

THE NORTHERN LIGHT

Vol. 21 No. 4 NOVEMBER 1990

A WINDOW FOR FREEMASONRY



Where two lands meet in peace

Creating a Survival Kit

Writer Lincoln Barnett once described the excitement of a group of students emerging from a physics lecture at the Institute for Advanced Study at Princeton University.

"How did it go?" one of them was asked. "Wonderful!" he replied. "Everything we knew last week isn't true."

Certainly, lots of things have changed. In less than 12 months, the entire face of Europe was altered totally and completely. The phenomenal advancements in medicine are nothing less than miraculous — and they never seem to end. And each time we make a trip to the supermarket, there are dozens and dozens of new products on the shelves. Believe it or not, but I think I recall counting five different types of fig newtons! Even with something as basic as water, you can now choose the exact flavor you want to serve your guests for dinner!

And, of course, everything is handled by computer today. Call someone's office and you can leave a message in his personal "voice mail box." Throughout the "conversation," you never talk to a live human being. Everything takes place by pressing buttons on your telephone — and the help and cooperation of a computer, of course.

Even though change is the order of the day, as Master Masons we're committed to a Masonic heritage that stands firm for those basic and unchanging building blocks of life — the fundamental ethical and moral values. Describe our fraternity any way you choose, but, when you get down to the fundamentals, this is what Masonry is all about.

It's this unalterable dedication to unchangeable values that fuels our unique belief that the message of our Freemasonry must be passed from man-to-man. To put it as simply as possible, Freemasonry is *heart-felt*. Our fraternity is *alive* only to the extent that we are actively communicating the message from one to another.

In other words, there's only one place to find Freemasonry and that's inside a man!

This is our fraternity's greatest strength because it makes clear that all the trappings, all the offices, all the jewels, all the honors, all the recognition, all the external symbols, all the activities are unimportant and meaningless compared to the Masonry in a man's heart.



FRANCIS G. PAUL, 33°

My point is this: It is high time for us to realize that if Freemasonry is going to have the future it deserves, you and I must get over the idea that changing the way we do things is in any way a betrayal of our fraternity.

In reality, just the opposite is true! Make no mistake, if Freemasonry is going to survive, there are steps we must take ever so quickly:

1. We must become far more innovative and creative in our programs.
2. We must take a much more serious look at our long-range plans and goals.
3. We must begin measuring the results of our efforts.
4. We must establish solid performance standards at every level.
5. We must become more effectively organized.
6. And, most important of all, we must open wide the door of leadership to capable, enthusiastic, younger and newer members.

It is time for us to take these things to heart, to place them next to those values we cherish the most about Freemasonry.

It is time for us to measure our present performance against a more rigorous standard. And it is time for us to test ourselves in terms of the job we're doing, how we're meeting the needs of our members, and the way we're communicating the Masonic message.

Like the physics students, we should be invigorated by the new vistas that are now open before us, the possibilities which are ours, and the unusual opportunity to do more for Freemasonry.

But there's a word of caution: Unless we start now to implement the future needs of Freemasonry, there may be reason to question the depth of our commitment to the fraternity.

A stylized, handwritten signature of Francis G. Paul in dark ink.

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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In Harmony with Nature

*International Peace Garden flourishes
on North Dakota - Manitoba border*



More than 140,000 flowers are started in the greenhouses on the grounds of the International Peace Garden and set out each year by a small but dedicated horticultural staff.



By RICHARD H. CURTIS, 33rd

If you were going to plant an international peace garden, where would you start digging?

That was a question posed at a meeting of the national Association of Gradeners of the United States in 1929.

Ontario horticulturist Henry J. Moore had sown the seed after he attended a meeting in Greenwich, Conn., as a guest speaker. He was impressed with American hospitality and wanted to strengthen the ties between the two countries. His idea was to plant a garden on the international boundary line between Canada and the United States as "a beautiful and living memorial to everlasting peace between the two nations."

The search for a site began. At first, Buffalo, N.Y., was considered a prime location. It was certainly a center of activity, and the attraction of Niagara Falls added to the excitement. But on the final call, North Dakota got the nod. The Manitoba government and the state of North Dakota both offered adjoining tracts of land.

One of the selling points was the fact that the site was only a few miles from the geographical center of North America. The Garden is situated between Dunseith, N.D., and Boissevain, Man., with 888 acres on American soil and 1,451 adjacent acres in Canada.

When the Garden was officially dedicated in 1932, more than 50,000 people attended the ceremony. Development of the Garden was slow in the early years, partly due to the depression and World War 2. Dr. Moore died in 1946 and did not get to see the fruits of his labor.

Today the Garden has the support of many volunteer organizations contributing to its beauty.

The imposing wooden arch that spans the entrance was donated in 1964 by the International Order of Odd Fellows and Rebekahs.

An amphitheatre built in 1966 was donated by the Knights of Columbus.

An overlook shelter was sponsored by the North Dakota chapters of the Order of the Eastern Star.

The grounds are sprinkled with picnic areas and camp sites.

In 1966, the Bulova Watch Company donated a large floral clock 18 feet in diameter. It is a duplicate of the famous Bulova Floral Clock in Switzerland. Bulova maintains the mechanical operation and the Garden staff provides the floral design, which is changed each year.

The acres of formal gardens are changed each year also. Thousands of annual flowers are planted along the international border in symmetry to provide a mirror image in each country. The flowers are started in the greenhouse in February. Last year there were some 7,000 geraniums along with a wide assortment of 140,000 other multi-colored annuals.

Frequently the horticulturist works with seed companies to test experimental seeds. Superintendent Steve Gorder says that part of the success is the fact that sections of North Dakota contain some very rich soil.

The 1½-mile walk through the formal gardens is a treat filled with water fountains, pools, cascades, a perennial garden, arbour garden, arboretum, sunken garden, and carillon bell tower. The bell tower was donated in 1976 by the North Dakota veterans organizations. The chimes, donated by a Manitoba church, can be heard throughout the garden every 15 minutes.

At the far end of the formal garden is the Peace Chapel, built in 1970 and maintained by the General Grand Chapter, Order of the Eastern Star. During the summer, Sunday church services are held at 11:00 a.m. Engraved along the interior walls are famous quotations of peace and hope.

A large floral clock, donated by the Bulova Watch Company in 1966, is a replica of the famous Bulova floral clock in Berne, Switzerland. Each year colorful bedding plants are used to create new and different designs for the face of the clock.



The 2,000-seat auditorium, dedicated in 1981, was sponsored by the North Dakota Masons with help from the Canadian Masons. It is shaped in the form of the square and compasses. The eight white overhead doors can be opened for additional seating capacity on the lawn.

An unusual feature of the building is the fact that it actually straddles the international border. The only other known building stretching across two countries is a Masonic lodge hall in northern Vermont. (See *The Northern Light*, Nov. 1970.)

On either side of the formal gardens is a 3½-mile drive through Canadian wilderness and a similar drive through United States soil.

The Canadian side includes a hiking trail, a lake, and picnic areas nestled in the foliage of shrubs, trees, and wild flowers. An arboretum sponsored by the Manitoba Horticultural Association contains more than 100 types of trees and shrubs.

