Community Power and Freemasonry in Muncie

An Honors Thesis (ID 499)

by

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"Freemasonry is an institution calculated to benefit mankind."

Andrew Jackson
To provide a complete perspective on community power would be a very ambitious task. However, to adequately cover the subject, two main sources of information should be tapped. First, an overview of the research in the social and behavioral sciences and second, a historical background of the particular area we are concerned with. The purpose of this work is to provide this overview of the Masonic order and to narrow the focus of its influence on community power to the Muncie area. This treatise is intended to be a source of enlightenment for the uninitiated and the brethren of the order alike.

What is power? In the most general definition it marks the ability of one person or groups of persons to influence the behavior of others. All sorts of additional qualifiers and conditions may be added to this basic definition. There is one condition which we should keep in mind when we think in terms of power in organizations. "That qualifications has to do with the severity of the sanctions which are available to the person exercising the power in order to make his power effective." (Kaplan, 1964) In a basically homogenous group (in this case the Masonic order is primarily WASP) such as the Masons in Muncie, there is an indirect potential for members within the order to exercise power over others and over each other in their mutual association. For example, in establishing social ties through the fraternity, one must be vouched for by two members in good standing. This relationship is often an employer/employee relationship and can serve as a screening process for those individuals thought to be undesireable. "Even when the prospective member has found sponsors and made his application, he may have to wait several months before he is contacted by a lodge; it may be several months more before he is interviewed by the officers of the lodge and asked the prescribed question 'Why do you want to
become a Mason?" If his application is to proceed it must be approved by all the officers he has seen. A further, and even longer, period of waiting may follow before he is actually initiated into Masonry, for the initiation ceremony is an elaborate one, and most lodges hold only a limited number each year." (Jones, 1967) However, one can establish excellent social and business contacts through their association with the order.

The study of community power and Freemasonry in the city of Muncie and the role it plays as a social organization for community leaders would not be complete without an examination of the Middletown studies conducted by Robert and Helen Lynd and what they discovered in their research. They wrote, "in the main, business men join lodges today for business reasons; a gentile business man of any local standing can hardly afford to stay out of the Masons at least; and workers join chiefly for the sickness and death benefits, though even by employers, and the spread of the habit of independent insurance, are cutting into the lodges. The ritual is said on every hand to mean little today, apparently far less than even a generation ago. 'No man or woman can follow the teachings inculcated here,' said the press report of the founding of a new local lodge in 1890, without being purer, nobler, more charitable, and more willing to speak kind and loving words to those who misfortune has overtaken.' And yet, 'the other night,' remarked a high degree lodgeman in 1924, 'one of the Templars gave the rest of the order the devil for not making their practice and their professions square better. All of us know it is to laugh when a man is elevated to the Commandery or to some chair 'because of his diligence in performing the duties and learning the rites
of Masonry,' when he knows and we know that he only learned enough to skin by, thanks to coaching, and really isn't interested in the rites themselves, but joined for business reasons." (Lynd, 1929)

"In the race for large memberships to support ever larger competitive lodge buildings the Masons lead the field with a new million-dollar 'temple', the old personal note has apparently dropped largely from membership. According to a man closely identified with local lodge life: 'It used to mean something when you belonged to a lodge; the lodge meant something and you meant something, and when you met a fellow member on the street or in his place of business one of the first things you'd think was that he was a fellow member. Now, lodges are so large you often don't even know a man's in 'em, and if you do you don't care.'" (Lynd, 1929)

Lynd noted later in Middletown in Transition, that "the Masons' colossal million-dollar 'temple', constructed in 1925 and now increasingly handicapped by the fact that its auditorium must compete with the drift of concerts and lectures to the college auditorium, is regarded locally as an appalling white elephant, but it will probably continue to be carried by the business leaders out of sheer civic pride." (Lynd, 1935)

