



# THE NORTHERN LIGHT

Vol. 21 No. 2 MAY 1999

A WINDOW FOR FREEMASONRY

Inside  
New York's Masonic Temple



## Masonry on Main Street

In a few years, we will look back on the present period as a pivotal time for Freemasonry in this century. It hasn't taken us long to move from complacency with the past to concern about our future. We have taken off our blinders about the decline in membership. Inevitable tensions between older and younger members are bubbling to the surface. What it means to be a leader in our fraternity is being discussed openly. We are even asking ourselves the most important question of all — "Why would a man want to become a Mason?"

For some of our members, of course, these obvious "tensions" are disturbing to the peace. And this is distressing to them. For others, however, the openness, the dialogue — and the questioning — are invigorating. They see what's happening as the opportunity to use their skills and abilities to prepare Freemasonry for the 21st century.

Against this increasingly vibrant background is a powerful reality which was pointed out ever so clearly in the recent study of our Masonic membership. In effect, a *majority of our membership derives its satisfaction by simply belonging*. Most Masons do not feel a need to attend Lodge meetings or to be "active" in the life of our fraternity in order to reap the benefits of membership.

It is easy to conclude that this type of passive participation is a serious problem. We lament the fact that so few seem interested enough to attend meetings. And even fewer are ready to take on leadership responsibilities.

At the same time, we must never lose sight of the fact that the primary goal of Freemasonry in raising Master Masons is to challenge men to achieve moral and ethical excellence in life. This is why the three degrees of Symbolic Masonry are the bedrock of Freemasonry. By the time a man becomes a Master Mason, the vision and the expectations are (or should be) crystal clear! At that point, we send him out where he belongs — on the streets of life. It is *there* where his Masonry is to make a difference.

"In the long run," writes James Fallows, the author of *More Like Us*, "a society's strength depends



FRANCIS G. PAUL, 33°

on the way that ordinary people voluntarily behave." This has been the message of Freemasonry down through the centuries. And it's our message to men today. It is what's inside a man that determines how he thinks and acts every day of his life. And that's what our fraternity is all about.

We must never allow ourselves to forget that it is the Masonic message, planted deep within a man, that makes him a Mason. Not attending meetings. Not holding an office. Not having accolades piled upon him. We are concerned about how he lives out on *Main Street*, not how many times he attends Lodge meetings. *The power of Freemasonry rests in the mysterious fact that once a man has seen the Light, he can never forget what is expected of him!*

Of course we need to make our meetings more interesting. Of course we need to offer opportunities for Masonic service that make sense to our members. Of course we need to foster more of a family atmosphere. Of course we need to challenge men to shoulder the responsibilities of keeping our fraternity alive and active. Nevertheless, it is the Masonic spirit in a man's heart and life that makes Masonry work.

What does all this mean? Where is it taking us? We should be neither surprised nor shocked that a majority of our members achieve satisfaction from "simply belonging" to our fraternity. Their quiet pride and immense loyalty send a powerful message — Masonry is doing its work in their lives!

At the same time, *our work* is cut out and waiting for us: To make it possible for more men to discover the immense and profound mystery that is Freemasonry.

A handwritten signature in cursive script that reads "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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*About the Front Cover*



Inside the Masonic Hall in New York City is a series of beautifully restored lodge rooms. On the front cover is the Renaissance Room. For details about the renovation project, see page 4.

# A WINDOW FOR FREEMASONRY

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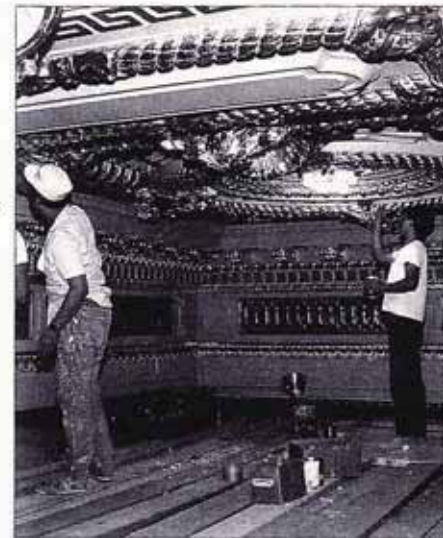
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# A HIDDEN MONUMENT

*Tucked away in bustling New York City  
the Grand Lodge holds a true Masonic 'gem'*

By RICHARD H. CURTIS, 33°

From its outer appearance it gives the impression of being just another office building in a city overwhelmed with mega-story structures. Yet its interior is a true Masonic "gem."

What makes it even more exciting is the recent restoration of the many lodge rooms in this New York City building known as the Masonic Hall. Built in 1910, the 19-story facility on West 23rd Street, contains 13 lodge rooms in addition to a 1,200-seat Grand Lodge Room.

An adjacent building with connecting corridors on each level was built in 1912. Known as the Masonic Hall Extension, it faces West 23rd Street and is basically rented for commercial use.

The buildings are owned by the Trustees of the Masonic Hall and Asylum Fund, which is also responsible for the operation of the Masonic Home in Utica. In 1986, the Trustees selected Fine Art Decorating, Inc., as the chief contractor for a major renovation of the building. Under the guidance of Peruvian designer and art historian Felix Olimpio Chavez, a team of some 100 talented artists spent

several years on the project to bring out the beauty of the original design.

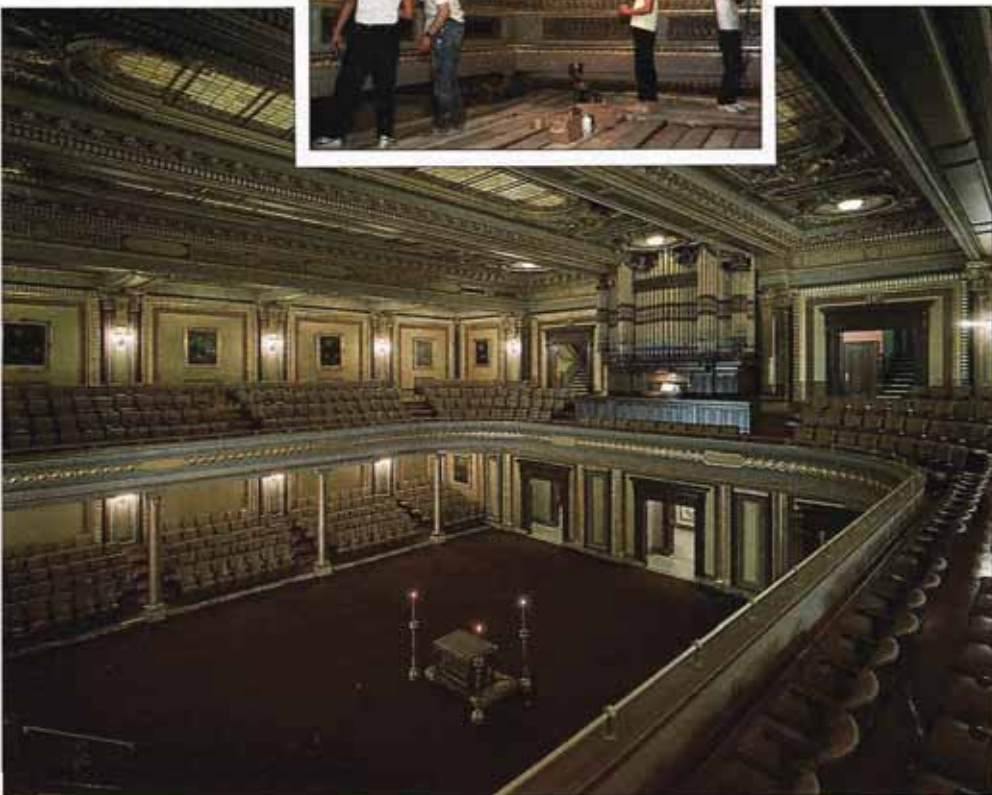
The Grand Lodge Room on the 3rd and 4th floors was the first to undergo the transformation. Some 54,000 sheets of Dutch metal gold leaf were used on the walls and ceilings. Leaded stained glass windows in the ceiling were cleaned and repaired.

Many of the other lodge rooms once covered with a single shade of paint, now sparkle with the accent of the detail.

Although an elaborate color brochure has been published, the booklet cannot begin to capture the beauty of the artistry.

The 6th floor features two lodge rooms. The Ionic Room is decorated in a Mediterranean motif. A series of Ionic columns lining the sides of the room now give the appearance of glazed white marble. The color tones of green, lavender, red, and yellow blend comfortably with the beige carpet and dark brown benches. The elegance of the Renaissance Room gives one the feeling of stepping into another era. The marbleized wall panels of emerald and burgundy, the Tiffany style stained glass window in the East, and the multitude of restored murals (depicting the seven muses, the four cardinal virtues, Athena, and Apollo) brings out not only the mastery of the original designer but also the creativity of Chavez. One can only wonder how lodge room members can concentrate on the work of the evening without allowing the eyes to gaze upon the detail in the room itself.

It took four months to complete the restoration of the Grand Lodge Room. Artists cleaned and restored every inch of decorative plaster, applying paint, glaze, and Dutch metal gold leaf.





The 8th floor houses the Doric Room, featuring two appropriate gold leaf columns in the East, and the Corinthian Room, with its array of Corinthian columns. The tones of the mosaic tile in the center of the floor create the setting for this room.

On the 10th floor is the French Doric Room. Lining the walls are scenes of the pastoral French countryside. The brown and pastel tones set the mood. Also on the 10th floor is the Jacobean Room with a flair for the medieval era, the French Ionic Room with portraits of Washington and Lafayette and a deep red carpet to complement the walls, and the Colonial Room decorated in wedge-wood blue, burnt orange and silver. Colonial style chairs in this room add to the period effect.

Three lodge rooms are on the 12th floor. The Empire Room picks up the early 19th-century French neopolitan style with Greek and Roman influence. The stenciled wall panels give the appearance of a three-dimensional effect. The Gothic Room features a beautiful stained glass window in the East. Blue and white fleur-de-lis designs are stenciled in the false windows along the sides. Visitors here are reminded of the famous Saint-Chapelle in Paris. The Chapter Room takes on an Egyptian motif. Egyptian art symbols and designs line the walls.



GOTHIC ROOM

The two smaller lodge rooms on the 19th floor were not part of the renovation project. Actually, they are of a more recent vintage.

The Grand Lodge executive offices are on the 17th floor. On the 23rd Street side of that floor is the Chancellor Robert

R. Livingston Library and Museum with its 60,000 volumes and collection of memorabilia. This will require some modernization in the near future.