On the edge of the lake is the Erick Willis Pavillion, where a buffet is served on Sundays in the summer. The pavillion is named for a former lieutenant governor of Manitoba.

It is not uncommon to find as many as three or four weddings taking place on the grounds during a summer weekend.

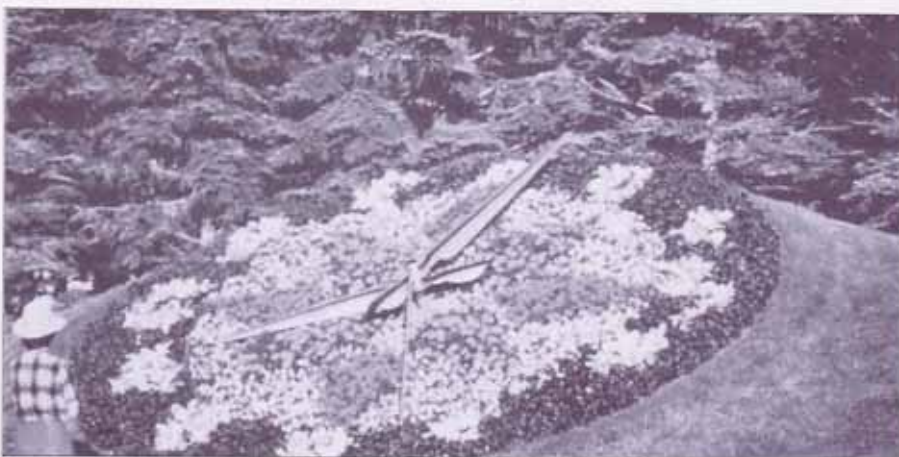
In 1962, the Royal Canadian Legion started the Legion Athletic Camp on the grounds of the IPG. In weekly sessions during the month of

August, some 1,500 high school students participate in the program to improve their athletic skills and fitness. The camp started with track and field events but now covers 13 sports. One of the interesting points is that a sports complex was built on American soil with Canadian funds.

Since 1956, an International Music Camp has settled into the landscape. Buildings were constructed for dormitories and rehearsal halls. Each summer during the course of eight one-week sessions more than 3,000 students participate in this program, including 137 foreign students. Superintendent Gorder, a North Dakota native, is an alumnus of the music camp.

One foreign student, marveling at the beauty of the IPG, commented

Continued on page 21



The Science Fiction Mystery

Although not a Mason, science fiction writer Robert Heinlein weaved Masonic symbolism into his novels

By JONATHAN M. JACOBS, 32°

He may not have been a Mason, but it seems ironic that the works of science fiction writer Robert A. Heinlein contain so many references to Masonic symbolism. Why would a non-Mason have been so fascinated with the fraternity?

Heinlein wrote best selling science fiction for 47 years, for which he won numerous awards and the praise of literary critics. His most famous book, *Stranger in a Strange Land*, first published in 1961, is still in print.

One theme which runs through most of his work is, interestingly enough, Freemasonry. For over 40 years Heinlein had incorporated the craft into his science fiction stories.

The first, and most noted, example of the craft entering Heinlein's fictional world occurred in one of his first stories, "If This Goes On . . ." The setting of this story is an oppressive religious dictatorship, the United States of the late 21st century. A group, known to the public as the Cabal, is attempting to overthrow this regime and reestablish civil liberties. The main character and narrator of the story is inducted into the "Cabal" in the following manner:

Then I was conducted around the room, still hoodwinked, while questions were again put to me. They were symbolic in nature and were answered for me by my guide. Then I

was stopped and was asked if I were willing to take a solemn oath pertaining to this degree, being assured that it would in no material way interfere with duty that I owed to God, myself, family, country, or neighbor.

I answered, "I am."

I was then required to kneel on my left knee, with my left hand supporting the Book, my right hand steadying certain instruments thereon.

The oath and charge was enough to freeze the blood of anyone foolish enough to take it under false pretenses. Then I was asked what, in my present condition, I most desired. I answered as I had been coached to answer: "Light!" And the hoodwink was stripped from my head.

It is not necessary and not proper to record the rest of my instruction as a newly entered brother. It was long and of solemn beauty and there was nowhere in it any trace of the blasphemy or devil worship that common gossip attributed to us; quite the contrary, it was filled with reverence for God, brotherly love, and uprightness, and it included instruction in the principles of an ancient and honorable profession and the symbolic meaning of the working tools thereof.

Later in this story, when about to be taken to the government's "Grand Inquisitor," the narrator manages to take sweater and arranges it in the form of "the Grand Hailing Sign of Distress." There are many other references to the craft in this story first published in the magazine *Astounding Science Fiction* in 1940, and available today in an anthology of Heinlein's short stories, *The Past through Tomorrow*.

In the 68 novels and numerous stories that Heinlein wrote, many contain references to Freemasonry, at least to some extent. In one novel (*I Will Fear No Evil*, 1970) several of the main characters are Shriners; in others there are references to rooms being tiled, (*To Sail Beyond the Sunset*, 1987) or to "The Great Architect of the Universe" (*Job: A Comedy of Justice*, 1984). The "Cabal" is mentioned in the short story, "Methuselah's Children," but only as a passing reference.

Another clear reference to the fraternity is found in his 1985 work, *The Cat Who Walks Through Walls*. In this story the narrator, fleeing from an assassin on a space station receives a stolen fez and blends in with a group of Shriners heading for a convention on the moon! On the way to the lunar surface his ship malfunctions. He and a companion crashland and call the Moon's version of a tow truck. They are picked up by a "Loonie," a human citizen of the Moon and taken back to his salvage yard, where the owner spies the fez. The owner, a man named Jinx, returns the fez and this exchange takes place:

Jinx and Ace (a boarder) exchanged glances; then Jinx offered me Masonic recognition signs.

That's what I assume they were. At the time I simply thought that he was scratching himself. After all, all Loonies scratch because all Loonies itch. They can't help it — not enough baths, not enough water.

Jinx got me alone after breakfast. He said, "Noble —"

I said, "Huh?" (Swift repartee!)

I couldn't miss it that you declined to recognize me there at the table. And Ace saw it too. Are you by any chance thinking that the deal we made last night wasn't level and on the square?"



JONATHAN M. JACOBS, 32°, is a member of the Valley of Pittsburgh and president of the Scottish Rite Club in Johnstown, Pa. His interest in science fiction is the inspiration for this article.



ROBERT HEINLEIN

(Jinx you cheated me blind, six ways from zero.) "Why, nothing of the sort. No complaints." (A deal is a deal, you swiftie. I don't welsh.)

"Are you sure? I've never cheated a lodge brother — or an outsider for that matter. But I take special care of any son of the widow just the way I would one of my own blood . . ."

The narrator finds the final financial resolution very satisfactory.

While the bulk of Heinlein's work is fiction, he occasionally wrote opinion pieces, including a guest commentary on Edward R. Murrow's *This I Believe* radio program in 1952. Even in the non-fictional forum, there were some references that were Masonic in nature. These include:

"I believe in the honest craft of workmen."

"From Independence Hall to Grand Coulee Dam, these things were built level and square by craftsmen that were honest in their bones."

