

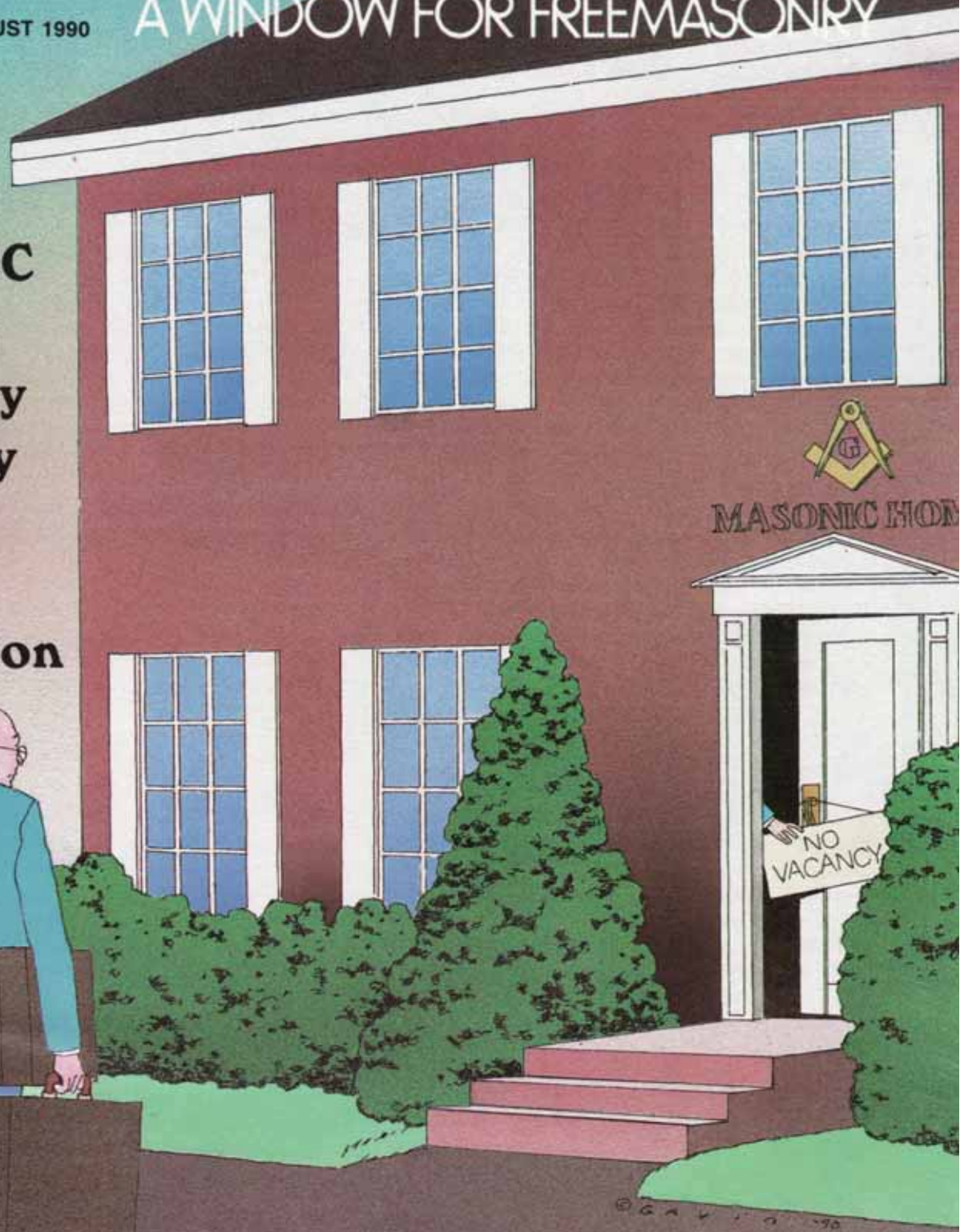
# THE NORTHERN LIGHT

Vol. 21 No. 3 AUGUST 1990

A WINDOW FOR FREEMASONRY

**MASONIC  
HOMES:**  
Will they  
be ready  
for an  
aging  
population

?



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## 'Why Should I Become A Mason?'

"Why should I become a Mason?" If a man were to ask you this question, what would you say to him? How would you answer his question?

You might want to begin by telling him something about the history of our fraternity. Perhaps you would also describe our many Masonic charitable activities and the vast amounts of money we donate each year to help others. Maybe you would go on to talk about the many national leaders and world figures who have been Masons. You might also say something about the enjoyable times Masons have when they get together.

These are the ways most of us would attempt to answer the "Why should I become a Mason?" question. Even though we might stumble a bit for just the right words, we would really try to do our best.

Unfortunately, the question reflects a problem — a rather serious problem. Think about this: *If it's necessary to tell a man why he should be interested in becoming a Mason, he has totally missed what Masonry is all about!*

The fundamental building block in Masonry is a man's character. How a Mason behaves, the way he conducts himself, and the quality of his life and thought are all answers to the question, "Why should I become a Mason?"

Let's face it. All along life's journey, we are drawn to certain people, men we admire, men we feel have done something important with their lives, men who have qualities we want for ourselves. Whether it is in business or in the community, there are those men we admire, men we would like to know if we had the chance.

It is said that "word-of-mouth advertising" is the most effective because we can trust the advice a friend or acquaintance gives us. When it comes to Freemasonry, "word-of-life advertising" is what causes it to happen! *It is what a man sees in us that makes him want to become a Mason.*



FRANCIS G. PAUL, 33°

But this is only one part of the story. There's another dimension that deserves attention. You and I may take seriously the teachings of Freemasonry. We may love the craft and work diligently to apply Masonic principles in our daily dealings. We may be men of outstanding character. All this is wonderful and certainly worthwhile. It is very important, of course. But it's *not* everything. Something is still missing.

A major part of our Masonic mission (I consider it an obligation) must be to share the Light of Freemasonry — to let other men know that we are Masons and proud of it. For some reason, too many of us seem to work hard at keeping our Masonic membership a deep, dark secret! Maybe it's because we're afraid someone will ask questions about Masonry which we won't be able to answer!

Well, there's no need to worry! Here's an effective way to handle the situation. When a man asks you about Freemasonry, talk about the craft in a way that makes you feel comfortable.

But don't stop there. Go on to say, "There's a great way to find out everything you need to know about the Masonic fraternity. I would like you to meet some of our members. Once you've become acquainted with them, then *you tell me* what Masonry is all about. You tell me why you would like to become a Mason."

When all is said and done, it is this "word-of-life advertising" that makes the difference. All of us want to associate with men who are the best, men who are leaders, men who set the pace in the community. This is what draws a man to Masonry. There's nothing better because this is Freemasonry in action!

*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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Editorial Office:  
33 Marrett Road (Route 2A)  
Lexington, Mass.  
617-862-4410  
(FAX) 617-863-1833

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## A WINDOW FOR FREEMASONRY

# THE NORTHERN LIGHT

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# MASONIC HOMES

*Will they be ready for an aging population?*

By RICHARD H. CURTIS, 33°

Most Grand Lodges pride themselves on their Masonic Homes and the services they provide, but like so many of Masonry's gems, the light from the Homes is often hidden.

Have they outlived their usefulness? Or are they finding a resurgence in a changing world?

What is the purpose of a "Home," and what services do they actually provide?

As the average age in America increases, so goes the average age of a Mason. Will the Homes be able to handle the needs of an ever increasing elderly population?

Many of the Masonic Homes were built around the turn of the century to accommodate elderly Masons before the days of Social Security and government assistance programs. They provided a safety net for indigent Masons and those unable to maintain a home in their advancing years.

Today's Homes are vastly different. While many of the original buildings are still in use, they have been upgraded to comply with changing

state codes, and most Homes have continued to build additions.

In New Jersey, for instance, plans are underway for a 74-bed addition and a renovation of some of the older units. However, this will not begin to satisfy the needs of an extensive waiting list of potential residents. Two years ago, 100 nursing beds were added. The waiting list diminished temporarily, according to New Jersey administrator Rick Small, but it didn't take long for the list to grow again.

Not all residents are seeking a nursing facility. There is a growing demand for the concept of "independent living."

Connecticut maintains at its Masonic Home and Hospital in Wallingford a 568-bed facility on a 200-acre site which includes a home for the aged, an intermediate care facility, and several skilled nursing facilities.

But the most recent development at Wallingford is the completion of 149 apartments and cottages. Another 76 apartments and 20 cottages are currently under construction. For these units, applicants must meet the financial requirements to qualify for admis-

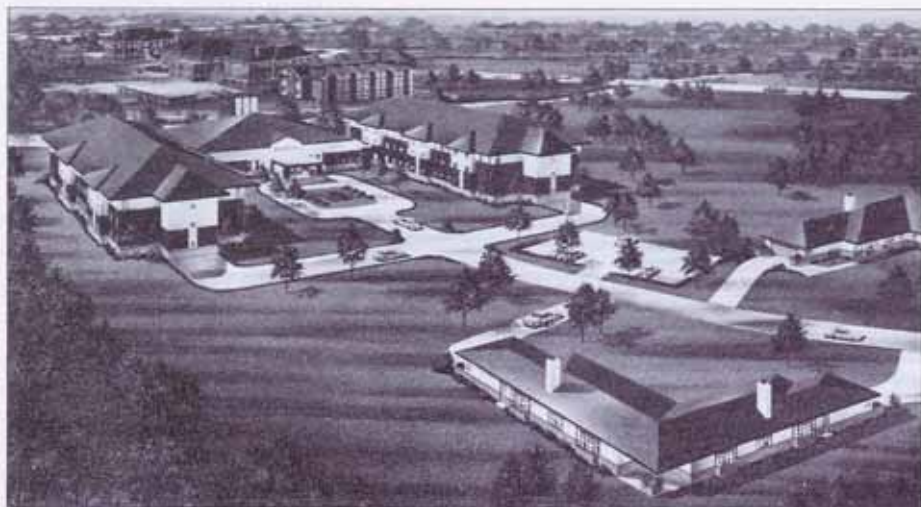


Wedding bells rang in January for George and Mabel Taubert, who were both residents at the Massachusetts Masonic Home.

sion. They then purchase life use of a unit and pay a monthly fee. Primary care and home care are available to these residents when needed.

The concept of independent living allows residents a great deal of flexibility. In fact, many private facilities have been opened in recent years across the country, and Grand Lodges have not ignored the growing interest in this type of living environment.

Pennsylvania and Wisconsin are undergoing extensive building programs to accommodate requests for independent living. Wisconsin has recently broken ground for its new Village on the Square to provide 66 units. Pennsylvania has scheduled



Ground was broken recently for the newest addition to the Wisconsin campus. The Masonic Village on the Square will include one- and two-bedroom suites as well as private single-story residences with attached garages. In the background is the existing Masonic Home and Health Care Center.



construction of its independent living community in several phases. The first phase will open this fall.