On the lower level is the Freemasons Grill, serving lunch and dinner to the public unless it is booked for a large function. Some lodges use the Grill for functions before or after meetings. Others use smaller collation rooms on some of the upper floors. Tentative plans call for a future banquet hall on the 2nd floor.

A new room on the first floor, formerly occupied by a commercial tenant, is now the Wendell K. Walker Masonic Lounge, arranged with comfortable chairs and sofas and a television viewing area at the far end. The lounge is named in honor of the long-time Grand Secretary.

On any given evening, the building is a beehive of activity. More than 120 Masonic lodges and related organizations use the facilities. Availability of a lodge room is at a premium. The Scottish Rite Valley of New York City and the Mecca Shrine Temple maintain offices in the building and hold meetings in various rooms.

There are many tourist attractions in New York City but one that should not be overlooked is the splendor of the "new" Masonic Hall at 71 West 23rd Street. Include it in your next visit to the Big Apple.

FRENCH IONIC ROOM





# NATIONAL SURVEY POLLS MASONS

*Leaders hear that the good news is not all good*

By DUDLEY G. DAVIS

Unless you read this article in its entirety, you are likely to come to the wrong conclusions. You could also be lulled into thinking that the problems you have been hearing about the fraternity are not as severe as first thought and that no action is necessary.

Nothing could be further from the truth.

Let's set the stage in an orderly manner.

In 1988, a Masonic Renewal Task Force asked Barton-Gillet to conduct a Phase I research assignment to learn how American males viewed joining organizations in general, and what they knew about Masonry in particular.

We conducted the research, learned a great deal, and reported the findings to our readers. The results of that survey (see *The Northern Light*, May, 1989) also formed the basis for the second phase study.

**Membership study approved.** The second phase study was approved and invitations to participate were sent to each of the 51 Grand Lodges. A total of 21 responded and provided a confidential and random list of their membership. When the states participating were plotted on a map, it was clear that we had participation from each of four regions and that we could test to see if there were regional differences in the views and attitudes of Masons toward the fraternity.



DUDLEY G. DAVIS is a consultant for the Barton-Gillet Company of Baltimore, Md., and the Masonic Renewal Task Force.

Altogether, 1,000 phone interviews were completed with Masons in 21 states. Incidentally, nearly every Mason contacted was enthusiastic in his responses and had many valuable insights into his fraternity. We are grateful for this spirited participation.

**Profile of the fraternity.** The first thing we developed was a profile or membership characteristic which included age, length of service and similar information. Generally speaking, the following results were reported:

- More than half of the fraternity is 61 or older and 26% are 70 or older. This is significantly "older" than the non-Masonic sample identified in the Phase I study.

- Nearly 60% of the members have been Masons for 20 years or more; only 8% have been members for five years or less.

- About 50% of the craft is retired.
- Household income was comparable to the non-Masonic sample. However, the older the Mason responding, the lower his income. An inverse relationship.

**Defining Masonic activity.** The Task Force wanted to identify the current level of Masonic activity — that is, how frequently a member attended lodge. In speaking with each member, we also wanted to learn where there were opportunities for change.

Here the results become very interesting. Masons told us that only one in three of their members was involved with any other Masonic organization, like the York or Scottish Rite bodies or the Shrine. A smaller percentage than we would have imagined and an important finding. Masons told us that those

## HOW THE SURVEY WAS CONDUCTED

The Masonic Renewal Task Force established in 1988 employed the services of the Barton-Gillet Company of Baltimore, Md., to conduct surveys among Masons and non-Masons. The actual field work for the survey was done by Opinion Research Corporation. The final reports, analyses and recommendations were developed by Barton-Gillet.

Using sophisticated sampling techniques, the response of the 3.5 million Masons can be determined with a high degree of accuracy by the random selection of 1,000 phone interviews.

Here's a profile of the sample:

### Location

North-east (24%): Connecticut, New York, Pennsylvania.

North Central (21%): Illinois, Iowa, Minnesota, South Dakota.

South (37%): Florida, Georgia, North Carolina, Oklahoma, Texas, Virginia.

West (18%): Arizona, California, Montana, New Mexico, Oregon, Washington, Wyoming.

### Age ranges

|          |     |       |
|----------|-----|-------|
| Under 35 | 6%  | } 36% |
| 36-45    | 13% |       |
| 46-55    | 17% |       |
| 56-60    | 10% | } 53% |
| 61-65    | 13% |       |
| 66-70    | 14% |       |
| 71-75    | 12% |       |
| Over 76  | 26% | 14%   |

### Length of Membership

|                    |     |
|--------------------|-----|
| Less than 5 years  | 8%  |
| to 10 years        | 14% |
| 11 to 20 years     | 18% |
| More than 20 years | 59% |

### Employment status

|                    |     |
|--------------------|-----|
| Employed           | 51% |
| Retired            | 47% |
| Not employed/other | 2%  |

### Income Ranges

|                      |     |
|----------------------|-----|
| Less than \$20,000   | 16% |
| \$20,000 to \$30,000 | 18% |
| \$30,000 to \$40,000 | 20% |
| \$40,000 to \$50,000 | 14% |
| \$50,000 to \$75,000 | 13% |
| More than \$75,000   | 7%  |
| No response          | 12% |



who were not involved in any of these bodies, had not joined any other organization. Consequently, Masonry is still the primary interest of the members.

As Figure 1 shows, Masons reported that 18% attended nearly every meeting and another 25% attended three or four times a year. This could mean that in a Lodge of 400 men, typically 72 men would be in attendance on nearly every meeting and up to 170 would attend several times a year. Experience indicates that this is not the case. Therefore, it appears that our respondents were not proud of their lack of support of the fraternity as shown by lodge attendance. In fact, lodge attendance is typically reported to be only about 10% of the current membership with increased attendance only on rare occasions.

Attendance at lodge did seem to be correlated with age, with the younger members indicating they attended a bit more frequently.

**How Masons feel about their craft.** Each man interviewed was asked to identify his current level of satisfaction with the fraternity and to tell the interviewer some of the benefits he experienced in being a Mason. Here the findings become more interesting.

Masons, by a very sizable majority, reported that they were either "very satisfied" or "generally satisfied" with their fraternity. More than 87% reported their overall satisfaction, while only 13% reported any possible dissatisfaction. (See Figure 2.) A majority of these Masons also said they were reluctant or opposed to change.

The interesting aspect of this finding is that even though Masons were satisfied with the craft today, they did not appear to associate "satisfaction" with the need to attend lodge.

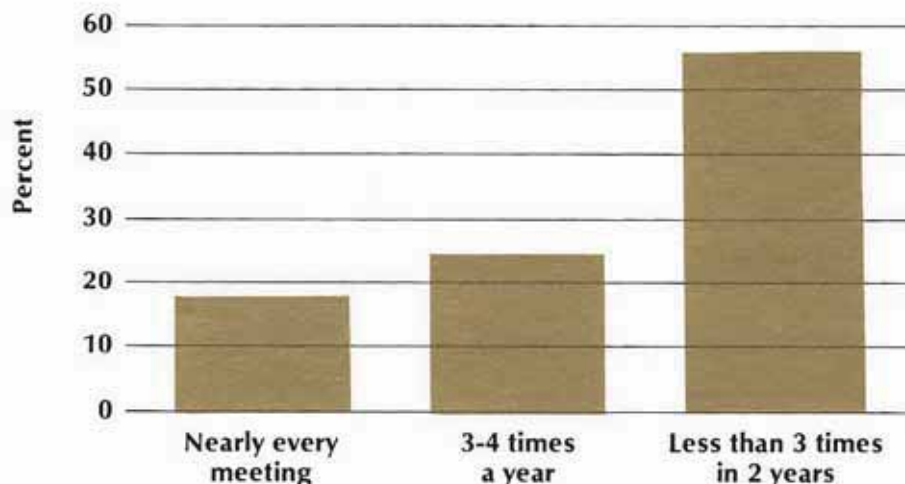
Figure 2

## How Satisfied Are Masons with Their Craft?

|                     |     |       |
|---------------------|-----|-------|
| Very satisfied      | 56% | } 87% |
| Generally satisfied | 31% |       |
| Neutral             | 8%  |       |
| Not very satisfied  | 4%  |       |
| Very dissatisfied   | 1%  |       |
| Don't know          | 1%  |       |

Figure 1

## Attendance at Meetings



**Why is a Mason a Mason?** We wanted to be able to tell the fraternity the reasons their Brothers thought it was important to be a Mason. Answers from those participating were varied, but the leading reasons are shown in Figure 3.

Conversely, Masons, when asked to identify their greatest disappointment with the fraternity, were equally candid — 45% said they had no disappointment. Others gave reasons but individually the reasons were so varied they offered little additional information about the craft and provided no real guidance for the Task Force.

What was meaningful began to develop with the question on why Masons pay dues and still do not attend lodge. These findings are consistent with other research conducted by Barton-Gillet and provide real input for those looking for ways to renew the fraternity.

The major reasons for not attending lodge on a regular basis and consequently not getting involved in lodge-sponsored activities are all time-related — too busy at work; too busy at home; or, simply not enough time.

Secondary reasons worth considering related with lodge activities and programs. Here, members said they did not attend because little happened at the meeting, not much was accomplished or leadership was ineffective. However, what was truly revealing was the fact that nearly one-half of those interviewed gave us important new data — they reported that they could obtain all the benefits of Freemasonry without attending meetings.

Asked to offer suggestions on how to improve lodge attendance, those who had reported that they were least satisfied with the fraternity (a very small percentage) indicated that making meetings more interesting, offering educational programs or more lodge-sponsored activities were changes they would support.

Equally important, those reporting the greatest dissatisfaction also indicated that many changes would have no effect upon lodge activity. These suggestions included reduced ritual and spending less time on formal lodge business and formalities.

Finally, the survey reported that the distance a Mason lived from his lodge was not a factor in his lodge activity, that members were not dividing their time with other organizations, and that those most in favor of a more public organization were least likely to support advertising and other public media, an unusual paradox.

**Interpretations.** The interpretation of the survey was presented to the National Conference of Grand Masters in Salt Lake City by this writer who has served as a consultant to the fraternity in a number of jurisdictions. Much of what was reported would be best understood by reading the report of last year's survey of non-members.

Since the fraternity's future is dependent on new growth for survival, a comparison of the two surveys is important to understand the implications and appreciate the interpretations.

Continued on next page



As Figure 4 clearly shows membership in the craft has been declining since the late 1950's. The constant rate of the decline makes it possible to forecast future membership activities. Left to its own devices, and absent of some major change that will result in renewed membership and the retention of that new membership, the fraternity will be one-quarter of its present size in 2010.