Heinlein graduated from the U.S. Naval Academy in 1929 and started his adult life as an officer in the U.S. Navy; he was discharged after contracting tuberculosis. He drifted around the U.S. and from job to job until he began writing science fiction in 1939. From that time onward, except for the years of World War II, he wrote commercially successful science fiction. His work was critically successful as well; Heinlein was given the high honor of becoming the first Nebula Grand Master of science fiction writers. He also won a record four Hugo Awards, the other award given for science fiction.

Heinlein also served as guest commentator on the CBS News coverage of the first Apollo moon landing. Even after his death in May, 1988, Heinlein received one last honor: he was posthumously awarded NASA's Distinguished Public Service medal for his work on the 1950 film "Destination Moon."

Heinlein may have started as a "hack" science fiction writer, but he rapidly became one of the major, if not the major, forces in both science fiction literature and in literature in general. Such popular writers as Tom Clancy credit Heinlein with teaching them how to write.

Aside from winning every major science fiction award given and the praise of literary critics, Heinlein also had an impact on American culture as well. His *Stranger in a Strange Land* even entered the recent Billy Joel song about the history and pop culture of the last 40 years, "We Didn't Start the Fire." Heinlein also

entered the dictionary with the word "grok."

Heinlein's Masonic membership is still the subject of speculation. While there are many clear references to the craft in his fiction, and while Freemasonry is always depicted in an accurate and favorable manner, there is a lack of evidence of his Masonic affiliation. He specifically was not a member of the Scottish Rite of either American jurisdiction, nor was he affiliated with the Grand Lodges of his native Missouri, Maryland, New York, Colorado or California. Heinlein moved around the United States and had served "sea duty" for several years; it is possible that he was affiliated with another Grand Lodge, but highly unlikely. No biographical information concerning his Masonic affiliation can be found, nor is there any indication that he visited any lodge in the Santa Barbara area where he had lived for 18 years.

Whether or not Robert Heinlein was a member of the craft, he has written much work that can be appreciated by all Masons, whether science fiction fans or not.

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.

(INDUSTRIOUS) + (TELEPHONE) - (PRINTS)

+ (MEMORIES) - (DRONE) + (BICYCLING) -

(HEEL) + (NATURE) - (BESET)

- (SURELY) + (TELL) - (GUILT) - (LIE) =

□ □ □ □ □ □ □ □ □ □ □ □ □ □ □ □

Answer will appear in the next issue.

Answer from previous issue: OFFICER

THE THIRD BRANCH OF GOVERNMENT

The Supreme Court Comes of Age



By C. DeFORREST TREXLER, 33°

"If we have done anything wrong, send your man to my man and they can fix it up."

"That can't be done."

The year was 1902. The words were exchanged by financier J. P. Morgan and President Theodore Roosevelt. The subject was a pending antitrust prosecution of the Northern Securities railroad trust.

The conversation is perhaps more remarkable today than it was at the time. The antitrust law had been conceived in 1890 to preserve the free market system from the real or perceived threat of "grasping monopoly." Nevertheless, the philosophy of *laissez faire* was so ingrained in American thinking as to assume almost constitutional status. Hence, attempts at regulation fared poorly in the courts.

In 1895 the first major antitrust action had been dismissed by the Supreme Court. Although a trust held near total control of sugar refining, the Court held that manufacturing was a local activity, not interstate commerce, and thus beyond reach of federal law. The effect was to make a dead letter of the antitrust law for nearly a decade.

It was small wonder, therefore, that the *Northern Securities* case began inauspiciously with a hair-splitting distinction that would have exempted holding companies from the antitrust law. President Roosevelt embarked on a speaking tour in an unprecedented effort to influence the Court by arousing public opinion. In

the end the government won its case and the antitrust law was given a new lease on life, but only by the narrowest of margins, 5-4. Justice John Harlan, the solitary dissenter in the *Sugar Trust* case, now spoke for the majority.

"If Congress has not, by the words used in this act, described this and like cases, it would, we apprehend, be impossible to find words that would describe them."

Harlan was one of the more colorful and outspoken members of the generally staid, turn-of-the-century Supreme Court. He had begun his public career as a Kentucky Democrat. Pursuing opportunity, he defeated the G.O.P., supported President Grant, and was instrumental in the nomination and election of President Hayes in the disputed contest of 1876. His reward had come the following year with an appointment to the Court. Harlan was said to retire each night "with one hand on the Constitution and the other on the Bible." More prosaically, he was described as the "last of the tobacco-spitting judges."

In his 34 years on the Court, Harlan wrote more than 300 dissenting opinions. His epithet, the "Great Dissenter," later would be applied to Oliver Wendell Holmes. Appointed by Theodore Roosevelt, Holmes' independence on the bench soon antagonized the President, who remarked, "I could carve out of a banana a judge with more backbone." Holmes was equally caustic when he later said of T.R.'s scruples, "He played all his cards — if not more!"

In 1905 there was a second antitrust victory, this time unanimously, against the *Beef Trust*. This decision effectively reversed the 1895 *Sugar Trust* case by applying a broad definition of interstate com-

merce originally suggested by John Marshall.

The reluctance of the courts to enforce the antitrust law was due in part to the law's broad prohibition on combinations in restraint of trade. If the law were read literally, most commercial agreements were potentially illegal. In the 1911 *Standard Oil* case, the Court decided that the law was intended to proscribe only those restraints which were "unreasonable." Thus was adopted the "Rule of Reason," whereby the Court cast itself in the role of analyzing the purpose and effect of particular restraints of trade to determine whether they are unreasonable and thus illegal. Perhaps, as its critics protested, it was a legal fiction, but it was a necessary one for effective enforcement of the antitrust law and it set the stage for the Court to become the economic arbiter of the nation.

In 1891 Congress finally had created a separate panel of judges for the circuit courts, thereby relieving Supreme Court justices from that onerous duty. It was a circuit judge, William Howard Taft, who first articulated the Rule of Reason. Later, as President, Taft further influenced the Supreme Court by the appointment of six justices — conservative Republicans and southern Democrats who shared similar views.

At the time the Court almost routinely invalidated economic and social welfare legislation as unconstitutional impairments of the right of contract or deprivation of property without due process. Of course, there were exceptions, such as laws limiting the working hours of women, children, and underground miners. Where concerns of health or safety were not paramount, however, interference with the free market was not condoned. The rule was typified by *Lochner v. New York* in 1905, which struck down a limit on working hours, and *Adair v. U.S.* in 1908, which nullified a law pro-



Ill.: C. DeFORREST TREXLER, 33°, a member of the Scottish Rite Valley of Allentown, Pa., and an Active Member of the Supreme Council, is Deputy General Counsel for Mack Trucks, Inc.

protecting the employment rights of labor union members. Taft's Court appointees perpetuated this point of view.

Woodrow Wilson's controversial 1916 nomination of Louis Brandeis brought the first Jew to the Court. Brandeis had been labeled a "stealer of pay envelopes" for his prominent advocacy of wage and hour laws. Taft called the nomination "one of the deepest wounds I have had as an American and as a lover of the Constitution." He went on to make a political issue of judicial appointments which weakened the protection the Supreme Court had provided against attacks on property rights.

