failed is that I refused to listen to anyone." "That's funny," said the other. "The reason I'm here is because I listened to everyone."

The reason you and I are here and not on a park bench lamenting lost opportunities is because we have listened to the voice from within. We have heard the voice of conscience and we are following where it leads.

A few months ago, the great actor James Stewart went home to Indiana, Pennsylvania, to celebrate his 75th birthday. Over 3,000 people greeted him outside the courthouse. Speaking to them, he said,

"This is where I sort of made up my mind about certain things. About hard work being worth it, about community spirit, about the importance of a family, about the importance of God and the church."

Let us make up our minds. Then, with optimism and hope let us be ready for the opportunities that wait for us as men, as Americans, and as Freemasons.





# Original Documents In Lincoln Exhibit



Abraham Lincoln is today one of the most admired and best-loved American presidents. His familiar likeness is a symbol of freedom, integrity and humanitarianism not only in this country, but abroad.

The Scottish Rite Masonic Museum of Our National Heritage, in Lexington, Mass., is marking the 175th anniversary of Lincoln's birthday (February 12, 1984) with a major exhibition, "The Controversial Mr. Lincoln." The exhibit opened in October and will remain through April 15.

Over 150 Lincoln-related documents and objects have been organized from private collectors and institutions around the nation. The museum has announced two outstanding loans from the U.S. Government: the original *Emancipation Proclamation*, issued on January 1, 1863, on loan from the National Archives, Washington, D.C., and the *Second Inaugural Address* of March 4, 1865, written in Lincoln's own hand, which is coming from the Library of Congress.

According to sources at the Library of Congress and the National Archives, the documents seldom leave Washington, due to their fragile condition, and are, for the most part, in storage, exhibited only for special occasions.

Commenting on these loans, Dr. Clement M. Silvestro, 33°, director of

Lincoln delivered his second inaugural address on the steps of the U.S. Capitol on March 4, 1865. Detail of a photograph by Alexander Gardner. From the McLellan-Lincoln Collection, John Hay Library, Brown University.





Photograph of Lincoln taken by Alexander Gardner at Washington, D.C., on November 8, 1863, a few days before he delivered the Gettysburg address. From the McLellan-Lincoln Collection, John Hay Library, Brown University.

the Museum of Our National Heritage, stated, "This is a wonderful opportunity for people in the Northeastern United States to see these national treasures. They are the two major focal points of the exhibit, and to have them on display here is a great privilege."

"The Controversial Mr. Lincoln" centers on four aspects of the 16th president's life: Lincoln the Politician, Lincoln and Emancipation, Lincoln as Commander-in-Chief, and Lincoln the President.

The objects chosen for the exhibit were selected to illustrate the controversies Lincoln encountered as he went about the task of making decisions on issues and events, the public's reaction to these decisions, and the immediate and long-term consequences of these acts on the nation.

Lenders include private collectors and the following institutions: the John Hay Library at Brown University, the National Archives, the Library of Congress, American Antiquarian Society, Boston Athenaeum, Boston Public Library, Essex Institute, Massachusetts Historical Society, Maryland Historical Society, Illinois State Archives, Louis A. Warren Lincoln Library and Museum, Anne S.K. Brown Military Collection at Brown University, China Trade Museum, Connecticut Historical Society, Peabody Museum of Archaeology and Ethnology at Harvard University, the Harvard University Law Library, and the Museum of Connecticut History.

Items of note in the exhibition are: a cast of Lincoln's hands and a life mask from the originals by Leonard Wells



War Department, Washington, April 20, 1865,

**\$100,000 REWARD!**

## THE MURDERER

Of our late beloved President, Abraham Lincoln.

**IS STILL AT LARGE.**

**\$50,000 REWARD**

Will be paid for the apprehension of John H. BURKAT, one of Booth's accomplices.

**\$25,000 REWARD**

Will be paid for the apprehension of David C. HANCOCK, another of Booth's accomplices.

**\$25,000 REWARD**

Will be paid for the apprehension of David C. HANCOCK, another of Booth's accomplices.

EDWIN M. STANTON, Secretary of War.

REMARKS: BURKAT is five feet seven inches high, slender build, light complexion, black hair, blue eyes, and wears a heavy black mustache.