This straight-line forecasting occurs when the decline in membership drops at a constant rate for a decade or more. A decline of constant rate of membership for three decades or more is unparalleled in Masonic history and can not be overlooked!

**What does all this suggest?** Clearly, the goals and behaviors of Masonry and the rest of the population have grown further apart over the years rather than closer together. For example, by maintaining an image as a "secret" organization, by controlling the membership, by not aggressively seeking new members from every segment of the American population, Masonry has become an organization that is out of touch with mainstream America. This is neither right nor wrong, but simply a conclusion that is strongly supported by research. This further suggests, and this may be difficult for many Masons to accept, that Masonry has adopted a value system that is different from the value system of most Americans.

For example, Masons have a different concept of the value of time than

do non-Masons. Americans have been told that time is valuable. Time for work, time for the home, and time for socializing need to be prized. Values are things we prize. When meetings are long, unplanned or boring, they "waste" time. This is one of the conflicts in values.

This problem of values is serious enough to warrant the attention of the leadership of the fraternity.

The important thing to understand about the differences in values is that they create barriers to new members and conflict almost certainly with the value system in many, if not all, new members. This conflict causes many new Masons not to advance or to be-

come inactive because "the fraternity is not what I had expected it to be."

**Conclusions.** The following general conclusions were developed from the research:

- By a significant degree, Masons are inactive in their fraternity.
- Masons do not need to attend lodge to achieve satisfaction nor is there a compelling reason to maintain membership except pride and the fact that dues are so low it doesn't present a real difference.
- Masons get the majority of their satisfaction by simply belonging.
- Masonry is among the most elderly institutions in America.
- Shrine, Scottish Rite and related organizations are equally at risk.
- Left to its own devices, it will be half its present size in 2000 and half again in 2010.
- Certain fundamental changes in the fraternity need to be considered. The fundamental changes need to bring the craft more in line with the needs of new and future members and more closely match their value system.

The reception of the information contained in this report was quite enthusiastic. What remains to be seen is whether the leadership of the fraternity is able to empower some group of the most able Masons to review the findings and recommendations. With no national body, and with a reluctance to accept what appears to be inevitable about the decline in membership, this may well be the fraternity's greatest opportunity and challenge.

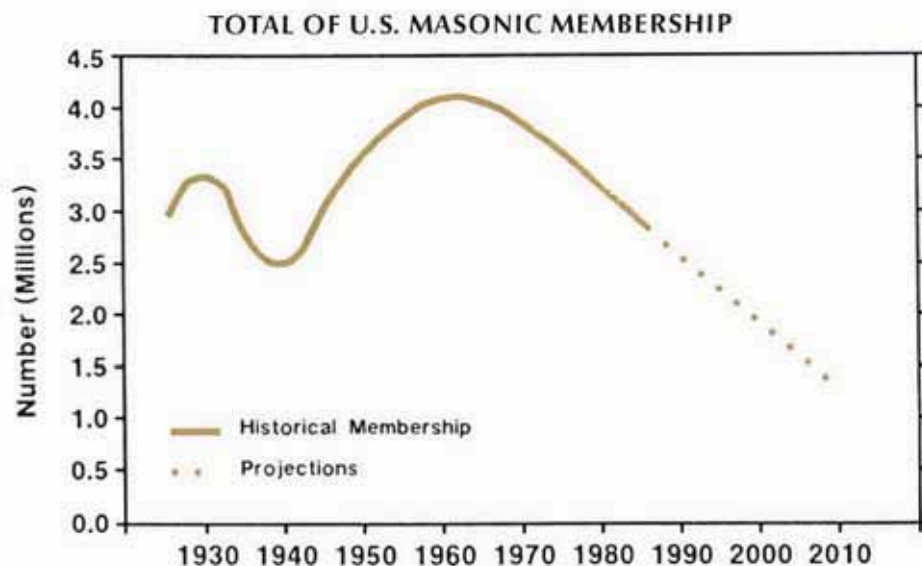
Figure 3

## Important Reasons for Being a Mason

% who said  
very important

|  |    |
|--|----|
| Gives meaning and perspective to life    | 94 |
| Provides moral, ethical development      | 92 |
| Opportunity to socialize with friends    | 86 |
| Chance to form new friendships           | 86 |
| Opportunity to perform community service | 81 |
| Recognition and pride                    | 79 |
| Leadership opportunities                 | 72 |
| Family tradition                         | 65 |

Figure 4





# THE THIRD BRANCH OF GOVERNMENT

## *John Marshall shapes the Supreme Court*



By C. DeFORREST TREXLER, 33<sup>rd</sup>

On Wednesday morning, February 4, 1801, in a cramped committee room of the unfinished Capitol building, rising amid the cluster of boarding houses that comprised the new national capital on the swampy banks of the Potomac, John Marshall assumed the oath of office as the third Chief Justice of the United States Supreme Court. The oath was administered by Associate Justice Cushing, the only member of the Court in attendance. As for pending business before the Court, no cases were on the docket to be heard during the term.

The makeshift scene, the lack of attendance, and the empty docket all were indicative of the dubious position and low esteem of the federal judiciary as the United States entered the 19th century. During the first decade of its existence, the judicial branch had notably failed to acquire the influence and prestige commensurate with its presumed role as a coequal partner in the federal government.

Recent political developments made the position of the Court and the task of the new Chief Justice even more difficult. The elections of 1800 had turned the ruling Federalist Party out of power and given the executive and legislative branches into the hands of Antifederalists, or Republicans as they now called themselves (not to be confused with the modern party of that name). In broad terms, the Republicans were advocates of elected representative government,

the prerogatives of the several states, and strictly limited federal authority. On all counts they were bound to be hostile to an institution of appointed judges who held office for life, and thus were beyond reach of the electoral process, and who purported to impose restrictions upon the elected representatives of the people, be it the executive or the legislature, at both the federal and state levels.

This natural antipathy to the judiciary was exacerbated by actions of the Federalists during their final weeks in power to entrench themselves in the judicial branch and, by doing so, to perpetuate their influence and, the Republicans were convinced, to frustrate the popular will as reflected in the election returns. The Judiciary Act of 1801 was hurriedly passed. Its primary feature was the creation of a new panel of circuit court judges, thereby relieving the Supreme Court justices of that onerous duty and, more to the point, enabling outgoing Federalist President John Adams to reward the party faithful with lifelong appointments to the federal bench. Political motivation also was apparent in the reduction of the number of associate justices to four, effective with the next vacancy. This, in effect, prospectively deprived incoming Republican President Thomas Jefferson of an opportunity to make a Supreme Court nomination. It was a situation which Jefferson and the Republicans were determined to undo. Thus, for the first, but certainly not the last occasion in its history, the Supreme Court became the focal point of political controversy.

There seemed little to commend the 45-year-old Virginian who was step-

ping into this maelstrom, and no reason to expect that he would be any more diligent or successful in the office of Chief Justice than his predecessors had been. Indeed, Marshall had not been the first choice of President Adams. His selection, if not made in desperation, probably was one of convenience made in the waning days of a "lame duck" administration. He was Secretary of State in that administration and continued to serve in that capacity, as well as Chief Justice, until Adams left office the following month.

Marshall came to the Court without judicial experience. Although his meager legal training perhaps was not unusual for those times and circumstances, his practice had consisted primarily of defending Virginia debtors against the claims of their British creditors and hardly could have prepared him for the duties of Chief Justice. His favorite pastime was socializing in the taverns of Richmond, where he amused himself with card games, quoits, and backgammon. Being the oldest of 15 children, he found occasion to raise ten of his own.

Masonically, Marshall was a member of Richmond Lodge No. 13, a Royal Arch Mason, and had presided as Grand Master of Virginia in 1793-95.

There can be little doubt that Marshall owed his public advancement to personal associations with George Washington. He was a veteran of Valley Forge and his father had been young Washington's assistant as a surveyor. He had declined previous appointments to Washington's cabinet and to the Supreme Court, but accepted a diplomatic mission to France and then, in 1800, Secretary of State.

The confrontation came in February, 1803, when the Supreme Court was asked to compel the Secretary of

*Continued on next page*



III<sup>rd</sup>. C. DeFORREST TREXLER, 33<sup>rd</sup>, 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

State, James Madison, to deliver a federal magistrate's commission which had been duly signed by President Adams nearly two years before. President Jefferson had instructed Madison to withhold the commission and there was every expectation that he would do so again when the Court issued the requested order. It was a case designed to embarrass the Federalist Court and demonstrate its inability to enforce its own judgments. Chief Justice Marshall, however, did the unexpected by sidestepping the snare Jefferson had set for him and making *Marbury v. Madison* the most momentous decision in the history of the Court. Marshall held that the act of Congress under which the suit was brought was invalid because it expanded the original jurisdiction of the Supreme Court beyond the limits prescribed by the Constitution. Therefore, the Court had no jurisdiction in the matter and no authority to issue an order which the executive branch anticipated and was expected to defy.

Marshall's decision was politically astute in avoiding a collision between the judicial and executive branches (in which the Court could not have prevailed). At the same time, he asserted on behalf of the Court, as implicit in the powers granted it by the Constitution, the right of judicial review. Simply stated, in Marshall's own words, "It is emphatically the province and duty of the judicial department to say what the law is. . . if two laws conflict with each other, the courts must decide on the operation of each. . . a law repugnant to the Constitution is void."

Thomas Jefferson never accepted this principle, but neither was he able to erase the precedent Marshall had established. In years to come it would be regarded as the foundation of the Supreme Court's authority, assuring the stature both of that body and the justices who occupied its bench.

The chief reason why the rule laid down in *Marbury v. Madison* survived, despite a hostile President and Congress, eventually to be institutionalized, was the inherent limitation in its application. Unlike the Presidential veto, judicial review did not permit the Court to approve or disapprove any legislative act as a matter of course. It could do so only if and when the issue of a law's validity was presented to the Court by the normal judicial process in



JOHN MARSHALL

an actual case of controversy, and then only in the context of the particular case before it. Its effect lay in the expectation that courts would rule in the same manner in future cases involving the same issue. Moreover, the Court exercised exceptional restraint in applying it. Fifty-four years would pass before the Supreme Court again would invalidate an act of Congress.

This restraint was exhibited within days after the *Marbury* decision. The Republican Congress had acted quickly to repeal the Judiciary Act of 1801, restoring the number of associate justices to five and abolishing the separate panel of circuit court judges. It was the turn of the Federalists to be outraged. They maintained that once a judicial office had been created, it was beyond the power of Congress to abolish it. The Court thought otherwise. In *Stuart v. Laird* it ruled that the Constitution imposed no restraint on the power of Congress to establish inferior courts and, therefore, by implication, no restraint on its power to abolish them. A clash with the legislative branch was averted, but the precedent of *Marbury* remained intact.