Taft spoke for the traditional philosophy whereby the courts interpreted and applied the law on the basis of logic and judicial precedent. This view increasingly was challenged by sociological jurisprudence. Proselytized by Roscoe Pound, the Harvard legal scholar (and noted Masonic writer), practiced by Holmes and, more so, by Brandeis, this new school taught that judges should shape the law to suit changing social and economic conditions.

In 1921 Taft realized his aspiration of becoming Chief Justice, the only person to hold that office as well as the Presidency. As Chief Justice he enjoyed the unusual prerogative of recommending Supreme Court nominees to the compliant Presidents of the period. Thus, the justices who came to the Court during Taft's tenure did so with his approval of their professional and philosophical qualifications.

The influence of "Big Bill" loomed large in other respects as well. In 1929 he persuaded Congress to construct a home for the Supreme Court commensurate with its position as one of the three branches of government. The Supreme Court Building was occupied in October, 1935, when for the first time the Court ceased to be a tenant dependent upon the legislative branch to provide spare rooms in the Capitol for its sessions.

During the 1930's the involvement of government in the economy and social welfare increased to unprecedented levels. By 1935, however, it was apparent that many of President Franklin Roosevelt's "New Deal" programs, enacted by the so-called "rubber-stamp" Congress, were being nullified by the Supreme Court on constitutional grounds.

In 1936 Roosevelt was returned to office by an historic vote of confidence. He believed, as had Jefferson, that opponents of his policies, although defeated at the polls, were entrenched in the judicial branch from where they were conducting



William Howard Taft is the only President to have also served as Chief Justice of the Supreme Court.



Franklin D. Roosevelt failed in his attempt to increase the size of the Supreme Court.



Earl Warren was influential in shaping the direction of the Court during the second half of the century.

a rear guard action to frustrate the democratic process. Resolved "to save the Constitution from the Court," in February, 1937, he sent to Congress a plan to reorganize the Supreme Court. It would have permitted him to name six additional justices. Reaction by the public and in Congress to what was seen as transparent "court packing" was negative. By summer the measure had died in committee and Roosevelt had suffered his first and possibly greatest defeat. He paid a political price. The New Deal went no further.

The court-packing incident is instructive in two respects. Firstly, it demonstrated that the judiciary had so secured its position as an independent branch of government that even a powerful President could not overtly impose his will upon an unpopular Supreme Court.

Secondly, it showed that even the Supreme Court is susceptible to public pressure and second thoughts. It probably was not coincidental that at the very time the court packing plan was being debated, the Court seemed to alter course by upholding two key New Deal measures — the Social Security Act and the National Labor Relations Act — and thereby muted its critics.

Justice Harlan Stone, no friend of the New Deal, expressed reluctance to read his personal political and economic beliefs into the Constitution. In words reminiscent of John Marshall, he wrote:

"I suppose no intelligent person likes very well the way the New Deal does things, but that must not make us forget that ours is a nation which should have the powers ordinarily possessed by governments and that the framers of the Constitution intended that it should have."

For his part, F.D.R. later displayed his acumen by elevating Stone, a Republican, to Chief Justice.

In 1868 the 14th Amendment purported to extend to state actions the due process guarantees of the Bill of Rights and prohibit the states from denying any person equal protection of the laws. For many years, however, the Supreme Court construed the Amendment narrowly, applying it only to infringements of rights existing under federal law. For example, the Court consistently invoked the Amendment to protect voting rights, but declined to apply it to state court proceedings or laws which arbitrarily restricted persons from engaging in certain businesses or professions.

In 1890 and again in 1896 the Court rejected a 14th Amendment challenge to state laws which required railroads to maintain racially segregated accommodations. From *Plessy v. Ferguson* came the doctrine that segregation which provided substantially equal facilities was not a denial of equal protection. Justice Harlan, who 30 years before had opposed emancipation and adoption of the 14th Amendment, was the lone dissenting voice. He characterized segregation as a "thin disguise" for "servitude and degradation" and "hostile to both the spirit and letter of the Constitution." Said he, "Our Constitution is color blind."

For more than half a century the majority view prevailed, reflecting as it probably did the majority view of American society at the time.

The 1945 decision *Morgan v. Virginia* ruled against segregated seating on interstate buses, but not, however, as a denial of equal protection. Segregation was found to be an unconstitutional burden

Continued on next page

THIRD BRANCH OF GOVERNMENT

Continued from previous page

on interstate commerce. This represented a turnabout from an 1878 decision in which the Court had held that it was illegal interference with interstate commerce for a state to require railroads to provide equal access to passengers, regardless of race.

As early as the 1930's there were clear signs that the Court was moving toward a broader interpretation of the 14th Amendment that would apply guarantees of the Bill of Rights to state as well as federal action. Nevertheless, judicial activism in the area of civil liberties generally is associated with the "Warren Court" of the 1950's and 1960's.

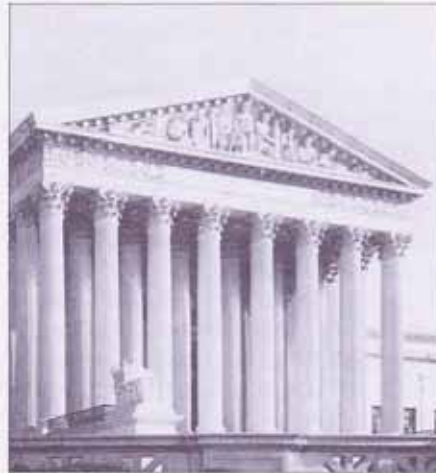
President Eisenhower's 1953 nomination of Earl Warren, the popular California governor whose support at a crucial stage in the 1952 Republican Convention had enabled Eisenhower to secure the Party's Presidential nomination, was viewed as a political appointment. As often has been true of Supreme Court nominees, there was little to suggest the course Warren would pursue as Chief Justice, much less that he would be as influential in shaping the direction of the Court during the second half of the century as Taft had been during the first half.

In May, 1954, Warren spoke for a unanimous Court in *Brown v. Board of Education of Topeka*, one of four cases asking the Court to rule on the constitutionality of racially segregated public schools. Warren's brief (10-page) opinion dismissed the "separate, but equal" doctrine of *Plessy v. Ferguson*. Unlike Chief Justice Taney's laborious attempt in *Dred Scott* to reconstruct the intentions of 1787, Warren made no effort to "turn the clock back to 1868." His interest was not in the original intent of the 14th Amendment or the circumstances of its adoption. His concern was with the effect (mainly psychological) of segregation in education under present conditions. His conclusion was that "separate educational facilities are inherently unequal" and, therefore, a denial of equal protection of the laws. It was a triumph for sociological jurisprudence.

The decision was to prove less troublesome than its implementation. A year later the Court directed that desegregation was to proceed "with all deliberate speed." Reaction brought the "Southern Manifesto" and calls for "massive resistance." Resistance there was, eventually causing Presidents Eisenhower and Kennedy to resort to the use of federal troops

to enforce court-ordered school integration in Arkansas and Mississippi.

"Affirmative action" to remediate discriminatory employment practices originated with the executive branch, not with the courts. In time, however, the Supreme Court was obliged to address the practice and the question of "reverse discrimination." The 1978 decision *University of California v. Bakke* invalidated racial quotas, although subsequent decisions ruled that voluntary adoption of affirmative action programs by private employers to correct past discrimination is permissible, provided that the programs are carefully implemented.



