

# THE NORTHERN LIGHT

Vol. 21 No. 1 FEBRUARY 1990

A WINDOW FOR FREEMASONRY

## *The Third Branch of Government*

U.S. SUPREME COURT



JUDICIAL

EXECUTIVE



LEGISLATIVE





## Our Masonic Scorecard



FRANCIS G. PAUL, 33°

As we begin 1990, our Masonic fraternity gets another step closer to the 21st century. Are we prepared to meet the challenges facing Masonry at this point in history? Where do we want Freemasonry to be in the year 2000? And, most important, what do we do to get there?

These are some of the questions in my recent discussions with the Grand Lodge leadership across the Northern Masonic Jurisdiction. Frankly, I have come away with increased confidence that we are moving in the right direction.

It is evident to me that attitudes have changed. No longer do we hear it said that "things are going along pretty well" or "we're doing OK." There is a new recognition that we must increase Masonic awareness as a means of developing a new interest in and respect for our fraternity.

Of course, some Masonic leaders are willing to move faster than others. That's to be expected. Yet, there is a widespread, solid commitment to move forward. This is good news for every Mason and for the fraternity as a whole.

"Masonic awareness is our Grand Lodge mission," stated W. Scott Stoner, when he was installed as the new Grand Master of the Grand Lodge of Pennsylvania a few weeks ago. "Under the theme — *Masons: Keeping the Promise of America* — we will take our Masonic message to every community in this Commonwealth." Ill. Brother Stoner made it clear that Masonry *does* have a positive, important message: "Our loyalty to country, our devotion to family, work and morality form the foundation of our nation's greatness."

Because they have pride and confidence in our fraternity, Masons in Wisconsin are actively identifying community leaders and giving them opportunities to learn first hand what Freemasonry is all about. The results: men seeking to become Masons.

A highly motivated Scottish Rite Family Life Committee in the Valley of Milwaukee has turned the annual one-week observance into a year-round program. This is an exciting effort to communicate the Masonic message both to its members and the community as a whole.

In Des Moines, Iowa, the Scottish Rite sponsored a dinner for non-Masons. At the end of the meeting the response was such that they actually ran out of applications!

The Special Olympics has become a project of the Grand Lodge of Ohio. What better way is there for Masonry to let it be known that it cares for those in need?

Recently, readers of a major daily newspaper in Western Massachusetts opened the Sunday magazine supplement to discover an impressive story about Freemasonry, what it stands for and what the fraternity is doing today.

Leaders with motivational ability are being called to serve in key positions in our fraternity.

All this is good news, *very* good news. Of course we need to do more. Of course there are even greater opportunities. Nevertheless, I am convinced we are moving forward. And, most important, we are doing it together.

We have the right attitude. As Grand Master Stoner said of Masons — "We are men of great promise — we *will* keep the promise of America."

In many ways, the game is just beginning. We are a winning team! So, keep your scorecard handy. I am confident that the next decade could very well become the most exciting period in Masonic history.

*Francis G. Paul*

Sovereign Grand Commander



SUPREME COUNCIL, 33°  
Ancient Accepted Scottish Rite  
Northern Masonic Jurisdiction, U.S.A.

SOVEREIGN GRAND COMMANDER  
Francis G. Paul, 33°

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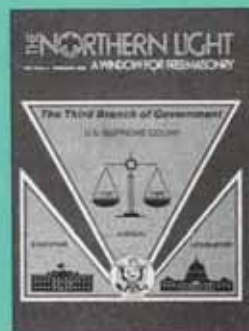
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### About the Front Cover



With this issue we begin a series on the development and progress of the U.S. Supreme Court during its 200-year history. The Court's first session was in February 1790. Cover design by Dick Grant, Designation.

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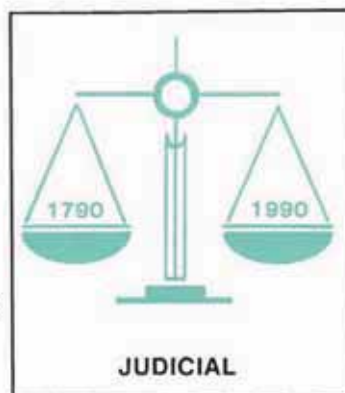
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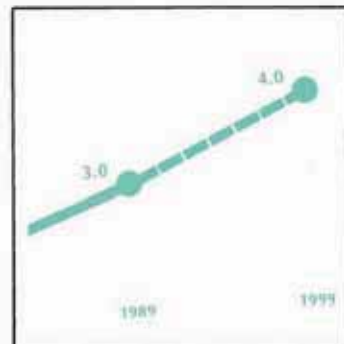
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# THE THIRD BRANCH OF GOVERNMENT

## *The Troubled Beginnings of the U.S. Supreme Court*

By C. DeFORREST TREXLER, 33°

Today it is commonplace to attribute the framers of the Federal Constitution with the design of an intricate system of checks and balances, the end result of which these past 200 years has been not only a stable, effective, and responsive government, but also a government of limited authority, bound to respect the liberties of its citizens.

A key element in this design is recognized to be the separation of powers among three coequal branches of government, each of which separately derives its prerogatives, as well as its limitations, from the Constitution by which it was created.

In reality, however, the imposing institutions of Congress, the Presidency, and the Supreme Court, as we know them today, did not spring into existence spontaneously from the pages of the Constitution at the moment of ratification and immediately thereafter commence to function and interact in their preconceived spheres. This came about only in the course of an evolutionary process, although within the framework prescribed by the Constitution.

With respect to the Supreme Court in particular, many years were to pass before it would assume the status of an equal partner in the business of American government. During its early history, the Court bore scant resemblance to the prestigious tribunal which today is acknowledged to be the final arbiter between the legislative and executive

branches, as well as between federal authority on the one hand and the states on the other, and between government at all levels and the individual citizen.

This end could have been what the founding fathers had in mind, but it was not expressly embodied in the written word of the Constitution, nor did it become operative with that document.

The United States Supreme Court was conceived on May 29, 1787, when Edmund Randolph (at that time, Grand Master of Masons in Virginia and subsequently the nation's first Attorney General) rose in the Convention at Philadelphia to introduce the so-called Virginia Plan. This proposal called for a national government composed of three coequal branches — a bicameral legislature, an executive, and a judiciary.

In itself, the concept was neither novel nor unduly controversial. It was a common feature of 18th century political theory and already had been implemented in many of the states.

It was only after months of frequently acrimonious debate, however, that the delegates were able to reach agreement on the composition, method of selection, and prerogatives of each branch.

Under the Virginia Plan, the judiciary (as well as the executive) was to be chosen by the legislature. This provoked a counterproposal that the selection be made by the executive. After lengthy argument, octogenarian Benjamin Franklin, the sage of the Convention, offered an alternative solution to break the impasse. No doubt with tongue in cheek, he recommended for the consideration of his fellow delegates (most of whom were lawyers) the traditional practice in Scotland, where judges were

nominated by members of the legal profession. This system, Franklin observed, assured the selection of a qualified judiciary, because lawyers would tend to choose their most able peers to eliminate them from competition and gain their clients for themselves.

In the end, the delegates postponed action and referred the question to committee. The final committee report, which was adopted by the Convention and written into the Constitution, was a compromise of sorts. The federal judiciary would be nominated by the executive and confirmed by the upper house of the legislature.

The Virginia Plan also provided that the judiciary, as well as the executive, was to have a revisionary power to review and invalidate acts of the legislature. This proposal survived only in the form of the Presidential veto.

Thus, the principle of judicial review was not expressly incorporated in the Constitution. It remained for the Supreme Court itself over the succeeding years to assume this right as necessarily implicit in the general grant of judicial power to hear and decide cases arising under the Constitution and laws of the United States.

The authors of the Constitution do not seem to have concerned themselves much with the third branch of government. Aside from the method of selection, the judiciary occupied little time in the agenda of the Convention. Article III of the Constitution was relatively brief. It simply vested the "judicial power of the United States" in a supreme court and such inferior courts "as the Congress may from time to time ordain and establish." There was a general outline of the original and appellate jurisdiction of the Supreme Court. Presumably to assure their independence, federal judges were to hold office "during good behavior" and were to receive compensa-



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tion which could not be diminished while they continued in office.

In other words, the nature of the federal judicial system, including the composition of the Supreme Court, was left to the discretion and future action of Congress. Therein lay a serious impediment of the establishment of the judiciary as a coequal branch of government.

Unlike Congress and the Presidency, the existence of the courts depended upon the enactment of enabling legislation. Even when the Federal Judiciary Act became law on September 24, 1789, more than 15 months after the Constitution had been ratified and five months after Congress and the President had entered upon their duties, the role of Congress was considerably more than that of a midwife. Congress had determined that the Supreme Court was to consist of a Chief Justice and five associate justices. The Court was to meet twice a year, the first week of February and August. As no provision was made for a separate panel of judges for the circuit courts, the justices would have to fill that role. Given the primitive means of transportation at the time, this additional responsibility was physically demanding as well as time-consuming. As a result, it would become difficult to find qualified men willing to apply themselves to the duties of the untried office of a Supreme Court justice.

On the very day the Judiciary Act became effective, President Washington sent to the Senate his list of nominees for the Supreme Court. Before the end

of September Senate confirmation was forthcoming. John Jay of New York (aged 43) was named Chief Justice. Associate justices were John Rutledge of South Carolina, William Cushing of Massachusetts, James Wilson of Pennsylvania, John Blair of Virginia, and Robert Harrison of Maryland.

Two circumstances immediately presented themselves as indicative of the difficulties the Court would face during its formative years — general disinterest and the preoccupations of its members. Harrison declined his appointment as Associate Justice, preferring a comfortable judicial office in his home state to the uncertainties of a seat on the new nation's highest tribunal. In February, 1790, James Iredell of North Carolina was nominated and confirmed in Harrison's place. He joined the Court at the August term that year.

Moreover, John Jay was serving not only as Chief Justice. He simultaneously occupied the ranking post in the President's Cabinet as acting Secretary of State until that office was assumed by Thomas Jefferson on March 22, 1790. Although Jay was a man of unquestionable abilities, his background and interests were not those of a jurist. He welcomed every opportunity to escape the duties of the Court, which he described as "intolerable."

In 1792 he unsuccessfully sought the Governorship of New York. Then, in April 1794, he went to England as a special envoy to negotiate the treaty which bears his name. Indeed, it is as a

diplomat, rather than as the nation's first Chief Justice, that Jay is remembered to posterity. He never again participated in Court business. After his return from England, he made another bid for Governor of New York, this time successfully. Without regrets, he resigned from the Court in June, 1795.