It was apparent that Marshall had significantly altered the practice of the Court, if not reshaped it in his image. Previously, it had been customary for the justices to state their opinions individually, the consensus of which hopefully resolved the issue of the case. In *Marbury*, however, as well as in each of the five cases which preceded it, there was but one published opinion, that of

the Chief Justice, and it was the decision of the Court. Never before or since has a Chief Justice so dominated the Court that his views and the judgments of the Court were virtually synonymous.

In the eyes of Jefferson and his party, judicial review, if not the judicial branch itself, was the "despotism of an oligarchy." Having a literal belief that all governmental power was derived from the will of the people, they concluded that the impeachment process provided under the Constitution was an appropriate means for making the judiciary responsive to that will, as expressed by the acts of the people's elected representatives. Impeachment first was used to remove a district judge on the ostensible grounds of habitual drunkenness. The next target was Justice Samuel Chase, although few doubted that ultimately it would be the Chief Justice. Chase had been appointed by Washington and had the distinction of being one of only two signers of the Declaration of Independence to sit on the Supreme Court. (The other was James Wilson.) Unfortunately, he was highly partisan. He had campaigned actively against Jefferson during the Presidential election and since then had been outspoken in verbal attacks on the policies and competence of the administration.

In March, 1804, the House of Representatives passed a bill of impeachment in a party-line vote. The principal charge was inciting unrest against the government. Chase was tried by the Senate amid a circus atmosphere in February, 1805, arguing in his defense that impeachment must be based upon a crime indictable under the law. The vote for conviction fell short of the necessary two-thirds majority and Chase's acquittal ended the short-lived attempt to remove politically offensive judges by impeachment.

In 1807 the cloak-and-dagger misadventures of Aaron Burr brought about another confrontation between the President and the Chief Justice. The former Vice President had been indicted on a charge of treason for his alleged scheme to invade Spanish territory in the Southwest. Jefferson himself had ordered Burr's arrest and was personally interested in the prosecution of the case. He was tried at Richmond before John Marshall sitting as circuit judge. At Burr's request, Marshall issued a subpoena to the President to produce certain documents claimed to be essen-



tial for the defense. Jefferson asserted executive privilege, as Washington had done before him, and refused to comply.

Proceeding with the trial, Marshall strictly applied the letter of the Constitution, which defined treason as levying war against the United States or aiding its enemies and required the testimony of two witnesses to the same overt act. He refused to allow the prosecution to present evidence of a conspiracy without evidence of an overt act. As a result of his rulings, the jury found Burr "not proved to be guilty."

Incensed, Jefferson advocated a Constitutional amendment to provide for the removal of federal judges. The President, however, had overstepped himself and Congress was no more responsive to this suggestion than to his earlier request for a retroactive suspension of habeas corpus.

Although Jefferson had three opportunities to alter the composition of the Court, his appointments did not pose an effective challenge to Marshall, nor did they go far toward redirecting the Federalist orientation of the Court.

William Johnson of South Carolina did criticize Marshall's domination of the Court as "dictatorial" and originated the now common practice of writing dissenting opinions in opposition to the decisions which the Chief Justice invariably handed down in the name of the Court. Jefferson's other nominees were content to follow Marshall's lead.

Whatever his judicial qualifications, Henry Brockholst Livingston was a man of notoriety. He had been aide to Benedict Arnold before the apostasy of "that forsworn and unhappy man." He was known to have killed at least one man in a duel and himself was victim of an attempted assassination. In the hurly-burly of New York politics he had a reputation as a bitter opponent of John Jay, the first Chief Justice.

In 1807 Congress established a new circuit court west of the Appalachians, increasing the membership of the Supreme Court to seven and allowing Jefferson to make his third appointment. His selection, Thomas Todd of Kentucky, was the first justice from west of the Appalachians. Made a Mason in a Virginia lodge, Todd's name subsequently appeared on the rolls of three lodges in Kentucky and another in the Indiana Territory.

With increasing frequency the Supreme Court was asked to review state laws as incompatible with the Constitution. One such instance involved the action of Georgia in rescinding a land grant law on the grounds that legislators had been bribed to approve it. Unfortunately, repeal left innocent purchasers with void titles. In the 1810 decision *Fletcher v. Peck*, Marshall ruled that the deeds given under the land grant law were valid contracts. Therefore, the state was precluded from rescinding the law by the Constitution, which prohibited the states from impairing the

obligation of contracts. Much would be heard in the future from the 30-year-old lawyer, Joseph Story, who made the prevailing argument to the Court in *Fletcher*.

In 1816 the Supreme Court rejected a challenge to its right to hear appeals from the state courts in matters involving the Constitution and laws of the United States. The ringing decision in *Martin v. Hunter's Lessee* repudiated the notion that the federal government was a mere agency of sovereign states. The words were vintage John Marshall, but the author was young Joseph Story, the newest member of the Court. Story's appointment had been a controversy in itself.

The death in 1810 of Justice William Cushing, the last of Washington's original appointees, had left the Supreme Court evenly divided between Republicans and Federalists. Fourteen months ensued before a successor was confirmed. President James Madison's choice for the vacancy was Levi Lincoln, a former Attorney General. Lincoln, however, declined. Madison next turned to Alexander Wolcott, a Republican leader in staunchly Federalist Connecticut. Injudiciously, but in the spirit of Jefferson, Wolcott had advocated the impeachment of any judge who declared a law unconstitutional. Now the Federalists had their day. Criticism which began by questioning Wolcott's qualifications for the bench ended with the press vilifying him as a moral degenerate. For the second time in history a Supreme Court nominee was rejected by the Senate. Madison then sought a safe compromise in John Quincy Adams, son of the former Federalist President, but Adams also declined.

Finally, in November, 1811, the vacancy was filled with Joseph Story of Massachusetts. At the age of 32, he was the youngest man ever named to the Supreme Court. A Republican in name, but a Federalist in principle, Story was a kindred spirit with the Chief Justice. His appointment solidified rather than diluted the Marshall Court. Anticipating as much, former President Jefferson had opposed his confirmation. Story was a cultured man with varied interests, becoming a prolific legal writer and scholar in his own right, though

*Continued on page 18*

#### MAJOR DECISIONS UNDER CHIEF JUSTICE MARSHALL

**1803 *Marbury v. Madison***

The most momentous decision in the history of the Supreme Court. Defined the power of the Court to review acts of Congress and to decide whether they are permitted by the Constitution.

**1819 *Dartmouth v. Woodward***

Ruled that a charter granted by a state to a private corporation is a contract which is constitutionally protected and cannot be altered by the state.

**1819 *McCullough v. Maryland***

Established the principle of implied powers and in time to come provided the constitutional justification for the Federal Reserve System and many other creations of the federal government which today are taken for granted.

**1824 *Gibbons v. Ogden***

Formed the basis for a unified American common market. Ruled that Congress has the exclusive power to regulate interstate commerce.



# LET IT BEGIN HERE

## *New permanent exhibit on Lexington and the Revolution*

Americans celebrate the events that took place in the Massachusetts towns of Lexington and Concord on April 19, 1775, as a moment in history that changed the course of world events. Why did British soldiers and colonial militia exchange fire on Lexington Green? What caused once-loyal subjects to take up arms against the British Army?

*Let It Begin Here: Lexington and the Revolution*, a new permanent exhibit at the Scottish Rite Masonic Museum of Our National Heritage in Lexington, Mass., takes visitors back to the events of April 19, 1775, and explains the causes and consequences of the war for independence as seen through the eyes of some typical New Englanders. These include a Lexington farmer and his wife, "Jonathan and Patience Farmer"; two Boston merchants, loyalist "Royall Proffitt" and colonist "Lot Goodrich"; and a Congregational minister, "The Rev. Worthy Divine."



*Let It Begin Here* traces the events from the end of the French and Indian War in 1763 through the Revolutionary War. Period settings on display include representations of a Boston merchant's office, a Lexington farmstead, and a typical colonial meetinghouse.

An examination of political and social life before the Revolution explores the Boston Massacre, the Boston Tea Party, and the critical events that led to the outbreak of war. Various events throughout the course of the Revolution are highlighted by prints, maps, and artifacts.

An audiovisual presentation describes the events of April 19, 1775 before and after "the shot heard 'round the world" and evokes subsequent celebrations of Patriots Day (April 19) through a juxtaposition of contemporary and historical photographs, prints, and accounts of the day that turned out to be "a glorious morning for America," in the words of Samuel Adams.

The exhibit was organized by the museum staff in consultation with historians Pauline Maier at MIT and John Brooke at Tufts University, and with local teachers and historical society representatives. Objects are drawn from the permanent collection and from lenders such as the Bostonian Society, the Concord Museum, the Essex Institute, the Lexington Historical Society, the Peabody Museum of Salem, and private collectors.

## *Lodge Sponsors School Tour*

Recent visitors to the Museum of Our National Heritage included a group of students from the Essex (Mass.) Middle School. The school field trip was sponsored by the Manchester (Mass.) Masonic Lodge. For several years the lodge has selected worthwhile community projects in the Manchester and Essex area.

This year the lodge donated funds to the Essex schools for field trips to the Lexington museum.

The museum's education director, Robert MacKay, has developed many programs for visiting school groups. The Essex schools were able to take advantage of the newly opened exhibit on Lexington and the Revolution.

The group of about 80 students was divided into smaller segments so that museum docents could interact with the students. Parts of the exhibit provide for a hands-on experience. In the meetinghouse replica, the students debate the important issues of colonial America.

Russell Harnish, Essex school coordinator, said he was very pleased with the program and hoped to have an opportunity to bring other students.

Docent Marie Grant assists student visitors with an understanding of farming life in colonial America and explains how goods are imported from around the world.







As visitors move through the exhibit they can identify with a series of characters representing typical colonial New Englanders. Jonathan and Patience Farmer represent an average couple living in Lexington during the Revolution. The Reverend Worthy Divine gives an understanding of the role of the meetinghouse in colonial times. Two Boston merchants take opposing views of life in New England. Loyalist Royall Profitt eventually returns to England, while Colonist Lot Goodrich looks forward to a bright future for America.

### *New Curator at Museum*

Dr. Clement M. Silvestro, Director of the Museum of Our National Heritage, has announced the appointment of Cara A. Sutherland as curator of exhibits. Ms. Sutherland was associated with the Chemung County Historical Society, Elmira, N.Y., for the past six years, developing interpretive programs and coordinating exhibitions at the regional history museum.