Taft persuaded Congress in 1929 to construct a home for the Supreme Court. In 1935, the Court moved from the Capitol into its own building.

As recently as 1946 the Supreme Court had reaffirmed the long-standing view that legislative apportionment was a political matter and not properly a concern of the courts. In 1962, however, the Court departed from that position by holding the equal protection of the 14th Amendment applicable to inequitable apportionment. *Baker v. Carr* involved apportionment of the Tennessee legislature, which favored rural areas at the expense of urban centers to the extent that it was claimed to represent "more pigs than people." In a succession of decisions over the next two years the Court refined the "one person, one vote" rule to require that apportionment must be based upon equality in population.

In 1963, *School District of Abington v. Schempp* and a companion case presented the Court with the question whether the 1st Amendment ban on the establishment of religion, as extended to the states by the 14th Amendment, prohibited prayer

and Bible reading in public schools. The issue was of particular interest for the Masonic fraternity, touching, as it did, upon the paradox of professing nonsectarianism and church-state separation on the one hand, while espousing belief in God, reverence, and the invocation of divine guidance on the other.

Speaking for the Court, Justice Tom Clark held that school prayer and scripture reading inevitably imposed coercive pressure on religious (or anti-religious) minorities to conform to the majority, state-approved religion. The justices were troubled as to how a state or local school district might decide upon the use of a particular version of the New Testament, or upon Judeo-Christian, Moslem, Buddhist, or other religious texts, any of which would be offensive or unacceptable to some element of a pluralistic society.

Dissenting Justice Potter Stewart argued that compulsory education so structures the life of a child that if religious exercises of any type were impermissible, the end result would not be neutrality, but the establishment of a state religion of secularism. Both Clark and Stewart were Masons.

The *Schempp* decision remains the law of the land, although attempts to reverse or modify it by Court decision or constitutional amendment persisted into the 1980's.

During the mid-1960's the Court also expanded the due process guarantees of the 14th Amendment in criminal proceedings. *Gideon v. Wainwright* obligated the states to furnish legal counsel for indigent persons charged with the commission of a felony. In *Escobedo v. Illinois* the right to counsel was extended to persons undergoing police interrogation. Finally and most controversial was the 5-4 decision in *Miranda v. Arizona*, which required suspects to be informed of their rights, including the right to counsel and the right to remain silent, before police interrogation.

Law and order, hence the Court's recent decisions, became an issue in the 1968 and subsequent national elections. Although later decisions have qualified their application, the essence of the *Miranda* rule and the 1960's case law has not been overturned.

The powers of the President, as well as those of Congress and the individual state governments, have been the subject of Supreme Court rulings in recent times. In *U.S. v. Curtiss-Wright Export Co.* it was held that the authority of the President in the conduct of foreign policy is "ple-

Continued on page 18

Annual Meeting Highlights

Sovereign Grand Commander Francis G. Paul, 33°, was reelected to another three-year term during the Supreme Council's Annual Session held at Milwaukee in September.



New Jersey Deputy Julius W. Lodgek, Sr., 33°, was elected Grand Lieutenant Commander, succeeding Ill.°. Robert B. Nienow, who continues as Deputy for Wisconsin.

Ill.°. Philip Hall, 33°, was elected to fill the vacancy of Grand Secretary General, a position held by Ill.°. Robert F. Case, 33°, prior to his death in June. Ill.°. Brother Hall is also the Deputy for New Hampshire.

Ill.°. Phillip C. Kenney, 33°, succeeds Ill.°. Brother Lodgek as Grand Master General of Ceremonies.

Two new Deputies are Ill.°. Harold T. J. Littleton, 33°, of Delaware, and Ill.°. Robert J. Moore, 33°, of Indiana. Ill.°. Brother Littleton was serving as Acting Deputy following the death of Ill.°. Arne E. Carlson, 33°, last fall. Ill.°. Brother Moore succeeds Ill.°. Robert L. Miller, Sr., 33°, who continues to serve as an Active Member.



Elected as a new Active Member for Delaware was Ill.°. Warren F. Schueler, Sr., 33°. He is a retired Delaware State Trooper and was Deputy Superintendent at the time of his retirement.

He was Master of St. John's Lodge No. 2, New Castle, in 1962 and was Grand Master of Masons in Delaware in 1968. He was elected Grand Treasurer in 1982 and has been Grand Secretary since 1985.

He is a member of the York Rite bodies in Wilmington and is presently Senior Warden of his Commandery.

In the Scottish Rite Valley of Wilmington, Ill.°. Brother Schueler was Thrice Potent Master in 1985-86 and

has been an officer in Delaware Consistory for the past few years. He received the 33° in 1988.



Elected Emeriti Members of Honor of this Supreme Council were Ill.°. Vannancio Pessoa Igrejas Lopes, 33°, Sovereign Grand Commander of Brazil, and Ill.°. C.J.P. Van Boven, 33°, Sovereign Grand Commander of the Netherlands.



In other action, a constitutional amendment was approved to increase the Supreme Council assessment to \$3. The assessment was first voted in 1970 for the operation of the Supreme Council headquarters and the publication of *The Northern Light*. The fee was increased to \$2 in 1975. The new amount will take effect with each Valley's Annual Returns filed on June 30, 1992.



The Valley of Niagara Falls, N.Y., had voted to return to the Supreme Council the Charter of its Council of Princes of Jerusalem. The action was approved by the New York Council of Deliberation and now by the Supreme Council. The members of its Council are transferring their Council membership to the Valley of Buffalo. The Valley of Niagara Falls will retain its Lodge of Perfection.







Valleys Honored for Publications

The first annual Brother Franklin Awards for outstanding Valley publications were announced at the Annual Session in Milwaukee.

During the first year of the new program, 53 Valleys participated. Each entry was critiqued by a panel of judges, and the critique forwarded to the Valley editor.

The Valleys were rated according to the size of the membership. In the first category (for Valleys with less than 2,000 members) there were 12 Valleys participating. First place was awarded to the Valley of **Lewiston-Auburn**, Maine; George Pulkkinen, 32°, editor. Receiving honorable mention was the Valley of **Traverse City**, Michigan; Donald Sevic, 32°, editor.

For Valleys with memberships between 2,000-5,000 there were 15 Val-

NEW POSITIONS	
	
LODGEK Grand Lt. Commander	HALL Grand Sec. General
	
KENNEY Grand Master Gen. of Ceremonies	SCHUELER Active Member Delaware
	
LITTLETON Deputy for Delaware	MOORE Deputy for Indiana

leys participating. First place honors went to the Valley of **Freeport**, Illinois; Ill.°. Charles W. Spatz, 33°, editor. Cited for honorable mention was the Valley of **Buffalo**, New York; Donald M. Kroeger, 32°, editor.

In the third category (Valleys over 5,000 members) there were 26 Valleys in the competition. Top honors were awarded to the Valley of **Milwaukee**, Wisconsin; Ill.°. John K. Shannon, 33°, and Gary R. Beier, 32°, editors. Two Valleys received honorable mention: **Toledo**, Ohio, Ill.°. George O. Braatz, 33°, editor, and **Cleveland**, Ohio, David B. Mackey, 32°, editor.