BOOTH is about five feet seven inches high, slender build, light complexion, black hair, blue eyes, and wears a heavy black mustache.

HANCOCK is five feet seven inches high, slender build, light complexion, black hair, blue eyes, and wears a heavy black mustache.

NOTICE: In addition to the above, "State and other authorities" have offered a reward of \$100,000 for the apprehension of the assassin of President Lincoln, and of the assassin of the Secretary of War.

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# Author of Funeral Dirge

By CHARLES SNOW GUTHRIE, 32°

Solemn strikes the fun'ral chime—  
Notes of our departing time  
As we journey here below  
Thro' a pilgrimage of woe.

This stanza of the Funeral Dirge almost universally used by American Masonic lodges was not sung at the funeral of its author, Brother David Vinton. Vinton died in apparent poverty among friends of the Shaker persuasion but seemingly with no attendant Masonic Brother present at South Union, Ky., on July 14, 1833.

Born in Medford, Mass., on January 6, 1774, the son of a mariner in the Continental navy, Vinton had lost both parents by the time he was four. Reared by an uncle who was a goldsmith, Vinton served an apprenticeship with him before entering business for himself in Providence, Rhode Island. Here he married Mary Atwell. They had three sons, all of whom graduated from West Point. One of these was killed in action in the Mexican War, another was brevetted a major-general in the Civil War, while the third left the military service and became a minister of the Gospel.

A relatively late-comer to Freemasonry, Vinton was raised to the Sublime Degree of Master Mason on April 24,

1811, and was admitted to Mt. Vernon Lodge in Providence. He did not serve as an officer in his lodge but instead worked on a committee to provide music. This resulted in his compilation and publication of *The Masonick Minstrel* in 1816 in Dedham, Mass. Published at his own expense in a run of 2,000 copies, this book contained besides Masonic songs and music, a short history of the craft and a list of the lodges working under the Grand Lodges then in existence.

On a visit to Norwich, Conn., Vinton was exalted in Franklin Royal Arch Chapter No. 4, on May 15, 1816. He also sold seven of his books to that chapter for \$20. Judged by today's prices, this was quite reasonable for a book of 450 pages containing 50 musical selections.

One may wonder why Vinton did not join the Royal Arch Chapter in Providence. In the Introduction to the *Minstrel*, he refers to opposition from a "certain evil designer." Thomas Smith Webb was the most influential member of the York Rite bodies in Providence at the time; and although Vinton does not disclose the name of the "evil designer," one wonders if Webb may have kept him out of Providence Chapter. However, most Masonic writers do not regard Webb as a vindictive person.

At a time when Masonic lecturers were avidly sought by lodges, Vinton seems to have turned to that occupation, like Webb, Jeremy Ladd Cross, and later, Rob Morris. According to the Introduction of his book, he would take pleasure in visiting lodges and lecturing to qualify brethren for their duties. He noted that some "worthy brethren" innocently taught inaccurate work. He pleaded for reverence and solemnity of instruction, which would edify and charm attentive brothers with the beauties of Masonry.

Vinton seems to have devised a code or cipher form for his lectures. According to the records of St. Paul's Lodge at Litchfield, Conn., it had purchased "tablets of Masonry" from Vinton. Some years later these were ordered burned. In nearby Village Lodge at Simsbury, the lodge had paid Vinton \$35 for a series of lectures.

Vinton's activities in Connecticut got him in trouble. The Grand Lodge of Connecticut had appointed Jeremy Ladd Cross as lecturer and recommended that his services be used exclusively. On May 25, 1818, that Grand Lodge complained to the Grand Lodge of Rhode Island that Brother Vinton was giving lectures in an improper manner. This was referred to Mt. Vernon Lodge, where the brethren had no fault to find with Vinton.

The Grand Chapter of Connecticut also took action concerning Vinton's manner of communicating Masonic lectures and his claim to act under its authority. Although they listened to Vinton's side of the squabble, the Grand Chapter passed a resolution disapproving of his conduct and recommending that no chapter within its jurisdiction employ any person as a lecturer unless he was recommended by a majority of the first four officers of the Grand Chapter.