She has written many articles and exhibit catalogues, most recently editing a collection of essays, *Outside All: New York State Prisons, Mental Hospitals, and Asylums*, soon to be published.

Ms. Sutherland is a graduate of Mount Holyoke College and holds an M.A. degree from the University of Delaware, where she was a Hagley Fellow in the History of Industrial America. She is a doctoral candidate in U.S. social and cultural history at the State University of New York at Binghamton.

— Julie O'Neill photos



Docent Cara Shapiro demonstrates the use of firearms that aided the Lexington farmers to face the British troops.



Students from the Essex (Mass.) Middle School hear museum education director Robert MacKay describe trades routes between the colonies and other parts of the world.



Students sit in the colonial "meetinghouse" to reenact the setting for many debates on the issues of the revolution.



## CALL TO ACTION ENTERS PHASE II

### *Grand Masters' Conference takes steps to study the future of Freemasonry*

By ARTHUR H. SHARP, 32<sup>d</sup>

During the recent Grand Masters' Conference at Salt Lake City, Utah, much discussion centered on the need for Masonic renewal in America. As reported in the last three issues of *The Northern Light*, attention has been focused on problems relating to declining membership within the fraternity. The "Call to Action" program initiated by our Supreme Council summarizes the efforts being put forth by Sovereign Grand Commander Francis G. Paul, Scottish Rite Deputies and Active Members, several Grand Masters and many senior Masonic leaders who are all working toward the renewal of Freemasonry.

Last year was highly productive for Freemasonry. Statistical data showing an overall analysis of the fraternity's membership trends since the 1900's has helped the Masonic leadership to understand where the fraternity has been, where it stands today, and what the implications are for the future. These analyses and associated discussions have alerted the leadership to begin exploring new planning options for making the fraternity more attractive to members and their families.

Three separate proposals were presented at the Grand Masters' Conference addressing these concerns:

1. A proposal by Grand Master William R. Miller, Jr., state of Washington, suggested the concept that a Council of Grand Lodges be created as

a unifying entity, along the lines of a United Nations, to represent the common ground shared by member Grand Lodges and to promote a singleness of purpose and vision and action where that is appropriate. The Council would encourage joint activities where the economies of scale make sense, encourage joint action where such leverage is in the common best interest, debate common issues, and create model legislation for consideration by the member Grand Lodges.

2. A proposal presented by Grand Master Roswell T. Swits of New York at the request of Grand Commander Paul suggested the creation of a Commission on Membership Development and Retention. The primary purpose of this commission would be to develop a central staff that would be charged with the responsibility of monitoring and specifically addressing problems common to all Grand Lodges. It would also act as a clearinghouse for sharing and developing programs among and for Grand Lodges. Our Supreme Council offered up to \$25,000 for the Conference of Grand Masters to study this proposal.

3. The conference attendees received the results of the second phase of the national survey initiated by the Masonic Renewal Task Force. The first phase was presented last year. At the conclusion of the conference, the Grand Masters voted to establish a task force to prepare a composite report of these two surveys. As this information is extremely valuable it should be made readily available for all Grand Lodge officers developing plans for Masonic renewal. (See the May, 1989 issue and page 6 of this issue of *The Northern Light* for a review of the national survey findings.)

Ohio Past Grand Master David L. Dresser was elected the new Executive Secretary/Treasurer of the Grand Masters' Conference. In this capacity he will be responsible for appointing the various task forces and insuring that the assignments are completed before the next Conference of Grand Masters scheduled for 1991 at San Diego.

Our Supreme Council has helped become a catalyst in urging the fraternity's leadership to prepare a strategic plan that will address the needs of the membership as we approach the 21st century. The Grand Commander hopes that through this effort of study, needs can be identified and programs established by which all appendant bodies of the fraternity may work to help meet the challenges of our Masonic future.

In order to accomplish this task, the planning efforts should really begin by looking over the period of time beginning with Freemasonry's entrance on the North American continent in 1733. All significant trends, happenings, and major milestones that have helped shape the country during the past 257 years should be identified. Over this same period of time, we should evaluate and document the contributions that Freemasonry made during those periods of significant accomplishments. A pattern should emerge from which conclusions can be drawn that will help the fraternity to focus on where and how the major efforts should be placed.

There is an old saying, "For those who fail to heed the lessons of history to them will be doomed the fate of repeating history." Within the fabric of Freemasonry, one steeped in rich traditions and one which has historically been slow to change, Masonic leaders should pay close attention to this saying. Fraternal leaders must ensure that they do not become victims by ignoring the lessons of the past. Otherwise, the very



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## SUPREME COUNCIL "CALL TO ACTION" PROGRAM

### Phase I: Awakening

#### *Defining and Creating Awareness of Problem*

Conduct basic research, compile raw data and develop reports and charts to alert the Masonic leadership of the severity of the problem with membership. Host a series of focus group meetings with the Grand Masters of the 15 states, Scottish Rite Deputies and Active Members. Propose the formation of a committee to study and develop plans for Masonic renewal.

### Phase II: Debate

#### *Identifying Solutions and Preparing Strategic Plan*

Conduct further studies of Freemasonry's growth on the Northern American continent. Analyze the relationship and contribution of the fraternity to a growing America beginning with 1733. Evaluate societal trends and the corresponding needs during significant periods of the 257 years in which America and Freemasonry have grown together. Attempt to identify and develop current as well as 21st-century societal needs. Articulate the compatibility of the Masonic philosophy with the great and noble experiment called Democracy. Correlate this information and *prepare a strategic plan* that will ensure Freemasonry's continued positive contribution toward the fulfillment of Masonic and basic American family needs.

### Phase III: Implementation

#### *All Masonic Leaders Setting the Craft to Work*

During this phase, which may well become the most exciting period of modern Freemasonry, the craft will begin the work of implementing new programs designed to help Masons and their families make America a better place to live, work, and enjoy.

same plight that has besieged so many other great fraternal organizations will afflict us. The legacy of the past 40 years has not been very kind to fraternities.

Societal values and expectations are changing rapidly, organizations that want to remain in the mainstream of American life in the future will be the ones that have developed a *strategic plan*. However, this strategic plan must provide a great deal of flexibility. The plan and the planning process must be constantly updated to allow the organization to adapt to the ever-changing needs of the newly emerging and fast-paced information and computer literate society we are becoming.

The greatness of any fraternity can be measured against the length of time it has been in existence. The test of time is certainly on the side of Freemasonry.

Reflecting on Freemasonry's historic past, we can see that the fraternity has undergone three fundamental changes, referred to as the ancient or legendary period, the medieval or operative period, and now the modern or speculative period. From the strategic planning efforts, it may be found that the craft is now rapidly approaching a time in which there may be the need for another fundamental change within Freemasonry. A change designed to insure the continued viability of the fraternity as a major player in the ever-changing and growing American society. That is why the last decade of the 20th century may prove to be the most exciting period for Freemasonry in the the past three centuries. For it will be during this period of debate that hopefully a plan will emerge that addresses the question, "What role shall Freemasonry play in 21st-century America?"

Within the Supreme Council's 15-state jurisdiction, much activity also has been directed toward supporting the "Call to Action" program relative to Scottish Rite.

The program as it currently relates to Scottish Rite has four primary missions:

1. *Create a structure that specifically focuses on membership development and retention.* Appoint a chairman and assistant chairman for each state. Appoint a chairman, assistant chairman and committee for each Valley.

2. *Complete the Supreme Council's survey/audit for each of the 110 Valleys.* Develop better understanding of strengths and weaknesses and forecast membership trends within each Valley through the year 2000.

3. *Create a realistic prospective Scottish Rite candidate list for each state by Valley.* During the current year, it is estimated that there are at least 350,000 realistic prospective candidates within the jurisdiction. Listings must include names, addresses, and telephone numbers and should be computerized.

4. *Develop and/or update a written membership development plan for each Valley.* Plan the most time and cost efficient methods of inviting Master Masons to join Scottish Rite:

- Direct mailings vs. mass mailing;
- Enlightenment dinners, guest nights for non-members, ladies' auxiliaries and family events;
- One-on-one solicitation;
- Telemarketing campaigning.

A progress report on these four missions is as follows:

|  | % complete |
|--|------------|
| 1. State Chairmen                            | 100%       |
| Assistant State Chairmen                     | 80%        |
| Valley Chairmen                              | 90%        |
| Assistant Valley Chairmen                    | 60%        |
| 2. Survey/Audits (110 Valleys)               | 80%        |
| 3. Computerized list of potential candidates | 10%        |
| 4. Develop/update written membership plan    | 20%        |

The Supreme Council realizes that in order for Scottish Rite to continue to be a strong and vibrant fraternity, it must do all within its power to support the success of Grand Lodges and symbolic lodges within the jurisdiction. The strength of any building and/or organization is directly proportional to its foundation. Symbolic Freemasonry is the foundation of all Masonry. To this end, the Scottish Rite pledges its continued support to ensure the prosperity and strength of our foundation, the symbolic lodge.



# WHAT DID MASONS REALLY BELIEVE?

## *Masonic ideology before the Anti-Masonic era*

The following article is composed of excerpts from a lecture given by Dr. Huss on March 7, 1990, at the Museum of Our National Heritage, Lexington, Mass.

By DR. WAYNE A. HUSS

The ideology of Freemasonry in the late 18th and early 19th centuries advocated natural rights philosophy, religious toleration, representative government, and scientific progress, which collectively would lead to the ultimate improvement of the human condition. Believing themselves to be living in a new age of learning, Masons sought the betterment of society's ills and the advancement of human happiness.

Freemasons appreciated the benefits of scientific investigation and subscribed to an orderly world view wherein man, nature, and the universe fit into a well-established structure composed of balanced, harmonious and stable elements. Masonic lodges were set up in imitation of nature, and astronomical symbolism was prevalent in their ritual. The whole system of the craft was intended to represent the universe.

For Masons, the role of science was not only to provide unlimited future happiness on earth and to reveal the workings of the natural world in an understandable fashion, but even more important, to gain some insight into the nature of the being who had created it. Officially, the fraternity believed in

Freemasonry was "murderous, vile, anti-Christian, atheistic and unpatriotic."