The purpose of the program is to encourage continued improvement of Valley publications. Non-publishing Valleys are encouraged to consider this vital link with their members.

Our Masonic Opportunity

*It is time to look forward with pride
to a period of immense possibility for Freemasonry*

The following is an excerpt from the Allocution delivered by the Sovereign Grand Commander at the Annual Meeting of the Supreme Council at Milwaukee on September 24.

By FRANCIS G. PAUL, 33°

If you were to pick up the morning newspaper in almost any city across our nation, you would not be surprised to read these words:

The world is too big for us. Too much going on, too many crimes, too much violence and excitement. Try as you will you get behind in the race, in spite of yourself. It's an incessant strain, to keep pace . . . and still, you lose ground. Science empties its discoveries on you so fast that you stagger beneath them in hopeless bewilderment. The political world is news seen so rapidly you're out of breath trying to keep pace with who's in and who's out. Everything is high pressure. Human nature can't endure much more.

Although identical ideas could have been printed in this morning's newspaper, they actually appeared in the *Atlantic Journal* on June 18, 1833 — more than 150 years ago!

Looking back to the early 1830's, we wonder why there was so much "stress." Andrew Jackson was in the White House. The exciting movement westward was just underway. From our vantage point, we view this venturesome period of American history as exhilarating, wonderful and exciting. We look back on this as a time of discovery and heroic deeds, a time when the American character was fashioned forever by enduring deprivation and overcoming hardship. From where we stand today, this was

precisely the moment when our nation developed a new sense of strength and endurance, not a time of straining human nature *beyond* endurance.

As Freemasons we look back over the past 30 years, the decades of the 1960's, 70's, and 80's, and suggest that this was a period when our fraternity was strained almost beyond endurance. The changes came so fast and furious, we were left reeling and even confused.

The decade of the 60's caught everyone off guard. Many Americans deliberately discarded the ethical values of those who had gone before them. "Do what feels right and do it now" became the motto of a popular morality that pervaded the minds of millions of our countrymen. There is no past. There is no future. There is only now. This was the sentiment abroad in the land.

Then came the 70's — a time of distrust and disillusionment. The long-sacred institutions of American society came under attack. The home. The school. The church. The government. Every bastion of common decency was assaulted — from daily dress to national honor. The napalm of Vietnam burned deep into the souls of our citizens. Looking back, it is quite clear that, as a people, we didn't like ourselves during that often dark and painful and explosive decade.

But the 1980's finally arrived! And, once again, the pendulum moved in still another direction. The decade of "me" had finally arrived. It was a time of speed and greed. We celebrated the fact that it was acceptable to be outrageously acquisitive. "He who dies with the most toys wins" shouted the bumper stickers. And we believed it — at least for a few years. But the instant heroes of the 80's decade have disappeared both from the scene and

from our psyches as quickly as they arrived.

Now the 1990's are upon us and something new is happening. Families are back in style. More young people are taking their children to church. Job jumping is out and building a career is in. The old, sturdy work ethic is returning to our offices and factories.

The changes are real. Perhaps we sense the dawning of a new century — a feeling that destiny is in our hands and we dare not miss the opportunity to achieve greatness. Whatever the cause and whatever the reason, once again the pendulum is moving.

The past 30 years have been distressing for Freemasonry. Our unprecedented success during the 40's and 50's began to erode and there was nothing we could do to stem the tide. Young men turned their backs and dismissed us as irrelevant — totally out-of-step with the times. Being a Mason no longer brought a man pride, status and prestige in the community. Attendance at Masonic meetings declined, along with our membership and our confidence in the future of Freemasonry.

*It is not Freemasonry
that is being
challenged today —
It is each of us
as Masons who
bear the responsibility.*

Even though the times have been particularly troublesome for Masonry, let no one think that we ever lost faith in our fraternity. Let no one think that we laid down the torch or accepted the possibility of our fraternity's eventual demise. Never!

But let it also be clear that we have faced up to the dark portents of membership decline and the menacing shadow of member apathy. We have refused to sit idly by and ignore these harsh and bothersome realities.

Today, what is emerging are the beginnings of a renewed Masonic fraternity. It is a fraternity dedicated to the abiding principles of Freemasonry.

First, we affirm that what is inside a man is far more important than what surrounds him. It is what we accumulate in terms of character that endures, and not what we accumulate in terms of worldly goods that matters. It is what we build inside ourselves that makes the difference, not what we pile up around us.

We also affirm the fundamental premise of brotherhood. For Masons brotherhood is not an idea to be adored. It is a principle of action. It is not how we think about mankind, but what we determine to do for mankind that is the measure of our brotherhood. This is why charity is the heart and soul of a man's Masonic character. Whenever we reach out to meet a human need, we bring renewed meaning to Masonic brotherhood.

At the same time, we are also a fraternity equally committed to seizing the opportunity of our time. What is required of us in order to meet the challenges is a renewed sense of leadership throughout Freemasonry. At every level, in every Masonic body, our fraternal future demands leadership that is unafraid and totally dedicated.

More than anything else, we need leaders with three particular qualities.

First, our leaders must demonstrate *imagination*. Rather than looking to the past, we must develop new ways to communicate more effectively with our members, as well as the public about who we are, what we do, and what we stand for as Masons.

We must also find new ways to involve our members and utilize their talents and abilities for the development of our fraternity. In the same way, we need leaders who are open to new ideas and who are willing to take risks and even make mistakes. And we

We need leaders with these qualities:

- *Imagination*
 - *Vision*
 - *Excitement*
-

need members who are willing to give them their support.

When it comes to choosing our leaders, we have an opportunity, too. Many men with demonstrated leadership potential are unable to give eight, ten and even more years "to go through the line." We need to measure a man by his qualifications rather than merely the years he has put in.

Beyond imagination, we need leaders with *vision*. What do we want our fraternity to be in the year 2000? What are our goals for the Scottish Rite? What role should the Scottish Rite play in the overall future of Freemasonry? What do we want to see happening in our Valleys in five, ten, and fifteen years from now?

These are questions we must ask of our leaders. And we must demand answers that make sense, that are of substance. Is a leader just someone who is taking us down the road? He should know where we are going and how we are going to get there. Far too often in Masonry our eyes are solely on the *rewards* of leadership rather than on the *requirements* of being a leader.

Finally, we must have leaders who create a sense of *excitement* within our fraternity. They must possess the ability to make our members feel that something good and worthwhile is happening in our Masonic movement. For far too long, we have tolerated dull and boring meetings. For too long we have been content with declining attendance. For too long we have quietly accepted fewer and fewer candidates and smaller and smaller classes.

When there is a feeling of excitement, our members will become involved. When there is a sense of excitement, men stand a little taller. When there is excitement in the air, we become more concerned about the possibilities and less interested in the problems.

The time has come for us to expect the kind of Masonic leadership that is filled with imaginative ideas, a positive vision, and the excitement necessary to make good things happen.