Indiana started building duplex cottages for independent living in 1980 and are prepared to build more as demand grows.

Massachusetts administrator James L. Parker indicated that his Home has considered the possibility of independent living units but have no immediate plans for expansion in that direction. He did point out, however, that the retirement home section of the facility does allow residents to be quite flexible. Some take frequent vacations or spend time visiting relatives. They enjoy many of the advantages of the "independent living" concept.

Most Homes are situated on a large tract of land and have room for growth. Many Grand Lodges have taken advantage of the open space on the Masonic Home grounds to host Masonic family picnics and fairs.

Massachusetts holds an annual event that draws a crowd of 25,000. Each Masonic district in the state is responsible for setting up a booth for food, games, or salable items. A parade passes through the grounds dur-



One of many areas of interest for residents at the New Jersey Masonic Home is the woodshop.

ing the day. Skydiving demonstrations and peanut drops from planes add to the excitement.

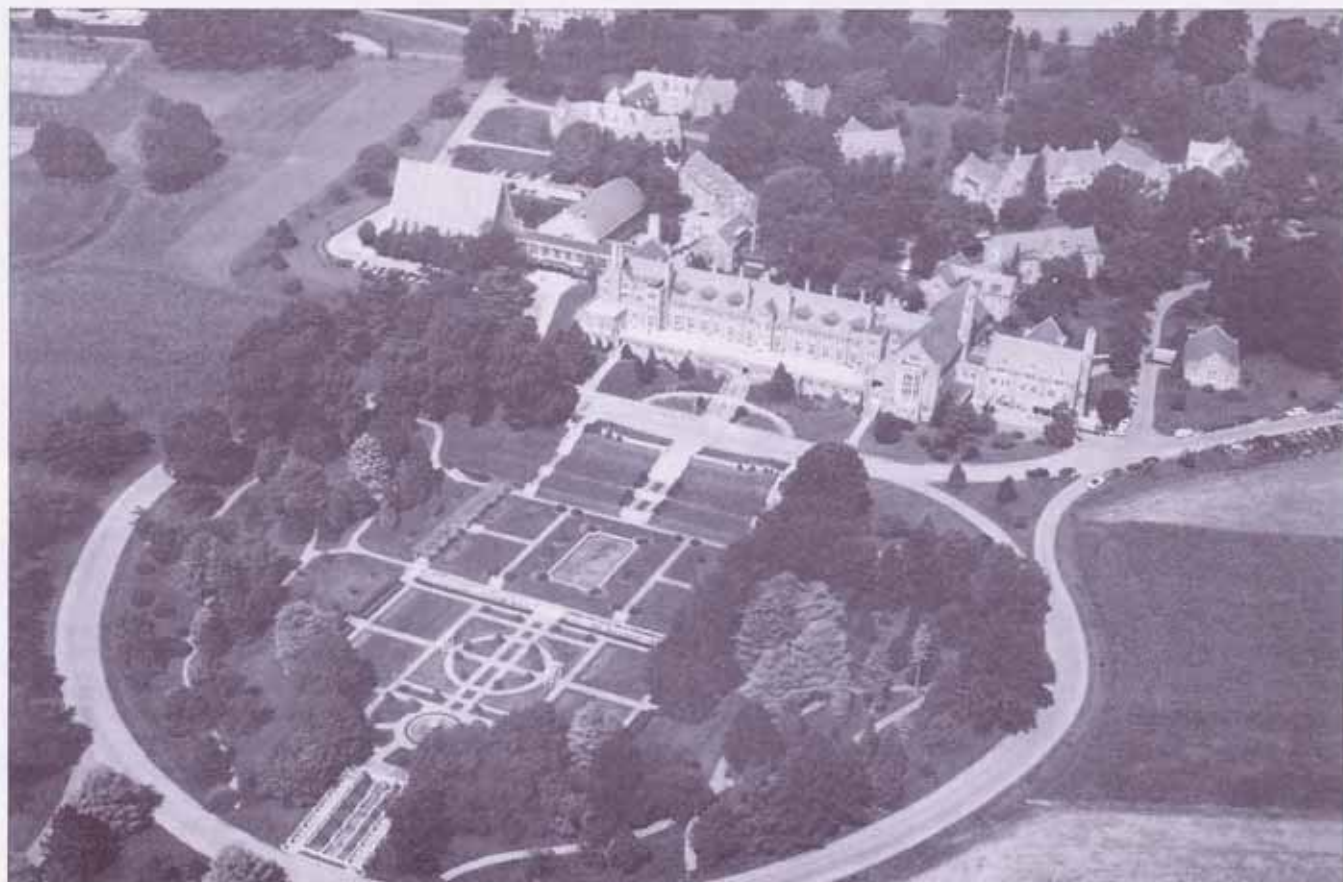
The 43rd annual pilgrimage day at the Indiana Masonic Home in June included an outdoor family circus, band concerts on the green, a parade, and guided tours of the various buildings.

A chicken barbeque at Wisconsin draws not only Masonic families but area residents as well. This year's event also included the groundbreak-

ing ceremony for its independent living complex.

One of the main purposes for these events is to let the members see one of the prized possessions of the Grand Lodge.

Continued on next page



The Masonic Homes at Elizabethtown, Pa.



## MASONIC HOMES

Continued from previous page

The facilities at the Pennsylvania Masonic Homes in Elizabethtown are frequently used by Masonic groups.

Pennsylvania is one of the few states that accepts children at the Homes. Not all the children are from Masonic families, but they must be sponsored by a Masonic lodge. Currently there are 29 children residing at the Homes. In the 1920's a boys trade school was opened on the Elizabethtown grounds through the generosity of a trust established by Thomas Patton. When the school ceased operation in 1976, the buildings were converted for use as a conference center and the headquarters for the Masonic Youth Foundation.

Illinois maintains an orphanage for 40 children at a different location from its Masonic Home. There are seven other Grand Lodges around the country operating orphanages or Homes for Children.

In addition to retirement and nursing homes sponsored by the Grand



"The Follies" is presented annually by residents at the Massachusetts Masonic Home.

Lodges, there are Eastern Star Homes in Massachusetts, New York, New Jersey, Pennsylvania, Ohio, and Illinois. There is also a Home in Illinois sponsored by the Knights Templar. Within several states there are additional Homes independently sponsored by a lodge or trust agreement.

Three states within the NMJ—Maine, Vermont, and Rhode Island—do not operate Masonic homes.

The average age at most Homes is in the upper 80's, which seems to be in line with similar private facilities throughout the country.

Residents at Elizabethtown, Pa., participate in the walker race during the "Senior Olympics."



Most Homes offer varied levels of care. This, of course, allows residents to enter in reasonably good health with the comfort of knowing that skilled nursing levels are available if necessary.

The Homes are a beehive of activity. In Michigan, for instance, residents write and publish a newsletter, participate in bowling leagues, ceramics and painting classes, and attend cultural events at nearby Alma College. Wells Chapin, 32°, a resident at the Michigan Home, has organized the Michigan Amateur Radio Square and Compass Club.

Since 1968, the Scottish Rite Valley of Indianapolis has funded a research program to study aging, particularly osteoporosis. The research is conducted by the Indiana University Medical Center in conjunction with the Indiana Masonic Home. In the past 22 years the Valley has contributed more than \$800,000 to this project.

In some instances the location of the Homes can have a negative impact. Usually land was donated to the Grand Lodge for use as a retirement community. Many of these were in rural areas away from metropolitan centers. Some administrators feel that it may be necessary to set up satellite locations. Connecticut operates a separate facility in the eastern section of the state to balance its Home and Hospital on the western side. Others have decided that it would be more efficient

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Ashlar Village is one of several facilities owned by the Masonic Charity Foundation of Connecticut. The Village is located on the same care campus in Wallingford, Ct., as the Foundation's 568-bed, multi-licensed Masonic Home and

Hospital. The Foundation also operates a skilled nursing facility (Ashlar of Newtown) in western Connecticut, and a statewide outreach program, Masonic Community Services.



# THE THIRD BRANCH OF GOVERNMENT

## *The Uncertain Legacy of John Marshall*

By C. DeFORREST TREXLER, 33°

We have seen that during his first quarter century as Chief Justice, the astute leadership of John Marshall had gained for the U.S. Supreme Court a position of respect and influence it had sadly lacked when he assumed the office. By asserting as the prerogative of the judicial branch the ultimate authority to interpret the Constitution and laws of the United States, he had made the Court the nation's highest tribunal in fact as well as in name. Moreover, he had established himself as the virtually undisputed spokesman of the Court and set it upon a course of upholding federal powers at the expense of rights claimed by the several states.

In some respects, however, the final decade of Marshall's tenure was anticlimatic. Already, trends were in evidence which would come to the fore after he departed the scene. Undoubtedly, the advancing age of the Chief Justice (he was 70 in 1825), as well as the changing composition of the Court, contributed to the decline of Marshall's dominance. In the opinion of this writer, however, a more basic reason is to be found in the changing times and conditions, which were transforming, indeed fragmenting, the national consensus.

The authority of the judicial branch, no less than that of Congress and the President, ultimately rests with public opinion. Far from being immune from popular feeling, it is only by sensitivity to public attitudes, which motivate the other



Tradition holds that the Liberty Bell cracked while being tolled during the funeral procession of Chief Justice John Marshall in 1835.

branches of government and the people themselves, that the courts can expect to be given credence and play a meaningful role. This is not to say that the decision in every case must be a popular one. But it does mean that the Supreme Court is obliged to address the issues before it in such a manner that the overall effect will be reasonable in light of existing circumstances and consistent with the prevailing attitudes, if not the collective conscience, of the nation. Where the Court is not mindful of these considerations, it may find its decisions ignored or circumvented, its influence compromised, and its direction, by one means or another, sooner or later reversed.

During the early years of the 19th century a spirit of national unity prevailed throughout the United States. The decisions of John Marshall, which broadly de-

fined and expanded federal authority, much as they may have been criticized at the time, generally were in harmony with this public attitude and took root. As the century wore on, however, and America's frontiers expanded, this unifying spirit increasingly was subjected to the tensions of conflicting sectional interests. The dominant Democratic Party, itself a broad coalition of frequently disparate populist and local interests, saw states rights rather than federal authority as the proper vehicle to reconcile regional diversity.

In 1827, for the first time, Marshall found himself in the minority, a dissenter from a Supreme Court decision. A majority of the Court sustained a New York bankruptcy law, rejecting Marshall's familiar argument that the state's action was an impairment of contract rights protected by the Constitution. *Ogden v. Saunders* is a convenient landmark for the trend away from Marshall's consistent federalism and toward the concept that the states retained concurrent rights with the federal government. In other words, the states were free to legislate to the extent that they did not pose a direct conflict with an act of Congress.