This is what the Anti-Masons of the 1820's and 1830's claimed. These accusations resulted from the "Morgan affair." In 1826 a renegade Mason from western New York state by the name of William Morgan threatened to publish an exposé of the fraternity's secrets. It was believed that influential Masons kidnapped Morgan, and since he was never seen again, presumably murdered him. Several grand jury investigations cleared those responsible, and this outcome led to the widely-held belief that Masons were able to control the legal process for their own benefit and to the exclusion of non-Masons. A strong moral reaction against Freemasonry developed and was quickly transformed into a national political party dedicated to its destruction.

How accurate were the accusations of the Anti-Masons? What did the Masonic fraternity really believe and teach? This article, based upon a careful study of Masonic sources of the period, offers some answers to these questions.

a Supreme Being, who was referred to by a variety of names other than that of "God," although this appellation was occasionally used as well. Most frequently, however, He appeared as the "Grand Architect of the Universe" (G.A.O.T.U.) or the "Divine Artificer" or the "Divine Geometrician," but seldom as "Heavenly Father." This Supreme Being operated in rational fashion and rewarded man in the afterlife according to his moral behavior while on earth.

The first and foremost obligation of a Freemason was toward religion. He was required to "obey the moral Law, and if he rightly understands the Art, he will never be a stupid Atheist, nor an irreligious Libertine nor in any case act against the great inward light of his own conscience."

It is interesting to note the deliberate proscription against atheism and free-thinking; Freemasons regarded these elements to be too destructive of good morals and sensible beliefs. Otherwise, members were obligated to only one real requirement, to follow "that Religion in which all men agree, leaving their particular opinions to themselves; that is to be Good Men and True, Men of Honor and Honesty, by whatever Denominations or persuasions they may be distinguished. . . ."

The spirit of religious toleration became even more pronounced in the course of time, and members were urged to ". . . rise superior to ancient prejudices, hateful distinctions and invidious jealousies; to expel ignorance, superstition and bigotry from their breasts." Within Masonic lodges there were to be no religious disputes or "confined and bigoted notions . . . as Masons we pursue the universal Religion, the religion of Nature. Here the virulence of theological controversy is unknown, here



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the papist, protestant and mahometan [sic], sit peaceably together."

In Masonic tracts of the 18th century, the central figure of Jesus Christ most often appeared as a teacher of morality and as the very best example of Biblical precepts, and He was viewed as the epitome of "the great principles of Love and Good Will, of Wisdom and Knowledge, of Justice and Equity." The Bible, which was never closed during the meeting of a lodge, served more as a book of moral precepts than as an example of divine revelation; the virtues and morality expressed in that book coincided perfectly with "the true principles of Masonry. . . ."

In the early 19th century, however, Freemasonry became much more traditionally religious in belief. After about 1810 references to the "Redeemer," the "Lamb of God," "original sin," "our Saviour," "Lord Jesus Christ," and the "judgement seat of Christ,"

able to that of the universe. This was to be achieved by the cultivation of moderation and reason in all things. A Mason was to refrain from engaging in any private quarrels or malicious gossip and he had to exhibit forbearance and silence "... for a babbler is an abomination."

Masons were also encouraged to be peaceable citizens and to avoid participation in factionalism or rebellions so long as the government did not violate reason or religion. They much appreciated the U.S. government, which through humane laws maintained a genuine interest in the happiness of its citizens. Party antagonism was especially subject to suspicion because of its divisive effects, and accordingly, Masons officially were not permitted to discuss politics within the confines of a lodge. Masons believed that personal political views seldom could be reconciled to the satisfaction of all parties, so they did not attempt it.

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*"The ideology of the Masonic fraternity was originally a product of the Enlightenment, (advocating) brotherhood, equality, religious toleration, and civic responsibility."*

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began to appear with greater frequency in Masonic literature and ceremonial. True Masons now had to be dedicated adherents to "... the dearest interest of Religion [which] are our unvarying aim." Orthodox Christianity was reasserted and even associated with virility: "a Bible Christian is the highest style of Man." And: "our institution will never recover its ancient splendour until the members of it become open and unqualified believers." Masonic knowledge could come only to those "who are truly initiated into real Christianity" and who acknowledged "the mystery of God the Father, and of Christ, in whom are hid all the treasures of wisdom and knowledge."

The underlying goal of a Mason in the development of his personal character was to maintain and perfect an internal harmony and balance compar-

able to that of the universe. This was to be achieved by the cultivation of moderation and reason in all things. A Mason was to refrain from engaging in any private quarrels or malicious gossip and he had to exhibit forbearance and silence "... for a babbler is an abomination."

It seems as though Masons were expected to possess every conceivable virtue, with special emphasis upon sobriety, thrift and industry. But the basic theme was one of propriety: "Masonry ... orders us to live within the Compass and alway to act upon the Square with the World and with one another."

For Masons, evidence from nature and reason indicated that all men were interconnected and interdependent. Kings and commoners, rich and poor shared the same "affections and principles of the human kind. In sensations, passions and pleasures, infirmities, maladies and wants all mankind are on a parallel — Nature hath given no superiorities." Hence, the spirit of brotherhood and equality pervaded a Masonic lodge. No special consideration was given to social position, influence or wealth. A man in a Masonic lodge was

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*"The Anti-Masons were far off the mark in attributing to Freemasons a host of unattractive ideas that formed no part of their belief system."*

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measured by the degree of his dedication to and perfection of Masonic principles, not by his social class: "... 'tis WISDOM and VIRTUE that constitutes superiority." On the other hand, Masons did not advocate a kind of egalitarianism that favored radical social leveling: "... for though as Masons we rank as Brethren on a Level, yet Masonry deprives no man of the Honor due to his Rank or Character."

Finally, Masonic ideology dealt with charity. Benevolence, compassion and relief of suffering, but within reasonable limits, occupied a high place among Masonic virtues. Masons believed that men existed within civil society, the essence of which was the promotion of human happiness. For Masons, charity became not only a social duty but also a religious one since by it they imitated a benevolent God and showed their humblest appreciation for His greatness.

In summary, the ideology of the Masonic fraternity was originally a product of the Enlightenment. It advocated brotherhood, equality, religious toleration, and civic responsibility, and it maintained a strong adherence to the validity of the scientific, rational view of the world. The core of the ethics of Freemasonry was composed of solid middle-class values. But Masonic beliefs were progressive and changing over time. Instead of becoming more elitist and more latitudinarian as the Anti-Masons argued, Freemasonry was actually becoming more egalitarian and more traditionally Protestant in outlook by the 1820's. Quite simply, the Anti-Masons were far off the mark in attributing to Freemasons a host of unattractive ideas that formed no part of their belief system.



### THIRD BRANCH OF GOVERNMENT

Continued from page 11

of one voice with Marshall on the issues that came before the Court.

Story's name is mentioned in the records of Philanthropic Lodge at Marblehead, but no proof of his Masonic membership has been established.

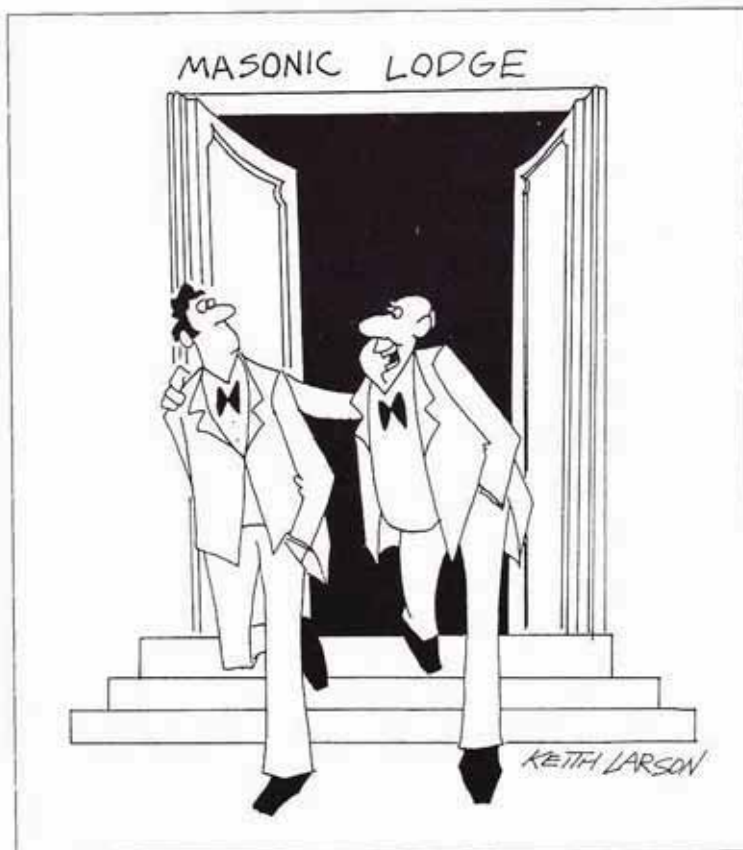
As if in respite, 12 years passed before the next vacancy. There was no respite, however, in the business before the Court. In February, 1819, it nullified the action of New Hampshire in altering the charter of Dartmouth College to provide for the appointment of trustees by the state. Marshall's decision in *Trustees of Dartmouth College v. Woodward* was that a charter granted by a state to a private corporation was a contract and, as such, protected.

A month later, in *McCulloch v. Maryland*, Marshall addressed the question whether Congress possessed the authority to establish a national bank and whether a state had the power to tax an instrumentality of the federal government. After nine days of argument by the contending lawyers, Marshall observed that the federal government, although limited in its power, is supreme within its sphere. The power to establish a bank was not among the powers expressly enumerated in the Constitution, but it was the means chosen by Congress to exercise those powers, that is, the collection of taxes and the borrowing of money, and the grant of power implies the grant of the means to exercise it.

The Jeffersonian view was that the means adopted by Congress to carry out an express constitutional power could be only such means as are indispensable to accomplish that end. Marshall demurred. If the end is constitutional, all means appropriate to that end, which are not prohibited by the Constitution, are constitutional. The state could not dictate how Congress achieves its lawful ends, nor could the state tax the creation of Congress, for "the power to tax involves the power to destroy" and "the power to destroy may defeat and render useless the power to create."

This landmark decision established the principle of implied powers and in time to come provided the constitutional justification for the Federal Reserve System and countless other creations of the federal government which today are taken for granted.

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"Now that you've been sworn in,  
how does it feel to be a piece of the Rock?"

## 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.

(YELLOW) + (RIBBON) - (BONE)

+ (CASUAL) - (SLOW) + (DETERMINED)

- (CRADLE) + (ROOSTER) - (MURDER)

- (BEARS) + (SPLASH) - (HOIST)

- (SOIL) =

□ □ □ □ □ □ □

Answer will appear in the next issue.