At a called January 23, 1935 dinner meeting, held at the Muncie Masonic Temple, 34 Masonic leaders learned that Most Worshipful Brother C.C. Faulkner, Grand Master of Free and Accepted Masons of the State of Indiana, had commissioned Edmund F. Ball as his special representative to administer the needs of the Muncie Masonic Temple. In his remarks from the chair, Brother Ball informed the group that declining membership and rising operational costs had made it necessary for the Temple Board to request rental raises across the board from owning and renting bodies alike. He
felt the Masonic fraternity, one of the world's oldest and most respected organizations, needs more exposure to the general public, and mentioned that he and his committee have already taken steps in this direction. He also called the craft's attention to other goals that had been achieved: 1) getting the temple listed on the National Register of Historic Places, 2) a detailed feasibility study on the Muncie Masonic Temple by a local architect, 3) formation of financial and steering committees, and 4) adapting The Messenger, a publication of the Masonic community in Muncie, to a temple fund-raising medium. Brother Ball also felt that Masons, working together toward a common goal and contributing their individual talents, could build Masonry and the temple back to their original powers of influence in the community. Brother Ball's administrative committee reads like a who's who list in the Muncie community. It includes the vice chairman and chief executive officer of Muncie Power Products, Inc.; an attorney; the executive editor of Muncie Newspapers, Inc. in charge of publicity and public relations; an engineer for Maxon Corporation; an executive for Beebe Title Company, Inc. in charge of titles and abstracts; J. Carl Humphrey, retired educator and Past Grand Master, and; Don Burton, founder of radio station W.L.B.C. and Past Grand Master. On being introduced at this meeting by Brother Ball, Grand Master C.C. Faulkner informed the group that it was on the recommendations of Brothers Humphrey and Burton that he had commissioned Brother Ball to head the new administrative committee. "First, the Ball family and Masonry are synonymous terms in Muncie, and secondly, that the Ball brothers had a vested interest in the Muncie Masonic Temple, having contributed a 1000-seat auditorium to the structure among other cash gifts." (Faulkner, 1985) The Grand Master cited as Brother Ball's personal contributions to Masonry his serving as
Eminent Commander of Muncie Commandery #18 Knights Templary, Grand Commander of the Grand Commandery, Knights Templary, and General Grand Treasurer of the Grand Encampment, Knights Templary for several terms; also a recipient of the Gourgas medal in 1984, the highest honor American Scottish Rite Masonry can bestow on an Illustrious 33° Brother. The Gourgas Medal is named in honor of the founder of the Supreme Council, John James Joseph Gourgas, an outstanding leader who is known to the Craft as the "Conservator of the Ancient and Accepted Scottish Rite of Freemasonry." (Coil, 1961) This distinction may be conferred by the Supreme Council, or by the Sovereign Grand Commander, upon a member of the order in recognition of notably distinguished service in the cause of Freemasonry, humanity or country. (The Supreme Council A.A.S.R., 1982) Brother Ball shares this distinction with the late General Mark Wayne Clark, the only other Hoosier Mason to receive it. General Clark's memoirs pertaining to his role during World War II are documented in his book Calculated Risk. (Clark, 1950) Also, his exploits during the Korean Conflict are recounted in his book From the Danube to the Yalu. (Clark, 1954)

The Grand Master agreed with Brother Ball that Masonry and its teachings should have good exposure to the general public, both in selected mass media and good communications within its own ranks. He pointed out that many temples throughout the nation were experiencing the same problems as Muncie's and were seeking successful solutions. He felt that these individual efforts should, with Masons working together in a common cause, create some excellent ideas for exchange...ideas that will turn Masonry around, restoring it to its former influence. He felt that the Muncie Masonic community was too large and too valuable to Masonry to be ignored by the Grand Lodge, and that it could expect to receive special attention from himself.
and the other grand officers. He asked that new enthusiasm and interest be injected into all Masonic activities, and used this story to demonstrate his point:

"During the Napoleonic wars, a lad too young to soldier, was given the task of carrying his regiment's flag into battle. He did such an enthusiastic job that he found himself behind enemy lines, with his regiment retreating. The Regimental Commander, noting the situation, called to the lad: 'Bring the flag back to the lines.' The boy yelled back: 'Sir, bring the regiment up to the flag.'" (Ball, 1985)

Freemasonry came to Muncietown, as it was called until 1844, when a dispensation was granted on October 7, 1842 for the institution of a lodge of Free and Accepted Masons. This body became Delaware Lodge #46. Lodge dues were 25 cents per month, but were reduced to 12½ cents the following year. Muncie Lodge #433 was chartered on May 3, 1871. Wilbur A. Full Lodge #744 was chartered on August 6, 1966. There are four other Masonic Lodges in Delaware County. They are located in Albany, New Burlington, Eaton, and Daleville. (The Messenger, 1985)

The Ball family, as pointed out by Grand Master Faulkner, has been very active in Masonry and have contributed tremendously to its advancement. Using the influence they held in Muncie, they made the fraternity a desireable social organization to belong to in terms of knowing who's who in the community. The following two pages are taken from The Indiana Freemason, a publication of the Grand Lodge of Indiana. The "Pillars of Strength" section seeks to honor those who have served the Masonic Order. These articles honor two of the Ball brothers of Muncie who were both crowned Illustrious 33° Masons of the Ancient Accepted Scottish Rite, Valley of Indianapolis.
George A. Ball

32°, Ancient Accepted Scottish Rite

George A. BALL was the last survivor of five brothers who made the Mason fruit jar a common household fixture and the basis of one of the nation's great fortunes.

The philanthropies of the Ball Brothers were a foundation in the building of Indiana educational and hospital facilities. One of George A. Ball's most cherished activities was the establishment and operation of the James Whitcomb Riley Hospital for Children in Indianapolis.

He was 82 when he became president of the Ball Brothers Company in 1944. After three years he turned the job over to a nephew, Brother Edmund F. Ball, and became board chairman.

The Ball business grew into an industrial empire from a small firm manufacturing glass containers for kerosene before the electric age came to full bloom.

George Alexander Ball was born November 5, 1862 on a farm near Greensburg, in Trumbull County, Ohio, second youngest of six sons and two daughters of Lucius S. and Maria P. (Bingham) Ball. When he was a year old the family moved in wagons into northwestern New York State. Here he attended the public schools and Canandaigua Academy. In 1940 Indiana University conferred upon him the honorary doctor of laws degree.