A few years later, the Supreme Court faced the disturbing prospect of impotence in confrontation with a state government. In 1830 the Cherokee Indian nation asked the Court to restrain the State of Georgia from enforcing state laws in Cherokee territory. A case in point was the conviction in a state court of a Cherokee, Corn Tassel, for a murder committed on Indian land. The Court consented to hear the petition, thereby staying Corn Tassel's execution, on the grounds that the state courts had no jurisdiction in Indian lands. The Georgia legislature responded with a resolution disputing the authority of the Supreme Court and directing that Corn Tassel's execution be carried out.



III. C. DeFORREST TREXLER, 33°, a member of the Scottish Rite Valley of Allentown, Pa., is Deputy General Counsel for Mack Trucks, Inc. He was elected an Active Member of the Supreme Council in 1987.



### THIRD BRANCH OF GOVERNMENT

Continued from previous page

A few months afterward, the Supreme Court in effect agreed with the legislature and dismissed the Cherokee suit. Marshall ruled that Indian tribes were not sovereign nations and thus were not entitled under the Constitution to bring suit in the Supreme Court. "If the Courts were permitted to indulge their sympathies, a case better calculated to excite them can scarcely be imagined." Unfortunately, he concluded, "If it be true that wrongs have been inflicted, and that still greater are to be apprehended, this is not the tribunal which can redress the past or prevent the future."

As in the *Marbury* case many years before, the politically astute Chief Justice was seeking to extricate the Court from a confrontational situation in which its authority could be defied. Not only did he have in mind the intransigence of Georgia, but also the avowed policy of Congress and President Andrew Jackson to turn over to the states lands guaranteed to the Indian tribes by treaty.



Andrew Jackson believed the President was free to exercise independent judgment and would not accept the Court as the final authority on constitutional questions.

In 1832, however, Marshall was unable to sidestep an appeal by missionaries convicted under Georgia law for failing to acquire a state permit to reside on Indian land. He spoke for the Court in ruling that federal jurisdiction over Indian lands was exclusive. Hence, the state law was unconstitutional and the conviction of the missionaries "ought to be reversed and annulled." As usual with John Marshall, discretion went hand in hand with conviction. Having made the decision, he intentionally omitted to issue an order directing release of the missionaries. He an-

ticipated that such an order would have no effect except to damage the prestige of the Court, as the state was certain to disregard it and the President was unlikely to aid in its execution.

Tradition has attributed to Andrew Jackson the comment, "John Marshall has made his decision, now let him enforce it." Whether, in fact, the President ever said this (the statement first was reported by Horace Greeley more than 30 years after the event), the words are indicative of his attitude. Jackson did not accept the Court as the final authority on constitutional questions or its decisions as binding upon the other branches of government. He believed that the President was free to exercise independent judgment. "The Supreme Court must not, therefore, be permitted to control ... the Executive ... but to have only such influence as the force of their reasoning may deserve."

Marshall feared the worst — a confrontation with the executive branch and the states free to flout federal authority. Fortunately, this did not occur. Before the end of the year, the nullification policy of South Carolina persuaded Jackson that he had to support the Court if federal authority was to be maintained. At his urging, Congress provided federal courts with enforcement powers and the Governor of Georgia pardoned and released the missionaries.

Marshall's last major Court decision is noteworthy in that he did not extend his views on the limits of state power to the Bill of Rights. In *Barron v. Baltimore* he dismissed an appeal from a state court which had denied compensation to the owner of a commercial wharf rendered useless by civic improvements. Marshall held that the protection of the 5th Amendment against the taking of private property without just compensation applied only to actions of the federal government and imposed no restriction upon the states. This was in 1833. Not until ratification of the 14th Amendment in the aftermath of the Civil War and, more especially, Supreme Court decisions in this century was Marshall overruled and the guarantees of the Bill of Rights extended to state as well as federal action.

By today's standards, Marshall's views on civil liberties were anything but progressive. Nevertheless, his precedents established the federal judiciary as the vehicle and the Supreme Court as the forum by which the public interest and the rights of the individual are reconciled.

John Marshall died on July 6, 1835, at the age of 80. His tenure of office, 34



Joseph Story was the logical successor to Marshall but was unacceptable to President Jackson, who once called Story "the most dangerous man in America."

years and five months, during which he personally authored more than 500 Supreme Court decisions, was the longest of any Chief Justice. The tribute of his fellow citizens was accidentally memorialized by the crack in the Liberty Bell. The tribute of his fellow Freemasons is recorded in the minute book of Richmond Lodge No. 13, which convened on July 9, 1835, "for the purpose of paying the last sad tribute of respect to our late worthy brother."

With the passing of the Marshall era, the Supreme Court came under the influence of Andrew Jackson, who was perhaps uniquely successful among Presidents in reshaping that body to reflect his thinking. This was due, at least in part, to Jackson's overt partisanship, indicated by his six appointments to the Court and the party-line votes on confirmation. Jackson's success was facilitated by an act of Congress in March, 1837, on the last day of his presidency, which increased the number of justices from seven to nine.

Jackson's most controversial nominee was his choice to succeed John Marshall. In terms of qualifications, the logical successor was Joseph Story, the senior associate justice and, after Marshall, the preeminent American jurist. But, as alter ego of the deceased Chief Justice, Story was unacceptable to Jackson, who once described him as "the most dangerous man in America." Then, as now, it would seem, qualified sitting judges often were precluded from Supreme Court appointment because of political opposition engendered by their judicial decisions.



Early in 1835 the President had proposed his former Attorney General, Roger Taney of Maryland, for a vacant seat as associate justice, but Senate opposition had delayed confirmation. Undeterred, Jackson nominated Taney for Chief Justice. The legendary Henry Clay and Daniel Webster rose in the Senate to denounce Jackson's nominee as a “radical.” Six months after Marshall's death the Court convened for the 1836 term with only five justices. In the end, Andrew Jackson had his way and on March 15, 1836, Roger Taney was confirmed as the fourth Chief Justice.

It is worth mention that Taney was a devout Roman Catholic, the first of that faith to sit on the Supreme Court. The fact that he was appointed by a Past Grand Master of Tennessee Masons, over serious opposition, has been conveniently overlooked by detractors of the fraternity, both at the time and afterward. In a similar vein, in 1826, the year of the Morgan incident, President John Quincy Adams, a reputed anti-Mason, made his only Supreme Court appointment in the person of Robert Trimble, a member and Past Master of Kentucky Union Lodge No. 16.

Roger Taney's 28-year tenure as Chief Justice has been tainted in the minds of contemporaries and posterity alike by a single unfortunate and probably needless decision — *Scott v. Sanford*. The Supreme Court was asked to determine whether a slave, Dred Scott, had been emancipated by virtue of his temporary residence in territory from which slavery had been excluded by federal law. A similar question had been decided some years before in *Strader v. Graham* and at first it seemed likely that the Court, as it had done previously, simply would decline jurisdiction and defer to the law of the state in which Scott then resided. That would have been Missouri, a slave state, and fatal to Scott's case.

Unlike his predecessor, however, Taney was unwilling or unable to control the Court. When Justice John McLean, aspiring to the presidential nomination of the new, antislavery Republican Party, announced his intention to dissent in favor of Scott, most of the other justices likewise wished to address the issue on its merits.

In 1857 disunion and civil war were on the horizon. It had become all but im-

possible for Congress to fashion a workable compromise on the question of slavery, such as had occurred periodically since 1787. Against this background of frustration and intensified sectional strife, many persons, including newly-elected President James Buchanan, seized upon the idea that limitation of slavery was a judicial question, rather than a political one. They believed, perhaps wishfully and certainly naively, that a clear statement by the Supreme Court might put to rest the burning issue of the day.

Perhaps it was a tribute to John Marshall that such confidence should have been placed in the Court, and by the Court in itself. In accepting this responsibility, however, the Court abandoned Marshall's cardinal rules of judicial restraint and avoidance of political controversy. Roger Taney rushed in where John Marshall never would have trod.

On March 6, 1857, some 13 months after hearing the case, the Court finally rendered its decision. The individual opinions of the nine justices required two days to read and covered 240 pages of the printed court record.



Roger Taney, President Jackson's nominee for Chief Justice, rushed in where John Marshall never would have trod.

Whether Dred Scott was a free man or a slave, said Chief Justice Taney, he was not a citizen and, therefore, was ineligible to bring suit. He could not be a citizen, Taney reasoned, because the framers of the Constitution, in the social context of 1787, did not intend Negroes “to be embraced in this new political family,

which the Constitution brought into existence.” Neither Congress nor the Court could alter that fact. Thus, the black man was forever excluded from American citizenship and from the rights and privileges conferred by the Constitution.

Taney went further. He held that any action by the federal government to restrict slavery (a form of property) was an infringement of the property rights guaranteed by the 5th Amendment and, therefore, invalid. For the first time since *Marbury v. Madison* in 1803, judicial review was invoked to invalidate an act of Congress. Where Marshall had done so sparingly, on a narrow question of jurisdiction, and as the only practical means of resolving the case, Taney had applied the principle gratuitously to a national issue and federal policy of 70 years standing. Five justices more or less concurred with Taney. Thus, his was the majority opinion and the decision of the Court.

The decision produced an uproar. Dissenting Justice Benjamin Curtis resigned in protest. Among other things, the Court was accused of being part of a slaveholders' conspiracy to subvert the Constitution. Such reaction from the Republican Party was to be expected. The central plank in its platform — federal prohibition on further extension of slavery — had been ruled unconstitutional.

Faced with the dilemma of disregarding the Court without disobeying the law, dissenters explained away Taney's constitutional rulings as mere dicta, that is, superfluous discussion of issues unnecessary to the decision in the case, and without legal effect. Taney's own words could be taken to suggest as much. He had conceded that Scott's claim could have been dismissed under the law of the *Strader* case. Consequently, the ill-advised attempt to use the Supreme Court and the *Dred Scott* case to settle the controversy over slavery accomplished nothing. The issue ultimately was resolved by the post-Civil War amendments which abolished slavery and qualified the Negro as a citizen.

It has been said that the *Dred Scott* decision so damaged the credibility of the Supreme Court as to impair the ability of the judiciary to deal with later abuses of power by the President and Congress.

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# SETTING A GOAL

## One new member per lodge per month

By ARTHUR H. SHARP, 32°

The challenge facing Freemasonry as we approach the 21st century is Masonic renewal. How to attract new members and inspire current members to be active participants in their lodges and Scottish Rite.

Additional analysis of the statistical data provided in some of the preceding articles suggests how each of the Grand Lodges in the Northern Masonic Jurisdiction may establish numeric goals that will insure growth and new vitality.

Table 1 provides a snapshot of this century's actual operating statistics at ten-year intervals for all the symbolic lodges within the jurisdiction. The table has been organized to specifically reflect total number of lodges and members. These numbers are then divided to show averages per lodge as it pertains to members, gains, losses and the net gain or loss. Gains include new Master Masons and reinstatements. Losses include demits, suspensions and deaths.