Consequently, Franklin Chapter lodged an impeachment against Vinton on July 21, 1820. This seems to have been quite unfair since Vinton was not present and was not notified of the action. Pertinent articles of the by-laws were disregarded, and he was expelled by a unanimous vote.

This article was prepared in collaboration with Ill. James R. Case, 33°, and the late Ill. Norris G. Abbott, Jr., 33°.



CHARLES S. GUTHRIE, 32°, is a professor of English at Western Kentucky University, Historian of the Grand Lodge of Kentucky, and author of a recent history of Freemasonry in that state.



# DIRGE.

*To be sung at the grave of a deceased Brother.\**

WORDS BY BROTHER D. VINTON.



Meanwhile, Vinton had traveled to the South to distribute his book, to lecture wherever he was welcomed, and to sell his "tablets of Masonry." In Richmond, Va., on November 2, 1818, he visited Lodge No. 10 where he was voted the thanks of the lodge for his lecture on the First Degree. But in the South, Vinton also ran into trouble. James Cushman, a member and also a past high priest of Franklin Chapter in Norwich, Conn., was a protege of Jeremy Ladd Cross. Credited with introducing the Cryptic degrees in North Carolina, Cushman proceeded to put Vinton on the black list there.

In 1820 the Grand Lodge of North Carolina received a letter from the Grand

High Priest of Virginia concerning Vinton. The following year Cushman appeared and lectured to the Grand Lodge of North Carolina, which appointed him its Grand Lecturer. Also, in 1821 the Grand Lodge of North Carolina, after considering information from several sources which it regarded as having "unquestioned authority," found Vinton guilty of various charges. These included being an innovator and building up his fortune at the expense of Masonry. He was found guilty and was interdicted. In addition, that Grand Lodge disapproved the use of printed lectures and recommended that manuscript lectures be burned.

Then, on August 10, 1821, Cross

wrote a letter to John Snow, Grand Master of the Grand Lodge of Ohio at that time, stating that Vinton had been expelled from Franklin Chapter No. 4 in Norwich, from the Grand Chapters of Connecticut and Virginia, and by the Grand Lodge of North Carolina. However, Vinton was continuing his travels. In May 1821, Washington Lodge No. 15 of Washington, Ga., defended Vinton in a newspaper article stating that his method had been approved by over 200 lodges and chapters in the United States.

During this time he is also supposed to have invented the degree of Heroine of Jericho for the female relatives of Royal Arch Masons. However, Vinton's trail becomes obscure for the next few years. In 1828 he was in Rogersville, Tenn., where the master of Overton Lodge No. 5 inquired of Mt. Vernon Lodge in Rhode Island concerning his standing. At that time Mt. Vernon Lodge still stood behind their brother and rejected the denunciations as unproven.

According to the Vinton family genealogy, Vinton went to Kentucky on Masonic business and eventually came to South Union, a village a few miles southwest of Bowling Green. According to Rob Morris, he represented himself as a former Grand lecturer.

The United Society of Believers in the Second Appearing of Christ, commonly called Shakers, had at that time a prosperous colony at South Union. A celibate group composed of members of both sexes, they kept careful records. Among their enterprises was a tavern where they kept paying boarders. The records of the colony have been preserved in the Kentucky Library of Western Kentucky University. They reveal that Vinton was at South Union as early as September 29, 1832. While he was out of his room one day, one or more

*Continued on page 18*



# Messages Aid Non-Masons To Understand Freemasonry

A series of four informative advertisements appropriate for use in local newspapers has been made available through the George Washington Masonic National Memorial at Alexandria, Va. The purpose of the ads is to communicate a Masonic message.

"This is one way we can let the public know about our fraternity," says Ill. Stanley F. Maxwell, 33°, president of the Memorial Association.

The message "What Does A Mason Do?" describes Masonic roles in charitable activities. "We're Proud of Our Masonic Heritage" points out some

well-known names that have been associated with the fraternity over the years. "A Symbol of Personal Responsibility" relates the tools of a medieval stonemason to the moral applications for today's Mason. "There's Nothing Secret About Freemasonry" debunks the myth that the fraternity is a "secret" society.

The development of the advertisements was made possible through a

grant from the Grand Lodge of Masons in Pennsylvania.

Ad "mats" are available without charge to any Masonic group. There is space on each ad for the name of a Masonic organization to be inserted.