The family was residing in Canandaigua in 1880 when two of the Ball brothers, Edmund B. and Frank C., in their early twenties, started a business in Buffalo. From this came a closely knit team of brothers who gained nation-wide recognition in the glass container industry.

Brother Ball was married October 24, 1893 to Frances Emily Woodworth, of Buffalo. They had a daughter, Elizabeth.

As the Buffalo enterprise prospered, the remaining three brothers, William C., Lucius L., and George, joined the business and finally moved to Buffalo with their then widowed mother.

The company a few years later broadened its line of glassware to include the manufacture of the Mason fruit jar, and continued to operate in Buffalo until 1887, when the operation was moved to Muncie. The cost central Indiana location was chosen because of the natural gas supply then available for fuel in that section.

In time, the plants scattered through five states began turning out diversified products, including zinc rolling mills products, metal stamping, mechanical rubber goods, plastics, etc. By 1921 the Muncie plant occupied 70 acres and employed 1,500 persons. Maximum production eventually reached a total of a million fruit jars daily.

The philanthropies of the Ball Brothers and its Foundation, in which George A. Ball participated, included benefactions to Keuka College on Lake Keuka, N.Y.; Hillsdale (Mich.) College, the Ball State Teachers College (now University), Muncie; Indiana University; the Riley Hospital, establishment of the Lincoln Memorial at Lincoln City, Indiana, and many others.

Brother Ball was chairman of the board of the Merchants National Bank and director of the Merchants Trust Company; of the Banner-Whitehill Company, Kuhner Packing Company, and Borg Warner Company.

He was a member of the board of trustees of Indiana University 19 years and president of the board, 1936-38; chairman of the board of the two Teachers' Colleges in Indiana, at Muncie and at Terre Haute; president of the board of the Ball Memorial Hospital, a gift from the brothers to the city and community. Likewise, the brothers made possible the beautiful and classic Masonic Temple in Muncie.

Brother Ball was raised a Master Mason December 15, 1886 in Muncie Lodge No. 433. He was affiliated with the three York Rite bodies in Muncie and a member of the Ancient Accepted Scottish Rite, Valley of Indianapolis. He was crowned with the 33° in September 1927.

Brother Ball died October 22, 1955 after a brief illness. He had been active in all affairs of the company, rarely missing a day at his office, even after having passed his ninety-second birthday.

Private services were held at the residence, the Rev. Lewis W. Gishler officiating. Burial was in Beech Grove Cemetery, Muncie.
Freemasons who are known as Pillars of Strength are not always those who hold Masonic offices or accumulate titles. Often times they have lived a full life without ever having held an office, exemplifying the tenets of the Craft in ways more enduring.

Such a Mason was Edmund Burke Ball. Member of a family that has made notable contributions to the State of Indiana in general and to Muncie in particular, he was one of five brothers whose names are perpetuated in their community in a score of ways.

Edmund B. Ball was born October 21, 1855 at Greensburg, Ohio, the second child of Lucius and Maria P. (Bingham) Ball. For two years the family lived on Green Island in the Niagara River, then near Tonawanda, N. Y., two years, and later at Canandaigua, N. Y.

While in his 'twenties Brother Ball went into business with his brother Frank at Buffalo, manufacturing fish kits, a small tube for packing fish. Their factory was destroyed by fire. Then, in 1883, with his father and brothers George and William, he began the manufacture of oil cans and glassware. Four years later they moved their plant to Muncie, then in the midst of a gas boom. With the organization of the Ball Brothers Glass Manufacturing Company, Edmund became vice-president and general manager. The business became the largest producer of fruit jars in the world.

Eventually the family industries included, in addition to the Muncie plants, a paper mill in Muncie and one in Noblesville, a corrugating plant and zinc rolling mill in Muncie, and a glass plant at Wichita Falls, Texas.

Outside the family interests, Brother Ball was an official and director of three electric interurban lines, the Warner Gear Company, the Durham Manufacturing Company, the Merchants National Bank, Merchants Trust and Savings Company, the Indiana Boys' School at Plainfield, Hillsdale (Mich.) College, the city hospital and the Muncie division of the Indiana State Normal School, now Ball State University. His gifts were largely responsible for the beginning of Ball Memorial Hospital.

He was chairman of the city park board and of the city planning commission; also a director of the Y.M.C.A., to which he made liberal contributions. He and Mrs. Ball donated a large tract of land on Lake Tippecanoe, known as Camp Crosley, in memory of their son, Clinton Crosley.

Another gift was Keuka College on Lake Keuka near the old Ball family home in New York. Founded by an uncle, it was given to a Baptist association by the Ball brothers and became a girls' school.

Edmund B. Ball was raised a Master Mason on June 11, 1886 in Hiram Lodge No. 105 at Buffalo, N. Y. He transferred his membership to Muncie Lodge No. 433 in 1896. He also was affiliated with the York Rite bodies at Muncie. With his brothers he was a liberal benefactor in the construction of the Muncie Masonic Temple. He became a member of the Scottish Rite in the Valley of Indianapolis in 1911, and was crowned with the 33° in 1922.

