

# THE NORTHERN LIGHT

Vol. 19 No. 2 MAY 1988

A WINDOW FOR FREEMASONRY





## The Test Never Changes



FRANCIS G. PAUL, 33°

It's a difficult issue to discuss. But it is also one which Masonry cannot avoid considering without doing a severe injustice to the fraternity. It is the question of Freemasonry and Christianity.

As every Mason knows, the attitude of churches and clergy toward Freemasonry ranges from a warm, welcome embrace to militant hostility. There are those who see Masonry as almost demonic, while others view it as strongly supportive of religion in general and Christianity in particular.

Some critics are distressed because men of diverse religious backgrounds are welcome within the fraternity. The fact that speculative Freemasonry disavows any particular religious creed fails to silence the detractors.

Historically the severest objections to Freemasonry come from those who suggest that Masonry is actually anti-Christian. These critics take issue with the fact that we are a fraternity with a philosophy that welcomes any monotheist rather than a specifically-defined Christian theology.

Our philosophy is clear: We believe men can improve themselves and society through education and reason. Everything about Freemasonry beckons a man to reach toward a higher perfection. This is symbolized in the three Blue Lodge degrees. We move from Entered Apprentice to Fellowcraft to Master Mason. The call to further personal development is epitomized in the dramatic Scottish Rite degrees, as well as the "work" of the York Rite and every other Masonic body.

We believe in personal responsibility. We are not helpless victims; we are the masters of our deeds and destiny. Concern for human welfare is at the heart of our view of life. That's why we give nearly one million dollars a day to

Masonic-sponsored charities, many benefitting the community at large, day-after-day and year-after-year.

As Masons, we are highly patriotic and unquestionably loyal to our country. We are dedicated to freedom. We are active in our communities. We believe in the importance of the family. We gauge our lives by high moral standards. We live by the rules. We disdain dishonesty and injustice. Universal brotherhood is our aim. More than anything else, we believe a man should be judged by the quality of his life. Character is our standard.

No, we are not perfect. That is not our claim, however. Quite the contrary, we freely admit that we are "traveling men." We're concerned with what we can become. Constant improvement is our goal. The vision of better life is always before us. That quest never ends for us. That is what makes us Masons.

All of this may not meet the specific "tests of faith" as set forth by certain religious groups. But it might be well for everyone, including our critics, to remember the enduring words of caution as expressed by Jesus: "By their fruits, you shall know them." That's a test Freemasonry takes every day — and passes without question.

As a fraternity, we are always ready to be judged — severely and critically. But look at what we do. Our deeds are not a disguise. They are the truth of the Masonic spirit.

A handwritten signature in dark ink, reading "Francis G. Paul". The signature is fluid and cursive, with a large, stylized "F" and "P".

Sovereign Grand Commander



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Cover

Sovereign Grand Commander Francis G. Paul was among those who attended a special ceremony at the White House to honor President Reagan. For details about the occasion, see page 12.

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# Can a Judge Be a Mason?

By DAVID B. SENTELLE, 32°

As you know, I have succeeded Justice Antonin Scalia in his former position on the United States Court of Appeals for the District of Columbia circuit. Normally this would not seem a topic of Masonic interest. Indeed, I would formerly have thought that it had nothing to do with Freemasonry whatsoever, except insofar as the teachings of our order and the examples set by our brethren as ancient and modern as George Washington, both Roosevelts, and Gerald Ford instruct us in how to conduct ourselves in public life as well as private. However, as some of you know, my fitness to serve in this office was questioned by certain senators because I am a Mason and, therefore, you as Masons may have some interest in what went on. Indeed, perhaps, you may have a right to know.

The story begins in early June of 1986. At that time, I had been a United States District Court Judge for the Western District of North Carolina for approximately seven months. I was very happy in that position. One morning, I received a call from Washington, D.C., specifically from an assistant attorney general, who informed me that Judge Skelly Wright of the United States Court of Appeals for the District of Columbia

In the spring of 1987, Judge David B. Sentelle was nominated to fill the vacancy on the United States Court of Appeals for the District of Columbia Circuit. The nomination was held up in the Senate because Judge Sentelle was a member of the Masonic fraternity. Fortunately Judge Sentelle is a man of integrity and honor and stood up for his Masonic principles. Several Senators also had the courage to speak out forcefully in support of their Masonic membership. Judge Sentelle's account of his Senate confirmation is reprinted from the April 1988 *Short Talk Bulletin* published by the Masonic Service Association.

Circuit had announced that he was retiring. I found this fact to be of more than passing interest since Skelly Wright is viewed, or was viewed, as one of the more liberal members of that court and his retirement would present the opportunity for President Reagan to appoint a more conservative judge to take his place. I did not, however, immediately understand why the Assistant Attorney General was calling me. However, he quickly let me know the reason. "The Administration would like to know," he said, "whether you are at all interested in elevation to the Court of Appeals to the District of Columbia Circuit."

At that point, a lot of things went through my mind. The circuit courts of appeal are the second highest courts in the United States. They are, in short, one step below the United States Supreme Court. The circuit for the District of Columbia is considered by many to be the most prestigious of the circuits. It is often referred to as the No. 2 court in the land. It isn't the Supreme

Court, but you can physically and metaphorically see the Supreme Court from there. In my career, four judges of that court have been nominated to be Justices of the United States Supreme Court. Appointment to that circuit Court is an opportunity that would come but once in a lifetime and it's an opportunity that one does not lightly turn down.

I concluded at that point that the discussion of the position with me was a compliment; that I would go to Washington and be further complimented; have a pleasant conversation; fly back to North Carolina; and receive polite assurances that I had been duly considered but that someone else had been chosen for the appointment. I flew to Washington. As I had anticipated, I was shuttled all day long among various officials of the Department and the Reagan Administration; being asked the same questions over and over about my background, my general philosophy, and my thoughts on moving to Washington.



DAVID B. SENTELLE, 32°, is a member of Excelsior Lodge No. 261, Charlotte, N.C., and the Scottish Rite Valley of Asheville, N.C.



I flew back to Asheville and learned that night that Chief Justice Burger was retiring from the Supreme Court; that Justice Rehnquist would be named to take his place; and that Judge Antonin Scalia of the District of Columbia Circuit was being nominated for elevation to the Supreme Court thereby creating a second vacancy. Not long after that, the Assistant Attorney General called me again, advised me that the list of nominees was being shortened, at which point I assumed that I was about to be told I was no longer on the list. Instead, he told me that I was about to be included on the short list of nominees that would remain, but before my name was put on that list, they had to know if I would take the position if it was offered. I said yes, if the job is offered to me, I'll take it.

My nomination was then duly sent to the United States Senate. The ABA conducted an investigation of my qualifications. They do this for all federal judicial nominees. The results are classified as unqualified or qualified. In a minority of cases, the ABA goes on to say well qualified, in a very few rare instances, exceptionally well qualified. The ABA's investigating committee did not find me exceptionally well qualified, but I am flattered to say that they unanimously voted me well qualified. Therefore, the Administration did not expect any difficulties with the confirmation hearing and advised me that I would need to have no witnesses present at the hearing, that very few senators would probably bother to attend, and that I might as well bring my family and enjoy a day or two in Washington, D.C. That's not quite the way it happened.

They were right that not many senators attended. Only two members of the Committee showed up, Senator Leahy, who was presiding, and our Brother, Senator Strom Thurmond. As to what happened next, well, the editorial page of *The Wall Street Journal* reported it this way:

"During the hearings on the Judge nominated to succeed Antonin Scalia on the D.C. Circuit Court, Sen. Leahy asked Judge David Sentelle if he planned to resign from a club that discriminated against blacks.

"Judge Sentelle hadn't expected this sort of controversy. There was none in 1985 when he was made a Federal District Court Judge in North Carolina. The American Bar Association rated

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*'Throughout this whole process I have not viewed myself as either a hostage or a martyr.'*

---

him 'Well Qualified.' Only Sens. Leahy and Strom Thurmond bothered to show up for the early April hearing. Sen. Leahy began by urging Judge Sentelle's wife and daughters not to miss the cherry blossoms. He told the Judge, 'by all accounts that I have read, you served with a great deal of distinction in your home state.'

"Then came the kicker. Sen. Leahy asked if Judge Sentelle belonged to any organizations that 'discriminate against members of minority groups.' 'Not to my knowledge,' Judge Sentelle replied. Sen. Leahy noted that Judge Sentelle was a Mason. He charged that according to his information, Masons must be 'male, white and believe in a Supreme Being.'

"Judge Sentelle protested that 'there are black Masons.' Sen. Leahy stood his ground: 'Do you feel that a judge should be allowed to hold membership in an organization that discriminates on the basis of race?' Judge Sentelle allowed as how they shouldn't. The code of judicial conduct prohibits 'invidious discrimination,' which Judge Sentelle said proscribes fraternal groups that discriminate by race."

At this point, let me interrupt *The Wall Street Journal* since they don't give the full report and they could not since the transcript of the Senate Proceedings occupies 47 pages. Senator Leahy asked me the following question: "If your nomination is confirmed, do you plan to maintain your membership in these Masonic organizations?" At that moment, if I had told the Senator that I did not intend to maintain my membership in Excelsior 261, in the bodies of the Scottish Rite, and the Oasis

Temple of the Shrine, not only would I have been saying that I had been doing something wrong to have held two judge-ships for four years as a man and a Mason, but I would have been repudiating the principles that led my father and my grandfathers and my uncles and my brother into this fraternity. I would have been reflecting on the judicial character of the late Judge Warlick and dozens and even hundreds of other judges who are our Brothers and whom I admire. It was then that I stated my intention to remain a Mason. After a little more arguing back and forth between Senator Leahy and myself, it became Senator Thurmond's turn. I don't know our Brother Senator Thurmond personally, but by this time, he was quite agitated. His prematurely orange hair was standing on end and Senator Thurmond asked:

"Sen. Thurmond: Do you know of a Mason that has been accused of discrimination just because he joined the Masons?"