Requests for sets of the four advertisements should be sent to: Public Relations Office, George Washington Masonic National Memorial, 440 Hancock St., Quincy, Mass. 02171.



## There's Nothing Secret About Freemasonry



It may come as a surprise to some that there's nothing secret about Freemasonry. But it's true.

The 3½ million Masons in the United States are not members of a secret society. Masonic Temples are more often than not prominent landmarks in most communities.

Although many Masons do not talk much about their membership in the fraternity, this has nothing to do with secrecy. Masons prefer to demonstrate their beliefs by the example they set with their lives.

Like other fraternities, the Masons have "secrets" . . . words and symbols that bind them together in the world's oldest and largest fraternal order.

At a time when many men feel isolated and alone, the Masonic fraternity offers men of good character the opportunity to share their ideals and aspirations with each other. We're proud to make no secret of that.

**A Message From:**  
The George Washington  
Masonic National Memorial  
Alexandria, Virginia







IN A NOOK WITH A BOOK

## 'Lighter Side Of Masonry'

Reviewed by ALPHONSE CERZA, 33°

THE LIGHTER SIDE OF MASONRY. compiled by Stewart M. L. Pollard. Published by The Temple Publishers, 8120 Fenton St., Silver Spring, Md. 20910. 88 pp. \$3.75.

For many years Ill.' Stewart M. L. Pollard, 33°, Executive Secretary of the Masonic Service Association, has been collecting short items connected with Freemasonry which are unusual and interesting. He has decided to share these bits of information with his many friends. In this booklet he has classified the material into seven chapters. The subtitle is a general description of the contents: "A collection of Masonic wit, humor, poetry, and thoughts."

The first item presented will be of special interest to the Mason whose wife may be luke warm to his attending Masonic meetings. It is a short poem on the theme "If my husband weren't a Mason, what kind of man would he be?" The answer is that "Masonry makes the man."

There are presented many one-liners which give the readers food for thought. Here are a few examples: Masonic leadership is the art of changing a lodge from what it is to what it should be. Another point ought to be added to the five points of fellowship—shoulder to shoulder. A Master Mason is one who is Master of himself. Masonic education does not end with the Third



Degree: That is where it begins.

Two pages in the book are devoted to the wise statements of our late brother Will Rogers. Here are a few examples: I never met a man I didn't like. Everyone is ignorant—only on different subjects. Everything is funny—so long as it is happening to someone else.

Here and there throughout the book are short reports of Masonic experiences. One such item relates to one of our Active Emeritus Members, Ill.' Albert P. Ruerat, 33°, of Rhode Island. While addressing the Grand Lodge of Maine, he said: "You see, man's life is an enigma. Someone has said that a man's life is 20 years of having his mother ask him where he is going, 40 years of having his wife ask the same question, and at the end having the mourners wondering too."

It is explained that in every organization there are three kinds of Bones: The Wishbones, who spend all their time wishing that someone else will do all the work; the Jawbones, who do all the talking and not much else; and the Backbones, who get under the load and really get things done.

This book is filled with items that are both fun to read and are informative. A short description can hardly do justice to the book. It can serve as a good item to pick up now and then just to relax and have a laugh or two and then at other times to get some ideas to pass on to your friends at Masonic meetings.

## OTHER MASONIC BOOKS OF INTEREST

*Masonic Questions Answered by the Court.* An updated version of an item published many years ago. Available from the Masonic Service Association, 8120 Fenton St., Silver Spring, Md., 20910. \$1.88.

*Transactions of the Maine Lodge of Research, Volume 4,* covering the papers presented in 1982-83. Covers many topics of general Masonic interest. Available from C. Weston Dash, Secretary, Shore Road, HCR 60, Box 159, Medomak, Me. 04551. \$5.

*Beyond the Ordinary,* by Henry C. Clausen, 33°. Collection of brief patriotic and inspirational messages by the Grand Commander of the Supreme Council for the Southern Jurisdiction. Collected from *The New Age* magazine. Supreme Council, 1733 16th St., N.W., Washington, D.C. 20009. \$7.