Brother Ball was married October 7, 1893 to Bertha Crosley, of Indianapolis. They had two daughters and two sons. One of the sons is Brother Edmund F. Ball, widely known as a Past Grand Commander of Knights Templar in Indiana and as a 33° Scottish Rite Mason. In October 1914 both father and son were elected (the father posthumously) to Indiana Academy, formed to honor persons, both living and deceased, who have contributed to Indiana's greatness.

He was a member of St. John's Universalist Church at Muncie, of the Rotary Club and the Chamber of Commerce, and an honorary member of Boy Scout Troop No. 2.

Brother Ball died March 8, 1925 at his home in Muncie, following a long illness. The funeral was described as one of the largest ever held in the city up to that time. All business was suspended during the hours of the service held in the First Presbyterian Church. The Scottish Rite also had its service at the church and Muncie Commandery No. 18, Knights Templar, at the grave in Beech Grove Cemetery.

In one eloquent memorial it was stated that "a saddened community (had) thus paid its tribute to his splendid personality, his unstinted generosity, and his unostentatious and lovable disposition, more enduring than brass, more beautiful than sculptured marble."
In analyzing who holds power in a community it is necessary to evaluate a number of variables. A study done in 1963 was designed to elicit as much information as possible about voluntary association memberships. Specific questions were included to determine memberships in the following areas:

1) Committees formed to deal with community problems.
2) Community service organizations.
3) Business organizations.
4) Professional organizations.
5) Union organizations.
6) Clubs and social organizations.
7) Cultural organizations.
8) Religious organizations.
9) Political parties, organizations and clubs.
10) Veterans' and patriotic organizations.
11) Other clubs and organizations.

In addition, each questionnaire asked the respondent to list the most influential leaders in the community. The survey was done in Syracuse, New York and showed remarkable consistency in naming and ranking influential leaders in the community. The study concluded that the various differing approaches to the study of community leadership seem to uncover different types of leaders. The study of reputation, position or organizational participation seems to get at the Institutional leaders." (Hawley, 1974)

In the introduction to his book Community Power Structure: A Study of Decision Makers, Floyd Hunter makes a number of important assumptions about the nature of power in a community which subsequently affect his conclusions. For example, he suggested that power is basically a social phenomenon involving relationships
between individuals and groups. Effective power always assumes "associational, clique, or institutional patterns." Hunter believed that a power structure exists in all communities in one form or another. He used terminology such as "cliques" and "crowds" to label powerful groups and emphasized the economic origins of power without developing the relationship between the economic causes and effect of power. Hunter set out to prove that a definable groups of leaders made the most important decisions in Regional City (Atlanta, Georgia). He found that those who are economically powerful tend also to be politically powerful. This tends to advance elitist theory which states that the economically and politically powerful few in society tend to make the decisions in a given community. Hunter's method of research enabled him to locate community power by simply asking a presumably objective panel of judges who the forty most powerful men in Regional City were. (Hunter, 1953) This allowed social scientists to examine community power without the cumbersome cost, both in expense and in time, doing exhaustive field work such as was done in Middletown. There have been many critics of Hunter's study. Some suggest that he did not study power so much as he studied reputations for power and that what he may have been getting from his panel of judges might actually have been an index of status rather than power. Others criticize this study because the sample of forty judges was too small and asking them leading questions may have resulted in Hunters' assuming what he had set out to prove. Critics also attacked Hunter's assumption that a power structure had to exist in all communities. Some pluralists believed "that at bottom nobody dominates in a town." (Polsby, 1960) In assessing this important analysis of power, a researcher would find it useful to examine another study by Hunter, Top Leadership U.S.A. (Hunter, 1959)
Robert Dahl's work on the study of New Haven, Connecticut has been the leading pluralist critique of Hunter's theories. He developed the "pluralist theory of 'dispersed inequalities' in an effort to reconcile the unequal distribution of power with equilibrarian, democratic ideals. Dahl concludes, unlike Floyd Hunter, that different groups or elites are active in different areas and that influence, therefore is widely dispersed." (Gillam, 1971)

"There have been several community power studies since those by Hunter and Dahl, but their work on Atlanta and New Haven has remained the only major focus of debate within the social science community. Hunter, using his reputational method, found a relatively cohesive and business-dominated power structure in Atlanta, whereas Dahl, using what is called the decisional method of studying power, discovered a loose-knit and middle-class pattern of power with government officials at the center." (Domhoff, 1983)

In the opening pages of his book _Who's Running America?_, Thomas R. Dye asserts the elitist theory that "great power in America is concentrated in a tiny handful of men." (Dye, 1976) He points out that power is achieved through occupying roles within the social system. In a later edition of his book subtitled _The Reagan Years_, Dye cites some common characteristics of top institutional leaders or "elites." Three of these characteristics correspond to membership in the Masonic order in the Mid-west. They are age, sex, and ethnicity. A Mason is required to be at least twenty-one years of age in order to qualify for membership, but most members tend to be much older than the minimum in the Muncie community. Concerning sex, women are barred from Masonic membership. Women are denied access to social organizations and prominent men's lodges, clubs, and associations. As Dye illustrates, women are "seriously underrepresented at the top of America's institutional structure." (Dye, 1983) Finally, ethnicity is a factor in
determining power in a community. "WASPs are preeminent in America's institutional structure. A WASP background is an 'incremental advantage' in achieving elite status." (Dye, 1983)