The Supreme Court had convened for the first time on February 2, 1790 (having failed to assemble a quorum on the previous day). The unpretentious courtroom was located on the second floor of the Exchange Building at Broad and Water Streets in New York City. The first floor was occupied by an open-air market. Following the seat of the national government, the Court moved to the State House (Independence Hall) at Philadelphia for its third term in February, 1791. There the Court found itself sharing space with state and municipal courts.

Not until August, 1792, was a case heard and decided by the Supreme Court — *State of Georgia v. Brailsford*. The first major decision of the Court came in February, 1793. In *Chisholm v. State of Georgia*, the Court upheld the right of a citizen of one state to bring suit in the federal courts against the government of another state. The ruling was short-lived, however. It was overturned in 1798 by the adoption of the 11th Amendment to the Constitution. The year 1793 also saw the establishment of a more enduring precedent. The Court declined a request from President Washington for an advisory opinion on the terms of a treaty. Henceforth the Court would hear only an actual "case of controversy."

Meanwhile, lack of stability continued to retard the functions and development of the Court. Early in 1791 Justice Rutledge belatedly followed the example of nominee Robert Harrison and resigned from the Supreme Court to accept a state judgeship. Washington offered the vacant seat to two men, including Rutledge's brother, Edward, before he found a willing nominee in Thomas Johnson, a respected Maryland jurist. Unfortunately, Johnson's health was unequal to the rigors of circuit riding. He resigned after barely more than a year on the Court. The new vacancy was filled in March, 1793 by the appointment of William Paterson, the Governor of New Jersey. Paterson continued to serve up to his death in 1806, thus lending a measure of needed stability to the Court.

#### WASHINGTON'S SUPREME COURT APPOINTMENTS

		<i>Chief Justices</i>
John Jay	(1790-95)	Accepted many other assignments simultaneously; lacked interest in Court.
John Rutledge	(1795)	Rejected by Senate
*Oliver Ellsworth	(1796-1800)	More interested in diplomatic missions.
		<i>Associate Justices</i>
John Rutledge	(1790-91)	Never attended a session; signer of U.S. Constitution.
*William Cushing	(1790-1810)	Refused appointment as Chief Justice in 1795 due to ill health.
James Wilson	(1790-98)	Signer of Declaration of Independence and Constitution.
*John Blair	(1790-96)	Resigned in 1796 due to ill health; signer of Constitution.
Robert Harrison	(1790)	Declined appointment.
James Iredell	(1790-99)	Replaced Harrison.
Thomas Johnson	(1792-93)	Replaced Rutledge; resigned after one year due to ill health.
*William Patterson	(1793-1806)	Replaced Johnson; signer of Constitution.
Samuel Chase	(1796-1811)	Replaced Blair; only justice to suffer impeachment.
*Masonic membership documented.		

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# SENSE OF URGENCY

## *Grand Masters face tough decisions to keep Masonry as the 'fraternity of choice'*

By ARTHUR H. SHARP, 32°

An important set of facts strongly suggests the need for all Masonic leaders to develop a "sense of urgency" to support the efforts of the Masonic Renewal Task Force and the Supreme Council's Call to Action program. This need for urgency comes from the realization that the fraternity's average age and declining membership is increasing more rapidly with each passing year.

Figure 1 graphically provides proof of the actual and projected losses for symbolic lodges based on the past three decades and current trends. Isolating the actual performances at ten-year intervals shows why the declining trends are so alarming. Over the years the percentage of membership loss has increased:

1959	0 % (actual)
1969	-1.6% (actual)
1979	-2.2% (actual)
1989	-3.0% (actual)
1999	-4.0% (projected)

If membership performance trends during the past 30 years prevail in the future, symbolic Freemasonry may expect to lose another 45-50% of the existing membership before the year 2000. Is this the legacy we want to leave for future generations? The answer, of course, is no!

The Supreme Council has responded by developing a "call to action" program. As mentioned in the last issue, one of the major elements of this program was to initiate a series of focus



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

The previous two articles in this series have focused on membership trends in Symbolic Lodges and Scottish Rite Valleys for the 15 states within the Northern Masonic Jurisdiction. Here is a summary of Masonry in the 20th century.

### SYMBOLIC LODGES (15 states)

	% of Membership Growth	Annual Average
1900-29 (30 years of growth)	266%	8.9%
1930-40 (11 years of decline)	-25%	-2.3%
1941-58 (18 years of growth)	42%	2.3%
1959-88 (30 years of decline)	-28%	-0.9%

### SCOTTISH RITE, N.M.J. (15 states)

	% of Membership Growth	Annual Average
1900-29 (30 years of growth)	940%	31%
1930-40 (11 years of decline)	-31%	-2.8%
1941-75 (35 years of growth)	146%	4.2%
1976-88 (13 years of decline)	-18%	-1.4%

group meetings with those who have the ultimate authority and accountability for Masonry within our jurisdiction, our 15 Grand Masters. Many other senior Masonic leaders have also been included in these focus group sessions.

An informal meeting of these Grand Masters during the Supreme Council session in August led to the first Grand Masters' focus group meeting in December at the Patton Conference Center in Elizabethtown, Pa., cohosted by then Pennsylvania Grand Master Arthur J. Kurtz and Grand Commander Paul. Representing ten states were six Grand Masters, six Deputy Grand Masters, two Senior Grand Wardens, three Junior

Grand Wardens, ten Scottish Rite Deputies/Actives, and eight other senior Masonic leaders.

The purpose of this first session focused on establishing an honest and realistic assessment of the state of the fraternity's membership. Hard questions were asked.

What is the purpose and role of Freemasonry in today's society? More importantly, where do we want the fraternity to be in the year 2000?

This last question will be debated for some time, and when finally resolved, our Grand Lodges will then be confronted with a more difficult task — How does Masonry reach that goal?

A second session for many of the New England Grand Lodges was held at the Museum of Our National Heritage in January. Representing the six states



were five Grand Masters, two Deputy Grand Masters, one Senior Grand Warden, one Grand Secretary, and several representatives from the Supreme Council.

Some Masonic leaders are expressing concerns and are hopeful that the fraternity does not become a numbers game. Some have suggested that the dissemination of statistical data may discourage good members from accepting leadership positions, thus making it more difficult to manage lodges in the future. However, the rationale for providing these charts and conclusions is to offer all Masons the opportunity to see the whole picture — to learn more about membership strength in past years, to see the situation today, and to understand the forecast for the future.

The Sovereign Grand Commander's questioning is intended to stimulate Grand Lodge and Scottish Rite leaders to seek answers to some tough questions: Where do we want Freemasonry to be in the 21st century? What role will Freemasonry play in the emerging decades? What positive influence can the fraternity offer to today's and tomorrow's Masons and their families? Will Freemasonry remain the "fraternity of choice" (i.e., an organization that can provide moral and ethical standards as well as the teachings of brotherly love, relief and truth to all mankind)?

It has been suggested by some Masonic scholars that Freemasonry has provided the vehicle for being the conscience of America. It is one of the organizations that best provides the set of parameters by which men live their daily lives with family, business and community. Within these Masonic parameters are the teachings of a philosophy of life that demands of its members to

## S.R. State Directors Begin Duties

The newly appointed state directors for membership development were briefed recently by the Supreme Council's consultant for membership development on the state of the fraternity's membership and the "call to action" program.

They have been asked to take four steps:

1. Appoint an assistant director for the state to provide backup and assistance to the director.
2. Work with each Valley in the state to see that a committee is established with an effective membership chairman.
3. Oversee the completion of a survey/audit for each Valley in the state and forward copies of the reports to the Supreme Council.
4. Establish a program that would contact every Mason in the state who is not a member of the Scottish Rite. This survey, to be completed within 18 months, will determine the potential for Scottish Rite candidates.

be good, honest, just and to accept every person on a plane of equal human understanding. It is within the Masonic fraternity that man learns the lessons of the past and how to apply them for the benefit of all mankind.

During the 200-year history of the United States of America, the Masonic philosophy has influenced thousands of leaders who have helped to shape our nations and the world. An evaluation of the Masonic influence on the White House provides some interesting background information. During the early American formative years, which included the last decade of the 18th century and nearly all of the 19th century, Presidents who were Masons occupied the White House 34% of the time.

During the first half of the 20th century, the White House was occupied by practicing Freemasons 70% of the time. It is interesting to note that during this same period the fraternity enjoyed its greatest growth and influence in the

nation and around the world.

The last 35 years has seen only one President belonging to the fraternity, and he was appointed. President Gerald Ford was called upon to heal and lead a troubled nation after Watergate.

Is Freemasonry beginning to lose its influence upon the highest office in the land?

Grand Commander Paul continues to raise this type of question among the Masonic leadership throughout the Northern Masonic Jurisdiction. The answers will help to focus the future direction of Freemasonry.

The consensus of the Grand Masters' focus group sessions pointed to the need for a discussion at the February Grand Masters' Conference for the establishment of a new commission. This commission would be charged with the responsibility of examining the state of the fraternity's membership and proposing solutions to problems common to all Grand Lodges.

Scottish Rite officers continue to pledge their allegiance and support to the Grand Lodges in helping the Grand Masters develop the future direction of the fraternity, as they realize that the ultimate decisions must be made at the Grand Lodge level. We feel confident that the Grand Masters will provide the direction for Freemasonry to survive and that the Masonic philosophy will continue to shape and provide a positive influence on the future well-being of mankind. It is important that all Masons join the team by offering their talents, energy and support for Masonic renewal. Call your Grand Master, District Deputy, and Worshipful Master and offer your services so that Masonry will remain the "fraternity of choice."

Figure 1  
% of Net Loss  
15 Grand Lodges (within N.M.J.)





# LEADERSHIP, WHOSE JOB?

## *Does the individual member have any responsibility?*

By LAWRENCE D. INGLIS, 33°

Masonic publications are full of articles dissecting, analyzing and distilling the real and assumed ills of Freemasonry. Many interesting and challenging prescriptions for correction and new direction are proposed.

Who is the pharmacist that will fill the prescription? Whose job is it to lead the craft?

Is it the Worshipful Master, Worthy Patron, Potentate, Thrice Potent Master, Sovereign Prince, Most Wise Master, Commander-in-Chief, or Grand Lodge Officer? Who is responsible?

*Does the individual member have any responsibility?*

Who do you think has a responsibility for leadership and management of your fraternal craft of Freemasonry? What would you expect to do if you were to serve in a place of leadership?