*Allied Masonic Groups and Rites.* A revised item that has been very popular over the years. Available from the Masonic Service Association, 8120 Fenton St., Silver Spring, Md. 20910. \$1.63

*Harold Lloyd, The Man on the Clock,* by Tom Dardis. Biography of a movie star of the silent screen who was an active Mason and served as Imperial Potentate of the Shrine. Available from Viking Press, Inc., 625 Madison Ave., New York, N.Y. 10022. \$19.75.

*Mozart and the Masons,* by H.C. Robbins. Presents many pictures and new information about Mozart and his Masonic activities. Available from Thames and Hudson, 500 Fifth Ave., New York, N.Y. 10110. \$10.95.



# 'Let There Be Light'

Published by the Masonic Service Association, 8120 Fenton St., Silver Spring, Md. 20910. 68 pp. \$2.13.

Reviewed by LOUIS L. WILLIAMS, 33°

In 1954, the Masonic Service Association published a digest on anti-Masonry, prepared by Ill.° Alphonse Cerza, 33°, and it became one of the MSA's most popular items, resulting in four additional reprintings of the booklet. Now a revised edition has been issued under the title *Let There Be Light*. It contains a vast wealth of material on the subject. It should be in every Mason's library and will repay more than a casual reading, for it has a store of material on Masonry's enemies—who they are, what they say, what they are doing, and an answer to their accusations.

This book purposely covers a large scope, since it gives an overall view of the entire subject. The original opponent to Masonry was the Roman Catholic Church and dates from 1738 when Pope Clement XII issued his famous Bull attacking the fraternity. Many other Papal Bulls followed, but the last one was in 1884, and the feeling of the Church has softened in recent years, particularly since 1958. Today U.S. Catholics may join the fraternity.

Other groups through the past two and one-half centuries have voiced

opposition. Following the disappearance of William Morgan, the Anti-Masonic Party flourished from 1828-35, even having a national candidate for President in 1832. The National Christian Association has had a precarious existence since 1867, and today is innocuous.

Certain organized groups, such as the Mormon Church and the Missouri Synod of the Lutheran Church, are still opponents. As the three main Lutheran Church groups prepare for merger in 1988, they have proposed, as a part of the merger agreement, a statement which condemns as Anti-Christian, all secret or open societies which do not adopt a Trinitarian Gospel and that no member of their church can hold membership in such a society. Without naming Masonry, this resolution would seem to be directly aimed at Masonic fraternity.

The facts about these movements, and many others, are included in Cerza's coverage of the issues. The media today seem to concern themselves with scandal and the like. Thus, the P-2 Lodge scandal in Italy in 1981 was given wide publicity when it involved many high government officials, some of whom were Masons. All such happenings feed the flame of anti-Masonic activity. But they are only momentary factors in the life of the fraternity, which to its millions of loyal members are of no lasting consequence, although their occurrence may be deplorable.

While the subject of anti-Masonry has been covered before, including the author's own prior works on the subject, it has never been done more tactfully or more comprehensively in concise and highly-readable form. If there could be any criticism at all voiced about the project, it is that each separate item treated in the volume could be covered in more detail. Almost every subhead to which the author gives attention could

be expanded to book length on its own. But Brother Cerza has set out to give an overall view of the entire field, and this in itself required that the many items covered should be treated in their relationship to all others, and therefore abstracted.

If any reader should wish to pursue the subject further, an exhaustive bibliography refers him to the source material in that field. For anyone wishing to pursue further study in one or more of the branches of anti-Masonry, the bibliography is worth far more than the price of the book. For example, I cited the Morgan affair above as being treated in short form. The bibliography cites 36 books and articles on Morgan—enough to keep any scholar busy for an indefinite period.

How can one evaluate a book such as this one, which gives a broad view of the whole field of anti-Masonry, and then points out the other available sources where the individual subject may be further pursued? First, it fills an enormous need. Most busy Masons cannot give the time to study any subject, Masonic or otherwise, exhaustively. So this book provides a complete understanding of what we need to know about Masonry's enemies, their goals, and their means of attaining them. This book tells us all about that. Second, it points out what our actions should be in response, and that is so well said that we need only quote Brother Cerza's recommendation. His final advice aptly sums up the whole case. "Our answer to opponents of the craft is good conduct, good works, and a noble example. Thus we will be fulfilling the fundamental precepts of our Order."