There are those who may feel that this is too much to ask. There are even others who believe that the hour is too late for Freemasonry. Certainly, this is far more than we have expected from our leaders in the past. But that is precisely the point. In order to fulfill our Masonic destiny, we must ask more and more of ourselves. It is not Freemasonry that is being challenged today. It is each of us as Masons who bear the responsibility.

The decades of the 60's, 70's and 80's are behind us. It is now time to look forward with pride and to see the years ahead as a period of immense possibility for Freemasonry.

ACTION TAKEN AT 1990 ANNUAL SESSION

- Conferred the 33° on 150 candidates.
- Elected 156 candidates to receive the 33° at Indianapolis in 1991.
- Reported 14° membership to be 412,612 as of June 30, 1990.
- Elected two new Emeriti Members of Honor.
- Approved an increase in the per capita assessment to \$3 effective with the 1991-92 fiscal year.
- Approved a request from the Valley of Niagara Falls, N.Y. to return its charter for the Council of Princes of Jerusalem, transferring the 163 members to the Valley of Buffalo. Niagara Falls will retain its Lodge of Perfection.
- Approved continued support of DeMolay and youth activities.
- Approved continuance of the Research in Schizophrenia Program and the Abbott Scottish Rite Scholarships.
- Approved continued support of the Masonic Service Association and the George Washington Masonic National Memorial.

WHERE IS OUR FUTURE?

The fraternity needs a strategic plan for Masonic renewal

By ARTHUR H. SHARP, 32°

The business of Freemasonry is "people caring for people" and "Masons caring and looking out for one another." The fraternity has always attracted into its membership men who were committed to the ideals of making their personal lives, family, church, business and community the best they could become. The teachings of Freemasonry have been the catalyst for Masonic leaders to provide programs and services to help Masons, their families and the community.

During most of the 19th and first half of the 20th centuries, the Masonic influence in America was enormous. Masonic leaders worked at establishing a vision of what both America and Masonry should be. Working together in harmony their planning efforts produced programs and services that were very successful because they helped solve some of the most important needs and concerns of the times. Their successful programs captured the imagination of many thousands of good men and stimulated them to join Masonry.

During the early colonial years, Masons were active participants in the cause for independence. As America grew, Freemasonry also grew with lodges springing up in many communities. During those formative years generation after generation of Masons worked at extending a helping hand

to those in the fraternity needing assistance. At the local lodge, charity programs were established and brothers helped one another when they became ill or injured. The symbolic lodges and individual members donated money in order to build Masonic homes for widows and orphans and later homes for the elderly. They built hospitals with diagnostic and oncology centers and later nursing and convalescent homes. The Grand Lodges in many states initiated blood donor programs and Masonic Relief and Service Organizations.

The Masons were providing help to their needy brethren and their families. As the Masons were looking out for their own, their programs were setting a positive example for the rest of the nation to follow. One of the better and perhaps least recognized services was the informal networking whereby one brother would help another find work and learn of advancement opportunities. Even today many members remember when it was perceived "that Freemasonry was the greatest employment agency in America."

From this line of reasoning one can suggest that the fraternity grew because (1) the Masons were providing programs and services that were innovative and not readily available elsewhere and (2) that the membership was comprised of respected men, many of whom were the pillars of the community, state and nation.

These new candidates for Freemasonry very soon experienced another value for becoming a Mason. These men soon discovered that the Masonic

degrees provided the parameters, the guidance, the benchmarks of a good way of life. Here in the symbolic lodges is where men learned about the philosophy and principles of Masonry. Here it was instilled in the membership that Masons should strive for individual self improvement, but most especially to protect a fellow Mason, his family, widow and orphans. The philosophy and implementation of Freemasonry principles is what provides the *real value* of being a Mason.

The state of Freemasonry today is not encouraging. Again and again the basic question is being asked by enlightened Masonic leaders, "Why is Freemasonry failing?" Why, with an overall growing American population, is the fraternity that has contributed so much to America's success now finding itself in decline?

The answers to these questions are seriously being sought. Sovereign Grand Commander Francis G. Paul, 33°, and the Deputies and Actives of the Scottish Rite in the Northern Jurisdiction continue to work diligently with the 15 Grand Masters of the Northern Masonic Jurisdiction and other national Masonic leaders to identify the causes and propose solutions. The Supreme Council's "Call to Action" program and the Masonic Renewal Task Force are helping Masonic leaders to focus on identifying and understanding the fraternity's problems and offering assistance in developing a strategic plan for renewal.

At the request of Commander Paul, several focus group sessions for Grand Masters have been and hopefully will continue to be held in the months ahead. The Supreme Council's staff is also conducting basic research of past Masonic contributions and attempting to correlate these findings and their subsequent effects on mem-



ARTHUR H. SHARP, 32°, is the membership development consultant to the Supreme Council and a presiding officer in the Scottish Rite Valley of Boston. He was recently elected to receive the 33° in 1991.

bership growth and decline. Some thoughts generated from these efforts are herein offered for consideration.

Since the 1700's there have been three periods of membership decline. The first was the Morgan Incident (1826-46), the second the Great Depression (1929-39), and the third is yet to be named (1959-90). The first two are well-known and there is an accepted rationale as to why these declines occurred. The current decline which is now becoming the most severe has been more difficult to identify.

Although this third decline is recognized as beginning about the 1960's, the first signs appeared as early as 1946 when fewer Master Masons were being initiated. New studies are suggesting that since the advent of the Welfare State the Masonic influence has been ever so slowly declining. With each passing year more and more financial resources have been collected through taxes and redistributed by various government agencies. Programs previously offered at the Grand Lodge and symbolic lodge levels no longer have the great appeal they once enjoyed.

The government and other non-profit agencies today have become major providers for the day-to-day well-being of the people. The government has been able to provide monies for supporting nursing homes, hospitals, welfare programs, aid to unwed mothers, aid to dependent children, food stamps, social security, disability income, unemployment compensation, job referral and training, hospitalization reimbursement through medicare and medex, housing subsidies for the unemployed as well as low income families.

With each passing year the government and others are doing more and more to provide basic charity and support services. In earlier generations these services were provided by the family members, churches and many fraternal organizations. During the 1700's and 1800's many fraternal organizations were formed and they helped assume, along with the family and churches, the responsibility of caring and looking out for their members.

If our assessment of these trends is accurate, how should the fraternity respond? A few prominent Masonic business leaders are now suggesting that the fraternity should reexamine how the Grand Lodges are managed. Is there continuity of programs especially during and after leadership

transition? Are common goals and objectives being established? Is there a strategic planning committee comprised of Masons possessing professional planning skills? Is there enough guidance and direction being provided to the symbolic lodges? Are we evaluating and measuring the success or failure of Grand Lodge programs? Are the Grand Lodges fully aware of those individual lodge's having problems? Are the Grand Lodges attempting to help the symbolic lodges that are failing?

When we honestly evaluate these questions, the answer in most cases is probably no. The Grand Lodges are not presently equipped to manage the business of Freemasonry with the conventional tools customarily used in today's business world.

Because of this almost universal dilemma, we are thankful that the Masonic Renewal Task Force will be making a presentation at the February Conference of Grand Masters to help examine ways in which the Grand Lodges can work together for the mutual benefit of the fraternity. One suggestion being proposed considers the need for creating a central staff to monitor trends, prepare strategic plans, offer advice and help solve problems common to all Grand Lodges.