It was 17 years ago when Ill.° Robert L. Giesel, 33°, (now Deputy for Illinois) asked me to design a program whereby the Valley of Chicago could help the Grand Lodge of Illinois with a positive support program. I started with the question — Who are our future leaders and what is expected of them?

No one can perform well unless he knows what is expected. I proposed a Wardens' night inviting Senior and Junior Wardens to a dinner at the Chicago Scottish Rite Cathedral with Ill.° Earl M. Potter, 33°, then Deputy Grand Master, as the speaker.

The Valley of Chicago then initiated a support program presenting the incoming Grand Master and those who would serve with him in leading the local lodges with an opportunity to learn the program (what was expected of them in their term as Master).

Brother Potter, a management leader in industry, spoke clearly to his future lodge leaders. "Plan your work and work your plan." The top officers of each body are expected to plan their year before they assume the top job and work their plan when they are installed. The message was simple.

The Senior Warden's duty is first to assist the Master of the lodge, but second and equally as important, to plan for the following year. He cannot afford to wake up the morning after the installation without a plan of action.

Brother Potter shaped Wardens' Night and his words have been echoed for 17 years in Northeastern Illinois. Planning is the job of the three principal officers of a lodge or any Masonic body. Leadership is not an accident. A failure to plan is for all intents and purposes a plan to fail. When Brother Potter became Grand Master, he followed his own admonition and presented the Grand Lodge with his printed program, ready to go.

Years later Deputy Giesel introduced me at a Wardens' night as Deputy Grand Master, and as I looked out over the room at the men who would serve as Masters of the lodges soon to be under my guidance as Grand Master, I realized even more significantly the contribution the Scottish Rite had made to Illinois Freemasonry by hosting such a program.

It is not the job of the Scottish Rite to lead a Grand Lodge, but in Illinois the Scottish Rite has made an outstanding contribution to the support and encouragement of our future leaders and received in return the good will of many lodge officers. That good will has extended to a fine working relationship between the Grand Lodge and the Scottish Rite.

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*"A failure to  
participate is  
itself the same  
as an officer  
failing to plan"*

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As the 18th anniversary of the first Wardens' Night approaches, I realize that the need for officer training and encouragement continues with each new corp of officers. The problems of 18 years ago, along with many of our leaders of that time, are history. It is the response to the challenges of today that will give direction to our future. The Wardens, who today listen to the Deputy Grand Master set forth his program, need the same help and encouragement needed by their predecessors. The Valley of Chicago has never faltered in its commitment to give that encouragement. The future depends on each of us contributing to the leadership, direction, and management of the craft. *You can*



Ill.° LAWRENCE D. INGLIS, 33°, a member of the Scottish Rite Valley of Chicago, is Justice of the 2nd Appellate District Court in Illinois and a Past Grand Master of Masons in Illinois. He was recently appointed the Scottish Rite state director for membership.



help by assisting and encouraging the officers of your lodge.

The title of Past Master, Past Commander-in-Chief, or Past Whatever, all have one thing in common, they are not honorary titles. An honorary title is conferred in recognition of achievement or service *without* the usual prerequisites or obligations. The title Past Master is expected to be an earned title — earned by support and leadership in a dedicated and meaningful way. When a person accepts an office, he should be willing to make the commitment to himself and the craft that, to the best of his ability, he will perform.

Whenever anyone asks me to perform a function, whether it be in my church, my profession, or the craft, I ask several questions. Do they have the authority to appoint me? Who do I report to? *What is expected?* In some cases, what is the budget?

From the surprise my simple questions seem to invoke, I have come to realize that failure by workers is often because those who lead them fail to know what they want and fail to tell the workers what is expected. If a worker does not know what is expected, he has no commitment to perform anything.

The most important item on the agenda of a presiding officer should be to aid in the selection and training of future leaders. Much criticism is made of ladder promotions. They are as good or bad as the effort made to select good men for the bottom of the line and train them on the way up. When the day comes for someone to preside, that person should not be expected to accept installation and then wait quietly for a past-officer jewel. Service should not be for the honors; service should be for the love of our fellow man and be a part of the continuing enrichment offered by the principles and purposes of the craft.

You have an important part of that service.

*Yes, you have an important part in our fraternity.* As a member, you have a role in the leadership of your lodge. Every member is involved in giving direction to the craft. A failure to participate is itself the same as an officer failing to plan.

---

*"For too long  
men have said,  
'There is nothing  
I would not do  
for the craft,'  
and then proceed  
to do nothing"*

---

I can hear many of you saying, "It is not up to me." But, my brother, it is. It is your job to expect the leaders of the craft to act, manage, and direct the craft, and it is your job to assist them. You must tell your officers that you *expect* them to be the best presiding officer ever.

For too long men have said, "There is nothing I would not do for the craft" and then proceed to do nothing. Leadership

is everyone's job. Officers must encourage those ahead of them and help those behind. We cannot belong to a fraternal group based on labor and building and expect to keep the building progressing with long rest periods between award ceremonies.

I recently had dinner with a well-known Mason who happens to be a judicial colleague. He remarked on what a fine group of Oriental men had come to his church and what fine members they would make. I suggested he invite several of them to a fraternal-relations dinner. His response was, "Oh no, not me, I'm busy." My heart skipped a beat because I know that is the common response. But we, as Freemasons, should be the uncommon men, we must take the time to be builders of a better world for the good of all mankind. We do have individual responsibility for the craft, and membership is everybody's job. We need to take the time to explain Freemasonry to others when appropriate.

Each one of us is a leader of the direction Freemasonry will take. A Grand Master or the Sovereign Grand Commander is a very lonely person without your help. They need you to do your part.

While I was Grand Master, I heard the Sovereign Grand Commander's challenging address to the Grand Masters' Conference and have read his inspiring messages. His primary message is clear. He asks not that we follow him, but rather that we walk together into the future shoulder to shoulder with all our Masonic leaders, from the Master of the smallest lodge to the Grand Master of the largest state, planning and working together to give the craft the direction and leadership it needs. We must get in step for the exciting trip to the future of Freemasonry.

ALL YOU COME UP  
WITH ARE PROBLEMS  
HARRIS



A PROBLEM  
CLEARLY  
STATED IS  
A PROBLEM  
HALF  
SOLVED



SO WHAT ARE  
YOU DOING WITH  
THE OTHER 50%  
OF YOUR  
TIME





# WHAT ABOUT ALZHEIMER'S DISEASE?

*Like schizophrenia, researchers are trying to learn how disease of the brain causes disease of the mind*

Excerpts from the research director's address delivered during the Supreme Council session at Pittsburgh in August.

By STEVEN MATTHYSSE

Nearly every one of us has relatives or friends whose world has broken into pieces because of that dreaded malady of older people, *Alzheimer's disease*. At the other end of life, we have all watched with wonder as children comprehend the world for the first time, coming up with questions that surprise and delight us. What is the power to think, how does it come to be, and how does it become lost?

The first wonder is that there is a world capable of being comprehended, a world with order and regularity. Every morning the sun rises. Doors slam if I close them too hard; plates break if I drop them. People smile at me if I smile at them. The traffic jam will end. The words I need to write will come. Persistence pays, most of the time.

The world is not *entirely* comprehensible. Every generation predicts that the laws of nature will be understood in its own time, but every generation discovers more complex and stranger phenomena deep within the atom or at the farthest reaches of space. Slowly we conquer disease, but why is there disease at all? Why Alzheimer's disease, why schizophrenia? Why do the wicked prosper? Why is there life at all?

Nevertheless the world is comprehensible enough to be lived in, and the mind is powerful enough to comprehend it. The newborn infant comes into the world already adapted to understanding it. His eyes do not wander at random, but are instinctively drawn to edges and corners, so he can perceive the structure of things. In a few weeks he will become aware of faces; he will relax when he sees a familiar face, but not when he sees a face with its features scrambled. He will learn language with astonishing speed, and without effort; what is for the adult a painstaking drill is for the child a game. His grammar will be simple but logical, not cluttered up with irregular conjugations and forms like the adult's. Soon he will start asking the questions that adults delight in, like "Where does the grass go in the winter?"

Having studied abnormal thinking for 20 years, what impresses me most is the ease and naturalness of normal thinking. How many things have to be worked out to have an ordinary conversation! We have to grasp the meaning of the other person's words, and not only his words but his expressions and gestures (if you watch a conversation on film in slow motion, it looks more like a dance). To appreciate what he is saying we have to make quick reference to a vast array of information stored in memory, about people and situations that the speaker assumes the listener understands. The listener's response has to be formed even while he is listening; it has to take into account the other person's knowledge-world; it has to be logical, expressive, respectful of feelings, and persuasive, thoughtful or amusing as

need be. All this happens before the other person has finished speaking.

If all these steps are *not* carried out correctly, the listener immediately senses that something is wrong. There is an uncomfortable awkwardness as the listener misunderstands, mentions something irrelevant, fails to catch the emotional nuance, says something too frank or personal. After a moment's embarrassed silence, friends or family change the subject, ignore the incident or get irritated. They are not likely to think of the behavior as an early sign of Alzheimer's disease, partly because they are not trained to interpret such signs, and partly because it is too terrible a prospect to think about.

Strange behavior in conversations occurs in schizophrenia, just as it does in Alzheimer's disease. My very first patient was a schizophrenic young man who, at one point, asked me why young women sometimes move away from him on the bus. I asked him what he said to the young women, and I had to explain to him that these were normal things to think about, but you don't say them to strangers. I knew he would have to be told again and again. That simple faculty of judgment, which we take completely for granted, was missing. Another time a fellow came up to him as we were walking in the hospital corridor, and said, "We're friends to the end, and this is the end." "You see," my patient said to me cheerfully, "everybody likes me."

Memory loss is often overemphasized as a symptom of Alzheimer's disease, and older people are prone to worry needlessly about slips of memory. My father-in-law calls this "old-timer's disease," and I think he is right. Some memories become more difficult to retrieve as we become older. Actually the memory is there, but it is harder to find; it is more the "index" to the memory than the memory itself that is weaker.



STEVEN MATTHYSSE, Ph.D., is Director of the Scottish Rite Schizophrenia Research Program. He is also Associate Psychobiologist at Mailman Research Center, McLean Hospital, Belmont, Mass., and Associate Professor of Psychobiology at Harvard Medical School.



Often the least essential aspect of a memory, the most arbitrary part of it, is the hardest to retrieve; for example, the name of a person or a place. Once the name is provided, the rest of the memory comes back in full detail. Usually the people who worry about their memory loss are not the people with Alzheimer's disease; the ones who deny that anything has changed, even though their friends can see changes, are the ones to worry about. The reason for this is simple: to appreciate that something has changed, one has to be able to compare past and present, to see oneself as a whole, in relation to what one expects of oneself. The Alzheimer patient has trouble appreciating his own condition, just as he has trouble appreciating the meaning of a conversation.