Answer from previous issue: GOTHIC

SCONAM DORW HAMT • MASONIC WORD MATH





## IN A NOOK WITH A BOOK

Reviewed by STEWART M. L. POLLARD, 33\*

### 1769 Masonic classic reprinted

A CANDID DISQUISITION by Wellins Calcott. A facsimile reprint of the first English edition published at London in 1769, with an introduction by Wallace McLeod. The Masonic Book Club, P.O. Box 1563, Bloomington, IL 61701. 1989. 244 pp. Hardbound. \$15.

The Masonic Book Club has provided yet another opportunity for its members to own a "Masonic classic" which might otherwise never be seen. The full title of this volume is *A Candid Disquisition of the Principles and Practices of the Most Ancient and Honourable Society of Free and Accepted Masons; together with some strictures on the Origin, Nature and Design of that Institution*.

Brother McLeod's 35-page introduction is a masterpiece in adjusting the reader's understanding of the development of Masonic ritual. First, he introduces the author, discusses his life and his Masonic career, including his visits to the American Colonies on the eve of the American Revolution. Calcott's effect upon the ritual is discussed in some detail.

In reading this book, it is easy to relate the Masonry of 220 years ago to the Freemasonry we know today, and to recognize that even then Masonry had enemies who espoused some of the accusations we hear today.

This volume is recommended reading for all Masons.

### More than local interest

SOME ORDO, SOME CHAO, by William N. Woodland, 33°. (1990) Published by Boston Lafayette Lodge of Perfection, Room 705, Masonic Temple, 186 Tremont St., Boston, MA 02111. 128 pp. Smythe sewn, clothbound, acid-free paper. \$24.50 postpaid.

A few weeks ago this reviewer had the privilege of reading a "proof copy" of this book, prior to its actual publication. It's not often that one can become excited about a history of a Scottish Rite body. This one is the exception.

From the opening paragraphs to the final pages, giving an account of the recent exchanges of visitations between the Valley of Charleston, West Virginia, and the Valley of Boston, the character of this Lodge of Perfection is firmly established. To whet your appetite for some enjoyable reading, here are the opening paragraphs of this informative and well-written book:

"Boston Grand Lodge of Perfection was conceived in 1825; born in 1842; died in 1850; revived in 1852; committed suicide in 1855; was reincarnated in 1863; and merged in 1895.

"Lafayette Grand Lodge of Perfection was born in sin and schism in 1862; was legitimized in 1867; and merged in 1895.

"The result was Boston Lafayette Lodge of Perfection, but we must start its story with the chaos that was Scottish Rite in the United States before our Supreme Council succeeded in



bringing Ordo ab Chao — 'Order out of chaos.' The Latin phrase was both its motto and its purpose."

Every Scottish Rite Mason will gain a greater appreciation of the development and accomplishments of our Rite by reading this well-written history.

### Mormons and Masonry

FREEMASONRY AND NAUVOO by Robin L. Carr, Masonic Book Club, Bloomington, IL and the Illinois Lodge of Research, 1989. 91 pp. Softbound.

The subject of Mormonism and Masonry is one of the most complicated we face. In the past, too many opinions on the subject have been stated as fact, while recorded facts have been totally ignored. Prior to his death, Alphonse Cerza was working on a manuscript on the subject. He asked Brother Carr to complete the project. This book is the result.

An easy-to-read history deals with the migration of the Mormon community from New York to Missouri to Illinois. Commentaries are given by Alphonse Cerza, Robin Carr, and Robert Barnard. The bibliography and works cited cover some 16 pages and show the extensive amount of written material available on this controversial subject.

### Read with caution

BORN IN BLOOD — THE LOST SECRETS OF FREEMASONRY by John J. Robinson. M. Evans & Co., Inc., 216 East 49th St., New York, NY 10017. (\$18.95) 400 pp. (Available from Anchor Communications, P.O. Box 70, Highland Springs, VA 23075 for \$16.95 postpaid.)

It has been interesting to observe how other Masonic reviewers have treated this volume. Some are enthusiastically complimentary. Others are highly critical.

Mr. Robinson, a non-Mason, has come to a number of startling conclusions regarding the origins of Freemasonry to which this reviewer cannot subscribe. Of course, Robinson's perspective is somewhat different from that of acknowledged Masonic historians, many of whose works he has totally neglected to reference. His use of an obscure expose ritual really does nothing to enhance or justify his position.

To his credit, Mr. Robinson has treated the fraternity with dignity and fairness. He has scrutinized the fraternity from a different angle and has clearly stated his conclusions.

This is a book which must be read with caution, as it will create more questions than answers. His assumptions in many instances appear to influence his conclusions. It makes interesting reading, but has only peripheral value as a Masonic reference.



In 1824 the Court was called upon to determine the extent to which the Constitution precluded the states from regulating commerce. The case, *Gibbons v. Ogden*, arose out of the action of New York in establishing a monopoly over steamboat traffic. As a result, New Jersey ferrymen were liable to have their vessels confiscated upon arrival in New York. This, in turn, had provoked retaliatory measures on the part of New Jersey and other states. The situation resembled that which had existed in 1787, which the Constitutional Convention had been called to correct, and threatened to obstruct the open market and free passage which the Constitution had been designed to guarantee.

Admittedly, the Constitution gave Congress the power to regulate interstate commerce. But did this bar the states from regulating commerce as well? It was argued in defense of the state monopoly that interstate commerce referred only to the passage of goods across state boundaries and that in the absence of federal regulation the states were free to act. Roads and canals, for example, always had been matters of state responsibility. Again speaking for the Court, Marshall replied in the negative to both these arguments. Commerce, said he, does not stop at the state line. It commences and terminates within a state. The state monopoly over navigation of New York waterways was ruled invalid.

In economic terms, the correctness of Marshall's decision speaks for itself. The immediate effect was a sharp increase in steamboat traffic. Ultimately, the development of railroads on a nationwide scale was made possible.

The words of the *McCulloch* and *Gibbons* decisions were John Marshall's, but the arguments were those articulated by Alexander Hamilton 30 and more years before. As a political party, the Federalists had vanished into oblivion, but the best of Federalism lived on in the third branch of government from whence it would influence and shape the national destiny.

Of course, hue and cry were raised each time a state law was struck down by the Supreme Court. (There were ten such occasions by 1825.) It was proposed to deprive the Supreme Court of appellate jurisdiction over state courts and to require a unanimous vote of all justices to render a law unconstitutional. Nothing came of these proposals.

## IN MEMORIAM

### Ill.' Harry Lewis Crocker, Jr., 33°

Ill.' Harry L. Crocker, Jr., 33°, an Active Emeritus Member of the Supreme Council and former Deputy for Rhode Island, died at the age of 75 on February 20, 1990.

He was employed in the textile industry for many years, and for a short time was in automobile sales, before becoming an insurance and real estate broker.

In 1938, he married Irene Vallez, who survives along with their two sons, two daughters, and nine grandchildren.

Raised in Rising Sun Lodge No. 30, East Providence, in 1945, he was Master in 1953-54 and Secretary from 1955-77. For the Grand Lodge of Rhode Island he was Junior and Senior Grand Deacon between 1965-68. He was awarded the Grand Lodge Exemplary Service Medal in 1968.

Ill.' Brother Crocker was a member of the York Rite bodies, Palestine Shrine Temple, and Plantations Conclave, Red Cross of Constantine, where he was Puissant Sovereign. In January 1990, he was elected Intendant General for the state of Rhode Island.

A member of the Scottish Rite Valley of Providence since 1946, he was elected Thrice Potent Master of the Lodge of Perfection in 1964-66, and then was elected Secretary of the Valley, continuing in that position until 1979. He was also Secretary of the Rhode Island Council of Deliberation from 1965-79. He received the 33° in 1977, was crowned an Active Member of the Supreme Council in 1983, was installed Deputy for Rhode Island in 1987, and became an Active Emeritus Member in 1989.

### Ill.' Arlo Ezekiel Bane, 33°

Ill.' Arlo E. Bane, 33°, an Active Emeritus Member of the Supreme Council, died on March 18, 1990, following a lengthy illness.

Having received his early education in a one-room school and graduating from Ellsworth High School in 1924, he attended Illinois Wesleyan University for two years before continuing his education at Northwestern University, where he earned a Bachelor of Science degree and Doctor of Jurisprudence degree. After practicing law with a large firm in Chicago for a short while, he opened his private law practice in LeRoy and Bloomington, Ill. He retired in 1986 as senior partner in the law firm of Bane, Allison, Saint and Bliss. During his professional career he also served as assistant prosecuting attorney in McLean County and city attorney for several communities. He was president of the McLean County Bar Association for a number of years as well as president of the LeRoy Savings and Loan Association.

In 1931, he married Mary Gregory, who predeceased him in 1960. He married Glee Schiefer in 1962, who survives along with his son Arlo and daughter Mary. His son Robert and daughter Beverly both predeceased him. He is also survived by two grandchildren, six step-grandchildren, a brother and one sister.

Ill.' Brother Bane was Master of LeRoy Lodge No. 221 in 1936, and was a member of the York Rite bodies in Bloomington. A member of the Scottish Rite Valley of Bloomington since 1934, he was Thrice Potent Master of the Lodge of Perfection in 1948-50 and Commander-in-Chief of the Consistory in 1965-67. He received the Meritorious Service Award in 1951. He was a recipient of the 33° in 1955, was crowned an Active Member in 1975, and became an Active Emeritus Member in 1981.

He was an earnest student of the history and personages of our country and his state and such interests carried over to his work in our fraternity.

In 1835, Alexis de Tocqueville, the keen observer and critic of the American scene, wrote that the principle of judicial review, as practiced in American courts, was the most effective barrier to tyranny devised by man. "The peace, the prosperity, and the very existence of the union are vested in the hands of seven federal judges . . . Their power is enormous . . ." Yet that power was not inherent in the institution, for the Supreme Court did not possess the power of the purse, the means to enforce its

judgments, or even the ability to structure its own organization and jurisdiction. Its power was that of moral force derived from the consensus of generations of Americans that, however disagreeably they may view particular decisions, the authority of the Court was essential to the survival of their Constitutional system. The power of the Supreme Court "was the power of public opinion." This was not a part of the "Miracle of Philadelphia." It was the work of John Marshall.