At the beginning of the 20th century there were 4,490 symbolic lodges that could boast of a membership equaling 486,238 members. On average, the lodges in 1900 had gains equaling 7.2 with losses of 4.6, resulting in a net gain of 2.6 Masons per lodge. Average lodge membership was 108.



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

**Table 1**  
**Membership by Decades**  
**15 Grand Lodges**  
**(within Northern Masonic Jurisdiction)**

Year	Total Number of		Average Members per Lodge			
	Members	Lodges	Members	Gains*	Losses†	Net
1900	486,238	4,490	108	7.2	- 4.6	+ 2.6
1910	768,074	4,806	160	10.4	- 5.4	+ 5.0
1920	1,291,709	5,286	244	27.4	- 6.6	+ 20.8
1930	1,779,262	5,800	307	9.0	- 9.4	- 0.4
1940	1,337,985	5,776	232	6.2	- 10.5	- 4.3
1950	1,774,046	5,813	305	13.5	- 8.9	+ 4.6
1960	1,902,945	5,917	322	8.1	- 11.5	- 3.4
1970	1,673,009	5,757	291	5.4	- 12.1	- 6.7
1980	1,363,743	5,398	253	4.9	- 11.5	- 6.6
1989	1,067,322	5,025	212	3.1	- 10.6	- 7.5

\* New Master Masons and reinstatements (affiliations not included)

† Suspensions, demits and deaths

In 1960, the membership had grown to 1,902,945 Masons. There were 5,917 lodges averaging 322 members per lodge. Gains equaled 8.1 and losses were 11.5 thus resulting in a net loss of 3.4 Masons per lodge.

By the end of 1989, membership had dropped to 1,067,322 Masons and 5,025 lodges. This represented approximately 212 members per lodge. Gains during that year equaled 3.1 with losses of 10.6, thus leaving a net loss of 7.5 Masons per lodge.

In order to accomplish Masonic renewal within the 15 states of this jurisdiction, the Grand Lodges would

only have to adopt a goal of *one new member per lodge per month* or *12 new members per year*. This, of course, is a simplified goal and reflects averages only. Many of the lodges are much larger and, therefore, will require more new Masons than these averages reflect in order for them to grow. On the other hand, many of the lodges are smaller than the average, and quite naturally they would require fewer new members in order to keep the status quo.

The important point to be realized from this discussion is that positive growth can be achieved. The task before us is not that difficult. If each officer, appointed and elected, introduced one new member per year, the goal will be accomplished. If each Past Master of a lodge introduced one new



**Table 2**  
**1989**  
**Individual Grand Lodge Summary**  
**(within the Northern Masonic Jurisdiction)**

State	Total Number of		Average Members per Lodge per Year			
	Members	Lodges	Members	Gains	Losses	Net
Maine	32,986	199	166	2.5	- 7.0	- 4.5
N.H.	11,906	78	153	2.9	- 6.5	- 3.6
Ver.	10,617	97	110	2.1	- 5.3	- 3.2
Mass.	71,567	308	232	3.6	- 11.4	- 7.8
R.I.	9,302	44	211	2.7	- 9.0	- 6.3
Conn.	27,191	131	208	3.2	- 10.6	- 7.4
N.Y.	113,344	795	143	1.9	- 8.5	- 6.6
N.J.	52,995	207	256	2.7	- 13.5	- 10.8
Penn.	113,685	537	335	15.7	- 14.4	- 8.7
Del.	7,610	30	254	3.8	- 9.9	- 6.1
Ohio	191,368	658	291	4.7	- 13.7	- 9.0
Mich	85,877	462	186	1.9	- 9.2	- 7.3
Ind.	120,094	536	224	2.6	- 11.9	- 9.3
Ill.	123,604	688	180	2.2	- 10.2	- 8.0
Wisc.	29,176	255	114	1.5	- 6.2	- 4.7
<b>Totals</b>	<b>1,067,322</b>	<b>5,025</b>	<b>212</b>	<b>3.1</b>	<b>- 10.6</b>	<b>- 7.5</b>

member per year, the goal in most lodges would be realized.

Further review of Table 1 shows that before and after WWI and during and following WW2 on average these goals were being achieved. There were about 12 new Masons per year per lodge. The period immediately following WWI was a time when the fraternity enjoyed its greatest gains — more than 25 new Masons per lodge per year. Some Masonic leaders believe that a goal of 25 is possible once again and before the year 2000. The Supreme Council for the Northern Masonic Jurisdiction also believes that a goal of 25 new Masons could be achieved.

Sovereign Grand Commander Francis G. Paul, 33°, has been working closely with each of the Grand Masters to learn more about the problems currently being experienced at the grass roots of Freemasonry — the symbolic lodge. Several focus group meetings have been co-hosted by Grand Masters and the Sovereign Grand Commander.

Once again Commander Paul has invited the Grand Masters to participate in another focus group meeting at this year's Supreme Council Session at Milwaukee in September. Discussion will center on the need to establish a committee to address problems

common to all Grand Lodges. There really is a vital need for the Grand Masters to have a central staff available at all times to answer questions, collect and circulate requested information and to act as a planning coordinator for new program designs.

Table 2 provides a summary of each Grand Lodge for the year 1989. The data in this chart is organized in the same format as the preceding table. This table has been provided in order that interested Masonic leaders may evaluate the current performance in their respective states.

It is important to realize that the tables have been developed to reflect averages and on a per lodge basis. The states currently having membership losses above the average are Pennsylvania, Ohio, New Jersey, Indiana and Massachusetts.

The discussion on Masonic renewal has prompted many Grand Lodges to initiate new Masonic awareness programs. These programs are designed to stimulate discussion among the existing membership and to hopefully result in a renewed interest in the fraternity.

Three states initiating new programs had an increase in the number of new Master Masons in 1989. These states and their respective results are:

Massachusetts	7.0%
Wisconsin	6.6%
New Hampshire	4.0%

These Grand Masters and Grand Lodges should be congratulated! Their efforts are helping to lead the way and proving that Masonic growth can be achieved. The fraternity is reawakening. This is the time to act.





# THE PILGRIMAGE PHENOMENON

*What was it like to have been a dedicated medieval pilgrim?*

By PAUL D. FISHER, 33°

Western Europeans in general, both clergy and laity, strongly believed that the millennial year of 1000 A.D. would mark the Second Coming of Christ and, consequently, the End of the World. When this failed to occur, a widespread spirit of optimism and building gradually developed. Concurrently, for reasons of faith, penance, or wanderlust, the phenomenon of the medieval pilgrimage took place.

The medieval pilgrim enters into both York Rite and Scottish Rite rituals, such as in the Order of the Temple of the Knights Templar and in the 30° and 31° of the Consistory. Many other Masonic rituals also utilize the various Crusader orders. Several of these orders were originally founded to protect Christian pilgrims. The Hospitalers originated prior to the year 1100 to operate a pilgrim hospital in Jerusalem. The Templars were formed in the early 1100's to protect the road from Acre to Jerusalem. Both orders, in addition to their military prowess, also established caravansaries and hospices along the major pilgrimage routes of Western Europe.

The great pilgrimage era roughly includes the period from 1000 to 1500 A.D., although its heyday was from 1100 to 1400. Our word "pilgrim" comes to us from the Latin "peregrinus," meaning wanderer or traveler in a foreign land, such as the peregrine falcon. Some derivatives include the

Spanish "peregrino," the German "pilger," and the French "pèlerin."

What was it like to have been one of the dedicated at that time ... who willingly traveled those perilous roads? There were kings and beggars, healthy and infirmed, saints and scoundrels. From this spectrum we can describe three general categories. The vast majority of pilgrims consisted of the very religious, those driven by pure motives who sought the sheer joy of reaching some "holy" place and immersing themselves in the saint's or martyr's virtues. We must remember that this was truly an age of faith, when the church was obsessed with the Second Coming of Christ and the Day of Judgment, the product of a lack of faith in contemporary life. Religion strongly taught a faith in relics and holy places, that they acted as divine go-betweens in the quest for personal salvation.

The truly devout may have made a pilgrimage in the hope of curing an illness. Medicine as we know it today was literally nonexistent; indeed, one of the most famous medicines of the 12th century was the blood of St. Thomas Becket. Immediately following his murder it was collected from the floor of Canterbury Cathedral and added to a large vat of water. As popular demand arose, the vat was continually diluted and poured into small glass vials. The water was used both internally and externally by the ill, and such a vial worn around the neck became the badge of a Canterbury pilgrim.

Another impetus for pilgrimage was that of penance. Involuntary pilgrimage, actually the renamed traditional penalty of banishment, was the

possible result of crimes such as murder, theft, heresy, arson, and striking a priest. Until the late 12th century a person under sentence might walk in chains or with an iron collar around his neck.

A third collection might be called the medieval tourists, a group which grew with the passing centuries. They were the naturally curious, the eternal dissidents, and those afflicted with simple wanderlust. A surprisingly large number of folk seemed to have left their homes solely to deny their parish priest his monopoly over their spiritual welfare. On the whole, however, the vast majority of pilgrims traveled for the good of their souls.

Having made the decision to undertake a pilgrimage, what destination did the pilgrim choose? The three major medieval sites were, in order of importance, Jerusalem, Rome and Santiago de Compostela. Many lesser sites were the focus of shorter journeys such as Canterbury, England; Cologne, Germany; and the Mont St. Michel, France.

The attractions of Jerusalem, with its biblical settings, and Rome with its over 400 churches and unsurpassed collections of relics, are familiar to us.

Less known today is Santiago de Compostela in the extreme northwestern corner of Spain. The legend of Santiago relates that the body of St. James the Greater was sailed by his followers to Spain shortly following his martyrdom. The body was lost and only rediscovered in the early 800's through means of a vision, when locals were led to its burial place by a star. This corner of Spain was one of the few small areas not overrun by the Islamic invasion and Santiago quickly became a pilgrimage site and spiritual center for the reconquest. During this era the Spanish crusader battle cry was "San-



III.: PAUL D. FISHER, 33°, is a Thrice Potent Master of the Lodge of Perfection in the Valley of Reading, Pa., and a frequent contributor to *The Northern Light*.



tiago Matamoros," or "St. James the Moorslayer."

To prepare for the long and arduous journey to one of the major sites, the bona fide pilgrim requested written permission from his bishop, for without it he ran the risk of arrest. Were he a man of substance, a will was made. Legally, his property was immune from civil claims during his absence but after a stated length of time he was presumed dead. Our pilgrim also had to provide for his family during his journey, give alms, and secure funds for his trek. If possible he obtained a primitive form of guidebook. One of the first guidebooks, as we now know them, was the "Guide du Pèlerin," or "Pilgrim's Guide," believed

to have been authored by a 12th century monk from Poitou, one Aimery Picaud. This work described the pilgrim road down the western part of France, through the Pyrenees, and west to Santiago. It described good places to stop, dangers of the road, and warnings about the Basques.