The severe Alzheimer patient lives in a fragmented world. He reads the words but does not understand the paragraphs. Outside his house he sees streets, houses, cars, people but he becomes lost in the detail and cannot figure out how to get back home. He clings to ideas he has had before, and repeats phrases he has said before, because he no longer knows how to form new ones. Gradually he seeks a simpler and simpler environment — even the confines of a single room — to avoid getting confused. The time may come when he does not recognize people. He sees features and gestures — a friendly smile or a worried look — but cannot add up the details to retrieve the concept of a familiar person.

This is not normal aging. It is not an inevitable part of growing old; it is a disease of the brain. A hard white substance called "amyloid" becomes deposited in nerve cells, destroying their function. Amyloid occurs in the healthy brain and is essential for normal function. Why it becomes deposited in excessive amounts in some older people, but not in others, is not known. I am confident it will be known in the not too distant future.

Alzheimer's disease is also known as *senile dementia*, dementia of the elderly. There is another kind of dementia which this audience certainly knows about: *dementia praecox*, or "premature dementia." *Dementia praecox* is the old term for schizophrenia. Schizophrenia is a dementia of the young, just as Alzheimer's disease is a dementia of the elderly.

In 1934, Commander Johnson and his advisors decided to steer our ship in the direction of research on schizophrenia,

the dementia of the young. He chose this course because schizophrenia was practically ignored by the scientific community, even though it had millions of sufferers; and because it seemed especially intolerable for the sun to set on a life before it had hardly risen. Commander Johnson's logic is as compelling now as it was half a century ago. Research on Alzheimer's disease has become an international effort of vast proportions. Three Federal agencies support research on Alzheimer's disease (the National Institute on Aging, the National Institute of Neurological and Communicative Disorders and Stroke, and the National Institute of Mental Health), whereas schizophrenia research is only one of the many programs supported by the National Institute of Mental Health. The Federal government spent about \$18 for research per schizophrenic patient this year. Our effort is still badly needed.

At this year's project review meeting, the Sovereign Grand Commander told me that he and the members of the Benevolence Committee are frequently asked: *What are we doing about Alzheimer's disease?* The implication, of course, is that perhaps we ought to be doing more. The best answer to this question that I can give is that we *are* doing a great deal about Alzheimer's disease. Since the 1930's when our program started, the many strands of brain research have become so intertwined that it is almost impossible to separate out studies that will contribute to understanding one form of dementia from studies that will contribute to another. *The biological processes cut across the illnesses.*

I would like to give you one example of how the research that we support impacts on Alzheimer's disease as well as schizophrenia. We funded a study by Dr. Ann Graybiel of M.I.T. on how structures form deep in the interior of the brain during the development of the embryo. Immature neurons form in special regions within the embryonic brain where cells divide rapidly, called "germinal zones." Nerve cells do not continue to divide indefinitely, but eventually undergo a final division and begin an independent existence. The date on which this occurs is called the cell's "birthday." These immature neurons migrate away from their place of origin in the germinal zone, traveling over long distances, and where they come to rest they form elaborately shaped structures called "striosomes." Eventually the cells

within these structures will have a common function in regulating movement and perhaps aspects of thought. What Dr. Graybiel discovered was that the neurons destined to form the striosomes have in common, not where they started migrating from, but their "birthday." These cells are gathered together by some mysterious force that recognizes the timing of their past development. Until we understand the forces that gather cells from far apart into structures with a common function, we are not likely to understand how movement comes to be, how thinking comes to be, Alzheimer's disease or schizophrenia.

There are some foundations that must restrict their focus to a single disease, because their financial support comes from people whose families suffer from a particular illness. So it is with the Alzheimer's Disease and Related Disorders Association, The American Parkinson Disease Association, the Epilepsy Foundation, the Hereditary Disease Foundation, the National Alliance for Research on Schizophrenia and Depression, the National Down Syndrome Society, the National Multiple Sclerosis Society, the National Stroke Association, the Tourette Syndrome Association, and many others. In contrast, what is uniquely generous about the Scottish Rite benevolence is that its donors have *not* gathered together because they are common sufferers from a particular disease. We do not need to maintain distinctions that obscure the relationship between progress in one branch of mental health sciences and progress in others.

By all means let us maintain our focus on mental health. Mental illness includes diseases of the greatest human and scientific importance, from dementia in the elderly to schizophrenia in the young. It is unified by the fact that all these disorders are caused by disease of the brain. By all means let us continue to concentrate on pilot projects and new ideas. That is what distinguishes us from the Federal scientific support system, and gives us an impact far in excess of the dollars we can provide.

There is no reason to think of our effort as narrowly restricted to schizophrenia, because at the present stage of scientific progress the raveled threads of knowledge cannot be so neatly disentangled. Rather we should seek out, from any quarter, the most creative ideas for research on the causes of mental disease. Then, when our members ask:

*Continued on page 13*



# A FRATERNITY UNDER FIRE

## *Religious opponents don't realize that Freemasonry and religion are compatible*

Reprinted by permission from the November 1989 Short Talk Bulletin published by the Masonic Service Association of the United States.

By FORREST D. HAGGARD, 33<sup>rd</sup>

The recent revival, by fundamental Christianity, of anti-Masonry has created a small storm within both religious and fraternal circles. Over the past two years, I have listened to, watched on TV or read every program, article and item concerning the modern day anti-Masonic movement that has been called to my attention. It has been good for me. I have reexamined my own membership in all of my "other than the Church" commitments.

I have reached a considered decision that Freemasonry is not now and never has been detrimental to my Christian faith and doctrine. In fact my fraternal relationships have strengthened and assisted me in my ministry as well as in my personal faith and life.

I have found three predominant reasons for the existence of the critics:

1. Personal and personality conflicts are present. Freemasonry is a human organization with no claim to Divine origin. In any human organization you have human frailties. Where you have a structure you have "assumed power or prestige" and with that you have conflicts. Some critics have had a "bad experience" in their Masonic connections. (Just like local congregations

Freemasonry is not, in and of itself, a Christian organization. Rather, it is one that numbers among its members many who are Christian. One of our great strengths is the ability to accept those of differing faiths into our fellowship.

However, Freemasonry has come under attack from some segments of Christianity, particularly those considered to be "fundamentalists."

It is to those members of the Masonic fraternity who are Christian that this Short Talk is primarily addressed. Many Masons have had to agonize over choosing between their Christian faith and their Masonic membership, believing the two to be in conflict.

It is hoped that this Short Talk will be a source of comfort and understanding to those who are in such turmoil as well as informative and a guide to those who have questions about the role of the Mason with respect to his religious beliefs.

This Short Talk is directly addressing the Christian, but the truth it contains applies to all who believe and serve one God!

— Editor  
Short Talk Bulletin

have people who came from some other church where things were "bad.")

2. Political, social or religious dictatorships or hierarchal structures cannot, in fact do not dare, tolerate differences of opinion. They cannot afford any dissension or freedom of thought. Under their rule, Freemasonry and all like groups, must be attacked or destroyed. Such systems may claim to be open minded but they depend on their constituents or followers to have minds closed to all but their own particular "way" or doctrine. Freemasonry promotes freedom of thought and discussion.

3. Money. I always listen and watch for the "bottom line" whenever I am watching the "Christian" TV station or listening to a "religious" broadcast. The

bottom line is an appeal for membership in their group and for support funds. In spite of all the revelations of graft, greed, corruption and immorality on the part of the hawkers of fundamental Christianity, their kind continues. They are an embarrassment to the Church. I have to assume that Satan rubs his hands in glee as their message of hate, exclusiveness and divisiveness goes out to the public.

*I call your attention to some other factors:*

The same voice that speaks out against Freemasonry often also speaks out against any other type, kind, style, or form of religious faith other than their very own. The same families that have left my congregation because I am a Freemason came to our Church because where they were was not of the "true" faith. And they have already left where they went from my congregation because that place was not the "true faith" either.



REV. FORREST D. HAGGARD, 33<sup>rd</sup>, has been pastor of the Overland Park (Kansas) Christian Church since 1953 and was Grand Master of Masons in Kansas in 1974-75. He is the author of the book, *The Clergy and the Craft*, published in 1970.



Remember that Freemasonry is not a single-minded organization. It is a multitude of structures, groups, and units that are tied together by a common historical tradition. We have no "one voice," nor one leader, nor one ritual. Our critics pick and choose their quotes or dramatizations from any era, source or supply that meets their particular needs.

I have never argued with single-minded fundamentalists. They are always, always, in their own mind, absolutely right. They must destroy all other systems to prove their own right to exist. They can always justify their stance on the basis of their own interpretation of their Source (such as the Word). And they need money to exist. If they cannot

survive on their own, then they must invade or utilize some already proven source (such as the type and quality of people who make up most fraternal groups and *most especially Freemasonry*).

I represent a whole host of competent hard-working ministers who labor in a parish and who really carry the load of pastoral care and concern. Many of us belong to fraternal, civic or community groups. We do so with personal joy at the sense of unity, openness and sense of morality that these groups promote. These groups are *not* organized religion. They not only do not compete with the Christian faith, but in reality are supportive of it. It is disturbing that the opponents of Freemasonry are, in effect, attacking that which is supportive of

Christian faith. The "Christian" anti-masonic leaders are not only inaccurate in their attack on Freemasonry but they are, in my opinion, making a far more serious attack on the basic Christian faith under whose banner they claim to operate.

How do I respond to these attacks? What do I say? I do not respond directly to the attacker. The attacker is shrewd. He attacks the weak spot of his enemy. In our case that weakest spot is not, as the attacker would have you believe and thus defend, in our rituals, customs and traditions. It is in the members themselves who have had only a ritualistic education about Freemasonry.

Where Freemasonry has instructed its candidates in its history, purpose and intent and where a local lodge is going about its business with pride and dignity, there is very little that anti-Masonic groups can do to destroy the craft.

## As British Masons see it . . .

In the light of recent comments on Freemasonry and religion and inquiries to be held by various churches into the compatibility of Freemasonry and Christianity, the Board has decided to issue the following statement in amplification of that originally approved by Grand Lodge in September 1962 and confirmed by Grand Lodge in December 1981.

**Basic statement.** Freemasonry is not a religion, nor is it a substitute for religion. It demands of its members belief in a Supreme Being, but provides no system of faith of its own. Its rituals include prayers, but these relate only to the matter instantly in hand and do not amount to the practice of religion.