In discussing the concept of power, it naturally occurs to ask how/why one person or group can alter the behavior or response of another person or group. First, there is positive and negative reinforcement. With positive reinforcement we can use the analogy of the carrot and the stick. The desire for reward. Negative reinforcement is coercion. Doing something not because one wants to, but conforming because one has to. Second, there is a desire to belong to a group in order to take on the identity of the group. Personal relations involves loyalties and sympathies. We can refer to this as the power of identification or reference. Third, power is legitimized through the authority and influence a group controls. This concept is of great importance from a historical perspective. This common principle "asserts that the sword belongs to him who can wield it. This is the idea that might in itself makes right." (Kahn, 1964)

Up to this point, I have discussed leaders of the Masonic fraternity in Muncie and their roles as wielders of power in the community. I have also discussed how social scientists have studied community power and their approaches to this study. What follows is a discussion of the various orders of Masonry in the Muncie community and in surrounding cities. I will discuss the structure of the order and what Masonic light may be shed upon those who seek it in the Muncie area. I will also briefly touch on the historical development of the fraternity.

The fraternity of Free and Accepted Masons is the oldest, largest, and most widely known fraternal organization in the world. Literally thousands of books have been published about Freemasonry, but its organization and philosophy are still misunderstood by many. In a broad sense, the history of Freemasonry may be divided into three periods;
namely, the ancient or legendary, the medieval or operative, and the modern or speculative. The ancient or legendary period has been traced by historians to the 10th century B.C., when masons, or stone workers, were employed in the building of King Solomon's Temple. During the medieval or operative period, guilds or associations of artisans were formed as operative masons. As artificers in stone, these masons traveled through Europe making use of their skill and secrets of their guilds. The modern or speculative period occurred during the 17th century. It was then that ecclesiastical building declined. This caused many guilds of stonemasons, then known as "Operative Masons;" to accept as members those who were not a part of the masons' craft. These members were then called "Speculative," and acquired the designation of "Accepted Masons." As a result of this significant development, Freemasonry, as it is known today, had its beginning. In 1717 four Lodges of Freemasons, meeting in London, England, formed the first Grand Lodge in the world. The Grand Lodge established Masonic Lodges and Provincial Grand Lodges in many countries, including the United States. (Coil, 1961)

Lodges were at work in the American colonies as early as 1730. In 1733, regular and duly constituted Freemasonry in North America was established when Henry Price, a Boston tailor, was appointed by the Mother Grand Lodge of England as Provincial Grand Master of New England. Freemasonry in Indiana is descended from Kentucky and Ohio, representing a confluence of the southern, the northern and the eastern streams of migration and of Masonic life. The Grand Lodge of Indiana was constituted at Madison on January 12, 1818 by the then nine Lodges that had been set to work by Kentucky and Ohio. The Grand Lodge is the administrative authority for the 550 Lodges within the State of Indiana, with a total membership of more than
The basic unit of all Freemasonry is the Lodge. This is where Masonry operates on a local level under the jurisdiction of its Grand Lodge. It is here that the Masonic Lodge receives and acts on petitions for membership in Freemasonry, and confers the three degrees known as the Entered Apprentice, Fellow Craft, and Master Mason degrees. There are approximately 6,000,000 Masons who are members of Lodges subordinate to about 150 regular Grand Lodges in the world today. In the United States today, Freemasonry boasts a membership of approximately 4,000,000 Masons. (Grand Lodge of Indiana, 1985)

Membership in a Masonic Lodge in Indiana is limited to adult males without regard to race, color, or creed, who are of good character and reputation. However, Masonic membership in the Midwest is almost exclusively WASP. Information concerning membership must be requested by a man of his own free will and accord, from one whom he believes to be a Mason. This is necessary because Freemasonry does not solicit members, nor can a Mason invite a friend to join. All inquiry is strictly voluntary on the part of the applicant. Then he must be recommended by two members of the Lodge to which he is seeking admission. When his application is favorably received by the Lodge, the applicant must be given a unanimous ballot before he can receive the degrees. (Turpen Lodge #401 F. & A.M., 1985)

Freemasonry is secret only in the manner by which one member recognizes another, and its method of symbolic instruction. It is not a secret society, but a society with secrets. Freemasonry makes no attempt to conceal its existence, its principles, its purpose or its aim. Its members proudly declare their affiliation. Masonic buildings are publicly located and clearly identified. Gatherings of its members are frequently public with announcements published in the press. Its constitutions are printed for any to see, and its
rules and regulations are available for inspection. (Grand Lodge of Indiana, 1985)