The attire, almost a uniform, consisted of three main items: staff, script, and slavein. The long staff was used as a walking aid and for protection. The script was a soft leather pouch which contained food and personal possessions, while the slavein was a long, coarse tunic. Many pilgrims also wore a wide-brimmed hat for protection from the weather and as a place to pin pilgrimage medals and emblems.

These pilgrimage emblems were widely recognized: the palm of Jericho for the Holy Land, crossed keys for Rome, and the cockle shell for Santiago. Remember that the next time you order coquilles St. Jacques (the cockle shell of St. James), a shell filled with broiled scallops. Such family names as Palmer and Romer were bestowed on those who successfully survived the trip to Jerusalem or Rome.

The pilgrim, now prepared, set forth. What did he encounter, what did he see? Pilgrimage gradually became a sizeable business. By the 1300's the Republic of Venice was operating package tours to the Holy Land. One price, the rough equivalent of a year's income for a wealthy person, included ship's passage, meals, inns, donkey transportation, and bribes for the Muslims. By 1428, near the end of the great pilgrimage era, there were 925 licensed pilgrim ships from England to Spain alone. In the 13th and 14th centuries it is estimated that more than 500,000 persons a year visited the three major sites.

In France the four main pilgrimage roads to Santiago, Spain, began in Paris, Vezelay, LePuy, and Arles. Along these routes were many intermediate stops, each known for its relics or miraculous cures. The Marian shrines of Lourdes, France, and Fatima, Portugal, today are the continuation of our European ancestors' quest for holy and healing places. The trip was not easy; Paris to Santiago demanded at least a two-month walk. A

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*The major destinations  
for medieval pilgrims  
were Jerusalem, Rome,  
and Santiago*

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quest for holy and healing places. The trip was not easy; Paris to Santiago demanded at least a two-month walk. A pilgrim faced the hazards of robbers, mercenary soldier bands, plague, disease, and mountains, while sea routes produced storms and pirates. The "Pilgrim's Guide" also cautioned the traveler about dishonest money changers and the ravages of Spanish food.

In spite of these dangers the lure of the miraculous drew them on, the wonderful world of medieval relics. Veneration of Christian relics dates back to the 1st century, and since 787 A.D. the Second Council of Nicaea insisted on the use of relics in the consecration of new churches. By the 9th century a market in the sale of relics came into being and by the 11th and 12th centuries it practically ran amok.

The Medieval church has been accused of fostering superstition and resisting intellectual development. The cult of relics has been attributed to simple avarice, and at its worst we know that some outstanding abuses did occur. In its defense, however, let us realize that the church could not control or direct popular religion, as it did not have the educational resources to convey anything but the most elementary doctrines to the people, a people in many instances not too far removed from paganism.

On the economic side, the greater renown a relic had for sanctity or curative powers, the more the church or abbey would prosper, as donations were in direct proportion to the number of pilgrims. In several cases churches simply invented saints when they had none of their own. Thus, we have the French examples of St. Leonard, near Limoges, St. Eutropes in Saintes, and St. Gilles, near Arles, all bogus personages. Many pagan shrines and statues were adapted to Christian use. The gold reliquary of St. Foy in Conques is an example, with

Continued on next page





## MEDIEVAL PILGRIMAGE

Continued from previous page

pagan Roman cameos studding the small statue. Conques has a fascinating history. Located in remote south-central France and possessing no major relics, this church sent one of its monks to nearby Agen, where he resided for over ten years until he became the keeper of the reliquary of St. Foy. One night he decamped and, unsuccessfully chased by the monks of Agen, brought the relics of St. Foy and subsequent prosperity to Conques. With increased pilgrim donations a large Romanesque church was constructed, which is today prized for its world-famous tympanum carving of the Last Judgment.



To our critical 20th century eyes, many of the relics then venerated appear ridiculous or pathetic. Yet, if we view the cult of relics with the medieval viewpoint, St. Augustine's words become clearer, "Faith is to believe what we do not see; and the reward of this faith is to see what we believe." Reading Abbey, England, catalogued 241 relics, to wit: 29 of Our Lord, 6 of the Virgin Mary, 19 of Patriarchs and Prophets, 14 of Apostles, 73 of Martyrs, 51 of Confessors, and 49 of sundry Virgins. Both Venice and Bari claimed to have the body of St. Nicholas; there were two churches with the body of St. Mary Magdalene, two with St. Denis, and two with the head of St. John the Baptist. Some of the more

fabulous relics were located in Rome, such as the Rod of Moses, the table from the Last Supper, Judas Iscariot's hanging rope, a portrait of the Virgin Mary painted by herself, and the Ark of the Covenant. . . . So much for "Raiders of the Lost Ark."

King Louis IX, St. Louis, the greatest relic collector of his time, owned the Crown of Thorns, a portion of the True Cross, a piece of the Holy Lance, and fragments of Christ's cloak. To house these items he had the Sainte Chapelle constructed, a Gothic chapel in Paris, known today as the "jewel box of France" for its dazzling stained glass windows.

An intellectual problem centered on the amazing number of splinters and pieces of the True Cross, which were, according to one observer, enough wood to build a fleet of ships. This was resolved with the concept of "Miraculous Regeneration," or, that whenever a piece was removed from the True Cross it mystically healed itself. As you can judge, a simpler world produced simpler answers.

On route the pilgrim stayed at church-run hostels, inns, or churches themselves, but usually camped in the open. Churches along the pilgrimage routes acted as dormitories, with pilgrims sleeping on the floors, and were constructed accordingly. We can still note a slight tilt of the floor, from east to west in churches such as Chartres Cathedral. On a practical basis a slight decline permitted drainage when the floor was periodically hosed down to eliminate refuse and odor.

Traveling in a group for morale and protection, pilgrims entertained themselves with songs and stories, such as those Chaucer built upon in his "Canterbury Tales." Many popular legends arose, none more enchanting than the Spanish tale of the pilgrim falsely accused of theft. While the pilgrim was being hanged, a cooked rooster being served as dinner for the judge arose from the platter and crowed. This was taken as a sign of the pilgrim's innocence, he was found to be still alive through divine intervention, and was released. A wooden cage containing a rooster and a hen is still kept in a Spanish church commemorating where the event supposedly occurred.

The first person in any group to view the pilgrimage city was named the informal "king for a day." From this custom we have family names

*"The desire to be a pilgrim is deeply rooted in human nature."*

— Sir Steven Runciman

such as King, Leroy (French), El Rey (Spanish), and Koenig (German).

The pilgrim often assumed the penitential posture from the moment he had a joyous first glimpse of his goal, and then proceeded from there on his knees. Upon his actual arrival he usually spent an all-night vigil in the church basking in the aura of the sacred relics and giving thanks for his safe trip. He gave alms of money or jewels if possible, but more likely that of wax or oil. If wealthy, he may have attempted to purchase a minor relic for himself or his home church from one of the hovering dealers. Pilgrims were constantly admonished not to chip away at altars or statues, particularly in the Holy Land. Having completed the highlight of his trip, and possibly that of his lifetime, the pilgrim now faced the long and equally-dangerous return trip. However, on this part of the journey, undoubtedly he felt closer to God for having visited a sacred site and venerated holy relics.

The words of the famous medievalist, Sir Steven Runciman, seem to capture the essence of the eternal pilgrimage quest. "The desire to be a pilgrim is deeply rooted in human nature. To stand where those that we reverence once stood, to see the very sites where they were born and toiled and died, gives us a feeling of mystical contact with them and is a practical expression of our homage. And if great men of the world have their shrines to which their admirers come from afar, still more do men flock eagerly to those places where they believe the Divine has sanctified the earth."

For the pilgrim in years past there was the aura of Jerusalem, Rome, and Santiago; for us today there is the allure of the Metropolitan Museum, the Liberty Bell, and the Grand Canyon. "Plus ça change, plus c'est la même chose," or, "the more things change, the more they stay the same." . . . It all depends on your perspective.



## In Memoriam

### Ill.°. Louis Lenway Williams, 33°

Ill.°. Louis L. Williams, 33°, an Active Emeritus Member of the Supreme Council and former Deputy for Illinois, died at the age of 90 on June 2, 1990.

After graduating from Illinois Wesleyan University in 1921, he became associated with the Division of Highways for the state of Illinois. In 1926, he entered the private practice of law. He was a founder of the Williams & Williams law firm and one of the founders of Champion Federal Savings and Loan Association in 1941, serving as its legal counsel and director for many years. He authored a history of Champion Federal in 1988.

In 1922, Ill.°. Brother Williams married Kathryn H. Pletsch, who survives along with their son, Ill.°. Louis D. Williams, 33°, eight grandchildren and 12 great-grandchildren. Their other son, Robert G., predeceased Ill.°. Brother Williams.

He was active throughout his professional life in many civic and charitable organizations, including trustee and secretary of Illinois Wesleyan University for 25 years, member and treasurer of McLean County Historical Society, president of the Withers Pub-

lic Library Board for 20 years, first chairman of the McLean County Public Building Commission, one of the founders of the Bloomington-Normal Symphony Society, and former director of the American State Bank.

Ill.°. Brother Williams devoted much of his life to the American Passion Play performed annually by the Scottish Rite Valley of Bloomington, Ill. He was a director and trustee, authored its published history, and for many years played the role of Judas Iscariot.

His Masonic career was equally exemplary. He was Master of Arts and Crafts Lodge No. 1017, Bloomington, in 1931, and was founder and first Master of Ancient Landmarks Lodge No. 3579. He was District Deputy Grand Master in 1945-47 and Grand Orator in 1966-67. He presided over all three York Rite bodies in Bloomington.

As a member of the Scottish Rite Valley of Bloomington, he was Most Wise Master in 1938-40 and Commander-in-Chief in 1939-43. He received the 33° in 1940, was crowned an Active Member of the Supreme Council in 1958, and was Deputy for

Illinois, 1963-71. He was elected an Active Emeritus Member in 1973.

Ill.°. Brother Williams was a valued counselor to Grand Commanders Newbury, Maxwell and Paul. His background as a Masonic researcher, writer, editor and founder of the Masonic Book Club reinforced his contributions to the planning of the Scottish Rite Masonic Museum and Library at Lexington, Mass., a fact recognized when the Supreme Council named the library portion the Van Gorden-Williams Library. These qualities were evident again as he collaborated with Past Sovereign Grand Commander Newbury in writing and completing *A History of the Supreme Council*, published in 1987.

Although he was not a member of the editorial board, he made valuable contributions to *The Northern Light* from its inception in 1970. He also contributed his expertise to other committees: Rituals and Ritualistic Matter, Constitutions and Laws, Museum and Library Building, and History.