Beautifully conceived and written and filling an obvious need in the field of Masonic knowledge, this outstanding book is a must for every serious Masonic student.



ILL.° LOUIS L. WILLIAMS, 33°, a noted Masonic scholar, is an Active Emeritus Member of the Supreme Council and a former Scottish Rite Deputy for Illinois.



# Dr. Felix Retires As Director of Schizophrenia Research

Dr. Robert H. Felix, 33°, has retired as field director of research for the Scottish Rite schizophrenia research program.

Now a resident of Sun City, Arizona, Dr. Felix has been a leader in numerous aspects of psychiatry, such as training, research, and administration, since his graduation from the University of Colorado in 1930.

He was chief of the Division of Mental Hygiene for the U.S. Public Health Service from 1944-49, and director of the National Institute of Mental Health from 1949-64. He retired as professor of psychiatry and dean of St. Louis University School of Medicine in 1974, a position he had held for 10 years.

Dr. Felix became research director of the Scottish Rite program in 1976, after having served as a member of the



FELIX



MATTHYSSE

professional advisory committee for a number of years.

Ill.° Brother Felix was raised a Master Mason in Downs Lodge No. 24, Downs, Kansas, in 1925, and received the Scottish Rite degrees in the Valley of Norwich, Conn., in 1944. He was honored by the Supreme Council with the 33°, in 1969, and became the 20th

recipient of the Supreme Council's Gourgas medal.

He is succeeded by Dr. Steven Matthyse, who had previously served as director, 1972-76. Dr. Matthyse became acquainted with the Scottish Rite schizophrenia research program first as a recipient of a grant and later as a member of the advisory board.

He is an associate professor of psychobiology at Harvard medical School and associate psychobiologist at Mailman Research Center, McLean Hospital, Belmont, Mass.

He is talented in many fields—physics, mathematics, philosophy, clinical psychology, biochemistry, and genetics—and combines theoretical research in psychiatry and neurobiology with a new approach to the genetics of mental disease.

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## Valley of Boston Turns Back the Clock

The Scottish Rite Valley of Boston played a major role in the 250th anniversary celebration of the Grand Lodge of Massachusetts in April.

Repeating a function performed during the 225th anniversary in 1958, Scottish Rite members presented the full-length play "In the Beginning," which was written and directed in 1958 by the late Brother Parker Wood.

The current production was directed by Ill.° C. Elmer Stimets, 33°, past Commander-in-chief of Massachusetts Consistory, and Ill.° John H. Campbell, 33°, the Consistory's Director of Work.

The dramatic play depicted six scenes from the life of Henry Price, founder of Freemasonry in America. The three performances at John Hancock Hall in Boston were open to all Masons, their ladies and guests.

Playing in the leading role of Henry Price was Ill.° James M. Gaskill, 33°, a past Commander-in-chief of Massachusetts Consistory. Another major

role was played by Sam Spileos, 32°, who appeared throughout the play as the narrator. Several members repeated minor roles they had played 25 years ago.

Other events during the celebration included a worship service at Tremont Temple, in which the combined choirs of Massachusetts consistory and the Worcester Scottish Rite bodies participated, and a banquet presided over by the Grand Master, Ill.° J. Philip Berquist, 33°, who recognized representatives from 52 Grand Lodges (40

from the United States). Among the guests was the Right Honorable Lord Cornwallis from the Grand Lodge of England. Lord Cornwallis, a direct descendant of the Lord Cornwallis who surrendered to George Washington at Yorktown, was presented the Henry Price medal from the Grand Lodge of Massachusetts. Banquet speaker was Brother Mark Andrews, U.S. Senator from North Dakota.

A stainless steel time capsule was sealed and will not be opened until the 300th anniversary in 2033.



*Send your  
change of address  
directly to  
your Valley Secretary*



## DAVID VINTON

Continued from page 13

persons broke in and stole \$93. Two other men living at the tavern were suspected. Vinton offered a reward of \$10 for the apprehension of the thief and the return of his money. Two hired men working for the Shakers took matters into their own hands, and on October 2 soundly whipped one of the suspects in an effort to make him confess. Although this was unsuccessful, the other suspect (a pretended deaf-mute) overheard the matter and hastily departed.