Scottish Rite is one of the two branches of Freemasonry in which a Master Mason may proceed after he has completed the three degrees of Symbolic or Blue Lodge Masonry. Scottish Rite includes the degrees from the Fourth to the Thirty-third, inclusive. The moral teachings and philosophy of Scottish Rite are an elaboration of the basic Masonic principles found in Blue Lodge or Symbolic Freemasonry. Sometimes likened to a "College of Freemasonry," Scottish Rite uses extensive drama and allegory to emphasize the content and message of its degrees. "Although Scottish Rite bodies and some of their predecessors often claimed jurisdiction over the three Craft degrees, they had no legitimate title thereto. Any such title had to be traced back to some Grand Lodge in the British Isles. The degrees of the Scottish Rite and its predecessors originated in France, at least, at first and until such degrees began to be added in other countries. The French called them Hauts Grades or High Grades. They were unheard of until after 1737. None of them originated in Scotland or by the authority of any regular Masonic body in Scotland." (Coil, 1961) During the latter part of the Seventeenth Century, when the British Isles were torn by strife, many Scots fled to France and resumed their Masonic interests in that country. It is believed that this influence contributed to the use of the word "Scottish." The earliest documented records trace the actual beginnings of the Rite to Bordeaux, France, about the middle of the Eighteenth Century. From there, it was carried to French possessions in the West Indies and finally to the United States. The first Supreme Council was established in Charleston, South Carolina, in 1801, and all other regular Supreme Councils throughout the world are descended from it.
"The Scottish Rite contains but a small part of more than 1100 degrees, the names of which are known, even though many of their rituals are missing. Many were obscure and short-lived; others were widely distributed; some were gathered into rites and have persisted in local areas, such as the Swedish Rite; some even became modified representatives in the York Rite; but the Scottish Rite is and has been for more than a century the principal exponent of what remains of the Hauts Grades." (Coil, 1961) Antecedents of Scottish Rite existed in Albany, New York, as early as 1767. The first Supreme Council was originally organized at Charleston, South-Carolina, in 1801, to cover the United States. In 1813, the Northern Supreme Council came into being as the United States expanded and as an offshoot of the Charleston group, so now there are two Supreme Councils in the United States, the Northern and Southern Supreme Councils A.A.S.R. Indiana is a part of the Northern Masonic Jurisdiction which includes 113 cities, referred to as "Valleys" in fifteen northern states. There are four coordinate divisions in Scottish Rite. The first is the Lodge of Perfection, fourth degree to the fourteenth degree, inclusive, which are commonly called the Ineffable Degrees. In these eleven lessons, the candidate will observe many references, scenes and characters which recall and amplify the three Symbolic degrees. Second is the Council of Princes of Jerusalem, fifteenth and sixteenth degrees, which teach lessons using settings based on the ancient captivity of the Hebrews and the building of the second Temple. Third, is the Chapter of Rose Croix, seventeenth and eighteenth degrees, which are the spiritual heart of Scottish Rite and emphasize a new law that the only lasting lasting Temple is in the soul of man. Fourth is the Consistory, nineteenth to the thirty-second degree, inclusive, which
portray memorable lessons that range in settings from the days of chivalry through the twentieth century. Finally, there is the thirty-third and last degree of the Ancient Accepted Scottish Rite. This is the highest or official degree which can only be granted and conferred by the Supreme Council. It cannot be applied for. "Each year at the annual meeting of the Supreme Council, a number of Thirty-second Degree Masons from throughout the Jurisdiction, are elected to receive the Thirty-third Degree because of outstanding service to the Fraternity or for service to others which reflects credit upon the Order. Nominations for the Thirty-third Degree are made by the Deputies of each of the fifteen states after consultation with their fellow Active Members in each state. Nominations are then submitted to the entire Active Membership of the Supreme Council for ballot. Following election, candidates await the next annual meeting when the Degree is conferred in full ceremonial form." (The Supreme Council A.A.S.R., 1982)

The following is a list of the degrees and the moral lessons they teach as conferred by the Northern Masonic Jurisdiction:

Degrees of Lodge of Perfection

4° Secret Master: "Duty is with us always, inflexible as fate, exacting as necessity, imperative as destiny."

5° Perfect Master: "Do unto others that which you would they should do unto you."

6° Intimate Secretary: "Be zealous and faithful, a peacemaker among the brethren."

7° Provost and Judge: "First of all give judgement against thine own faults. In righteousness shall thou judge thy neighbor."

8° Intendent of the Building: "Apply yourself with zeal to your allotted work, remembering that the Lord seeth."

9° Master Elect of Nine: "Be not led away by excess of zeal."

10° Master Elect of Fifteen: "To the cause of Free thought, Free speech, Free conscience."
Degrees of Lodge of Perfection

11° Sublime Master Elected: "Be earnest, honest, sincere."

12° Grand Master Architect: "I called upon God, and the spirit of wisdom came upon me."

13° Master of the Ninth Arch: "In the lion's mouth I found the word."

14° Grand Elect Mason: "Virtue unités, Death cannot separate."

Degrees of the Council

15° Knight of the East or Sword: "The Hand of our God upon all them for good that seek him."

16° Prince of Jerusalem: "Hath the time not come that the Lord's house should be built?"

Degrees of the Chapter

17° Knight of the East and West: "Who is worthy to open the Book, and loose the seals hereof?"

18° Knight of Rose Croix de H-R-D-M: "A new commandment I give unto you, that ye love one another."