"Judge Sentelle: Not to my knowledge, not before today, Senator.

"Sen. Thurmond: I have been a Mason since 1925.

"Judge Sentelle: Yes, Sir.

"Sen. Thurmond: I am proud to be a Mason.

"Judge Sentelle: I am, too, Senator.

As things developed then, Senator Leahy blocked the Senate vote on my confirmation for the next few weeks. Interestingly enough, a member of the Knights of Columbus and a non-white Mason were approved by the Committee without hold-up and without question of their membership during that period of time. After my nomination cleared the Committee, and again interestingly enough, Senator Leahy did not cast a vote against it, I was unanimously passed by the Committee. My nomination then went to the Senate Floor where Senator Simon of Illinois placed a hold against that nomination saying that the hold was placed to give him time to inquire of the ABA as to whether or not my membership in the Masonic lodge offended the ABA's standards for judicial nominees. Their response was:

"As you know, the American Bar Association has already approved Judge Sentelle as 'well qualified' for the Federal Judiciary, first on August 5, 1985, in connection with his nomination to the United States District Court and most recently on February 3,

*Continued on page 22*



# Maine Sea Captain Carries on Family Tradition

By JOHN A. STAPLES, 32\*

Some men acquire a love of the sea. Others, natives of coastal Maine in particular, are born with it.

For Capt. Gerald Cummings of Maine Maritime Academy — seafarer, professor, and Freemason — there was never any question about his life's work.

"My grandfather, Capt. Joseph York, was the dean of Maine's schooner captains in the early 1900's," Cummings recalls. "He skippered six-masted schooners out of Portland and, later, a seven-master. I sailed with him as a young boy, and that got me headed toward this sort of life."

Cummings, who was born in South Portland and grew up on Casco Bay, worked as a teenager on tugs and lobster boats. He was also a high school athlete and an active member in the Woodfords Chapter, Order of DeMolay. In the fall of 1947 he joined the Regiment of Midshipmen at Maine Maritime Academy and now, nearly four decades later, he is the first graduate in the school's history to command its training ship.

As an undergraduate, he majored in nautical science and journeyed on the academy vessel — at that time the *SS*



JOHN A. STAPLES, 32\*, was formerly director of public relations at Maine Maritime Academy but is now communications director for the University Extension Program at the University of New Hampshire. He is a member of the Valley of Portsmouth-Dover, N.H.



Capt. Gerald Cummings has sailed to more than 20 nations aboard U.S. merchant ships. He'll command the *State of Maine* on its 1988 North Atlantic training cruise.

*American Sailor* — to the Caribbean, the South Atlantic, and the Pacific.

After graduating in 1950 with a bachelor's degree and an ensign's commission in the Naval Reserve, Cummings joined U.S. Lines as a third mate. "My first trip," he said, "was out of New York on the *SS American Producer*, a five-hatch, general cargo ship. We sailed to Bremerhaven, London, LeHavre, Bordeaux, and to one of the nicest ports I've ever seen — Bilbao, Spain."

A not so nice experience came in an early 1950's winter when Cummings' ship sailed into the teeth of a north Atlantic storm. "I was on the *SS American Farmer*, bound for New York after a trip to Europe. We had a light cargo load and, off Nantucket, hit a fierce nor'easter. The winds forced us off course so badly that we were off Vir-

ginia before we could bring the ship around."

In the mid-1950's, Cummings served for a time aboard the company's flagship, the *SS United States*, at 992 feet the largest cruise ship ever built in this country. She carried 1,500 passengers between New York and Southampton, and still holds the record for a trans-Atlantic crossing — just over four days.

In between voyages with U.S. Lines, Cummings petitioned what was then and still is Maine's largest Masonic lodge, Hiram Lodge No. 180, in South Portland (current membership: 823). He took his degrees in the spring of 1956 and in April 1981 received his 25-year-medal from the Grand Lodge of Maine.

"I was drawn to Masonry by its good works," Cummings says. "The blood





The 13,000-ton training ship *State of Maine* dominates the waterfront campus of Maine Maritime Academy in Castine. Launched in 1952, the vessel was known for 20 years as the *Upshur*, a U.S. Navy transport.

drives, the other charities, the caliber of men in the lodges — all that convinced me that it was the kind of organization I wanted to belong to.

"I almost always wear my class ring with the square and compasses in the center of it. Several of my fellow alumni, I might add, do likewise. Over the years, I've visited lodges in Virginia and Florida, and I've met lots of Masons aboard ship. Some of the trips I've made — we had enough Masons on board to form our own lodge."

After a few years ashore in the 1960's, Cummings went back to sea in 1967 with Boston Fuel Transportation Company. He was chief mate for two years and then served for five years as a master of coastwise oil tankers, operating between New York and ports such as Boston, Portland, Bangor, and Eastport.

"Bringing tankers into Maine in the winter can be interesting," he said. "In 1970-71 we had the worst winter in 50 years. Without a Coast Guard ice-breaker leading the way, you had no chance of getting up the Penobscot River to Bangor."

"Once, on the *M.V. Harold Reinauer*, we were beset off Isleboro for six hours. When you get ice that thick in salt water, you know it's cold."

In addition to his license as a master mariner (any gross tons, any ocean), Cummings is a certified radar observer and a first-class pilot for Boston, Portsmouth, and Portland harbors, and on

Penobscot Bay.

Twenty-four years after earning his diploma at Maine Maritime, Cummings returned to Castine in 1974 as chief mate of the training vessel and as a professor of nautical science.

Last July he took command of the *State of Maine* (the former troop transport *USNS Upshur*), succeeding Capt. Edward E. Conrad who retired.

"One of my goals in this job," Cummings said, "is to get our students more involved in ship maintenance and practical training, to teach them everything we can as to what a ship is all about. Today, we're dealing with fewer students, but the size of this ship hasn't decreased and, obviously, she isn't getting any younger."

Despite her age — the ship was launched in 1952 — Cummings says the *State of Maine* is a long way from the scrap heap. "There will come a day," he said, "when the cost of maintaining this vessel will be prohibitive. But for a ship of this age, she's in fine shape. There is no reason why she can't continue to sail for several years to come."

"In order to keep this ship seaworthy, she has to be under constant repair and upkeep, and students play a big part in that. One reason why we have such a good reputation in the maritime industry is that our students get real-life experience. When they graduate, they know how to get the job done, and they're

not afraid to get their hands dirty. Not every college can say that."

Cummings can identify with the job market faced by today's graduates. "People talk about a shipping depression in the 1980's," he said, "but I can tell you that these cycles come and go."

"Right after I graduated — June 10, 1950 — I went to New York and stayed at the YMCA for a dollar a day while I made the rounds of the shipping companies. At many of them, I couldn't even get an interview."

"About three weeks later, the Korean War started and I got six calls in one day. All of a sudden, it was a different story. That's the way it is in this business."

"It's true that the U.S. merchant marine is hurting right now, but there are still jobs out there. If you really want a seagoing job, you can find it. The academy's placement record proves that."

"You won't find many ships in the U.S. fleet today without somebody on board from this institution. In some cases, all the officers on a given ship are Maine Maritime alumni."

In addition to his Masonic membership, Cummings is active in the U.S. Propellor Club and serves on the board of the Maine Maritime Academy Alumni Association. He lives in Penobscot, Maine, with his wife, Linda, also a South Portland native. They have five daughters and a son.





# Revere Exhibit Opens

A major exhibition on Paul Revere has opened at the Scottish Rite Masonic Museum of Our National Heritage, Lexington, Mass. Prepared in conjunction with the Paul Revere Memorial Association, the exhibit examines the many sides of the famous patriot.

Longfellow's poem, "Paul Revere's Ride," which first appeared in the *Atlantic Monthly* in 1861, transformed Revere into a national folk hero. As a result, most people know him only for his famous ride to Lexington on the night of April 18, 1775. Revere's life, however, was a long and productive one, involving industry, politics, and community service.

Funded in part by a grant from the National Endowment for the humanities, the exhibit presents new information on Revere's business development from artisan to entrepreneur to capitalist, illustrating the life of an upwardly-mobile 18th-century artisan. The exhibit will run through March 19, 1989.

For nearly 80 years, the Paul Revere Memorial Association has interpreted the life of Paul Revere and maintained and preserved the house he owned from 1770 to 1800. The Association was established in 1907 to save the Paul Revere House from further deterioration and threatened destruction. Boston architect Joseph Chandler conducted the restoration and returned the structure to its 17th-century appearance.

Fire swept through Boston's North End in 1676 destroying 40 structures, including the home of the Rev. Increase Mather. By 1680 a new, more fashionable house was built on the site and purchased by Robert Howard, a wealthy merchant who traded in fish and timber.

In the years before Paul Revere bought the house in 1770, its ownership changed several times and its appearance was altered considerably. The roofline was raised and windows were added to the

**REVERE CATALOGUE**

*An exhibition catalogue, "Paul Revere: Artisan, Businessman, and Patriot," is now available at the Museum of Our National Heritage and the Paul Revere House for \$19.95. Mail orders should add \$3 for postage and handling. Write to: Museum of Our National Heritage, 33 Marrett Road, Lexington, MA 02173.*

third story. New doors, clapboard, trim, and windows helped to update the house, but the overhanging second story showed that it had been built much earlier.