There is no record of the money being recovered. Vinton probably remained over the winter at South Union. On April 15, 1833, he left without paying his board bill. However, he returned on July 12 and paid \$20 on his former bill. On July 14 (Sunday), he was found dead in bed. The location of his grave is unknown, but presumably it is in or near South Union. Sojourners were not buried with the Shakers. Even had they been, David Vinton today would have no headstone. When the Shaker colony finally died, the property was sold in 1922; and the headstones of the Shakers' graves are said to have been ground and used as fertilizer.

A committee of Bowling Green Lodge No. 73 dutifully reported his death and what they know of Vinton, as they said, to "enquire into the truth of these rumors, in order, if they were false, we might rescue the reputation and name of a deceased brother from obloquy and reproach, or if true, yield him up in silence to that retribution they might merit." Being informed by the Grand Lodge of Kentucky that Vinton was an expelled Mason, they were discouraged from proceeding to his unmarked grave and paying him funeral honors.

In discussing the matter of Cross, Vinton, and others in 1858, Rob Morris spoke of "the squeamishness which hunted to death a Vinton while it swallowed with insatiable maw the innovations of a Cross . . . and others of that class."

A stanza from J.D. Housbrouck of Rondout, N.Y., published in 1864 as an addition to Vinton's original eight of the Funeral Dirge provides a fitting epitaph:

Here we leave this earthly frame,  
Free from care and mortal pain;  
Trusting that a God of love  
Will his spirit take above.

## SUPREME COUNCIL BENEVOLENT FOUNDATION AND OPERATION OF SCHIZOPHRENIA RESEARCH PROGRAM AUGUST 1, 1982—JULY 31, 1983

### Principal and Income Assets

Cash in banks 7/31/82	\$	789,025
Notes Receivable—Scottish Rite Masonic Museum and Library, Inc. 7/31/82		1,175,000
Investments (at book value) 7/31/82 (Market value of investments 7/31/82: \$13,329,264)		14,827,436
		<u>\$16,791,461</u>
Interest	\$	985
Contributions		671,503
Gifts—Stocks and Bonds		17,817
Loss on sale of securities	(	353,023)
		<u>337,282</u>
		<u>\$17,128,743</u>
Receipts over disbursements*		<u>226,677</u>
		<u>\$17,355,420</u>

Cash in banks 7/31/83	\$	602,321
Notes Receivable—Scottish Rite Masonic Museum and Library, Inc. 7/31/83		1,375,000
Investments (at book value) 7/31/83 (Market value of investments 7/31/83: \$18,793,953)		15,378,099
		<u>\$17,355,420</u>

### Receipts and Disbursements

<b>Receipts</b>		
Investment income	\$	891,709
Interest income		107,720
Miscellaneous income		3,643
		<u>\$ 1,003,072</u>

<b>Disbursements</b>		
Grants to researchers	\$657,966	
Fellowships	6,000	
Research committee expenses	6,896	
Salaries, taxes, and retirement allowance (Research director and clerical)	39,967	
		<u>\$ 710,829</u>
Fund-raising and data processing costs:		
Printing, mailing services, etc.	\$ 32,761	
Data Processing	31,086	
General expense items	1,719	
		<u>65,566</u>
		<u>\$ 776,395</u>

\*Receipts over disbursements \$ 226,677  
(Reserved for 1984 Grants)

## TAKE YOUR STAND

Through your gift to the annual 'Blue Envelope' Appeal, you take your stand.

Building a stronger America is a goal of the Scottish Rite Masonic Museum of Our National Heritage in Lexington, Mass. . . . Fighting the ravages of mental illness through the Schizophrenia Research Program . . . Aiding deserving students through Scottish Rite Scholarships.

Take your stand  
with Supreme Council  
Charities.





# Footnotes\*



**\*Portable exhibit.** A new portable exhibit outlining the Supreme Council charities is now available for loan to Valleys for reunions, programs, and other occasions. The tabletop display can be assembled easily on a six-foot table.

Since there are a limited number of exhibits available for distribution, reservations are necessary, and borrowers are urged to return the display immediately after use. For further information about the loan of the portable exhibit, contact the Supreme Council headquarters, P.O. Box 519, Lexington, Mass. 02173.