Degrees of the Consistory

19° Grand Pontiff: "Truth has arisen; the struggle between good and evil continues; the Cubic Stone has become the Mystic Rose and the lost Word has been found."

20° Master ad vitam: "Wherever the nine great Lights are, there is the Lodge. Bear the Light of Truth into the world, to overcome falsehood and error. Fiat Lux."

21° Patriarch Noachite or Prussian Knight: "Fiat Justitia, Ruat Coelum!"

22° Knight Royal Axe or Prince of Libanus: "The Axe is nobler than the Sword."

23° Chief of the Tabernacle: "The Work of Virtue is nobler than any work of Genius."

24° Prince of the Tabernacle: "Justice and judgment are the habitations of Thy throne. Mercy and Truth shalt go before Thy face."

25° Knight of the Brazen Serpent: "Faith without works is dead."

26° Prince of Mercy: "Wilt thou draw near the nature of the gods? Draw nearer them, then, is being merciful. Sweet Mercy is nobility's true badge."
Degrees of the Consistory

27° Knight Commander of the Temple: "Humility, Temperance, Chastity, Generosity, Honor."

28° Knight of the Sun or Prince Adept: "Ardens Gloria Surgit!"

29° Knight of St. Andrew: "No man hath greater Love than this, that he lay down his life for his fellow."

30° Grand Elect Knight Kadosh: "Strive not to be better than others, but to be better than thyself."

31° Grand Inspector Inquisitor Commander: "Hear much, reflect much, say little."

32° Sublime Prince of the Royal Secret: "Spes mea in Deo est."

Supreme Council

33° Sovereign Grand Inspector General of the Ancient Accepted Scottish Rite.

(Valley of Fort Wayne A.A.S.R., 1984)

The York Rite is the other branch of Freemasonry in which a Master Mason may proceed after he has completed the three degrees of the Blue Lodge. "The York Rite System of Freemasonry in the United States is composed of four Grand Divisions as follows: The Degrees of Entered Apprentice, Fellow Craft and Master Mason constitute what is termed the 'Blue Lodge degrees.' They are conferred in Lodges holding a warrant or charter from the Grand Lodge. There is a separate Grand Lodge in each state of the Union, and in the District of Columbia. Each exercises exclusive sovereign jurisdiction over the Blue Lodges in its own territory." (Johnston, 1939)

Capitular Masonry

"The second Grand Division of the York Rite System is called 'The Capitular Degrees,' composed of four degrees, namely; Mark Master, Master Master, Most Excellent Master, and the Royal Arch. These degrees are conferred in what is commonly called the 'Royal Arch Chapter.'" (Johnston, 1939)
Cryptic Degrees

"The third Grand Division of the York Rite System is called the 'Cryptic or Council Degrees.' The Cryptic Rite is composed of the Degrees of 'Royal Master' and 'Select Master' with a third degree, conferred on special occasions, called the 'Super-Excellent Master.' These degrees are conferred in subordinate Councils which hold charters from the Grand Council of Royal and Select Masters of the state." (Johnston, 1939)

Knights Templar

"The fourth and final division of the York Rite System is composed of the Illustrious Order of the Red Cross, Knights of Malta, and Knights Templar. These orders are conferred in a constituent body called the 'Commandery.' Commanderies are chartered by the Grand Commandery of the State, which in turn is chartered by the Supreme authority over Templar Masonry called 'The Grand Encampment of Knights Templar of the United States of America.' The Grand Encampment is the only nationwide Masonic Grand body which exercises any authority or jurisdiction with the state. Differing from all the previous degrees in the York Rite System, the Order of Knights Templar is an Order composed of Masons professing the Christian faith. It makes no claim to being a part of 'Ancient-Craft Masonry,' as that term is commonly understood by Masons, although some of the symbolism of the Ancient rite is carried into and impressively exemplified in their beautiful rites." (Johnston, 1939)