Revere owned the house until 1800. He rented it out during the 1780s, but

lived there just before the Revolution and at the time of his famous ride.

After 1820 the North End was populated by a series of immigrant and ethnic groups — Afro-American, Irish, Jewish, Portuguese, and lastly, Italian. During the 19th century, the house served as a tenement, grocery store, bank and, at different times, a candy and cigar factory.

In 1905, when the building was scheduled for destruction, Revere's great-grandson, John P. Reynolds, Jr., organized support to save the house. It was restored by Boston architect Joseph Chandler to reflect its original 17th-century appearance and the later Revere period. Today, it is the only surviving 17th-century structure in Boston and one of the country's earliest house museums.

The Museum of Our National Heritage and the Paul Revere Memorial Association will cosponsor a free colonial fair on the grounds of the museum in Lexington on Sunday, June 19, from 1:00 to 4:00 pm.

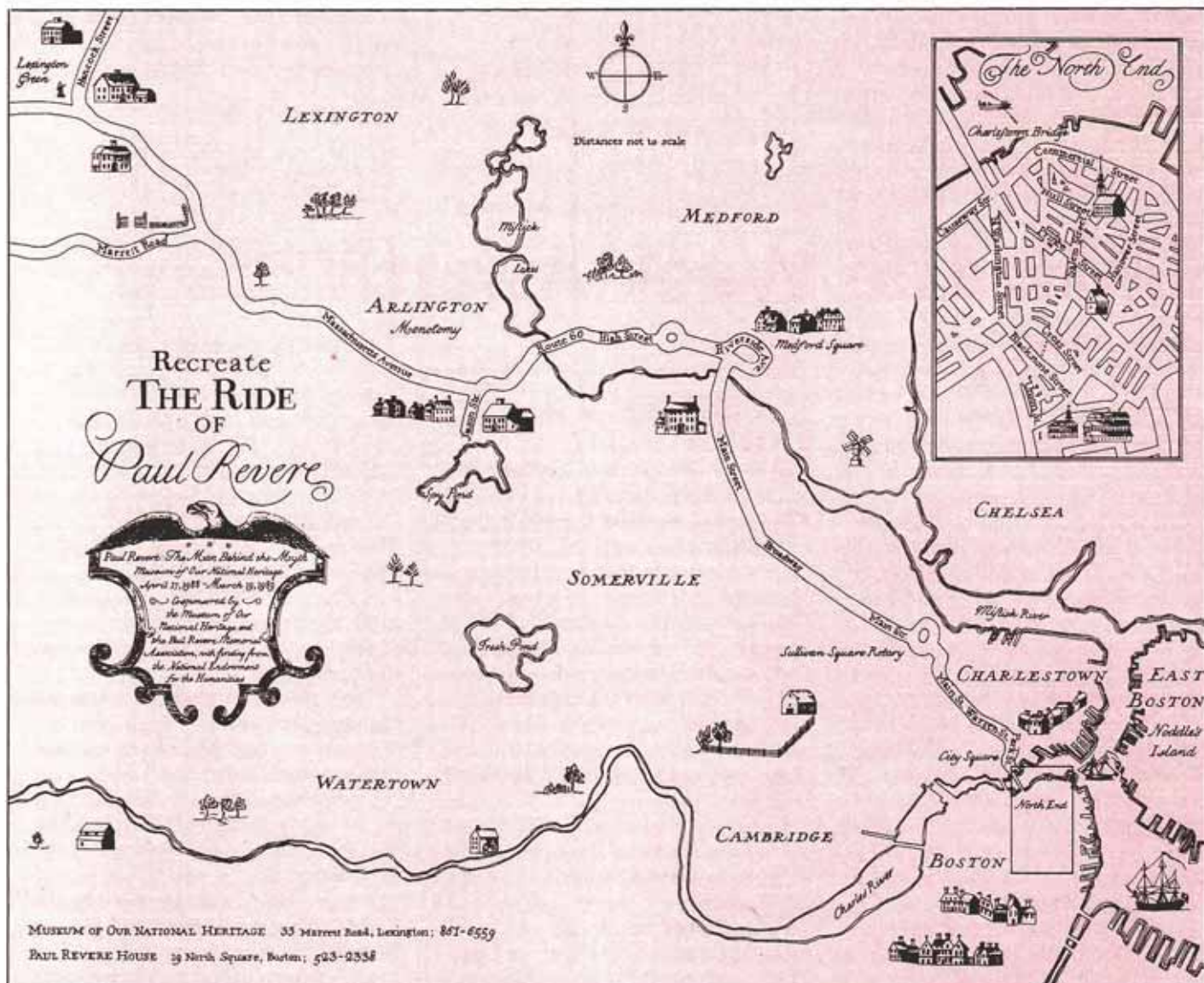
Demonstrations will include late-18th-century dentistry, herbal and medical practices, and the crafts of silversmith, blacksmith, and bell-making. The Sudbury Militia Company will discuss camp life and demonstrate a militia drill. Recreating British army life in colonial America, His Majesty's First Battalion, Royal Marines, will discuss their occupation of Boston in 1775 and 1776.



John Miller Photo

This set of 12 silver Masonic officers' jewels made by Paul Revere shows not only his craftsmanship but also his interest in Masonry. From the collection of Washington Lodge, Lexington, Mass.





For those visiting in the area who want to "recreate the ride of Paul Revere," a special handout is available at both the Museum of Our National Heritage and the Paul Revere House. Directions accompanying the map state: "Paul Revere used a horse on his famous ride from Charlestown to Lexington — but you can use a car. Revere encountered rough roads and enemy troops. You will find other hazards — one-way streets, traffic, and traffic circles under construction. Paul Revere made it. So can you. You don't even have to do it at midnight." The directions include notes about a series of 20 landmarks along the route. A series of 20 questions and answers are also included to test your knowledge along the way. The handout was created to accompany the exhibit and will be made available to visitors while the supply lasts.

Masonic certificate. Line engraving c. 1773. Signed, "Engraved, Printed and Sold by Paul Revere, Boston." Inscribed for St. Andrew's Lodge, Capt. Shuball Downes, 3 February 1774. From the collection of the Grand Lodge of Massachusetts.





# Family Life Week Awards

Four Scottish Rite Valleys have been recognized for presenting outstanding Family Life Week programs in 1987. The Valley of Middletown, N.Y., received top honors with a special "excellence award." Receiving distinguished service awards were the Valleys of Oil City, Pa.; Milwaukee, Wis., and Danville, Ill.

**Middletown** is one of the smallest Valleys in the Jurisdiction, with just 293 members, yet it did a big job for Family Life Week, thanks to the hard work of Chairman Rex D. Thacker, 32°, and his wife, Robin.

Proclamations were issued by eight municipalities and one county executive. The local U.S. Congressman, a Mason, included a Family Life Week message in the Congressional Record.

Thacker also arranged a "Go-to-Church" program and breakfast. When three "Masonic Families of the Year" were recognized at a special Valley dinner, 140 members and guests attended the event.

Essay and poster contests were held for school-age children. Chairman

Thacker enlisted the help of the Eastern Star for these activities.

In order to promote everything that was happening, the Valley distributed 300 Family Life Week bumper stickers and 200 lapel pins.

Quite modestly, Bro. Thacker states, "We were able to get quite a bit of news coverage from the local media." Five newspapers ran stories announcing Family Life Week, based on a press release prepared by the Chairman and his wife. One newspaper ran a full-page feature article complete with photos of the "Masonic Families of the Year" Dinner Program.

Two radio stations and a TV station carried the Family Life Week public service announcements and covered the dinner event.

A local bank's electronic sign board carried a Family Life Week message. "This sign was visible upon entering or leaving the shopping district and could be seen for roughly a mile," adds Bro. Thacker.

Posters were placed conspicuously in local stores, convenience marts and

other locations in surrounding communities.

Commenting on the efforts of the Valley of Middletown, Sovereign Grand Commander Francis G. Paul stated, "The results indicate what can happen when a Valley, even a very small one, sees Family Life Week as an opportunity to communicate both the message of the importance of the family and Freemasonry."

The Valley of **Oil City** saw the annual Family Life Week as an excellent opportunity to share Masonry's message with the community.

Under the leadership of Carl D. Solinger, 32°, a committee of 30 members was formed to plan and carry out the 1987 program.

Among the events sponsored by the Valley was an open house at a Masonic Temple which was attended by 200 guests. Forty churches participated in the observance and the Valley distributed 5,000 bulletin flyers.

Five hundred 10th grade students in six schools took part in an essay contest. To honor the winners a special







The Valley of Middletown, N.Y. received the top award for excellence.

dinner was held which included parents and teachers.

To take advantage of media coverage for Family Life Week, committee members participated on two radio talk shows. In addition, radio spots were aired on a total of three stations.

Newspapers printed news stories, including excellent coverage to the essay contest, as well as Family Life Week in general. The Valley also ran paid ads in local papers.

Family Life Week bumper stickers were distributed to Valley members, along with Family Life Week lapel pins.

"By combining a variety of activities aimed both at the members of the Valley and the public, the Valley of Oil City created a highly effective Family Life Week program," states Grand Commander Paul.

The 1987 Family Life Week pro-

gram sponsored by the Valley of **Milwaukee** demonstrates what a large Valley can accomplish with a powerhouse team.

Co-chaired by Carl J. Wussow, Jr., 32°, and Douglas N. Winter, 32°, the nine-member committee held a total of 11 meetings. The results speak for themselves because the group conducted a very effective Family Life Week observance.

Very early, the committee established goals which included a Family Life Week scholarship program.

The committee's Family Life Week letterhead created a strong, positive image for all its work. Then there were bumper stickers and lapel pins to add to that highly positive impression.