**\*Scholar.** Word has just reached us of the recent death of Brother Harry Carr, known throughout the world as an outstanding Masonic historian, authoritative writer, and distinguished lecturer.

Born in London in 1900, he was initiated in 1929 and became Master in 1943 of Barnato Lodge No. 2265. In 1953, he was elected to full membership of Quatuor Coronati Lodge No. 2076, the premier lodge of Masonic research, and served as Master in 1958. He is well-known for his many years of dedicated service as Secretary of that lodge and editor of its world-famous Transactions, *Ars Quatuor Coronatorum*. Through his influence, the associated Correspondence Circle increased from 3,000 to 12,000 members worldwide. Many American and Canadian Masons will long remember the spellbinding manner in which he delivered lectures during his frequent tours to the United States and Canada in the 1970's. His legacy is

a wealth of printed material on a wide range of Masonic subjects that will serve as food for thought for many generations of Masons.

**\*Visiting.** Taking advantage of their trek to Milwaukee for the Supreme Council session in September, several officers from the Valley of Grand Rapids paid a visit to one of the Valley's "senior" members, Ernest C. Shaw, 32°, who is enjoying life at 103 years of age.

Brother Shaw was raised a Master Mason in 1919 in Muskegon, Mich., and received the Scottish Rite degrees at Grand Rapids that same year. He was an engineer in a Muskegon foundry at the time but moved to Milwaukee in 1921. He retired from his vocation at the age of 70 and then operated his own consulting business for another 12 years.

Brother Shaw, who maintains good health, was pleased that the Grand Rapids delegation took the time to visit with him. The delegation included Commander-in-chief L. Grant Gatrell, Sovereign Prince Judd Garrison, and Past Officers Vernon W. Hays, Arthur R. Jacobs, and William R. Schultz.

**\*Teaching award.** The Order of DeMolay places a great deal of emphasis on the importance of education and support of public schools, so it was a natural for Battle Green DeMolay Chapter in Lexington, Mass., to come up with a special award honoring outstanding teachers.

The DeMolay Chapter plans to make its unique Exemplary Teaching Award an annual event. Since the Chapter

draws its membership from several communities, the members agreed to present one award to a Lexington teacher and another to neighboring Bedford.

The teaching award program was the inspiration of Advisor Rod L. Baltz, who felt there was a need to recognize the dedicated classroom teacher. With the support of the Chapter and the Advisory Council, a subcommittee developed a proposal and made contact with the school departments. Reaction from the school systems was favorable, and the detailed work began.

The committee determined that the basic criteria would be: excellence in teaching; specific accomplishments which have contributed to the improvement of classroom instructions; commitment to students, both within and beyond the classroom, and commitment to classroom teaching.

The final selections are made by a panel of school administrators and teachers appointed by the Superintendents of Schools. The recipients received individual plaques as well as \$100 cash awards. A permanent plaque will retain the names of the annual recipients.

The awards were presented at the Lexington Masonic Temple at a special dinner prepared and served by the Chapter. In attendance were fellow teachers and friends of the recipients, school administrators, municipal officials, DeMolay members and their families.

The Masonic Temple was an ideal choice for the first presentation, for the building had previously served as the home of the first normal school for prospective teachers from 1839-44. The Lexington Masonic Associates purchased the building in 1917.

It is not surprising that the Lexington DeMolays have found other DeMolay Chapters interested in exploring a similar program and have expressed a willingness to share the details. For further information contact Rod L. Baltz, 26 Robinson Road, Lexington, Mass. 02173.



RICHARD H. CURTIS, 33°  
Editor



## Find A Leaking Ship

Many a  
foundering ship  
could be  
rescued by your  
ideas and energy.  
A failing business,  
a scout troop,  
a church choir,  
a public school,  
or a city council.  
Plenty of  
struggling  
organizations  
are salvageable  
if they  
get the  
right kind  
of help.  
Remember:  
America went  
from its  
greatest  
naval loss  
(Pearl Harbor)  
to its  
greatest  
naval victory  
(Midway)  
in just six  
months.  
So plug up  
the leaks,  
trim the sails  
and get going.  
Your effort  
*can* make a  
difference.