Freemasonry is open to men of any faith, but religion may not be discussed at its meetings.

**The Supreme Being.** The names used for the Supreme Being enable men of different faiths to join in prayer (to God as they see Him) without the terms of the prayer causing dissension among them.

There is no Masonic God: a Freemason remains committed to the God of the religion he professes.

Freemasons meet in common respect for the Supreme Being, but He remains Supreme in their individual religions, and it is no part of Freemasonry to attempt to join religions together. There is therefore no composite Masonic God.

**Volume of the Sacred Law.** An open Volume of the Sacred Law is an essential part of every Masonic meeting. The

Volume of the Sacred Law to a Christian is the Bible; to Freemasons of other faiths it is the book held holy by them.

**The oaths of Freemasonry.** The obligations taken by Freemasons are sworn on or involve the Volume of the Sacred Law. They are undertakings to keep secret a Freemason's means of recognition and to follow the principles of Freemasonry. The physical penalties are simply symbolic. The commitment to follow the principles of Freemasonry is deep, and entirely appropriate to this form of obligation.

**Freemasonry compared with religion.** Freemasonry lacks the basic elements of religion:

(a) It has no dogma or theology (and by forbidding religious discussion at its meetings will not allow a Masonic dogma to develop).

(b) It offers no sacraments.

(c) It does not claim to lead to salvation, by works, secret knowledge or any other means (the secrets of Freemasonry are concerned with modes of recognition, not with salvation).

**Freemasonry supports religion.** Freemasonry is far from indifferent to religion. Without interfering in religious practice, it expects each member to follow his own faith, and to place his duty to God (by whatever name He is known) and above all other duties. Its moral teachings are acceptable to all religions.

—Statement of the Board of General Purposes,  
United Grand Lodge of England, June 12, 1985

## ALZHEIMER'S DISEASE

Continued from page 11

"What are we doing about Alzheimer's disease?" we can answer: *the same thing we are doing about schizophrenia — trying to understand how disease of the brain causes disease of the mind.*

I would like to end with one more observation about Dr. Ann Graybiel's study on cell migrations in development of the embryonic brain. It was published, appropriately, in the most prestigious scientific journal in the United States, the *Proceedings of the National Academy of Sciences*. At the end of the article a little note appears acknowledging support from the Scottish Rite Schizophrenia Research Program. In his Allocution for 1989, Commander Paul stressed the need for the good works of Freemasonry to be visible in the community. In science quality is always visible. Making a big noise about one's own work is usually a sign that it is less than it claims to be; we have all seen this happen in recent months with "cold fusion." In science, we are visible. Our good works are known and appreciated throughout the scientific world. Many profound contributions to understanding the human brain bear the stamp: *Supported by the Scottish Rite Schizophrenia Research Program, Northern Masonic Jurisdiction, U.S.A.*



# LAFAYETTE: HERO OF TWO WORLDS

## *Major emphasis on 1824-25 U.S. tour*

The Marquis de Lafayette (1757-1834), a hero of both the American and French revolutions, personified the international character of the new republican age and the special relationship between America and France that continues to the present day.

On the eve of America's first 50 years of independence, Lafayette returned to the United States as the nation's guest. A 13-month farewell tour in 1824-25 provided the young republic with an unprecedented opportunity to express its devotion to this beloved public figure, and to symbolize its national spirit in paintings, sculptures, engravings, household objects, monuments, and souvenirs.

The artistic legacy of General Gilbert de Motier Lafayette's tour is the subject of a major traveling exhibition, *Lafayette: Hero of Two Worlds*, at the Scottish Rite Masonic Museum of Our National Heritage in Lexington, Mass. The exhibit, which runs through May 20, was organized by the Queens Mu-

seum in Flushing, N.Y., and commemorates the bicentennial of the French Revolution.

Lafayette, a Frenchman, was a prominent participant in both the American and French revolutions. The comprehensive exhibit is divided into three sections and features artwork, artifacts, and historical documents from every stage of Lafayette's life. In particular, it emphasizes numerous paintings, sculptures, souvenir items, and decorative household objects created in response to the elaborate tour half a century after

the shot heard 'round the world in Lexington began the American revolution.

The first section of the exhibit traces the historical episodes in Lafayette's life. Among the items displayed will be portraits of his parents and an engraving of Lafayette at Yorktown, where he played a vital role.

The pageantry of the farewell tour is the principal and second exhibition section. President James Monroe invited Lafayette to make his tour on the eve of America's first 50 years of independence.

His visit inspired the production of myriad souvenir objects. Among the items displayed will be clothing worn to balls in honor of Lafayette, gloves with a Lafayette portrait painted onto them, a hairbrush that spells Lafayette in different-colored bristles, and a breastpin with the hair of Lafayette and George Washington.

The many portraits executed late in Lafayette's life conclude the exhibition. Portraits by some of America's leading artists of the time, including Thomas Sully and Rembrandt Peale, will be shown, along with sculptures of Lafayette, including one by Horatio Greenough, and a painting of Lafayette on his deathbed by Ary Scheffer on loan from the Musee Nationale de Blerancourt in Chauny, France.

The exhibition catalogue, available in the museum shop for \$24.95 plus tax, features essays by Queens Museum exhibit curator Marc Miller on the artistic legacy of the tour; and by historians Stanley Idzerda, who describes the Frenchman's eventful life and love of liberty; and Anne C. Loveland, who reconstructs Lafayette's itinerary through



Ceramic platter c. 1825-30 showing Lafayette landing at Castle Garden in New York. From the collection of the National Museum of American History, Smithsonian Institution.





Oil portrait of the Marquis de Lafayette, c. 1790 by Joseph Boze (French) from the collection of the Massachusetts Historical Society, Boston.

all 24 states. The catalogue is also available by mail order from the museum for an additional \$3.50 for postage and handling.

*Lafayette: Hero of Two Worlds* is supported by a grant from the National Endowment for the Humanities, with additional support from Galeries Lafayette, the Paris department store, and Moët-Hennessy U.S. Corporation.

## New Exhibit Celebrates 15 Years of Collecting

*Curator's Choice*, a new exhibit at the Museum of Our National Heritage, features major pieces from the museum's permanent collection. The sampling of objects in the exhibit represents the collection built over the last 15 years — since the museum opened in 1975.

The variety of materials and time periods in *Curator's Choice* reflect the museum's commitment to use objects for their meanings as individual documents of American culture and in groupings that promote an understanding of the past through comparison and contrast. Objects on display include furniture, silver, militaria, textiles, and iron. Many of the objects carry fraternal symbols. The special collection on the history of Freemasonry and other fraternal organizations in America is now an important resource for research on the subject.

Objects on display came to the museum either as gifts or purchases.

## Barbara Franco Heads for Minnesota

Barbara Franco, assistant director at the Museum of Our National Heritage, has accepted a challenging position at the Minnesota Historical Society in St. Paul. The MHS is constructing a new building that will house the society's research library, state archives, and state museum. Barbara will be assistant director for museums, overseeing a major division of the society, which includes exhibitions, educational programs and publications, historic sites and traveling exhibits, audiovisual programs, acquisitions, and preservation of the collections.

The contribution she has made toward the development of the Scottish Rite Museum in Lexington, Mass., is extensive. She has been associated with the museum since its opening in 1975, when she began as a curator. In 1985 she was named assistant director.

Although she was involved in a wide range of exhibits, she provided a rare expertise in the Masonic collections and related exhibits. She prepared three

museum catalogues to accompany museum exhibits.

*Masonic Symbols in American Decorative Arts*, published in 1976, shows how Masonic emblems and symbols were used over the years to decorate material possessions of the day.

The second catalogue presenting research and interpretation of Masonic symbolism in the decorative arts was published in 1980. *Bespangled Painted & Embroidered* represents a study of decorated Masonic aprons in America from 1790-1850. It contains a wealth of information about the artists and engravers who made these aprons.

*Fraternally Yours*, published in 1986, examines most of the major fraternal organizations in the United States up to 1920. It was the first time the interrelationship between these organizations and the Masons had been addressed. The exhibit also placed the fraternal organizations in a context that reflected some of the major historical developments in American history.

# 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.

(INSTRUCTION) + (APPLES) - (PLASTIC) +  
 (AUCTION) - (SPOON) + (SIMPLE) -  
 (STAIN) + (THROW) - (WIRE) +  
 (ENTERING) - (MENU) + (APE) -  
 (TREAT) - (PURPLE) - (NINE) =

□ □ □ □ □ □

Answer will appear in the next issue.  
 Answer from previous issue: DeMOLAY



# HELP FROM THE NORTH

*'We don't want any Yankee money,' said the treasurer*

By ALLEN E. ROBERTS, 32°

Truth Lodge in Virginia was opened "in due and ancient form, in the name of God and the Holy Saints John." As the members and visitors sat down they looked expectantly at the long-time Master, William Gray.

"I have called this special meeting to get your advice," said Gray. "I have received a check for \$2,000 from the Masons in a district in New Hampshire. It's dated December 2, 1866. With it came the request that we use the money to help distressed Masons, their widows and orphans here in Virginia."

Douglas English, the Treasurer, said, "We don't want any damn Yankee money. We can take care of our own."

"That's a fine sentiment, Brother Treasurer," said Gray. "How much money do you have in the treasury?"

"Well-l-l-l — right now we only have \$49.21."

"How much do we pay Brother Frazier for rent? What about the per capita we must pay the Grand Lodge of Virginia?"

"Fortunately Brother Frazier knows our problems and isn't charging us anything right now. I don't think the Grand Lodge is going to yank our charter if we can't pay the tax." The Treasurer sat back in his chair and glared at the Master.

"It would be an act of ingratitude if we refused to accept this check," said the Junior Deacon.

Several years ago Allen E. Roberts wrote a series of stories about the fictional Truth Lodge of Virginia for *The Indiana Freemason*. They were based on features from his book *House Undivided, a story of Freemasonry and the Civil War*. These revised stories will appear in a forthcoming book by Roberts. It is tentatively titled *The Mystic Tie* and will be published later this year by Macoy Publishing and Masonic Supply Co., Inc. Within the book will be articles on Masonic philosophy, history, biography, and fiction/drama. This fictional story, "Help From the North," has been written especially for *The Northern Light*. It will be added to the series on Truth Lodge in the forthcoming book.

The Senior Warden stood up. "I agree with that, Worshipful. But I don't think we should limit our assistance only to Masons and their families."