For his outstanding accomplishments to the fraternity, he was awarded the Supreme Council's Gourgas Medal in 1981.

### Ill.°. Robert Franklin Case, 33°

Ill.°. Robert F. Case, 33°, an Active Member and Grand Secretary General of the Supreme Council died on June 13, 1990, following a long illness.

He was married to the former Mary Frances Wood, who survives along with their daughter, Carolyn M. Queal; four sons, Davidson W., A. Henry, Jonathan E., and R. Marshall; and four grandchildren. He is also survived by his stepmother, Sophia P. Case; a sister, Adelle Picking, and a brother, John P. Case.

During World War II, he saw action in the European theatre. He was awarded the Purple Heart and Bronze Star with Oak Leaf Cluster and received a battlefield promotion to 1st Lieutenant. His interest in the military continued after the war with service in the New York Army National Guard. On retirement from the Guard in 1964, he held the rank of Lieutenant Colonel, Infantry Battalion Commander.

Following graduation from Dartmouth College in 1949, Ill.°. Brother

Case joined the General Electric Company at Schenectady, N.Y., in its financial management program. He held many managerial assignments, and in 1971 was named manager of the Schenectady Utilities Operation at the company's main plant. He retired from General Electric in 1983.

His Masonic career began in 1948 at Trojan Lodge No. 306, Troy, Pa. He affiliated with Corlaer Lodge No. 932, Schenectady, N.Y., in 1955, and was its Master in 1984. He was a director of the Masonic Research Laboratory in Utica and was honored by the Grand Lodge of New York with the Charles Henry Johnson Medal. He is a member of the York Rite bodies, and in 1988 was awarded the Distinguished Service Medal by the General Grand Royal Arch Chapter, International.

As a member of the Scottish Rite Valley of Schenectady since 1950, he was Thrice Potent Master in 1961-62, Commander-in-Chief in 1969-71, and recipient of the Meritorious Service Award in 1967. He received the 33°

in 1969 and was crowned an Active Member of the Supreme Council in 1975.

For the Supreme Council, Ill.°. Brother Case was Grand Marshal General, 1978-86; Deputy for New York, 1985-89; a member of the Administrative Council, 1987-90; and Grand Representative of the Supreme Council for the Netherlands, 1980-90. At the time of his death, he was also the Grand Secretary General, a position he had held since 1987. In that capacity he was a member and secretary of the board of directors of the Trustees of the Supreme Council, and a member of the board of directors of the Museum of Our National Heritage, Lexington, Mass.

For the past five years, he was chairman of the General State of the Rite Committee. He was also actively involved with the Committee on Rituals and Ritualistic Matters and the Committee on Records. From 1977-87 he participated on the Masonic Education and Program Development Committee.





# KOREA

*Exhibit marks 40th anniversary  
of 'America's first limited war'*

The Korean War, which began 40 years ago this summer, has been called "America's first limited war" and also "America's forgotten war." From 1950 to 1953 US forces, as part of a United Nations action, battled North Korean and Chinese troops to prevent the spread of communism in the Far East. Marking the 40th anniversary of the war, a new exhibit at the Scottish Rite Masonic Museum of Our National Heritage, Lexington, Mass., presents the history of the Korean conflict through the story of the struggle on the battlefield and in the political arena, including issues such as the firing of General Douglas MacArthur by President Harry Truman, an incident that caused a national furor.

The exhibit, *Korea: America's First Limited War*, which opened in July at the Lexington Museum, will run through Jan. 6, 1991. It is based on an exhibition organized by the Lyndon B. Johnson Library and Museum in Austin, Texas. Among the objects on display will be the chilling document

dated June 24, 1950, informing President Truman that North Korean troops had invaded South Korea and thus the US was involved in an international crisis; the yellow legal notepad on which Douglas MacArthur wrote his public farewell to a brilliant career of 48 years; and the antitank weapon called the bazooka that failed to live up to its reputation at the expense of many American lives.

Additional objects on display will include political cartoons of the period; US, Chinese, and Russian field weapons and uniforms; and, from the National Archives in Washington, the armistice document signed on July 27, 1953, by representatives of the UN, North Korea, and Communist China that ended the hostilities.

Institutional lenders to the exhibit include the Dwight D. Eisenhower Li-



— National Archives & Records Administration







— 24th Infantry Div. and Ft. Stewart Museum



brary, Abilene, Kan.; First Cavalry Division Museum, Fort Hood, Tex.; Fort George G. Meade Museum, Fort Meade, Md.; General Douglas MacArthur Memorial, Norfolk, Va.; Harry S. Truman Library, Independence, Mo.; Library of Congress; Marine Corps Historical Center, Washington; National Archives and Records Administration; National Portrait Gallery; and the 24th Infantry Division and Fort Stewart Museum, Fort Stewart, Ga.

## Lafayette Descendant Visits Scottish Rite Museum

Gilbert de Pusy LaFayette (right), Comte de Lafayette and sixth-generation descendant of the Marquis de Lafayette, and his mother, the Comtesse de Pusy (center), were greeted by museum president Francis G. Paul at the Museum of Our National Heritage in May. The count and his mother visited the exhibit, "Lafayette: Hero of Two Worlds," at the museum during their week-long stay in Boston in conjunction with Lafayette Day 1990. Their visit included a ceremony and reception at the State House, a wreath-laying at the Lafayette plaque on Boston Common, and a ball at the Meridien Hotel, hosted by the Massachusetts Lafayette Committee.

Count LaFayette, a French citizen, is a sixth-generation descendant of the Marquis de Lafayette, hero of both the American and French revolutions. The marquis, represented by his descendant, is honored in Massachusetts each year in lasting recognition of his illustrious service to America.



— Vincent Pettipas photo



### THIRD BRANCH OF GOVERNMENT

Continued from page 9

On the other hand, with the disruption of federal authority over half the country and the consequent resort to military force, it is doubtful that the Court could have functioned in any event until after national unity and viable civil government had been restored.

Probably more serious in its ramifications was the 1859 decision *Ableman v. Booth*, in which a unanimous Supreme Court held that state courts cannot interfere in proceedings under federal law. This was not a case of southern nullification, but rather an attempt by a northern state to free a man jailed under the Fugitive Slave Law for aiding the escape of a runaway slave.

After all has been said, it is disquieting to ponder whether the respect which Americans profess to have for the law of the land really depends upon whether or not they approve of the law and agree with what the Supreme Court may say about it.

In 1862 Abraham Lincoln made the first of his five Supreme Court appointments. Noah H. Swayne of Ohio represented a distinct change from the justices who had participated in the *Dred Scott* decision. He came from a Quaker background and was without judicial experience. He had gained prominence by defending runaway slaves and became the first spokesman on the Court for the rights of the Negro. Swayne, incidentally, was a member of Columbia Lodge No. 30 at Columbus.

The addition of a tenth justice to the Supreme Court in 1863 enabled Lincoln to name Stephen J. Field of California, a member of Corinthian Lodge No. 9 at Marysville. The pistol-toting Field had practiced what passed for law in the California gold fields, where he had been twice disbarred and once jailed for contempt. He had been recommended to Lincoln by Leland Stanford, President of the Southern Pacific Railroad. True to the expectations of his sponsor, in his 34 years on the Court, Field steadfastly opposed government regulation of industry. "I deny the power of any legislature . . . to fix the price which one shall receive for his property . . ." Field also was the only Supreme Court justice to be the target of an assassination attempt.

Within weeks after the incident at Fort Sumter, President Lincoln had authorized military commanders to suspend habeas corpus, permitting civilians to be arrested and held without formal charges

or trial. Acting under this authorization, a military officer refused to obey a writ issued by Chief Justice Taney himself for the release of a John Merryman, who was being detained in Baltimore. Helpless against the military, the Chief Justice, now aged 84, cited the officer for contempt and, almost pathetically, protested to Lincoln that the President did not have the power to suspend constitutional safeguards against arbitrary arrest and imprisonment. Lincoln gave his reply in a message to Congress, explaining that, as President, he could not allow the government and the Constitution to be overthrown if by disregarding one law he could preserve the whole.

Difficult as it may be to imagine, removed as we are in time and circumstances, an American President had used the army to defy the Supreme Court and nullify a constitutional guarantee. The temper which prevailed at the time was expressed by a Richmond editor, "Let lawyers talk when the world has time to hear them." It was not the season for courts or for the rule of law.

By 1866, however, both Lincoln and Taney were dead; both the war and the rebellion were ended. In December of that year a unanimous Supreme Court ruled in *ex parte Milligan* that the President could not impose martial law where civil courts continued to function. "The Constitution of the United States is a law for rulers and people, equally in war and peace . . . and under all circumstances."

To Congress, already embroiled in dispute with President Andrew Johnson, the *Milligan* decision seemed cause for concern that Reconstruction policies in the states of the former Confederacy could be challenged. This prompted the legislative branch to exercise its constitutional influence over the judiciary by reducing the number of Supreme Court justices from ten to seven. The purpose was to prevent President Johnson from filling the next three Court vacancies and leave a majority of supposedly reliable Lincoln appointees. Then, after the election of Ulysses S. Grant in 1868, Congress increased the Court to nine (where it has remained to the present) so as to permit the new President to make an immediate appointment. Grant's first nominee was the controversial former Secretary of War Edwin M. Stanton, who died before he could assume the bench.

Congress took more blatant action in passing over President Johnson's veto a law revoking with retroactive effect the authority of federal courts to issue writs of habeas corpus in the case of persons



"There certainly were some strong opinions expressed at the last lodge meeting."

held by military authorities for having aided or abetted rebellion. Just such a case, *ex parte McCardle*, was pending before the Court. It concerned a Mississippi editor imprisoned by military authorities on the grounds that his writings were inciting insurrection and "impeding reconstruction." Bowing to political reality, the court dismissed the case as no longer being within its jurisdiction.

Perhaps the most controversial of all Supreme Court decisions of this period were the *Legal Tender* cases. First heard by the Court in 1867, two years went by before a majority decision ruled against the wartime *Legal Tender* Acts. The Acts provided for payment of preexisting debts with paper money and for this reason were found to be impairments of contract rights protected by the 5th Amendment. Strangely enough, Salmon P. Chase, who had succeeded Taney as Chief Justice in 1864, voted with the majority to invalidate the Acts, of which, as Treasury Secretary, he had been an architect. In 1871, however, soon after two of President Grant's appointees joined the Court, the question was reconsidered. The Court reversed the decision it had made only 15 months earlier and upheld the Acts by a one vote margin. There were cries that Grant had "packed" the Court. More importantly, however, another blow had been struck at the credibility of the judiciary.

In the highly charged aftermath of *Dred Scott*, an observer commented, "If epithets and denunciations could sink a judicial body, the Supreme Court of the United States would never be heard of again." Fortunately, the creation of Article III and John Marshall would prove to be more buoyant.