Twenty-two government officials, including Wisconsin Governor Tommy G. Thompson, issued Family Life Week proclamations.

Family Life Week flyers were distributed to 800 businesses and letters were sent to 270 members of the Milwaukee area clergy stressing the Scottish Rite commitment to the family and requesting that the clergy include an emphasis on the family in their Thanksgiving week messages.

Sixteen of the top radio stations received Scottish Rite Masonic Family Life Week radio spots. Sixty-seven blue lodges were invited to participate in Family Life Week.

At a special dinner attended by 308 guests, three scholarships of \$750 each were presented. These were the first scholarships awarded through the Walter A. Domann Family Life Scholarships Program.

A particularly thoughtful gesture was inviting 27 guests from the Masonic Home.

Distributed at the dinner were 165 booklets on "Look Out for Your Children," a stranger awareness program.

Following the dinner, a pizza party was held for all Masonic youth participating in the program.

The Valley of **Danville** did an excellent job communicating the meaning of Scottish Rite Masonic Family Life Week to the community in 1987. Under the leadership of Chairman G. Robert Stahl, 32°, a committee of 20 members was organized.

News stories were printed in eight local papers, a Masonic family of the year was chosen, 21 mayors issued special proclamations. Twenty-two newspapers printed letters-to-the-editor and 16 pastors supported Family Life Week in their churches. Over 400 Family Life Week bumper stickers were distributed to Valley members.

In addition, 14 radio stations aired Family Life Week radio spots and four television stations used the Family Life Week TV spot.

The Valley of Danville has discovered that it can increase the public's understanding and appreciation of Freemasonry by using Family Life Week as an opportunity to share our Masonic values with the community.



# President Honored by Masonic

At a special ceremony at the White House on February 11, Masonic leaders gathered to pay honor to President Ronald Reagan. The President received a Certificate of Honor from the Grand Lodge of the District of Columbia. Making the presentation in the Oval

Office was the Grand Master, M. W. Raymond F. McMullen, 32°.

Representing the Scottish Rite were the Sovereign Grand Commanders for the Northern and Southern Jurisdictions, Ill. Francis G. Paul, 33°, and Ill. C. Fred Kleinknecht, 33°, jointly

presented to the President a certificate that conferred the title of Honorary Scottish Rite Mason.

The President received a third certificate from Ill. Voris King, 33°, Imperial Potentate of the Ancient Arabic Order of Nobles of the Mystic Shrine of North America, designating the chief executive an honorary member of the Shrine's Imperial Council.

Also present in the Oval Office for the historic event were Stewart W. Miner, 32°, Grand Secretary of the Grand Lodge of the District of Columbia; William E. Chaney, 32°, Grand Marshal of the Grand Lodge; Ill. Sidney R. Baxter, 33°, Assistant to the Sovereign Grand Commander, Northern Masonic Jurisdiction; Ill. Carroll M. Bowman, 33°, Assistant Grand Secretary General, Southern Jurisdiction; and Ill. Jack H. Jones, 33°, Imperial Recorder of the Shrine.

The President then presented Private Sector Initiative Commendations to Grand Master McMullen, Grand Commanders Paul and Kleinknecht, and Imperial Potentate King for the charitable and philanthropic programs of the various Masonic organizations.

The presentation of the Scottish Rite certificate to the President provided another opportunity for the two Jurisdictions to join forces. In October 1987, the two Sovereign Grand Commanders signed a joint proclamation indicating

*We*

## The Sovereign Grand Commanders *of the* Northern and Southern Jurisdictions *of the* Ancient and Accepted Scottish Rite of Freemasonry Recognize

*That by thought, word, and deed the fortieth President of the United States, Ronald Wilson Reagan, has demonstrated his deep concern for human progress, for the enfranchisement of human thought, for the freedom of the human conscience, and for the guarantee of human rights to all peoples everywhere, and*

*In the Belief*

*That the said Ronald Wilson Reagan endorses the efforts of this institution to promote peace in patriotism, respect for law and order, loyalty to the principles of sovereignty of the people and of citizen control, civil and religious liberty, and free enterprise, as set forth in our Constitution and Bill of Rights, by the authority in us vested, do confer the title of*

## Honorary Scottish Rite Mason

*on the said Ronald Wilson Reagan, and proclaim him duly recognized by all Scottish Rite Masons and entitled to the esteem of all members of the Order, wherever dispersed.*

*In certification of this action we affix our signatures and the seals of the Northern and Southern Jurisdictions of the Ancient and Accepted Scottish Rite of Freemasonry on this, the eleventh day of February, 1988 in the city of Washington, D.C.*

*Francis G. Paul*  
Sovereign Grand Commander  
Northern Masonic Jurisdiction



*C. Fred Kleinknecht*  
Sovereign Grand Commander  
Southern Jurisdiction

Among the citations given to the President was the Scottish Rite recognition of his "deep concern for human progress, for the enfranchisement of human thought, for the freedom of the human conscience, and for the guarantee of human rights to all people everywhere."



# Leaders

their intent to work together to celebrate the 200th anniversary of the U.S. Constitution.

The certificate of honor presented by the Grand Lodge of the District of Columbia should not be confused with the "Mason-at-sight" ceremony performed by a number of other Grand Lodges. The citation merely recognizes the President for "his firm belief in brotherly love, relief and truth, tenets of our institution since time immemorial, and whose service, civic and public, has broadened the application of our cardinal virtues — temperance, fortitude, prudence, and justice — to the benefit of all mankind."



Grand Commanders Francis G. Paul (left) and C. Fred Kleinknecht (right) present to President Reagan a Scottish Rite citation as Imperial Potentate Voris King looks on.



Attending the White House ceremony with President Reagan in February were Brothers Carroll M. Bowman, Jack H. Jones, Stewart W. Miner, William E. Chaney, C. Fred Kleinknecht, Raymond F. McMullen, Francis G. Paul, Voris King, and Sidney R. Baxter.



# A 20th-Century Masonic Philosophy

In 1953, the Supreme Council published a collection of Masonic addresses and writings by Roscoe Pound. The series of lectures on the philosophy of Masonry had originally appeared in the 1914 Proceedings of the Grand Lodge of Massachusetts. The following excerpts are from the late author's lectures.

By ROSCOE POUND, 33\*

We have long outgrown the notion that Masonry is to be held to one purpose or one object or is to be hemmed in by the confines of one philosophy.

If we are taught truly that the roof of the Mason's workshop is nothing less than the "clouded canopy of starry-decked heavens," nothing that goes on beneath that capacious covering can be wholly alien to us.

Our fraternity is to be of all men and for all men; it is to be of all time and for all time. The needs of no one time and of no one people can circumscribe its objects. The philosophy of no one time, of no one people, and much more, of no one man, can be admitted as its final authority.

Hence it is no reproach to Masonry to have, along with lessons and tenets for all times, a special lesson and a special tenet for each time, which is not to be insisted on at other times. Truth, after all, is relative. Vital truths to one time cannot be put into pellets to be administered to all times to come.

If the craft is to be perpetual, it must appeal to each time as well as to all times; it must have in its traditions something that today can use, although yesterday could not use it and tomorrow need not.

We are a craft of workmen. It is our glory to be engaged in useful service. Our rites and usages are not merely a proud possession to be treasured for their beauty and antiquity. They are

*The late Roscoe Pound, dean of the Harvard Law School from 1916-36, was a universally recognized scholar of Masonic jurisprudence and philosophy. This 5-part series concludes with his own views on the philosophy of Masonry.*

instruments imparted to us to be used. Hence we may properly inquire, what can we make of this wonderful tradition of which we are the custodians that will serve the world of today?

One is indeed rash who essays a philosophy of Masonry after such masters as Krause and Oliver and Pike. But I have tried to show heretofore how largely their philosophies of Masonry grew out of the time and the philosophical situation at the time when they severally thought and wrote.

In the same way a present-day philosophy of Masonry will necessarily relate itself to present-day modes of thought and to the present situation in philosophy. Consequently we may predict that it will have four characteristics.

(1) Its metaphysical creed will be either idealistic-monistic or else pragmatist-pluralistic. Although my personal sympathies are with the latter view, so that in a sense I should range myself with Preston and Krause rather than with Oliver and Pike, I suspect that our 20th-century Masonic philosopher will adhere to the latter.

But he will despair of comprehending this reason through knowledge or through tradition or of completely expressing it in a single word. And so, if by chance

he should be a pragmatist, the result will not be very different, since the philosophy of Masonry is a part of applied philosophy and the results count for more than the exact method of attaining them. Moreover, in the three following characteristics, idealist and pragmatist will agree, merely coming to the same results by different routes.

(2) Its psychology will be voluntaristic rather than intellectualistic; that is, under the influence of modern biology it will insist upon giving an important place to the will. It will have faith in the efficacy of conscious human effort.

(3) What is more important for our purpose, its standpoint will be teleological. In other words, as it would have been put formerly, the philosophy of Masonry will be treated as a part of practical rather than of pure philosophy.

(4) It will have its roots in history. This is the distinguishing mark of modern philosophical thought. The older philosophies conceived of reality along the lines of mathematics and of the physical sciences. Today we endeavor to interpret nature historically.

Such are the lines which modern philosophy is following, and such, we may be confident, are the lines which the



philosophy of Masonry will follow, unless, indeed, some philosophy at large, should busy himself with this special field.

Can we construct a philosophy of Masonry that will conform to these lines? In attempting to answer this question, I should lay down three fundamental principles at the outset:

(1) We must not be dogmatic. We must remember that our ideal is the ideal of an epoch, to serve the needs of time and place.