"That's what I wanted to hear, Brother Fellows," said Gray.

"Just a danged gone minute," interrupted George Moore, the Secretary. "You fellows are forgetting a lot of things. We in the South were treated down right dirty by those fellows from the North. And we still are. Look at all the carpetbaggers we've got running all over the place and stealing us blind."

The Senior Deacon, Joseph Tanner, spoke. "George has got a point there. Those crooks from the North caused a lot of good men to have to side with the Ku Klux Klan for protection."

"I don't think that unsavory outfit is the answer to our problems," said James McCook, the Junior Deacon.

"Wasn't that outfit started by Brother Nathan Forrest?" asked Alvin Benton, late of the 5th New Hampshire. "I knew him a few years ago. He'd have nothing to do with anything unsavory."

"He wouldn't," spoke up Gray. "That's why he got out of it. It's original purpose, to fight corrupt politicians, appears to have been needed. Lately it seems to have come under the control of bigots."

The Secretary wasn't appeased. "I ain't so danged blamed sure we still don't need them. And . . ."

"We'll not belabor the point, Brother Moore," interrupted the Master. "You made a statement earlier that I must address. All things considered we in the South were treated better than we could have expected by Northerners. This was especially true with the Masons from the North."

"When General Weitzel captured Richmond the first thing he did was order his men to fight the fires our men had set. The next thing he did was order food distributed to the hungry men, women and children in the city. He even permitted a provost marshal to place Federal troops around Masons Hall to save it from looting or destruction."

"If you will permit me, Worshipful, I'd like to tell you another story," said Thomas Virgil.

"Brethren, this is Tom Virgil who was with the cavalry in Georgia," said Gray.

"I was at Antietam in '63 when men on both sides were slaughtered in droves," said Virgil. "I witnessed the Masons on both sides helping wounded on the other side. Earlier I heard the 5th N.H. Regiment mentioned here, and that's quite a coincidence. It was doctors and medics from that outfit that saved the life of a good friend and Brother of mine."

*Continued on page 18*

Brother Roberts' column "Masonic Myths" appears regularly in *The Northern Light*. He has written more than 20 books on a wide variety of subjects and has written and produced several motion pictures. As founder of Anchor Communications, he has developed on videotape a leadership series for the Masonic leader, based on his book, *Key to Freemasonry's Growth*.





# Masonic Myths

**Myth:** *Adolf Hitler hated and feared Freemasonry.*

**Fact:** Not exactly. Oral histories (or accounts) can easily be fabricated, as was at least one concerning Harry Truman. This is especially true when publication comes after the subject's death. With this in mind a sketch of one such conversation recorded from *Gesprache Mit Hitler* was reported in *Seekers of Truth*. Herman Rauschnigg, the writer, said that Hitler told him Freemasonry "has always been harmless in Germany." It "achieves the fruition of fantasy through the use of symbols, rites and magic influence of emblems of worship. Herein lies the great danger which I have taken in hand. Don't you see that our party must be something very similar, an order, an hierarchic organization of secular priesthood? This naturally means that something similar opposing us may not exist. It is either us, the Freemasons or the Church but never two side by side. The Catholic Church has made its position clear, at least in regard to the Freemasons. Now we are the strongest and, therefore, we shall eliminate both the Church and the Freemasons."

**Myth:** *All, or most, of the Freemasons in Germany were murdered during the Nazi regime.*

**Fact:** The truth about the horrors of Nazism will never be known. The number of German Freemasons sent to concentration camps, the gas chambers, prisons, tortured or murdered in their homes will never be known. We do know, through research done by Lt. Col. David Boyd and others, that nowhere near the often quoted 80,000 Masons were killed. We do know that a French historian named

Bernard Fay turned the names of Freemasons over to the Nazis. Fay had obtained many of these names from American Masonic sources. He had conned some Masonic leaders into believing he was writing legitimate accounts of Freemasonry. Unscientific research, the only kind possible in this case, indicated to Boyd that about two-thirds of the then 85,000 Masons in Germany were injured in some manner, this left one-third untouched. The number actually murdered or tortured is open to conjecture. It must be remembered that the Nazi horror reached into other countries and the Freemasons in them.

However, we do know without question that Freemasonry is one of the first organizations proscribed by dictators. An organization that believes in and teaches the Brotherhood of Man under the Fatherhood of God, that believes in the search for truth, cannot be allowed to exist under a despot.

**Myth:** *Freemasonry did not operate during World War II in the countries controlled by the Hitler regime.*

**Fact:** It did, but not openly. (Even today there are countries in which Freemasons must meet in secret.) In the infamous Buchenwald concentration camp the Masonic populace reached close to 100 in October 1944. According to M. Jattefaux, a French Freemason, the known Masons met daily. By occupying the minds of these men with Masonic ritual and lessons, Freemasonry helped relieve them of their anxieties. Masonic subjects were selected and by word of mouth transmitted block by block. There quiet discussions would take place. Then block by block the results of their debate returned.

**Myth:** *Hitler was elected Chancellor of Germany.*

**Fact:** Not so. He was appointed Chancellor by President Paul von Hindenburg. In July 1932, the Nazi received 37% of the vote; on November 6, 1932, the Nazi party dropped about five points. This alarmed the German industrialists who were backing Hitler. They persuaded their president to appoint Hitler as Chancellor. A short time later the Reichstag was ravaged by fire. The communist party was blamed and, as a result, outlawed. Nazi terror followed; the Third Reich was formed; the rest is history.

**Myth:** *Persecuted German Freemasons wore a blue forget-me-not for identification after 1934.*

**Fact:** This has been accepted as fact by most scholars but still questioned by a few. Cyril Batham of England, for instance, disputes the date. He claims it was adopted in the 1920s as a badge of friendship. His report and previous accounts agree that it was the *Grossloge zur sonne* (Grand Lodge of the Sun) that developed the symbol. Earlier reports say this Grand Lodge designed it as a means of evading the Gestapo; Batham claims it was simply an emblem selected because the Square and Compasses wasn't worn by Freemasons. Most important, though, the early accounts and Batham do agree the blue forget-me-not was worn throughout the Nazi terror. This emblem was also chosen to honor Masonic writers and educators through The Masonic Brotherhood of the Blue Forget-Me-Not. This group was organized in 1972.



## HELP FROM THE NORTH

Continued from page 16

"You also mentioned how your Masons Hall was saved. Well, the same thing happened in Savannah. We were under siege for at least eleven days. To save our people from starvation and worse our forces surrendered. The mobs, our own riffraff, not Federal troops, immediately began looting and destroying businesses and homes. Even our Masonic temple was in danger. This information was conveyed to the Federal General John W. Geary, commander of the 2nd Division, 20th Army Corp. Whether it was because he was a Mason or not doesn't matter, he was extremely kind. He immediately placed a strong guard at the disposal of the Master of the lodge. That saved the temple of Solomon's Lodge No. 1. He ordered his men to help the people as much as possible.

"I think General Geary is now Governor of Pennsylvania."

The Master broke the silence that followed. "Thank you, Brother Virgil. I can add to that wonderful action. I received a letter from a good Brother in Savannah. The lodge thanked Brother Geary for his many acts of kindness during the Federal occupation. He is governor, Tom, and he said something like this: 'I am entitled to no extraordinary credit or praise. I did what any soldier, dictated by the true spirit and actions of charity and humanity, would do.'

"I wish I could recall his exact words, but he praised Freemasonry highly for what has happened since the war ended. He believes what harmony that now prevails is due only to the compassion of Freemasons on both sides."

"That was then and this is now," said the Secretary. "As long as we have these carpetbaggers runnin' around here we're gonna have problems. And those radicals in the Congress ain't helpin' either."

"We've got a Mason in the White House," said David Williams, the Junior Warden. "He's doing a right good job in containing those radicals."

"Yes, Sir," agreed Fellows. "But I'll wager they'll nail Andrew Johnson to a cross. Those nuts aren't about to let anyone survive politically who wants to 'forgive' the South."

"Unfortunately there's nothing we can do about the politics of the day at the moment. We've gone astray from the purpose for which I called this

### SUPREME COUNCIL BENEVOLENT FOUNDATION AND OPERATION OF SCHIZOPHRENIA RESEARCH PROGRAM AUGUST 1, 1988—JULY 31, 1989

#### Principal and Income Assets

Cash in banks 7/31/88		\$2,291,464
Investments (at book value) 7/31/88		25,488,890
(Market value of investments 7/31/88: \$31,751,628)		
		<u>\$27,780,354</u>
Contributions	1,395,217	
Gain on sale of securities	2,242,340	
Stocks (154,820 + 173)	154,647	
Interest	910	3,793,114
		<u>\$31,573,468</u>

Receipts over Disbursements*	393,690
	<u>\$31,967,158</u>

Cash in banks 7/31/89	\$ 1,862,275
Investments (at book value) 7/31/89	30,104,883
(Market value of investments 7/31/89: \$40,469,301)	
	<u>\$31,967,158</u>

#### Receipts and Disbursements

##### Receipts

Investment income	\$ 1,622,516
Interest income	187,169
	<u>1,809,685</u>
Transfer from Museum & Library	71,000
Total receipts	<u>\$ 1,880,685</u>

##### Disbursements

Grants to researchers	\$1,132,136
Fellowships	12,000
Research committee expenses	12,297
Salaries (Research director and support)	91,448
	<u>\$ 1,247,881</u>
Fund-raising and data processing costs:	
Printing, mailing services, etc.	\$ 108,684
Data Processing	9,157
General expense items	3,989
	<u>121,830</u>
Transfer to Supreme Council for charitable uses	67,284
Transfer to Education & Charity Fund for Abbott Scholarships	50,000
Total disbursements	<u>\$ 1,486,995</u>

\*Receipts over disbursements \$ 393,690

meeting. How should we distribute this \$2,000?"

The Treasurer said, "Worshipful, this meeting hasn't gone astray, exactly. Hearing what I've heard has changed my mind. Human beings will always come in various forms — good, bad and indifferent. As long as we have Masons who practice out of their lodges what they've learned within, the South and the world will survive. I'm talking about the Masons we've heard about today. I want to join them.

"Let's do what you want to do. Let's use this money to help as many people as we can. Let's start with the widows

in our community, especially those with small children. Let's not question whether they are Masonically connected. Let's go from there to our disabled fighting men. Then take it from there."

The applause proved no vote was necessary.

Gray beamed. "That's exactly what I wanted to hear. We'll waste no more time on the subject. We'll now proceed to close this lodge."

Many needy widows and children received unexpected Christmas presents. They were surprised to learn they had been helped by Freemasons in the North.