# OUR READERS RESPOND

## In the dark about the lights?

Concerning the cover story ("A Hidden Monument," May 1990) about the New York City Masonic Hall, what is the correct location for the burning tapers in a New York lodge room? The cover does not agree with the photos on page 5 of the Gothic and French Ionic rooms. Please clarify for me.

Lester A. Kern, 33°  
Carlisle, Pa.

I have never seen the beautiful Renaissance Room, but from the placement of the candles and the Junior Warden's station, I think the color picture has been transposed.

On page 3 the black and white version of the cover photo shows the room reversed.

Possibly the cover was a test to see how closely we look at our publication.

Richard W. Bellows, 32°  
Waterloo, N.Y.

Please add this letter to your stack of people who noticed that the cover photo was backward. It did require another brother to point it out to me.

Even with this minor error I did enjoy the article on the restoration. It gives me hope that other Masonic facilities may get restored.

S. Douglas Ballantyne, 32°  
Columbus, Ohio

What a pleasant surprise to see the Renaissance Room on the cover in all its glory. Some 26 years ago, I received the first three degrees of Masonry in that room and became a member of Polar Star Lodge. I eventually sat in the South as Junior Warden, and it occurred to me that the photo is reversed. Even so, it sure does bring out the beauty of the Renaissance Room. I intend to keep this picture handy.

R. J. Janer, 32°  
Brooklyn, N.Y.

I'll bet your face is red from this faux pas. Where was the proof reader, and who approved the cover?

Birkby A. Leip, 32°  
Trenton, N.J.

**Editor's Note:** You bet our face is burning. We have a new position available. "Proofreader. Low pay. Hard work."

## Judgment

Ill.: Brother Trexler should be complimented for his excellent articles on "The Third Branch of Government" (February and May, 1990). It is obvious that the material was carefully researched and that the author knows whereof he speaks.

In these days when courts and judges seem to be on trial themselves, it is refreshing to read something about our highest court and some of its "brighter lights," which reminds us that the third branch of government did much to mold this country in proper form.

One is always proud to know that giants of the judiciary like John Marshall also had a Masonic background.

As a retired judge from the Commonwealth Court of Pennsylvania, I now have more opportunity to read and enjoy *The Northern Light*.

John A. MacPhail  
Sebring, Fla.

## Surveyed

I have been a pin Mason since 1964, and I consider myself a Mason on "Main Street," as our Sovereign Grand Commander calls it.

I agree with the numbers in the survey ("National Survey Polls Masons," May 1990). The fact that the American public has changed its standards must not make us change ours.

We cannot adjust the Masonic goals so that Ivan Boesky, Carl Ican, and Jim Bakker are the idols of our members.

This organization is not a business as the rest of the country has

Continued on next page

# 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.

(FAMILY) + (CONCENTRATION) - (MATTER)

+ (INTERESTING) - (NAILS) + (REALISTIC) -

(CORNER) + (COASTER) - (NASTY)

- (LIE) - (GIANT) + (FLUSHED) - (LISTEN) -

(DUST) - (CHOICE) =

Answer will appear in the next issue.

Answer from previous issue: PENALTY



## OUR READERS RESPOND

Continued from previous page

become; and if the fraternity regresses to a few good men as it started, so be it.

*T. M. Young  
San Antonio, Texas*

There is not a mention in the survey about city members traveling after dark where there may be no security for parking or an elevator for elderly to get upstairs. It is safer locked in your own place.

This should be a prime concern, and we're missing the boat if it is not.

*Frank R. Spratt, 32°  
Flushing, N.Y.*

The articles by Dudley G. Davis and Arthur H. Sharp in the May issue have really hit home with my thinking on the Masonic fraternity lately. I like Dudley's words, "This may well be the fraternity's greatest opportunity and challenge."

I pray that our national leadership views the current situation as a challenge and that we have the leadership to do something about it.

*Paul W. Rolston, 33°  
Belmont, Mass.*

As a member of the small minority of our fellowship under the age of 35, I would like to offer some observations relating to the alarming decline in membership.

There seemingly has been no period in our country's history in which it has been more socially unpopular to be male. According to many, we have long been over-privileged, as well as insensitive to the concerns of other segments of society. As a result, it often appears as if every conceivable demographic group of society is organized to provide support for its members with the exception of males.

I find it disturbing that Masonry has not recognized and utilized this phenomenon to revitalize itself. While I am not advocating active lobbying efforts, it is apparent that the existing distribution of Masons could formally provide a number of benefits to younger prospective members — networking, mentoring, counseling, to name but a few. Speaking as a so-called Yuppie,

Continued on page 22

## MASONIC HOMES

Continued from page 6

to operate from one location. Although the Homes may not always be conveniently located for the relatives of residents, Michigan administrator Roger L. Myers points out that the fraternal association becomes a major advantage for Masonic Homes.

Endowment funds have aided most Homes, but many Homes have depended on bequests, assessments, or annual appeals. Although some Homes charge no admissions fee, many require incoming residents to assign their assets in return for life care. In some instances, applicants are provided with options.

Many Homes participate in Medicare and Medicaid programs, and yet others have chosen to receive no government assistance.

State and federal regulations have changed significantly since these Homes were established, and many Homes are now required to accept non-Masons. For the most part, wives and widows of Masons have always been admitted, and some have extended the admission to include other relatives.

Home administrators are caught in a dilemma. Should they continue to expand their capacity to provide for an anticipated increase in older members who may be looking for a home?

And if they do expand, will the declining membership be able to financially support the rising costs of maintaining the Homes?

As public funds for human services continue to receive increasing demands from many sectors, federal and state governments are being forced to tighten the knot on budgets. This may put pressure on not only many retirement homes but also individuals.

## MASONIC HOMES

	1	2	3	4	5
Maine	None	—	—	—	—
New Hampshire	1903	27	—	25	52
Vermont	None	—	—	—	—
Massachusetts	1911	—	69	100	169
Rhode Island	None	—	—	—	—
Connecticut	1895	168	86	638	892
New York	1891	14	56	388	458
New Jersey	1898	—	112	339	451
Pennsylvania	1910	236	283	482	1,001
Delaware	1912	20	60	26	126
Ohio	1890	24	—	436	460
Michigan	1891	16	205	204	425
Indiana	1909	44	317	268	629
Illinois	1888	—	102	242	344
Wisconsin	1915	69	—	84	153

<sup>1</sup> Date Established

<sup>2</sup> Independent Living Units

<sup>3</sup> Residential/Congregate Living Units

<sup>4</sup> Nursing Care Units

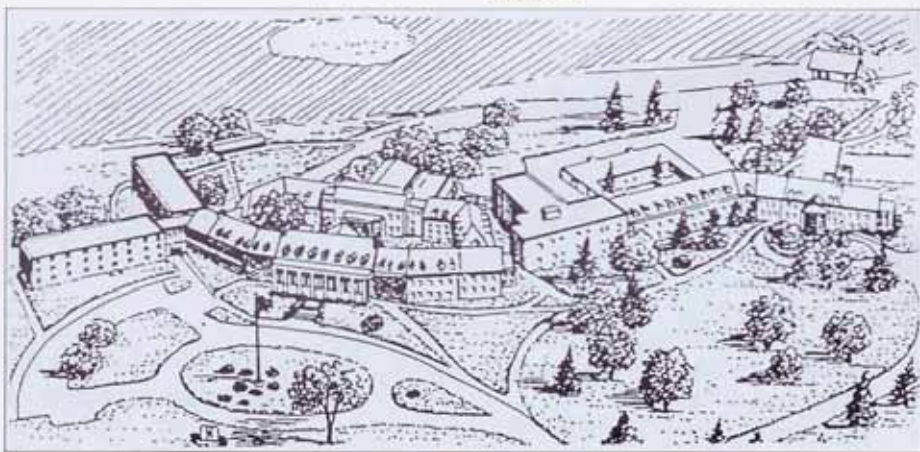
<sup>5</sup> Total Units

Where financial assistance may have been readily available for many people in recent decades, fiscal restraints may narrow the funnel leading to the trough.

Volunteer organizations may find it necessary to become the catalyst in offering assistance in times of need. This is a role that many groups, including Masonic organizations, have played in the past. With the growing availability of government aid over the years, many groups drifted from the scene. It may be time once again to become more actively involved in providing relief in time of need. With the aging of America it seems likely that the growing number of older Americans will be one area of concern.

The big question remains. Will the Masonic Homes be ready to handle the demands of the elderly in the future?

The Michigan Masonic Home has a full range of accommodation, care, and service options.







# Masonic Myths

**Myth:** *There are no "legitimate" Black Freemasons.*

**Fact:** Not correct. There are many "legitimate" Black Freemasons throughout the world. The word "legitimate" has many meanings to many people. Each jurisdiction (state Grand Lodge) is sovereign, has its own rules, regulations and laws. Freemasons, even those who are officers and members of appendant bodies, must adhere to those laws. As far as I can determine, no Grand Lodge has a law prohibiting a Black man from petitioning one of its Masonic lodges. There, as with all petitioners, the results of a ballot box will determine if he is elected. The individual members of each Lodge will determine how the petitioner survives the ballot. As Freemasons we know the only criteria for election to receive the degrees are the petitioner's moral and possibly physical qualifications. Apart from a requirement of monotheism, religion or creed, race or color, or ethnic status should never enter into this decision. We also know many of us are fallible.

Freemasonry is in a predicament. There is an excellent organization of predominante Black Freemasons called "Prince Hall Masonry." Throughout the United States there are Prince Hall Grand Lodges, composed mainly of Black men. This group traces its origin to 1775 (older than the United States) when 15 Black men, including one named Prince Hall, were made Master Masons. In 1784, this loosely-knit group received an English charter as African Lodge No. 459. This gave birth eventually to the present day Prince Hall Grand Lodges.

Although there are Black Masons in many recognized lodges, Prince Hall leaders would prefer to have these men petition Prince

Hall lodges. Understandably, they do not want to give up their heritage. Some "regular" Grand Lodges have taken this into consideration and have recognized the Prince Hall Grand Lodge in their states. These Grand Lodges permit intervisitation. Other Grand Lodges are considering much the same action.

**Myth:** *World War I and II veterans petitioned Freemasonry in great numbers, but no Vietnam veterans are Freemasons.*

**Fact:** Partially true and completely false. Veterans of the World Wars did come into Freemasonry in great numbers. During those wars they found the principles taught in Freemasonry in action. This was especially true during WWII. Freemasonry, through The Masonic Service Association, went into action even before the United States entered the conflict. It was aided by Congressmen and Senators who were Freemasons, with Harry S. Truman taking the lead. Until long after the war the MSA, with the support of the Grand Lodges and such bodies as the NMJ, provided a "Home Away From Home" for service men and women in this country and overseas. Freemasonry was highly visible. The political climate wasn't the same during the Vietnam "Police Action."