(2) Nevertheless we must seek an end. We must have before us the idea of purpose, since we are in the realm of practical philosophy.

(3) We must base our conception of the ideal of our Masonic epoch and our idea of purpose upon the history of institutions. Thus we get three modes of approach to our immediate subject.

(1) Let us first turn to the current philosophies and inquire what they may do for us. How far may we build on some one or on all of them? What does Masonry call for which they can or cannot give?

The oldest and perhaps the most authoritative system of philosophy current today is absolute idealism, in many forms, indeed, but with a recognizable essential unity. This philosophy puts life in a world of thought. It thinks of the world of experience which we perceive through our senses as appearance. Reality is in the world of thought. But these are not two distinct worlds. Rather they are related as cause and effect, as that which animates and that which permeates it and connects it and gives it unity. It regards reality as a connected, a unified whole and conceives that life is real in so far as it is a part of the whole. Hence it conceives we must turn steadfastly and courageously from the superficial realm of appearance in which our senses put us, and set ourselves "in the depth of reality"; we are to bring ourselves into relation with the whole and to develop ourselves from within so as to reach the whole. To use Eucken's phrases, each life is to "evolve a morality in the sense of taking up the whole into one's own volition" and subjecting "caprice to the necessity of things," that is, to their necessary interconnection. In this theory of life, the central point is spiritual creative activity. Everything else is but the environment, the means or the logical presupposition. Man is to be raised above himself and is to be saved by spiritual creation.

This philosophy of scholars and for

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***'Universality is a lesson  
the whole world is learning  
and most learn. We ought  
to be upon the front bench  
of the world's school,  
setting an example for our  
more backward school-fellows.'***

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scholars is not a philosophy for Masons. Indeed, Pike said of his idealistic system of Masonic philosophy that it was not the Masonry of the multitude. And for this very reason that it is essentially aristocratic, the old idealistic philosophy is fighting a sure though obstinate retreat in our democratic age. There are periods in which what has been created is organized and assimilated. In the periods of creation, those to whom spiritual creative power is given are relatively few. In a period of assimilation they are few indeed.

Another type of philosophy, which has become more and more current with the advance of science, has been called Naturalism. This philosophy rejects the spiritual life entirely, denying its independence and holding it nothing but a phase or an incident of the existence revealed by the senses. There is no spiritual sphere. Of itself, the spiritual can create nothing. Nor is life anything in itself. All things are valued in terms of biology and of economics. Nothing is intrinsically valuable. Truth means only correct adjustment to the environment; the good is that which best preserves life; the moral is that which makes for social life; the beautiful is a form of the useful. Self-preservation is the real inspiration of conduct. I need not argue that this is not a philosophy for Masons, who have faith in God for one of their landmarks.

Whatever else we may be consistently with a naturalistic philosophy, we cannot be Masons. For if there is any one test of a Mason it is a test wholly incompatible with this rejection of the spiritual.

Closely connected with naturalism are a variety of social philosophies which have come to have much vogue and in one form, socialism, have given rise to

an active propaganda involving almost religious fervor. These philosophies reject the individual life, and hence the individual spiritual life. So far as the individual will is regarded it is because of a social interest in the individual social life. As political or social philosophies some of these systems have very great value. But when they are expanded into universal systems and make material welfare in society — a very proper end in political philosophy — the sole end of the individual life, when they reject the spiritual independence of the individual by making "the judgment of society the test of truth" and expect him to submit his views of good and evil to the arbitrament of a show of hands, when they ignore individual creation and think only of distributing, they run counter to Masonic Landmarks, so that we cannot accept them and continue to be Masons.

For we hold as Masons that there is a spiritual part of man. We hold that the individual is to construct a moral and spiritual edifice within himself by earnest labor, not to receive one ready-made by a referendum to the judgment of society.

Understand me. I do not assert that modern social philosophies are to be cast out utterly. In law, in politics, in social science some of them are achieving great things. But we must think of them as applications, not as universal systems.

The problem of the individual life, the demands of the individual spiritual life, which they ignore, are matters of vital concern to the Mason, and he calls for a philosophy which takes account of them.

By way of revolt from naturalistic and social philosophies a modern movement has arisen which has been called aesthetic individualism. It is distinctly a literary and artistic movement and for that very reason ignores the mass of humanity and falls short of our basic Masonic requirements of universality. But it demands a moment's consideration as one of the significant modes of modern thought.

To the aesthetic individualist the end is to "make all the relations and all the externals of life as individual as possible." He is not to sacrifice the present to the future; he is to reject everything that subjects the development of life to universal standards; he is to ignore all those conventions that fit men into the social order and instead is to cultivate a free relation of individual to individual.

*Continued on next page*



## PHILOSOPHY OF MASONRY

Continued from previous page

To those who accept this doctrine "what is usually called morality is considered to be only a statute of the community, a means by which it seeks to rob the individual of his independence and to subordinate him to itself." This philosophy of artists and for artists is too palpably impossible for the Masonic philosopher to require further discussion.

If we turn from these disappointing modern theories of the end of life to systems of applied philosophy, we may do better. Here the idealists have a more fruitful program. Where Hegel regarded all things as the unfolding of an idea either logically or in experience, the later followers of Hegel, who were at the beginning of this century the most active force in social philosophy, say rather that all social and political and legal institutions are manifestations of civilization. To them the idea which is unfolding in all things human is not some single metaphysical principle; it is the complex idea of human civilization.

Our institutions are resultants of the civilization of the past and of attempts to adapt them as we received them, to the civilization of the present. Our task as members of society is to advance

civilization by exerting ourselves consciously and intelligently to that end. Every man may do this in some measure in his time and place. So every man may, if he will, retard or obstruct civilization in some degree in his time and place. But from the fact that he is a man and as such a factor in society actually or potentially, he is charged with a duty

***'We have a glorious body of tradition handed down to us from the past, which we owe it to transmit to the future. Let us use it well to make it of service to the present. Yet let us fasten upon it nothing hard and fast that serves well enough to make it useful today, but may make it useless tomorrow.'***

of exerting himself to maintain and advance civilization, of which as the ultimate idea, society is a mere agent. So far as we may, we must each of us discover the principles which are presupposed by the civilization of today and we must exert ourselves consciously to mold institutions thereto and to regulate conduct thereby. To paraphrase a well-known formula, God is the eternal, not ourselves, that makes for civilization. Here, then, we have a modern system that comports with the fundamentals of Masonry and meets the first of our requirements. It recognizes the spiritual side of man as something which civilization both presupposes and develops. It has a God. It is not for a scholarly or artistic aristocracy. It is of and for all men as partakers in and, if they will be, agents of a universal human culture. Moreover it meets our first requirement. It is not dogmatic. It recognizes that civilization is something that is constantly advancing and hence is changing. It realizes that civilization, for that very reason, is a matter of time and place and hence that the principles it presupposes at any time and place, which we take for our ideals, are ideals of an epoch and principles to serve the needs of time and place. And yet all these stages and transient forms of human culture merge in a general and a constantly growing human civilization which is the reality both in ourselves and outside of ourselves.

(2) Again the new idealism of practical philosophy meets our second re-



"Look at it this way. The Lodge isn't half empty — it's half full."



quirement. Even though its adherents recognize that they have no absolute formula for all times, for all places, for all peoples, they have an end, they put before us a purpose. Each of us and all of us are to make for human civilization. Each of us by developing himself as a civilized, in the real sense, as a cultured man according to his lights and his circumstances can find reality in himself and can bring others and the whole nearer to the reality for which we are consciously or unconsciously striving — the civilization of mankind. The knowledge which Preston sought to advance, the perfection of man at which Krause aimed, the relation to God which Oliver sought to attain and the harmony and through it control of the universe which Pike took for the goal, may well be regarded as phases of and as summed up in the one idea of human civilization.

(3) How far does this new idealism or as its adherents call it, this new-Hegelianism, meet our third requirement? Has it a sound basis in the history of human institutions generally and in the history of our institution in particular? Here at least the Masonic neo-idealist is upon sure ground.

Anthropologists and sociologists have shown us that next to the family, which indeed antedates society, the most primitive and most universal of social institutions is the association of grown men in a secret society. The simplest and earliest of the institutions of social man is the "men's house" — a separate house for the men of the tribe which has some analogies among civilized peoples of antiquity, *e.g.*, the common meal of the citizens at Sparta, the assembly of the men in the agora in an ancient Greek community, and the meeting of the Roman citizens in assembly in the ancient polity of the Roman city. In this men's house of a primitive tribe is the center of social life. Here the most precious belongings of the community, its religious emblems and its trophies taken in war, are preserved. Here the young men of the tribe gather as a visible token of their separation from their families and their entrance upon the duties and responsibilities of tribal life. Here the elders and leaders have seats according to their dignity and importance. Women and children may not enter; it is the house of the grown men. This widespread primitive institution develops in different ways. Sometimes it results in what are practically barracks for the fighting men of the community, as at Sparta and among some primitive peo-