## IN A NOOK WITH A BOOK

Reviewed by STEWARD M. L. POLLARD, 33°



### *Delightful children's book*

**CATHEDRALS: STONE UPON STONE.** Written by Brigitte Gandiol-Coppin. (Translation by Vicky Bogard.) Illustrations by Dominique Thibault. Young Discovery Library, 217 Main St., Ossining, NY 10562. 38 pp. Hardbound. \$4.95.

This is a *children's* book — delightfully written for children. Members of the Masonic fraternity will find this book useful to explain the relationship of operative masonry to symbolic Masonry. Beautifully illustrated, this book is one of a series designed as a pocket encyclopedia for children. It gives a comprehensive history of cathedrals and explains the tools and implements used by the artisans in their construction.

This little volume also has potential as a useful tool in the education of candidates during their progress through the degrees. It provides the answers to some of the common questions asked by the candidates about the builders trade.

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### *A vibrant history*

**THE MASTER BUILDERS, VOLUME III,** by Wayne A. Huss. A History of the Grand Lodge of Free and Accepted Masons in Pennsylvania. *Grand Master Biographies.* The Library and Museum, Masonic Temple, One North Broad St., Philadelphia, PA 19107. 470 pp. Hardbound. \$22.95.

To mark the 200th anniversary of the Grand Lodge of Pennsylvania, the Grand Lodge commissioned the publication of a comprehensive history. Dr. Huss, a noted professor of history, though not a member of the Masonic fraternity, was selected to do the compilation. Volume Three is the final volume. The first two recounted the institutional account of the Grand Lodge from data obtained from both Masonic and non-Masonic records.

In the concluding volume, there are biographical sketches and likenesses of the 107 Grand Masters who have served the Grand Lodge of Pennsylvania. As it draws a vivid picture of their lives and the times of their service, it makes fascinating reading. One of the Grand Masters became Vice President of the United States. Many of them were members of the Northern Jurisdiction of the Scottish Rite, and a number of them have served as Active Members of the Supreme Council. Another Grand Master is said to have danced with Queen Victoria. Such bits of information help to make this book extremely interesting.

Who said that history is dull? This book certainly disproves that. The Grand Lodge of Pennsylvania is alive and vibrant, and this beautiful volume documents that vibrancy which has propelled the Grand Lodge into such prominence as a leader in Masonic philanthropy and benevolence.

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### *For the serious scholar*

**FREEMASONRY AND ITS IMAGE OF MAN, A Philosophical Investigation,** by Giuliano Di Bernardo, 33°, AASR, Italy. Translated from Italian by Guy Anston and the author. 1989. D. J. Costello (Publishers) Ltd., 43 The High Street, Turnbridge Wells, Kent, TN1 1XL, England. 168 pp. Hardbound.

This is one of those volumes which must be read several times for it to be understood. The first time you scan it to get the gist of what is being said. Next, you need to read it with a dictionary handy to understand what is being said. And, finally, you read it to comprehend what has been said.

The author has examined the basic principles of Freemasonry and discussed in detail some of the common misconceptions concerning the fraternity. He goes into great detail in discussing the relationship of Masonry and religion, politics, science and the state, with special emphasis on the relationship with Roman Catholicism.

This book is not in the category of "light reading." It is *heavy* and is recommended only for serious scholars . . . or other philosophers.



### THIRD BRANCH OF GOVERNMENT

*Continued from page 5*

There were other hazards to circuit riding than physical hardship, as James Wilson discovered to his chagrin. Those were the days of debtor's prison, from which not even a seat on the Supreme Court afforded immunity. In the course of his law practice, the Scottish-born associate justice had become involved in a number of speculative business ventures. As a consequence, Wilson twice was arrested and jailed at the instigation of disgruntled creditors while performing his duties as circuit judge.

A crisis arose in 1795 when Washington made the mistake of turning to a previous Supreme Court appointee to replace John Jay as Chief Justice. During his brief tenure, John Rutledge had shown so little interest in the office that he never attended a session of the Court. Subsequently, however, he apparently underwent a change of mind, to the extent that he wrote to the President and asked for the appointment as Chief Justice. Relieved at finding someone willing to take the position, Washington obliged. The Senate, however, balked.

As a judge in his native South Carolina, Rutledge had acquired a reputation of bias in favor of wealthy, anti-democratic, slaveholding interests. Moreover, he had antagonized members of his own Federalist Party by vocal criticism of Jay's Treaty. Then there were rumors of mental instability, later substantiated after the Senate voted to reject his confirmation. Rutledge attempted suicide by drowning and suffered several lapses of sanity before his death in 1800.

Six months had been lost on the Rutledge nomination and there still was no Chief Justice. An obvious choice was William Cushing, the ranking member of the Court and probably Washington's most successful judicial appointee. Before coming to the Supreme Court he had been Chief Justice of Massachusetts. Unlike most of his colleagues, he had no distracting interests and had applied himself diligently to the business of the Court. Cushing, however, declined the appointment on the grounds of health and age (he was 64). Nevertheless, he went on to give another 14 years of service as an associate justice until his death in 1810.

Before he had succeeded in finding a replacement for Jay, Washington was faced with a second vacancy on the

Court. John Blair resigned because of ill health. To succeed Blair, Washington selected Samuel Chase of Maryland. Strangely enough, Chase had opposed ratification of the Constitution, the only one of Washington's Court appointees to have done so. He was a vitriolic man, who refused to leave partisanship behind when he joined the Supreme Court bench. This led to his uniqueness in another respect. He was the only Supreme Court justice to suffer impeachment.

The Court met for the 1796 February term without a Chief Justice. Nevertheless, it was on this occasion that the Court handed down the most significant decision in the first decade of its existence. In *Ware v. Hylton* the Court invalidated a Virginia law which contravened a treaty of the United States.

It is of more than a passing interest that one of the attorneys participating

another was rejected by the Senate. Of the ten justices named by him, only three remained on the Court for more than a decade, and one of those narrowly escaped removal by impeachment.

Five had been delegates to the Constitutional Convention. All were lawyers. Although neither the Constitution nor Congress set this qualification, Washington established a precedent which has held true for every subsequent nominee to the nation's highest court.

Three were foreign born. In a twist of irony, James Iredell had come to America from England shortly before the Revolution as a tax collector. Although he was native born, John Jay was of Dutch and French Huguenot ancestry, indicative of the ethnic diversity of Americans even during colonial times and refuting the popular belief that high public office in the early days of the United States was the exclusive preserve of Anglo-Saxons.

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### *... Lacking energy, weight, and dignity ...*

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in the argument of this case was John Marshall, who was destined to influence the development of the Supreme Court more than any other individual. It also may be of interest that in this instance Marshall argued against federal supremacy and lost his case.

In March, 1796, a new Chief Justice finally was nominated and confirmed. The selection of Oliver Ellsworth of Connecticut seemed promising. Ellsworth and Associate Justice Paterson had been classmates at Princeton. Both had been delegates to the Constitutional Convention. As members of the United States Senate they had coauthored the Judiciary Act of 1789. Now, in association with his old colleague, Ellsworth was given a rare opportunity to administer and shape the federal judiciary he had helped to create. However, he displayed little interest in doing so. Just as his predecessor, Ellsworth had predilection for diplomatic missions. Within three years he had absented himself from the Court and was on his way to France.

George Washington made 12 Supreme Court nominations, more than any other President. Unfortunately, as we have seen, his selections did not turn out to be particularly successful in enhancing the position of the judiciary. One nominee declined the office and

Four of the ten were Freemasons. Blair, a member of Williamsburg Lodge No. 6, had presided as Grand Master of Virginia in 1778-1784. Cushing was a member of the famous Lodge of St. Andrew at Boston, associated in Masonic tradition with many events of the Revolutionary era. Paterson was a member of Trenton Lodge No. 5. Ellsworth had become a warrant member of St. John's Lodge at Princeton while a student. It is interesting to note that of the 103 men who have occupied the Supreme Court bench since 1789, no fewer than 35, including five Chief Justices, are documented to have been members of the Masonic fraternity.

Although the nation's first Chief Justice sometimes is reputed to have been a Mason, there is no proof of this. On the basis of a letter written to Washington in 1779, the most that can be said is that Jay was familiar with the forms and teachings of the craft and was well disposed toward it. Jay's letter, which is remarkably prescient as to the influence which Freemasonry would have in the development of the United States, reads in part:

"The dissolution of our governments threw us into political chaos. Time, Wisdom and Perseverance will reduce it into form, and give it Strength, Order and Harmony. In this work you are (in the



style of your professions) a Master Builder, and God grant that you may long continue a Free and Accepted one."

Before the turn of the century President John Adams named two Supreme Court justices to replace Wilson, who died in office, and Iredell, who joined the growing number of resignations for reasons of ill health. Neither of these appointments represented much in the way of improvement. Alfred Moore of North Carolina served on the Court less than five years before he resigned to pursue his primary interest, education.

Bushrod Washington of Virginia, not incidentally the nephew of the first President, came to the Supreme Court at the precocious age of 36. Although he remained on the Court for more than 30 years, he is remembered, infamously, as the executor of the will of his famous uncle. George Washington had directed that the slaves at Mount Vernon should be freed after the death of his wife, Martha. Bushrod thought otherwise. Ignoring his uncle's instructions, he sold off more than 50 slaves to be transported to Louisiana, breaking up families in the process, and thereby perpetrated one of the more pernicious actions inherent in the institution of human slavery.

As the century (and his administration) drew to a close, Adams faced the same difficulty which had confronted Washington five years earlier — replacement of the Chief Justice. Ellsworth resigned in December, 1800.

Since Cushing previously had declined the office, the obvious candidate was the next ranking member of the Court, Irish-born William Paterson. But Adams was a man to harbor resentments and Paterson was closely allied with Alexander Hamilton, the rival Federalist leader whom Adams blamed for his defeat in the recent Presidential election.

Adams would not hear of Paterson. He turned to the first occupant of the office, asking John Jay to leave the New York governor's mansion and return to the Court. Jay, of course, refused, referring to the Supreme Court as lacking "energy, weight and dignity which are essential." The indictment was valid, but Jay himself had done little during his tenure to remedy these deficiencies.

In January, 1801, the new century dawned. If the brief history of the United States Supreme Court had been inauspicious and uninspiring, if not disap-

pointing, its future looked bleak indeed. The Court was without the leadership of a Chief Justice and apparently without the prospect of acquiring it before President Adams left office. Antifederalists shortly would assume control of the legislative and executive branches. In such circumstances how could the Court maintain its precarious position, much less assert its intended role as an independent and coequal member of the federal triad? Even supporters of the Court acknowledged that by

its very nature it always would remain the weakest of the three branches.