Once a Mason has become a 32° Mason through the Scottish Rite or a Knights Templar through the York Rite he may petition one of the 185 Temples of the Ancient Arabic Order of Nobles of the Mystic Shrine. All Temples are run by an elected Divan (officers), headed by the Potentate and the Chief Rabban. A Recorder, or record keeper/administrator, usually maintains an office at the Temple. One member is
elected or appointed to the 'lower rung' each January and under
traditional practice moves up one 'rung' each year. Thus by the
time he becomes Potentate of his Temple, a Shriner usually has
at least four years experience in Temple leadership. Stated meet­
ings of the Temple membership as a whole must be held at least four
times a year. In addition, a Temple holds one or more ceremonials
each year for the induction of new members. There are also many
Temple, unit, and Shrine Club social events each year. Units are
smaller groups within a Temple, which are organized for a specific
purpose. Many of these are the uniformed units so familiar to
parade watchers: Oriental Bands, Shrine bands, horse and motor
patrols, highlander units, clowns, drum corps, chanters, and Legions
of Honor. Other Temple units can include hospital hosts or guides,
and transportation units which work closely with their local Shrine
Hospital either with the children at the Hospital or in transporting
patients to and from the Hospitals. Each Temple has a clearly defined
territory from which it can obtain new members. Since these jurisdic­
tions are often quite large, smaller geographical units may be organ­
ized for fellowship purposes. These are the Shrine Clubs, under the
control of their mother Temple. Muncie has the Murchi Shrine Club
under the auspices of the mother Temple of Murat in Indianapolis.
All of the 185 Shrine Temples are governed by the Imperial Council,
composed of Representatives, who include all present and past Imperial
Officers, Emeritus Representatives (those who have served 15 years or
more), and Representatives elected from each Temple. A Temple may
have 2 Representatives if its membership exceeds 300; 3, if more than
600 and 4 if more than 1000. These Representatives who meet once a
year, usually in July, at the Imperial Council Session, make policy
decisions and legislate regarding both the Fraternity and the Hospi­
tals. There are more than 800 Representatives constituting one of
the largest legislative bodies in the world. The Representatives also elect Imperial Officers and the chairman and members of the Board of Trustees, Shriners Hospitals for Crippled Children. The Imperial Divan, the Shrine's Board of Directors, consists of 13 officers plus an Imperial Chaplain, The Imperial Treasurer and the Recorder may be elected for several consecutive years; these are the only officers receiving any type of compensation. As with Temple Divans, an officer (with the exception of Treasurer and Recorder) is elected to the bottom of the Divan and barring unforeseen circumstances, moves up one position each year. These officers, elected from among the Representatives are usually past Temple Potentates. The Divan plus the immediate Past Imperial Potentate constitute the Board of Directors of the fraternal corporation and they, with the chairman of the Board of Trustees, constitute the Board of Directors of the Hospital corporation. The chief executive officer for the Shrine of North America is the Imperial Potentate. He serves for one year, during which time he visits many of the Shrine Temples and hospitals and generally supervises both Fraternal and Hospital policy. To help him with these tasks, the Imperial Potentate appoints committees assigned to implement the various Shrine programs. One of the most important of these committees is the Endowments, Wills and Gifts Committee, which coordinates and supervises contributions and bequests given to Shriners Hospitals for Crippled Children. "The day-to-day operations of keeping the records and accounts of the Fraternity and Hospitals, supervising the implementation of estates left to Shriners Hospitals and producing printed materials for the entire Shrine organization is carried out in the General Offices, located in Tampa. These offices are under the supervision of an Executive Secretary for Fraternal Affairs, an Executive Vice President, Shriners Hospitals, and a legal
department under the supervision of an appointed General Counsel.

(A.A.O.N.M.S.: A Short History, 1984)

Establishing the appropriate format for a survey designed to determine the power a particular group holds in a community can be a difficult task. I have already provided information on the history and structure of Freemasonry from which to draw additional questions. The following list of questions are suggestions for such a survey. They do not encompass all the possible questions which may be deemed appropriate to ask in a study of this nature, but do provide the groundwork from which to begin a project such as this.

Basic Information

When were you born?
How old were you when you joined the Masonic Order?
Was your father a Mason? Brothers?
What is your occupation?
Is your employer or co-workers a member of the Masonic Order?
Have you benefited by being a member? How?

Race

To what racial or ethnic group do you belong?
How does your identification with this group influence you?
In what economic and social class are most members of your group found?

Education

How many years of schooling have you had?
How was education important in your life?
Did you have more schooling than your parents?
Did you do well in school?
How did that affect your life?

Class, Status, and Mobility

How do you define your social class: Working class, middle class, professional class, country club set, other?
What characteristics put you in this class?
How do your social contacts influence your life?
What contacts do you have with people in other classes?
Is your social class different from that of your parents?
If so, how was it changed?
Is formal education most important in social mobility, that is, moving up in social class? If not, what is?
Could you improve your social-class position if you tried? How?
State, Law, and Political Life

What rights does citizenship give you?
What burdens come with citizenship?
In what areas does the state provide you services?
Through what officials are you in contact with the state?
Are representatives of the state generally from the same economic and social class as you?
What kinds of laws affect your life?
Do you think the law favors any individual or group? How?
Where are the political decisions made that affect your life?
What kinds of people run for political offices?
Could you approach political officials about your problems successfully?
How much does voting mean to you?
Would you run for office?

Religion

Have you always belonged to the same denomination?
Do you go to church only for services?
If not, what else have you done at church?
Are most members of your church in about the same social and economic position as you?

Community

What makes up your community besides just being a group of people living near each other?
Why did you choose to live in this community?
Does your community have control of its own development?
Is your community also an ethnic, racial, religious, or political unit?
How have your community's leaders achieved their positions as leaders?

Voluntary Associations

To what other voluntary associations do you belong? Why?
How is membership limited?
What does membership provide for you?
In what ways are other members similar to you?
Would you like your children to belong to this association too? Why?

Economic Conditions

To what economic class do you belong?
What percentage of your income goes for necessities?
Is your place in the economic order the result of what you do for a living?
Why do you do the job you do?
How much training did you have for it?
How many people give you orders on your job?
Have you ever had people working under you?
What determines who gets the best jobs and higher incomes in society?
Do you believe that most working people are treated fairly by society?

(Watts, 1978)
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