SCOTTISH RITE MASONIC MUSEUM & LIBRARY, INC. January 1, 1987—December 31, 1987			
Endowment and Income Fund Statement			
Cash in banks 1/1/87		\$	548,423
Inventory 1/1/87			11,163
Accounts receivable 1/1/87 (pledges)			132,929
Investments (at book value) 1/1/87			11,636,427
(market value of investments 1/1/87: \$14,585,208)			
Legion of Freedom Fund 1/1/87			514,465
Land, building and other assets 1/1/87			5,723,554
Furniture, books and collections 1/1/87			549,579
			<u>\$19,116,540</u>
Interest and dividends	\$	74,504	
Contributions (Endowment fund)		988,475	
Legion of Freedom Fund	\$	101,619	
Capital Gain		414,402	
			<u>1,579,000</u>
			<u>\$20,695,540</u>
Receipts over expenditures/income account*			52,964
Decrease in pledge receivables			(25,719)
			<u>\$20,722,785</u>
Cash in banks 12/31/87		\$	866,554
Inventory 12/31/87			16,565
Accounts receivable 12/31/87 (pledges)			107,210
Investments (at book value) 12/31/87			12,789,844
(market value of investments 12/31/87: \$15,344,059)			
Legion of Freedom Fund 12/31/87			616,084
Land, building and other assets 12/31/87			5,723,554
Furniture, books and collections 12/31/87			602,974
			<u>\$20,722,785</u>
Receipts			
Investment income		\$	965,573
Contributions (Operating fund)			290,398
Restricted gifts			37,598
Cash sales			65,111
Grants			129,600
Refunds			5,929
Miscellaneous cash contributions			32,493
			<u>\$ 1,526,702</u>
Expenditures			
Administrative	\$	139,710	
Museum		297,707	
Library		22,410	
Building operation		202,340	
Restricted Expense		26,323	
Salaries		474,064	
			<u>\$ 1,162,554</u>
Fund-raising and data processing costs:			
Printing, mailing services, public relations, etc.	\$	198,649	
Awards		97,040	
Data Processing		15,230	
General expense items		265	
			<u>\$ 311,184</u>
			<u>\$ 1,473,738</u>
*Receipts over expenditures			<u>\$ 52,964</u>

ples today. Sometimes it becomes a religious center and ultimately in substance a temple. Usually it becomes the center of another stage of social development, that is, of what anthropologists call "the puberty initiation ceremonies" and thence of still another stage, the primitive secret society. And as these societies develop, replacing the earlier tribal puberty initiations, the men's house, as the seat of these organizations, becomes the secret lodge. Hence in this oldest of social institutions, rather

than on the highest hills and in the lowest dales of our lectures, we may find the first Masonry.

It is a natural instinct, so sociologists tell us, that leads men of the same age, who have the same interests and the same duties, to group themselves accordingly and to separate to some extent from other groups. In obedience to this instinct, we are told that four classes of the male members of a tribe set themselves off: (1) The boys who have not

*Continued on next page*



yet arrived at puberty; (2) Unmarried youths; (3) Mature men on whom the duties and responsibilities of tribesmen rest, and (4) Old men, the repositories of tribal wisdom and the directors of the community. On the attainment of puberty the boy is taken into the men's house and as it were initiated into manhood. In due time he becomes tribesman and warrior. In process of time his eldest son has himself reached manhood and the father becomes an elder, retired from active service. Thus the men of the tribe become in substance a secret association divided into two or three grades or classes out of which, we are told, as a later development, grow the degrees of primitive secret societies. For the passage from one of these classes to another almost universally among primitive peoples is accompanied by secret initiatory ceremonies, and among almost all primitive peoples the initiatory ceremonies at puberty are the most solemn and important event in a man's life. Usually they are more or less dramatic. They begin with some sort of ordeal. Often there is a symbolic raising from death to life to show that the child is dead and that a man has risen in his place. Often a great deal of symbolism is employed and there follows something very like a lecture, explaining the ceremony. Always they involve an impressive instruction in the science and the morality of the tribe and an impressive inculcation of obedience.

In time these initiatory ceremonies degenerate or develop, as the case may be, into tribal secret societies pure and simple, and with the progress of civilization and the rise of political and religious systems these societies also decay or lose their character. Thus eventually, out of this primitive institution of the men's house, which on one side has grown into political organization, on another side, through the initiatory ceremonies, no less than six institutions are developed among different peoples. First there are political, magical and more or less fraudulent secret societies, which are extremely common in Africa today. Second, there are clan ceremonies, becoming in time state ceremonies and state religions. Antiquity abounds in examples of the importance which men attached to these ceremonies. For example, the dictator Fabius, at a critical moment in the campaign against Hannibal, left the army in order to repair to

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## *'We owe it to ourselves and to the world to be universal in spirit'*

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the proper place and perform the clan sacrifices as head of the Fabian gens. Third, there are religious societies, with elaborate ceremonies for the reception of the novice. Such societies exist in Thibet and among the Hindus in striking forms. Fourth, there are the mysteries of antiquity, for example, the Egyptian and the Eleusinian, or sometimes a mixture of the third and fourth, as in the case of the Essenes. Fifth, there are trade societies on the fraternal model, such as the Roman collegia and the trade and operative guilds. Finally there are purely charitable associations, such as the Roman burial societies. Each of these, it will be noted, develops or preserves some side of the primitive tribal secret society. The political and magical societies develop or preserve their political and medical traditions; the clan ceremonies, their function of promoting solidarity by ancestor worship; the religious societies, their moral and religious functions; the mysteries, their symbolical instruction; the trade societies, their function of instruction in useful knowledge; the charitable societies, their function of binding men to duties of relief and of mutual assistance. All preserve the memory of their origin in a tribe of kinsmen by the fiction of brotherhood which they strive to make real by teaching and practice.

The relation of Masonry to this development of societies out of the primitive men's house, as described by non-Masonic scholars with no thought of Masonry, is so obvious, that we may no longer laugh at Oliver's ambitious attempts to find Masonry in the very beginning of things. But apart from its bearing upon Masonic history, this discovery of the anthropologists is significant for Masonic philosophy. For in this same men's house are the germs of civilization; the development of the men's house is a development of civilization, and its

end and purpose and the end and purpose of all the legitimate institutions that have grown out of it have been from the beginning to preserve, further, and hand down the civilization of the tribe or people. In our universal society, therefore, the end is, and as we study our old charges and our lectures we see it has always been, to preserve, further, and hand down a universal, human civilization.

Thus we are enabled to answer the three problems of Masonic philosophy.

(1) *What is the end of Masonry; for what do we exist as an organization?* The answer of the Masonic neo-idealist would be that our end in common with all social institutions is to preserve, to develop, and to transmit to posterity the civilization wrought by our fathers and passed on to us.

(2) *What is the place of Masonry in a rational scheme of human activity? What is its relation to other kindred activities?* The answer would be, that it is an organization of human effort along the universal lines on which all may agree in order to realize our faith in the efficacy of conscious effort in preserving and promoting civilization. What other human organizations do along lines of caste or creed or within political or territorial limits hampered by the limits of political feeling or local prejudice, we seek to achieve by universality — by organizing the universal elements in man that make for culture and civilization.

(3) *How does Masonry achieve its end?* Our answer would be that it makes for civilization by its insistence on the solidarity of humanity, by its insistence on universality, and by the preservation and transmission of an immemorial tradition of human solidarity and of universality.

So conceived, this tradition becomes a force of the first moment in maintaining and advancing civilization. And in this way we connect on the one hand with the practical systems of Preston and of Krause. The ideal of the 18th-century was knowledge. The ideal of the 19th-century was the individual moral life. The ideal of the 20th-century, I take it, is the universal human life. But what are these but means toward the advance of human culture?

And on the other hand we connect also with Oliver and with Pike. For they were idealists and so are we. Only they sought a simple, static idea of which the universe was a manifestation or an

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## IN A NOOK WITH A BOOK

By STEWART M. POLLARD, 33\*

# The Masonic Press



Breaking with tradition, in this issue of *The Northern Light*, instead of reviewing specific books of Masonic interest, we will attempt to discuss "the Masonic press," in its many forms and usages, as well as its purposes, effectiveness and usefulness.

The most basic of all Masonic publications is the lodge meeting notice, summons, or trestleboard. It is (or should be) designed to inform the brethren of lodge activities and to instill in them a desire to attend and participate. Too often, though, it has the opposite effect, using repetitive formats, cold and uninspiring descriptions of activities and long lists of officers, past officers and committees. Fortunately, however, there are many attempts being made to use those lodge bulletins to inform, educate, and stimulate the brethren by creative, attractive and informative formats and content. It takes imagination, hard work and a real team effort to produce a meaningful lodge bulletin which can be considered a "working tool."

Lodge histories play an important role in recording and preserving the accomplishments and development of a lodge. Much of the esprit de corps of a lodge revolves around the customs and traditions peculiar to that lodge. Many of the lodge histories contain some of the most fascinating examples of Masonic literature, as it spins the story of how the lodge formed, who was involved, how its name was selected and how its impact was felt in the community. While some of it may seem boring and uninteresting, every member of a lodge should have an understanding of the lodge's roots.

"Official publications" of Grand Lodges and other Grand Bodies appear in many guises. There are the Proceedings and the Transactions which contain the official record of the Annual Communication (Session, Conclave, Convocation, etc.), committee reports, financial reports, membership statistics, evaluations, charitable endeavors, etc. These are extremely interesting and are invaluable reference books, which give a good cross-sectional picture of that body for the reporting period.

In addition, Grand Lodges publish a host of other materials designed to inform and educate the membership. Some are in the form of tabloid newspapers, others in magazine format and some in simple informational sheets. Most are very provincial in content, reporting on lodge activities and Grand Lodge visitations. Some are prone to be "ego trips" for the leadership. Much of the so-called educational material is copied from other publications, with only a minimum of original material. Budgetary limitations have a major impact on these publications. Consequently, some of the "official publications" have had to resort to the use of advertising to supplement production costs.

There are a number of commercial periodicals which are classified as Masonic publications. In many cases, these publications serve a particular area, dealing with the activities of all of the Masonic bodies in the area. Several of these commercial ventures are very professional and useful. They derive their revenue from subscriptions, advertising and subsidies from the organizations they support.