On the other hand, strength was essential if the Court were to succeed in defining the extent of federal powers under the Constitution and the limits which the Constitution imposed upon Congress, the President, and the several states. The United States was to be a nation of laws, and, as Hamilton observed, "Laws are a dead letter without courts to expound and define their true meaning and operation."

## IN MEMORIAM

### III.: Arne Emanuel Carlson, 33°

III.: Arne E. Carlson, 33°, Scottish Rite Deputy for Delaware, died at the age of 73 on October 14, 1989.

A graduate of the University of Minnesota, he joined the Du Pont Company in 1943 as an engineer agronomist at the Gopher Ordnance Works near St. Paul, Minn. With Du Pont he was transferred to Ohio and then to Delaware, in 1951. He held various positions and at the time of his retirement in 1979 was director of agrichemicals marketing division.

In 1940, he married Ruth Goodwin, who survives him along with their daughter Janet, son Bruce, and four grandchildren.

He was a member and former President of the Delaware Swedish Colonial Society and was host to King Carl Gustaf XVI during his 1975 visit to Delaware. He also hosted a 1988 Delaware visit by Prince Bertil, Grand Master of

Masons in Sweden, who was participating in the celebration of the 350th anniversary of the landing of the Swedes in Delaware.

III.: Brother Carlson was raised a Master Mason in DuPont Lodge No. 29, Wilmington, Del., in 1954 and was Master in 1982. He was also a member of the York Rite bodies in Wilmington. He received the Scottish Rite degrees in the Valley of Wilmington in 1955, was Most Wise Master in 1964, and was a trustee of the Consistory from 1970-78.

He received the 33° in 1973, was elected an Active Member in 1978, and was installed Deputy for Delaware in 1979. He was the Grand Representative of the Grand Lodge of Sweden near the Northern Jurisdiction since 1982, and served on the Fraternal Relations Committee from 1978-89.

### III.: John Arthur Lloyd, 33°

III.: John A. Lloyd, 33°, an Active Emeritus Member of the Supreme Council and former Deputy for the state of Ohio, died at the age of 88 on December 6, 1989, following a period of declining health.

The Ohio State University graduate began his business career as a reporter on the *Chillicothe Scioto Gazette* and the *Portsmouth Times*, eventually becoming city editor and managing editor of the *Portsmouth Morning and Sunday Sun*. He was elected to the Ohio State Senate in 1930 and served for three terms. From 1933-39 he was executive secretary of the Ohio Association of Insurance Agents and became Superintendent (Commissioner) of Insurance for the state of Ohio. In 1943 he joined the Union Central Life Insurance Company as a vice president. He was elected a director in 1948, and was made executive vice president in 1955. He became president of the company in 1956 and was also chairman of the board.

An avid historian, III.: Brother Lloyd made a hobby of studying the life of Abraham Lincoln. He was the author of two books: *Vignettes of Lincoln* and *Snowbound with Mr. Lincoln*.

In 1926, he married Lillian Isabelle Freund, who predeceased him. He is survived by son John, Jr., daughter Elizabeth, five grandchildren, and two great grandchildren.

III.: Brother Lloyd entered Masonry in 1923 at Aurora Lodge No. 48, Portsmouth, Ohio, and joined the Scottish Rite Valley of Cincinnati. He was also a member of the York Rite bodies.

He received the 33° in 1963, was crowned an Active Member in 1970, was appointed Deputy for Ohio for six months in 1977 to fill a vacancy prior to retiring as an Active Member. He was among the first to "sound the alarm" about the seriousness of the decline in symbolic membership nationwide when in 1978 he presented an actuary's forecast projecting steep losses.



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# Footnotes\*

\***Masonry in Hungary.** The winds of change are blowing throughout eastern Europe, and Masonry may once again become visible in that part of the world. In Hungary, for instance, the Grand Lodge was reestablished on December 27 with the assistance of the Grand Lodge of Austria. Although details are still incomplete, some sources have indicated that there are only 63 known Hungarian Masons. Before the suppression in 1950 there were believed to be 1,400 Masons.

It will probably take some time before a Hungarian Scottish Rite body is instituted, but some Hungarian Masons have received Scottish Rite degrees in Vienna.

\***Licensed.** Add New Jersey to the states authorizing the square and compass on auto license plates. The emblem appears to the left of the registration number, and the word "Freemason" is printed at the bottom. This action, approved by the Grand Lodge of New Jersey, follows a similar program in Pennsylvania several years ago.

\***Recognized.** The Grand Lodge of Connecticut passed a resolution in October to officially recognize the Prince Hall Grand Lodge of Connecticut. The motion provides for the rights of visitation within the two Grand Lodges and the constituent lodges. Several other Grand Lodges are believed to be considering similar proposals in the near future.

\***'Family' stands up.** An article in a suburban Milwaukee newspaper recently castigated local officials for signing a Family Life Week proclamation because the observance was sponsored by "a Masonic order." The writer obviously had an axe to grind, attempting to link the fraternity with a religion and questioning whether the action violated the separation of church and state tenet. Some officials had approved the proclamation but had eliminated any reference to Scottish Rite Masons, because they preferred to promote causes instead of groups. The Family Life Week program was instituted by the Supreme Council a

decade ago to emphasize the importance of the family. To attack the messenger makes one question whether the reporter's real target is the fraternity or the family.

\***Media Curiosity.** Atop the Masonic Temple in Mendocino, Calif., stands a statue of the hour glass, a broken column, a virgin weeping, and Father Time. In a recent article in the *Los Angeles Times*, a staff writer points out that every January many people wonder if the "mysterious statue" has something to do with the dawning of a new year. The writer had difficulty finding a Mason who would explain it to him. Finally one person put it into perspective by indicating that the combined parts of the statue mean "time, patience and perseverance will accomplish all things."

The big question is, Did the other Masons not know its meaning or did they not know what to say? Some say that the statue should not be displayed publicly. Others feel that the fraternity could benefit if non-Masons could see more of the philosophical aspects of Masonry.

The statue was handcarved by Erick Albertson, first Master of the lodge. In 1865 at the age of 27, he began carving it from redwood and completed the project seven years later. He died shortly after finishing his work.

\***Sold.** The Masonic Temple at Rochester, N.Y., has been sold. Built in 1930, the complex includes a spacious auditorium used by the Scottish Rite Valley. Masonic organizations will continue to occupy the third and fourth floors of the building and will have the availability of the theater. The rest of the building will be expanded into business offices. A gradual renovation program is planned for the entire complex.

\***Anniversary cover.** For the 200th anniversary of the Grand Lodge of New Hampshire, a set of two Masonic postal cachets has been issued. One depicts the William Pitt Tavern, birthplace of the Grand Lodge. The other bears a

reproduction of the anniversary logo. Both carry the New Hampshire statehood stamp with a special cancellation from the Strawberry Banke Station, Portsmouth, N.H., site of the Tavern. The cost is \$5 per set. Make checks payable to the Grand Lodge of New Hampshire and enclose a self-addressed stamped #10 envelope. Order from the Grand Lodge office, 813 Beech St., Manchester, N.H. 03104.

\***Cancer center.** The Illinois Masonic Medical Center in Chicago broke ground recently for a new cancer center. Expected to be completed in October, the three-story facility will house equipment, office space and health care professionals dedicated to the comprehensive diagnosis, treatment and rehabilitation of cancer patients.

\***Listening.** An antique radio museum has opened at the Michigan Masonic Home in Alma. The antique radio collection includes over 60 radios, none less than 50 years old. It features a 1920 model with its old morning glory type speaker and also includes groups of radios of different eras. Also operating on site is a modern day amateur radio station. Paul Haviland is curator of the museum.

For more details or for information on the Michigan Amateur Radio Square and Compass Club, write to Wells Chapin, Michigan Masonic Home, 1200 Wright Ave., Alma, Mich. 48801, or call him at 517-463-3141.

\***FAX it.** Speaking of modes of communication, the Supreme Council headquarters recently installed a FAX machine to serve all departments of the headquarters and museum. The number is listed on page 3 of this issue.



RICHARD H. CURTIS, 33°  
Editor



## Your Choice Of Two Fabulous Summertime Holidays



### *The British Isles & Ireland*

- Two Carefree Weeks
- London, Edinburgh  
Dublin
- Optional Extension to  
"The Best of the Irish  
Countryside"



### *Rhine River Country Tour*

- Two Fabulous Weeks
- The Most Scenic  
Section of the Rhine  
River
- Includes the Historic,  
Once-Every-Decade  
Oberammergau Passion  
Play



**Both tours are fully escorted and include:** Round trip jet transportation via scheduled carrier with movie, meal and beverage service/ Deluxe or Superior First Class Hotels/ Full Breakfast daily/ All transfers between cities via train, airlines or Deluxe motorcoach/ Informative briefings on highlights of each city/ Luggage handling/ City Tours/ Special parties, events and dinners ... **and a great deal more!**

**UNIQUE ITINERARIES & DEPARTURE DATES - ESPECIALLY TAILORED  
FOR THE SUPREME COUNCIL AND NOT AVAILABLE ANYWHERE ELSE**

**For Reservations or Further Information Call Vantage Travel  
TOLL FREE: 1-800 322-6677 Or Return The Form Below**

#### Weekly Departures

*The British Isles  
& Ireland*

**\$2395**

Pricing is Per Person,  
based on  
Double Occupancy,  
from  
New York & Boston

Return to: *The Supreme Council, VANTAGE TRAVEL,*  
111 Cypress Street, Brookline, MA 02176  
Or Call TOLL FREE: 1 800 322-6677

5207  
8393 AD

- ☐ **YES**, Please send me more information on the Supreme Council  
Holidays indicated:  
☐ British Isles & Ireland    ☐ Rhine River Country Tour  
☐ Indicate date of last trip abroad (Mo.) \_\_\_\_\_ (Yr) \_\_\_\_\_

Name \_\_\_\_\_

Street & Number \_\_\_\_\_

City \_\_\_\_\_ State \_\_\_\_\_ Zip Code \_\_\_\_\_

Phone: Home (\_\_\_\_) \_\_\_\_\_ Business (\_\_\_\_) \_\_\_\_\_  
Area Area

**Space is Limited. Return This Form NOW To Avoid Disappointment.**

#### Weekly Departures

*Rhine River  
Country Tour*

**\$2895**

Pricing is Per Person,  
based on  
Double Occupancy,  
from  
New York & Boston