# Masonic Myths

By ALLEN E. ROBERTS, 32°



**Myth:** *There have been lady Freemasons, so claim many Freemasons even today.*

**Fact:** There have been none, nor are there any. Irately I was taken to task for claiming in this column a short time ago that this had to be a myth. Why did I make this claim? Because the *Constitutions of the Free-Masons* of 1723 said only males can be Freemasons. All legitimate Grand Lodges still follow, to a great extent, these Constitutions. I was told the Grand Lodge of Ireland recognized Elizabeth St. Leger as a Mason and she was made one in 1912. The date the lady was purportedly made a "Mason" was closer to 1712 (she was born in 1693), about 18 years before the Grand Lodge of Ireland was constituted. The so-called "initiation" or "raising" would have taken place at least 20 years before the Master Mason degree was known to exist.

To settle the question I wrote to Michael W. Walker, Grand Secretary of the Grand Lodge of Ireland. His reply (used with permission): "Elizabeth St. Leger was initiated before the formation of the Grand Lodge of Ireland and long before Freemasonry was regulated under the Laws & Constitutions which we have today and which have developed over nearly three centuries. I think it fair to say that subsequent to the formation of the Grand Lodge, and certainly in today's situation, the initiation of the lady Freemason would certainly not be recognized as regular. It is an interesting and intriguing little bit of Masonic history, the more so because it simply could not happen today." I rest my case.

This is not to say there aren't organizations of ladies who purport to be Freemasons. Some of these even use masculine terms for their officers, and each is called "Brother." At a

Masonic forum recently a young Master of his lodge said he would like to be able to call his mother, the Master of her "lodge," "Brother!"

**Myth:** *The formation of the English Grand Lodge in 1751 came about because of a schism; its founders were Masonic traitors.*

**Fact:** Absolutely false. It's one of the stories, perpetuated by well-known and well-respected Masonic historians' that refuses to die. And there is no excuse for its continuation. In 1887 Henry Sadler proved Irish Freemasons, mainly, founded the "Ancients" Grand Lodge. They had never been a part of the "Moderns" Grand Lodge formed in 1717. In the pages of *The Philalethes* magazine for February 1974, Lionel Augustine Seemungal of the West Indies helped destroy this myth. He quoted Henry Sadler, Librarian of the Grand Lodge of England. Recently Cyril N. Batham used this myth to emphasize "that just because a theory has always been accepted throughout the whole Masonic world, it is not necessarily correct."

**Myth.** *Pythagoras was Raised to the Sublime Degree of Master Mason.*

**Fact:** So say the ritualists of yesteryear, and their successors have compounded the fabrication. Pythagoras was indeed a great man (see the forthcoming *The Mystic Tie* for his story). Although he left behind no writings of his own, his students did. His influence has extended to the present day. It is little wonder his teachings have reached into Freemasonry, even if only fragmentarily. But, even if a form of Freemasonry was known while he lived (582-507 B.C.), he could not have been made

a Master Mason. This degree wasn't invented (or had it evolved) until the late 1720's. Actually there are those who believe that the Freemasonry that did mature into what we have today was influenced by the Pythagoreans.

**Myth:** *The Chapel of the Four Chaplains in Philadelphia, a non-sectarian foundation, has been accepted by all religions.*

**Fact:** Not so. Briefly, the story begins on February 3, 1943, when the U.S. Troop ship *Dorchester* was torpedoed. As it was sinking four chaplains (Methodist, Rabbi, Catholic Priest, Reformed [Dutch] Church Minister) handed their life jackets to soldiers as they plunged into the sea. With arms linked, and singing, the chaplains went down with the ship. In 1948 Dr. Daniel A. Poling, father of one of the chaplains, became Chaplain of the Chapel. The father and son were Freemasons. Men of all faiths were invited to memorialize the heroism of the chaplains in 1951. Congressman John F. Kennedy was invited and accepted. He didn't show up — on the advice of Cardinal Dougherty. Later General James O'Neil, Deputy Chief of Chaplains of the U.S. Army, was invited to dedication ceremonies. He accepted, but he, also, didn't show up. Cardinal Dougherty interceded. Two employees of the government had refused. During the latter dedication Brother Harry S. Truman said these chaplains had obeyed a Divine command, and "this is an old faith in our country. It is shared by all churches and all denominations." This is one time Brother Truman erred.

The Supreme Council for the Northern Jurisdiction has used the story of the four chaplains as the basis for the recently revised 23°.



# OUR READERS RESPOND

## Living history

Allen Roberts' reference to the persecution of the Freemasons in Germany during the Nazi regime ("Masonic Myths," Feb. 1990) brought back many old memories.

I was at Mauthausen Concentration Camp in Austria during 1944-45. I was 19-20 years of age and was not then a Freemason. I did not know what the Freimaurer were, but I saw that these persons were being punished even more than I was.

I remember that the Freimaurer were made to stand at attention, facing a wall, for the whole day. I remember that I felt sorry for them, and I once tried to give a piece of bread to one. I was caught and whipped 25 times for trying to be charitable.

America has been good to me, and I thank God for all my blessings.

Sidney Newman, 32°  
Cherry Hill, NJ

## Bix fan

A friend gave me a copy of your magazine and I felt I had to respond to two items in the article about Henry Busse ("Hot Lips," Nov. 1989).

1. A minor thing. The author states that the "shuffle rhythm" was a different tempo. The rhythm is different but not the tempo. If it takes three minutes to play a piece with straight rhythm, it will also take three minutes with shuffle rhythm.

We welcome letters from our readers in response to articles appearing in *The Northern Light* and will reprint them as space permits. Letters must be signed, should be brief, and are subject to editing. We regret that our limited space will not allow us to print the many requests for genealogical search and announcements of items for sale.

2. A major error. In speaking of Bix Beiderbecke, the author says: "Few today remember any of his best numbers, with the exception of relatively few jazz enthusiasts." Every summer, musical groups from all over the country meet at Davenport, Iowa (Bix's hometown), and people come by the thousands to hear the groups perform Bix's music at the Bix Beiderbecke Jazz Festival. I can't recall hearing of such an event for Busse.

Bunny Dillon  
Platteville, WI

## Pass it on

Many of your readers may catalog and save *The Northern Light*, but most probably read and discard it. Why not encourage your readers to forward a copy of the magazine to someone else by inserting the wording:

"When through with your copy of *The Northern Light*, please pass it on to a friend, coworker, relative, or neighbor."

William Wimmer, 33°  
Titusville, NJ

## Final authority

In Robert Glickler's letter ("Our Readers Respond," Nov. 1989) he takes exception to my reference to "Jewish" as a "denomination" and also the use of the word "church" in my article ("Washington Bible — Afterthought or Planned?" May 1989).

My authority for accepted meanings of words in the English language is the *Oxford English Dictionary*, where the following definitions appear:

"denomination: a religious sect or body having a common faith and organization, and designated by a distinctive name."

"church: public place of worship of any religion, as Moslem mosques, etc."

Dr Allan Boudreau  
Director  
Livingston Museum & Library  
Grand Lodge of New York

## Compatibility

I found Rev. Forrest Haggard's article ("A Fraternity under Fire," Feb. 1989) to be very shallow, especially when it was written by a pastor. The Bible clearly teaches that there is only *one* God. How ridiculous to think that men of different faiths join in prayer to God as *they see Him*. The Bible says that we are not to join together with those of

## PRESIDENTIAL TRIVIA

(Prepared by Elizabeth J. Rohn for the Commission on the Bicentennial of the U.S. Constitution)

1. Which President served as General in the War for Independence and is called the Father of Our Country?

2. Which President's leadership preserved the Union during the Civil War? He and his wife, Mary Todd, had four children.

3. Which President assumed office upon the assassination of his predecessor, was not liked by Congress, was impeached, and almost removed from office?

4. Which two-term President had been the General who led the north to victory in the Civil War?

5. Which President served in the House of Representatives, Senate, as Secretary of State and Ambassador to Russia, and is our only bachelor President?

6. Who were the only father and son who both served as President?

7. Which two former Presidents died on the same day?

8. Which Presidents lived past the age of 90 years?

## ANSWERS

1. George Washington, 1789-97.

2. Abraham Lincoln, 1861-65.

3. Andrew Johnson, 1865-69.

4. Ulysses S. Grant, 1869-77.

5. James Buchanan, 1857-61.

6. John Adams, 1797-1801, and John Quincy Adams, 1825-29.

7. John Adams and Thomas Jefferson, July 4, 1826.

8. John Adams and Herbert Hoover.

unlike faith. It also states that darkness and light are not compatible.

Therefore if a man is a Christian he should pray to the *one and only living God*. And he should have nothing to do with those who are praying to lesser gods. So I would come the conclusion that Freemasonry and religion are *not* compatible.

Mrs. Frances M. Hery  
Parkesburg, PA



# Footnotes\*

## Let It Flow

We were shocked with our first reading of the results of the most recent Barton-Gillet survey conducted among a nationwide sampling of Masons. It was very easy to draw an early conclusion that if the membership is satisfied with the status quo, therefore there is no need to worry about a thing. What was even more disturbing was the concern that the Masonic leadership might come to the same conclusion and would not bother to read further.

Details of the national survey appear on page 6 of this issue of *The Northern Light*.

The survey shows that 87% of the members are satisfied with the state of the craft, but most of that group also indicated that they seldom — if ever — attend lodge meetings. For some of these members their last known activity with Masonry took place in a different era. Their recollection of positive experiences in those early years has maintained a sense of pride in their fraternity. They will wear a pin proudly, they will pay their dues faithfully, and they will carry their apron to the grave. Unfortunately, they have been unable to transfer that pride to non-Masons.

Our membership development consultant, Arthur H. Sharp, 32°, has spent the past 15 months gathering raw data, analyzing it, and presenting it to a wide audience. Through *The Northern Light*, we have shared some of that data with you. Some refer to it as “doom and gloom.” Our consultant views it as a period of “awareness.” If we are going to strengthen the fraternity, we must be aware of its current status,

set our future goals, and proceed to accomplish our task.

The “awareness” is not pleasant. For the most part it is downright discouraging. It destroys the mental picture we have been carrying around for years. But if our Masonic leadership sets its sights on realistic goals for the future and takes major steps that will allow the fraternity to work toward those goals, Freemasonry could become not only a source of strength for tomorrow’s generation of Masons but also a real benefit to mankind.

One of the messages of our Masonic philosophy is the task of reaching for the never-ending goal of perfection, which assumes that the present state of the fraternity and the level of its members have not yet reached perfection. There is always room for improvement.

Would you drink from a stagnant pool of water? Would you expect others to drink from it? The course of the river must allow the water to continue to flow.

Just as this country has evolved and just as people’s lives have changed, we must realize that Masonry, too, has evolved in a changing world. If we attempt to build a dam to stop the flow, we will create a stagnant pool. Freemasonry must continue to flow if it is to serve the needs of future generations.



RICHARD H. CURTIS, 33°  
Editor



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