Masonic publications have a very limited readership, making the law of supply and demand a major factor in Masonic publishing, and creating the necessity for higher prices for good Masonic books. There are only a few book publishers who can or will gamble on publishing books dealing with Masonry. As a result, many such books are printed by vanity publishers with the authors paying for the costs of production. Too frequently we hear of those authors being branded as "commercial Masons" when in fact they are using their talents to spread Masonic light. Very few, if any, of these so-called "commercial Masons" have ever made a living wage from their Masonic writings.

Another important segment of the Masonic press are the publications of many of the Lodges of Research. They range in scope from compilations of the well-researched papers which are presented at their meetings, to complete books on a wide variety of Masonic subjects. Many deal with local history, but many more delve into in-depth discussions of Masonic philosophy, history, personalities and symbolisms. They form a great reference resource for serious Masonic students. Membership in these research lodges is generally considered as a good investment, especially for those Masons who make a serious study of our ancient craft.

With what we hope is pardonable pride, we must also mention the contributions of the Masonic Service Association of the United States which publishes the popular monthly *Short Talk Bulletin* as well as many digests of Masonic interest. Their current index of publications lists more than 1,000 such publications which are available at minimal costs. Included in them are current lists of Masonic periodicals, Masonic research lodges and Masonic libraries. Their Index is free for the asking. (Masonic Service Association, 8120 Fenton Street, Silver Spring, MD 20910.)

This discussion barely scrapes the surface of the good and wholesome material provided by "the Masonic press." It is available to you, and the suggestion is well taken that every Mason should regularly read at least one out-of-state periodical and belong to at least one research lodge. In future columns, we will review and discuss some of these publications in more detail.



# OUR READERS RESPOND

## *Standing on the Bedrock*

That was a great message by the Sovereign Grand Commander ("Masonry Is the Bedrock," Feb. 1988), but it left me with the feeling that as a Mason I had been short-changed. Why did he leave out the name of the Senator who held up the nomination of the judge?

The June 8, 1987, issue of the *Washington Times* carried a blazened headline, "Iced because he's a Mason?" with an article written by a non-Mason, A. Blair Dorminey, who was willing to put his name on the line and state that it was Senator Paul Simon who tried to hold up the nomination simply because the nominee was a Mason.

When is Masonry going to throw off the cloak of a "non-committal attitude" and stand up for Masonry? I am proud to be a Mason and will always speak up loud and clear to anyone who challenges its fine attributes.

Ward H. Chamberlain, 32°  
Chicago, Ill.

**Editor's note:** Judge Sentelle's own account of the Senate confirmation hearings appears in this issue on page 4.

## *Young George*

There is an error in Robert Cramer's article ("Young George Washington," Feb. 1988). The author states that George accompanied his half-brother Lawrence to the Bahamas to benefit from the warm climate. Actually, George and Lawrence sailed to the Barbados Island.

Richard B. Pratt, 32°  
Wakefield, Mass.

## *Afraid of the "G"*

Keith Larson's cartoon about the Masonic emblem and the letter "G" (Feb. 1988) brings to mind a story that your readers may enjoy.

When I was a District Deputy, I visited a machine shop in the course of my business. The logo for this shop was the square and compasses, and the owner

was not a Mason. This was a grinding shop, and when I asked him why he picked that particular logo, he said, "The square and compasses are for precision machine work and the 'G' is for 'grinding'."

I told him that he could not use the design and that it was illegal to use an emblem when not affiliated with the organization. He ignored my plea.

Several months later I went to see him to request more emphatically that he desist. He told me he had stopped and had destroyed all his business cards, not because of my request but because a friend of his had told him, "You'd better quit. These guys are Masons, and they could kill you, and nobody would ever do anything about it." He was scared to death! It's amazing how such wild tales get around.

Everett Mack, 32°  
New Britain, Conn.

## *Doesn't Add Up*

Please tell me how to take "REEL" out of the Masonic Word Math problem (Feb. 1988). I have tried this puzzle three times. Someone made a mistake. I think the final word is supposed to be "mystical."

Mrs. William G. Hunley  
Cincinnati, Ohio

**Editor's note:** You are correct. The Word Math for February cannot be completed as printed. If you ignore the word "REEL" and delete only a final "L," you should be able to solve your dilemma. Extra letters have a "mystical" way of creeping in.

## *Public Image*

Recently my father and I noticed on a cable TV station a most disturbing show concerning the supposed "evils" of Freemasonry. Evidently a former member became disgruntled and decided to portray the craft as a subversive pseudo-religion. The segment which we saw attempted to reenact some of the work, which was accompanied by an anti-Masonic critique of what it "really" means. We were especially disturbed by the presentation of Freemasonry as a cabalistic organization with loyalty to no greater power but itself. This impunes the reputation of every loyal American who has ever been associated with the craft, from Brother Washington to the members who are with us today.

During recent Senate confirmation hearings for a judgeship, another brother

was attacked for his membership in the craft. Fortunately, one of the Senators who sat in on the hearings rose to defend the judge's Masonic membership.

Undoubtedly, these two events indicate that there is still afoot in our Republic the shadowy ignorance of populists and "know-nothings" who disparaged Freemasonry during the 19th and early 20th centuries. Throughout modern history we have seen Masonry attacked not for what it is, but for what it is not. Enlightening the general population is certainly one way to offset such negative publicity, and it is in that light that I wish to commend the Grand Lodge of New York for its efforts in this area ("New York Grand Lodge Works on Public Image," August, 1987). Hopefully, other Grand Lodges throughout the nation will follow New York's lead and educate the public as to the fraternal and ethical nature of Freemasonry.

Dr. Jay H. Ginsburg, 32°  
Elkins Park, Pa.

## *Through the eyes of a child*

Having been a Master of a lodge, I have received many fulfilling hours from Freemasonry. I must say that it has hurt me deeply each time I hear and read the many untruths that have been leveled against our craft. Most of these untruths come from those who really don't know anything about Freemasonry. It makes you wonder whether anyone out there understands our cause and purpose.

With this in mind you will better understand what a surprise and thrill it was for me to read a report that was written by my own nine-year-old daughter. The subject of the report was Masons and their purpose. I would like to share it with you because I feel other Masons would benefit from her unprompted answers. As long as young people understand our purpose, Freemasonry will last forever.

Lawrence R. Clark, 32°  
Apollo, Pa.

The Masons are a group of men who take care of the Masonic Homes and help people fight drugs they have meetings to discuss these things. The Masons aren't just any organization. They are special to us and a lot of other people. These men are very helpful to our country.

April Joy Clark  
Age 9



# Cincinnati's Lindner Receives Van Rensselaer Medal

Ill. Carl H. Lindner, Jr., 33°, became the 12th recipient of the Valley of Cincinnati's prestigious Killian H. Van Rensselaer Gold Medal. The presentation was made during a special ceremony on February 20.

The medal, created by the Valley of Cincinnati in 1971, is given to Scottish Rite Masons who have rendered "unusual, outstanding, distinguished, lasting and meritorious service to the United States, to humanity or to Masonry." It was named after the man who was instrumental in organizing and instituting the Scottish Rite bodies in Cincinnati in 1853. Ill. Brother Van Rensselaer later served as Sovereign Grand Commander of the Supreme Council from 1861-67.

Introducing the recipient at the ceremony, Ill. Alfred E. Rice, 33°, Active Member for Ohio, stated:

"In 1930, Carl Lindner began an adventure that was to take him to the pinnacle of success and make his name a household word in his native city. Carl Lindner is a legend in Cincinnati because of his astonishing record in the world of business and finance, because of his tremendous affection and concern for Cincinnati and because of his great humility in spite of achievement few men can even imagine.

"Carl started out delivering milk door-to-door for his father's ice cream store in Norwood. When he was 14 years old, his father died and he was forced to quit school to keep the family business going during the difficult depression years. Together with his two brothers and sister, he built a city-wide chain of dairy stores which became United Dairy Farmers. From there, the Lindner family branched out into property development, banking and insurance and organized the American Financial Corporation, with current assets of \$8 billion.

Medal recipient Carl H. Lindner, Jr., 33°, (left) was presented a citation by Ill. Alfred E. Rice, 33°.



"Carl's interest in Freemasonry can be traced to his father, who was Chaplain of Melrose Lodge No. 671 for 20 years and was a dedicated, enthusiastic Mason. Carl and his brothers are also members of Melrose Lodge and have been members of the Scottish Rite for more than 40 years. There are some Masons who, as they achieve great success, downplay and even forget their Masonic heritage. I can tell you that there is no one in this fraternity prouder to be a Mason than Carl Lindner!

"There are some who say the American Dream is dead. Carl Lindner is living proof that a young lad can start out delivering milk and, with hard work, determination, daring and imagination, become the very embodiment of the great American Dream."

Ill. Brother Lindner distributed to everyone present a packet of cards containing a series of quotations. He pointed out that he has always carried a set of quotes that he has tried to pattern his life by.

"Throughout my life I have tried to

follow the principles of Masonry," he said. "By doing that and loving my work, I feel I've never worked a day in my life."

He emphasized four secrets that have contributed to his success: perseverance, a sense of humor, sharing with others, and imagination. "As you can see," he said, "my secrets to success are no secrets at all. They are the same principles that Masonry was founded on and that have been known to successful men of every age."

Previous recipients of the Van Rensselaer Medal were former FBI Director J. Edgar Hoover, 33°; Past Sovereign Grand Commander George A. Newbury, 33°; General of Armies Omar N. Bradley, 33°; Past SGC Stanley F. Maxwell, 33°; Past Southern Jurisdiction SGC Henry C. Clausen, 33°; former U.S. Senator John W. Bricker, 33°; General Mark W. Clark, 33°; industrialist and philanthropist John W. Galbreath, 33°; Masonic scholar and historian Louis L. Williams, 33°; Rev. Dr. Norman Vincent Peale, 33°; and former Supreme Court Justice Potter Stewart, 33°.