In an attempt to contain communism, Brother Harry S. Truman sent 35 "advisors" to help the French in Vietnam in 1950. Later, after the French had capitulated, Eisenhower answered a request by South Vietnam and sent a handful of American "advisors;" John F. Kennedy (rarely mentioned with this fiasco) greatly escalated American involvement, turning it into a political war. It continued to be mismanaged by politicians. The

hands of military strategists were completely tied. The furor created in the Congress overflowed to the streets and especially universities and colleges in the country. The war, as with all wars the United States has fought, became overwhelmingly unpopular. In this climate Freemasonry was handcuffed, mainly because it has always taken a hands-off policy where politics are concerned. The political factor also tied the hands of the MSA. I discussed Vietnam and Freemasonry on several occasions with Conrad Hahn, then Executive Secretary, who expressed deep concern. The Hospital Visitation program was the only important link Freemasonry had with our Vietnam veterans. It remains an important link.

It's false to say no Vietnam Veterans have become Freemasons. A check with several folks and organizations such as the National Sojourners proves many of the men who upheld the honor of the United States by serving in Vietnam are Freemasons today.

**Addendum:** In my segment about the Chapel of the Four Chaplains I wasn't as clear as I should have been. I wrote: "Dr. Daniel A. Poling, father of one of the chaplains, became Chaplain of the Chapel." True. But I added: "The father and son were Freemasons." A son was — but not the chaplain who gave his life jacket to a soldier. (Later the father did say this son planned on becoming a Freemason.) I should have mentioned that George L. Fox, one of the four chaplains, was a member of Moose River Lodge No. 82, Concord, Vermont. In WWI he had earned a Purple Heart, a Silver Medal, the Croix de Guerre with palms, and the Victory Medal with six battle stars.



## OUR READERS RESPOND

Continued from page 20

I can assure you that the pace and demands of today naturally lead us to join organizations that provide benefits that we can sink our teeth into, rather than those organizations sublime and ritualistic. Whether a more pragmatic direction is compatible with Masonic philosophy I cannot say, but certainly extinction is not.

Lloyd W. Stoner, 32°  
Indianapolis, Ind.

## Counter-reviews

I saw Ill.'s Brother Pollard's review (In a Nook with a Book, May 1990) of John J. Robinson's book, *Born in Blood: The Lost Secrets of Freemasonry*. While the review did acknowledge that Robinson had "treated the fraternity with dignity and fairness," it was, on the whole, overwhelmingly unfavorable. When coupled with the bold admonition to "read with caution," it is doubtful that many brethren will bother to read the book at all, with or without caution.

Intending no disrespect to the reviewer, I must say that based on the rather short shrift he has given the book, perhaps the fraternity itself has not treated the author with the dignity and fairness he deserves.

Having read the book, I submitted a review to the Southern Jurisdiction's *Scottish Rite Journal*. It appeared in the July issue together with a review by that publication's book review editor, Ill.'s S. Brent Morris, 33°, whose own evaluation of the book was almost identical to Ill.'s Brother Pollard's.

It would be comforting to me to know that *The Northern Light* would be willing to admit this same sort of "fraternal controversy" by publishing my "counter-review" in your magazine.

Alton D. Morris, 32°  
Harker Heights, Texas

I well agree on the controversial reception of Robinson's book, but for me most of the value is in his remarks on our penalties, religion, P-2, and Knight's book. I wish our Masonic writers could interpret these as well. His writing on the background of words we use is in-

SCOTTISH RITE MASONIC MUSEUM & LIBRARY, INC. January 1, 1989 — December 31, 1989			
Endowment and Income Fund Statement			
Cash in banks 1/1/89		\$	817,208
Inventory 1/1/89			19,260
Accounts receivable 1/1/89 (pledges)			107,210
Investments (at book value) 1/1/89			14,290,294
(market value of investments 1/1/89: \$16,292,354)			
Legion of Freedom Fund 1/1/89			727,571
Land, building and other assets 1/1/89			5,778,554
Furniture, books and collections 1/1/89			638,540
			<u>\$22,378,637</u>
Interest and dividends	\$	78,837	
Contributions (Endowment fund)		1,442,106	
Legion of Freedom Fund		92,332	
Capital Gain		<u>340,949</u>	
			1,954,224
			<u>\$24,332,861</u>
Receipts over expenditures/income account*			108,192
Increase in pledges receivable			142,267
Increase in accounts payable			5,195
			<u>\$24,588,515</u>
Cash in banks 12/31/89		\$	736,191
Inventory 12/31/89			19,044
Accounts receivable 12/31/89 (pledges)			249,477
Investments (at book value) 12/31/89			16,105,093
(market value of investments 12/31/89: \$19,488,640)			
Legion of Freedom Fund 12/31/89			819,903
Land, building and other assets 12/31/89			5,959,422
Furniture, books and collections 12/31/89			699,385
			<u>\$24,588,515</u>
Receipts			
Investment income		\$	1,293,754
Contributions (Operating fund)			218,803
Restricted gifts			58,210
Cash sales			72,545
Grants			100,811
Refunds			1,079
Miscellaneous cash contributions			61,950
			<u>\$ 1,807,152</u>
Expenditures			
Administrative	\$	280,351	
Museum		332,041	
Library		21,275	
Building operation		265,569	
Restricted Expense		63,027	
Salaries		<u>497,695</u>	
			\$ 1,459,958
Fund-raising and data processing costs:			
Printing, mailing services, public relations, etc.	\$	217,214	
Awards		5,292	
Data Processing		14,200	
General expense items		<u>2,296</u>	
			\$ 239,002
			<u>\$ 1,698,960</u>
			*Receipts over expenditures
			\$ 108,192

teresting and very refreshing, not the least in our stereotyped manner.

I would hate to think that any Freemason would buy the theory of this book intact just as I would hate to think that any Freemason would buy without question the writings of Mackey or Pike.

Ralph A. Herbold, 33°  
Buena Park, Calif.

## Lady Masons

I had to chuckle when I read Allen Roberts' Masonic Myths column

(May 1990). He stated that there have been no Lady Free-Masons.

On May 25, 1929, I caused Virginia Skiles to become a Mason. She turned in her working tools on February 21, 1974.

On October 24, 1974, I caused Inez White to become a Mason. She turned in her working tools on April 21, 1988.

Pursuant to the above, I have made two women to become a Mason. Both were Free to come and go, within reason.

George J. Mason, 32°  
Bloomfield, Ind.



# Footnotes\*

\* **Double honors.** The Scottish Rite leadership was recognized by the Grand Lodge of New York recently with the presentation of the Distinguished Achievement Medal. Our own Sovereign Grand Commander, Ill.°. Francis G. Paul, 33°, was joined by the Southern Jurisdiction's Sovereign Grand Commander, Ill.°. C. Fred Kleinknecht, 33°. The two recipients were cited for their efforts in promoting Masonry and encouraging Masonic renewal.

The presentation was made by Ill.°. Raymond C. Ellis, 33°, a Past Grand Master and former Scottish Rite Deputy for New York. He was assisted by Ill.°. Roswell T. Swits, 33°, outgoing Grand Master, and Richard P. Thomas, 32°, Grand Master elect, who was installed the following day.

The New York Grand Lodge has been awarding the medal annually since 1934 to members of the fraternity who have made significant contributions to the craft, the country, or humanity. The list includes poet Edwin Markham, composer Jean Sibelius, comedian Red Skelton, cartoonist Harry Hershfield, Supreme Court Justice Tom Clark, President Gerald Ford, Generals Marshall, Bradley, Wainwright, Lemnitzer, and MacArthur, Astronauts Buzz Aldrin and John Glenn, FBI Director J. Edgar Hoover, and Harvard Dean Roscoe Pound.

\* **Family life awards.** The Valley of Milwaukee once again has taken top honors for an outstanding Scottish Rite Masonic Family Life Week program. Valley co-chairmen were Carl J. Wussow, Jr., 32°, and Douglas N. Winter, 32°. They had no sooner finished with the 1989 week when they began planning for this year's program.

The 1990 Family Life Week will be Nov. 18-24, with the theme, "Tighten your family ties."

Seven other Valleys received Superior Achievement awards for their 1989 efforts. They were the Valleys of Fort Wayne, Ind.; Quincy, Ill.; Evansville, Ind.; Bloomington, Ill.; Oil City, Pa.; Danville, Ill., and Peoria, Ill.

Highlights of the Milwaukee program were a Masonic Family Safari Day at the zoo, a coloring book contest, and the selection of the first annual "Masonic Family of the Year."

There were 84 Valleys participating in 1989, the highest since the program began 10 years ago.

\* **Publications.** A new award has been established to recognize outstanding Valley publications. Announcement of the winners of the Brother Franklin Award will take place during the Supreme Council Annual Session at Milwaukee in September. Each Valley submitting copies of its publication for review will receive a written critique. The major purpose of the program is to encourage continued improvement of Valley publications.

The award categories are based on Valley membership so that smaller Valleys will not be competing directly with larger Valleys. During the first year of the awards program, 53 Valleys have submitted entries.

\* **Life goes on.** The recent annual report of the Home Life Insurance Company honors Ill.°. Raymond C. Ellis, 33°, for his 75 years with the company. In the report, the "Lifer" was quoted as saying, "I'm in full agreement with former President Theodore Roosevelt, who said, 'I'd rather burn out than turn to rust.'"

Ill.°. Brother Ellis, an Active Emeritus Member of the Supreme Council, will be 94 in February.

\* **Survey results.** Summaries of the results of the two national surveys conducted during the past two years by Barton-Gillet Company and reported in *The Northern Light* have been compiled into a single booklet under the title, *Masonic Renewal Task Force Reports*. The booklet is available for \$4 postpaid from the Masonic Service Association, 8120 Fenton Street, Silver Spring, MD 20910.

\* **Revision.** When it was first published in 1961, *Coil's Masonic Encyclopedia* was acclaimed as the source for Masonic knowledge and information. In a single volume, the late Ill.°. Henry Wilson Coil had compiled a monumental work.

The publisher, Macoy Publishing & Masonic Supply Company, wants to update it and has commissioned Allen E. Roberts to revise the encyclopedia.

If you have any suggestions for revision of any of the topics or have noted any errors in the original edition, you should send your comments to Allen E. Roberts, P.O. Box 70, Highland Springs, VA 23075.

Deadline for acceptance of revisions is Oct. 30, 1990. Recognition will be given in the new edition to those who offer important suggestions.

\* **Special menu.** When public relations consultant John R. Graham, 33°, met recently with Wisconsin Scottish Rite Deputy Robert B. Nienow, 33°, they had lunch at the Deputy's favorite spot, the Blue Mound Golf and Country Club. Ill.°. Brother Graham took one look at the menu and exclaimed,

"Wow! Do you have pull!"

The special of the day was "Braised Duck Breast ala Mason."



RICHARD H. CURTIS, 33°  
Editor



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