## PHILOSOPHY OF MASONRY

Continued from page 18

unfolding. We turn rather to a complex and growing idea and claim to do no more than interpret it in terms of the ideals of the time and the place.

My brethren, we of all men, owe it to ourselves and to the world, to be universal in spirit. Universality is a lesson the whole world is learning and must learn. But we ought to know it well already. We ought to be upon the front bench of the world's school, setting an example to our more backward school-fellows. Wherever in the world there is a lodge of Masons, there should be a focus of civilization, a center of the idea of universality, radiating reason to put down prejudice and advance justice in the disputes of peoples, and in the disputes of classes, and making for the peace and harmony and civilization that should prevail in this great lodge of the world.

Moreover, the idea of universality has a special message to the Mason for the good of Masonry. Every world-organization hitherto has been wrecked ultimately upon its own dogmatism. It has taken the dogmas, the interpretations, the philosophy of its youth for a fixed order of nature. It has assumed that universality consisted in forcing these dogmas, these interpretations, this philosophy upon all times to come. While it has rested serene in the ruts made by its own prosperity, the world has marched by it unseen. We have a glorious body of tradition handed down to us from the past, which we owe it to transmit unimpaired to the future. But let us understand what in it is fundamental and eternal, and what is mere interpretation to make it of service to the past. Let us while we have it use it well to make it of service to the present. Yet let us fasten upon it nothing hard and fast that serves well enough to make it useful today, but may make it useless tomorrow. As the apprentice stands in the corner of the lodge, the working tools are put in his hands and he is taught their uses. But they are not his. They are the tools of the lodge. He is to use them that the Worshipful Master may have pleasure and the craft profit. The Grand Master of the Universe has entrusted to us the principles of Masonry as working tools. They, too, are not ours, they belong to the lodge of the world. We are to use them that He may have pleasure and the craft of humanity that labors in this wide lodge of the world may profit thereby.

# 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.

(INSTANT) + (CAFETERIA) - (TRAIN) +  
(FRACTIONS) - (STATION) + (REPRESENT)  
- (STREET) + (MENU) - (FRANCE)  
+ (AFTERNOON) - (FAMOUS) - (NEAR)  
+ (SCORES) - (SENSE) - (CORN) =

□ □ □ □ □ □ □ □ □ □

Answer will appear in the next issue.

Answer from previous issue: MYSTICAL (See page 20.)

## CAN A JUDGE BE A MASON?

Continued from page 5

1987, in connection with his nomination to the United States Court of Appeals. Our Committee is not in a position, nor would it wish, to comment further on his qualifications."

During the pendency of Simon's hold on my nomination, I heard from Masons from North Carolina, West Virginia, from as far away as Colorado, and so I might add, did Senator Byrd.

Finally when the senate recessed in August, the nomination was still on hold. I was still hearing from Masons around the country, so I understand, was Senator Byrd. Byrd's frustration with the Senate's lack of progress was growing daily.

When the Senate reconvened in September, a rollcall vote was taken to confirm my nomination by a vote of 87-0. Senator Byrd stood up and declared that it had been his intention to have a roll call vote on that nomination ever since he first heard it was held up because of my membership in the Masonic lodge. He said it was his intent to put that question to an end in the U.S. Sen-

ate. Then Senators Helms, Thurmond and Allan Simpson all spoke on their membership in the Masonic lodge and how much it meant to them.

As it happened, I was in Washington that day and Senator Helms' staff had called me into the gallery to see the last of the roll call. When I came down to the cloakroom to call my wife and tell her it was over, Senator Helms brought Senators Byrd and Dole, all our Brothers, in to congratulate me and all did with warm and fraternal and, I think, sincere enthusiasm. And indeed, it was over.

Now let me say that throughout this whole process I have not viewed myself as either a hostage or martyr. But whether or not I was confirmed for the higher office, I can still get up every morning and when I shave I don't have to look away from the mirror because I know I can look in the eye of the same man and the same Mason that I was before I ever met Senator Leahy or Senator Simon. And I would rather be able to do that and meet on the level with my Brethren than to hold court in any courthouse in this land.



# Footnotes\*

**\*Canadian visitors.** Once again the Scottish Rite Valley of Cambridge, Ohio, has turned a valley reunion into an international affair. In April a delegation from the Valley of Barrie, Ontario, traveled to Cambridge to confer the 25° (Canadian style) during the Spring reunion at Cambridge. The Canadian visitors were accompanied by Ill. R. Eldon Greer, 33°, Active Member from Ontario.

The class was named in honor of Sovereign Grand Commander Francis G. Paul, 33°, who was in attendance at the reunion.

This is the second time the Canadians have visited Cambridge to confer work. The Ohio Valley has traveled to Barrie twice to confer the 20°. Says Valley Secretary Billy A. Calendine, 33°, "This visiting relationship has been going on between the two Valleys for eight years and both Valleys have found it not only enjoyable but very beneficial. It helps the attendance at our reunions and also helps in getting new candidates."

**\*Let's celebrate.** The Supreme Council for the Southern Jurisdiction has come up with a couple of great contributions during the bicentennial years of the U.S. Constitution.

One is for young readers to help them gain a better understanding of our heritage. The recently published book, *Let's Celebrate America*, explains in simple language for the primary grade student the story of our national holidays. A teacher's guide has also been prepared. It was designed to fit into a first-grade social studies program. The book was written by Beverly Enwall and illustrated by Carol Isberg.

Bulk orders will be accepted at a minimal cost. One teacher's guide accompanies every 50 books. Valleys, or even individual members, may wish to order sufficient quantities to distribute to schools in their area. For more details, write directly to the Director of Education, Supreme Council, Southern Jurisdiction, 1733 16th Street NW, Washington, DC 20009.

The other contribution may have even greater impact. The Southern Jurisdiction's Sovereign Grand Commander, Ill. C. Fred Kleinknecht, 33°, has written an outstanding summary of the struggle for the Constitution. *Anchor of Liberty* is designed for secondary schools and colleges as a valuable supplementary tool to understanding the difficult beginning for our nation. However, the book should have wide appeal for all audiences. With a forward written by former Chief Justice Warren Burger, Ill. Brother Kleinknecht discusses the various Articles of the Constitution and provides a brief biographical sketch of each of the signers.

*Anchor of Liberty* is available from the Southern Jurisdiction headquarters in Washington for \$5. For bulk orders of 10 or more, the cost is \$3 per copy. Again we suggest that you might consider purchasing this book in quantity and distribute them to secondary schools in your area.

**\*Honored.** The Learned Hall addition at the University of Kansas will be named this Spring for an alumnus with a distinguished career in engineering, business and public service. The building will be named for Ill. Charles E. Spahr, 33°, Scottish Rite Deputy for Ohio. Ill. Brother Spahr, retired chairman and chief executive officer of Standard Oil Co. (Ohio), is a 1934 graduate of the KU School of Engineering.

The addition was completed in 1984 as a temporary home for the KU engineering library. Ill. Brother Spahr helped plan the facility, which was designed to be converted to engineering classrooms, offices, and laboratories after the second phase of the University's new science library is completed. Ground was broken for the first phase of the science library in September. The honoree was largely responsible for raising the funds necessary to build the addition.

**\*Public roses.** For a number of years the Masonic Service Association has been distributing copies of Carl Claudy's

play, "A Rose Upon the Altar." Masonic groups have enjoyed performing this play in tiled lodge rooms. It was Brother Claudy's original intent to stimulate interest by presenting his plays to the membership.

Over the years there has been an increasing desire to make his plays available for non-Masonic audiences. Working with the Masonic Service Association, our Supreme Council has prepared a revision of Claudy's "Rose . . ." for use before non-Masonic audiences. The new version, called "December's Rose," was written for the Supreme Council by Ill. Theodore E. Torok, 33°. The names of the characters have been changed to distinguish it from the original play, but the setting remains in the lodge room. All references to Masonic "signs" have been removed. The story is basically the same.

The new version will be published in June. A copy will be sent to each Scottish Rite Valley. Additional copies will be available through the Supreme Council (P.O. Box 519, Lexington, MA 02173) at a cost of \$2 per copy, postpaid. When ordering in quantities of 10 or more, the cost is \$1.50 per copy.

Copies of the original play for tiled lodge-room use only will still be available through the Masonic Service Association.

**\*DeMolay window.** The DeMolay International headquarters at Kansas City, Mo., recently dedicated the "I Do So Promise and Vow" stained glass window at its new Service and Leadership Center. The six foot by five foot window, depicting a DeMolay kneeling in prayer, had been displayed at its former headquarters location on East Armour Boulevard. The restoration of the window is part of the Capital Campaign designed to raise \$3 million to purchase and endow the new DeMolay Center.



RICHARD H. CURTIS, 33°  
Editor



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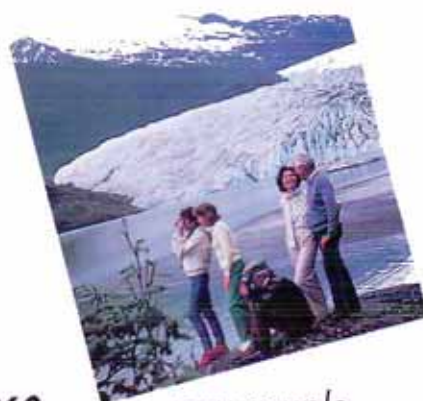


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