Some feel that Masonry needs another worthy cause. We need to be identified with a new challenge that will make America a better place to live, work and raise families. We need a cause that corporate America can and will support through encouraging their managers and employees to become involved. We need a program that will attract the talents and imagination of all men representing every sector of the American economy.

Sovereign Grand Commander Paul and the Scottish Rite leadership continue to support the symbolic lodges and our Grand Lodges, and are committed to helping the Grand Masters prepare the much-needed strategic plan.

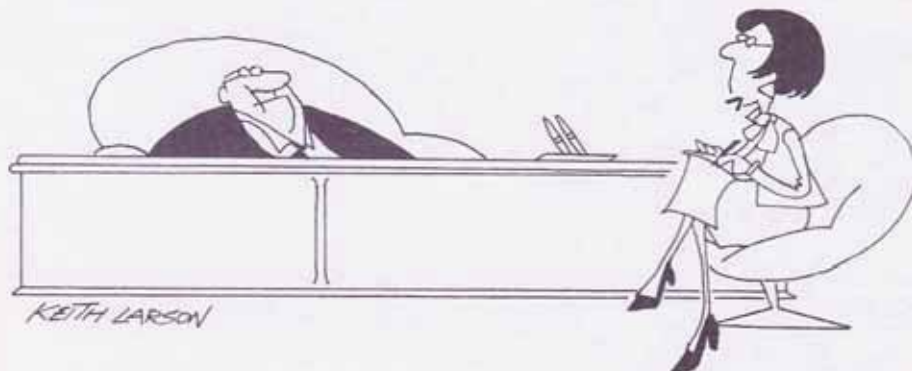
In the meantime, however, two goals are suggested as possible interim solutions to hopefully move the fraternity in a positive direction. These goals are only considered stop-gap solutions, because, as discussed, the fraternity really needs a strategic plan.

1. The fraternity should establish a goal to attract at least one new Mason per lodge per month in order to insure a modest growth that will provide the three basic needs for successful lodges — leaders, workers and financing.

2. The fraternity should adopt at least one program for all 51 Grand Lodges and 14,120 symbolic lodges. It is imperative that this program have broad public support and appeal, and help today's American family solve a major problem or concern.

The time is now for the Masonic leadership to decide what role Freemasonry will play in the 21st century America. Let's define the "new opportunities" and prepare a strategic plan for Masonic renewal.

The planning and decision-making, the responsibility and accountability for the future of Freemasonry rests within the offices of the 51 Grand Masters. The future of Freemasonry is within their control. The Grand Masters are the presidents and chief executive officers of the business of Freemasonry. The time for positive change is now. We pray for their success at the forthcoming Grand Masters Conference!



"Could you dictate your acceptance speech a little slower?
I'm missing the buzz words."

A PENNY SAVED

Mechanical banks featured at Museum

"A Penny Saved," on display at the Scottish Rite Masonic Museum of Our National Heritage, Lexington, Mass., through April 7, features the mechanical bank collection of Richard W. Withington.

Mechanical banks taught children how to save while providing them with entertainment. Humor, sports, and daily activities were the most popular themes for banks, while the darker side of life was reflected in racial and ethnic stereotypes. Today, topics captured in iron by manufacturers of mechanical banks provide us with a study of 19th-century attitudes and events.

The rapid development of the iron industry by the mid-19th century created low-cost processes for manufacturing a variety of goods. Toymakers were quick to adopt new technologies that in turn led to increased variety. Action toys, including mechanical banks, were popular and the first patent for a mechanical bank was issued in 1869.

John Hall of Watertown, Mass., is credited with the first known cast-iron

mechanical bank. His patent for the "Hall Excelsior Bank" was issued in 1869. The first known patent for a mechanical bank is dated ten months earlier, but James Serrill's bank was made of wood and is not known to have been produced in quantity.

Mechanical banks were primarily an American product. Cast-iron was the material of choice, though tin, lead, and aluminum were also used. Few factories are known to have produced banks exclusively. For the most part, the production of mechanical banks was a side-line industry, especially for toy manufacturers and hardware suppliers. However, by the 1880's, the popularity of mechanical banks was quickly recognized by a variety of manufacturers and it seems everyone got into the act. Nearly 100 companies are known to have produced banks prior to World War II.

Collectors of mechanical banks focus on the period of 1869 to the start of World War II. The Mechanical Bank Collectors of America Club uses 1935 as the cut-off date. The following is



The 1886 Uncle Sam bank is operated by placing a coin in Uncle Sam's hand and pressing a lever at the rear. The arm lowers and drops the coin into the carpet bag. As the lever is released the coin drops into the box and Uncle Sam's mouth and lips begin to move in a talkative fashion. From the Withington collection.

their official definition of a mechanical bank:

To be considered collectible a mechanical bank must have been produced and sold commercially. It must have been made available to the general public and intended for the use by children as a savings device. To qualify as a mechanical bank there must be interaction of the coin and some moving part of the bank.

Mr. Withington has collected banks for over 20 years. His collection numbers more than 100 examples and is on permanent display at the Valley Bank of Hillsboro, N.H.



The 1890 Jonah and the whale bank is also from the Withington collection. By placing a coin on the back of Jonah and pressing a lever behind the boat, Jonah turns toward the whale's mouth and the coin drops into the bank while the whale's mouth flaps open.



Reviewed by THOMAS W. JACKSON, 33°

Book Nook



It is indeed a privilege to be asked to take the place of my good friend, Ill. Stewart M. L. Pollard, 33°, who has chosen to retire as the book reviewer for *The Northern Light*. Ill. Brother Pollard has been a friend for a considerable number of years, and I have enjoyed the camaraderie, the discussions and the simply good friendship that I have always found in his company.

I do not expect to replace Brother Stew with his multi-faceted abilities nor to fill his shoes; I will simply offer my evaluations and "clump" around in his big shoes as best I can.

□ □ □

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 prepaid.)

When I choose to read a book, I do so either for the enjoyment of reading or to stimulate me to think. *Born in Blood* has achieved both. I found myself becoming engrossed in the subject matter of the book and enjoyed reading it. It is also a book that should stimulate thought in any Mason.

A considerable amount of knowledge can be acquired by reading this book as it relates to relative history from early in the 12th century through the 18th century. It is worth reading for this historical perspective alone, recognizing its condensation as well as purpose.

From this theory, if correct, when traced to the present time, would give the fraternity even more reason to relate with pride to the magnitude of its influence in the evolution of society. Its impact upon this development would have been monumental.

The author has defended more effectively the fraternity against the anti-Masonic publication *The Brotherhood* than have many of our own publications. He has also confronted with rationality the absurd proposals linking Freemasonry with the KGB as well as with Banco Ambrosiano.

His conclusions that if our basic precept of the "Brotherhood of Man under the Fatherhood of God" was adopted and practiced by mankind most of society's major problems could be eliminated.

I found myself, however, questioning some of the suppositions made and dogmatic conclusions stated by the author. He could well be correct, but he could also be incorrect. In addition, reference to some ritual, which is emphasized, I have never heard and, therefore, cannot be universal.

It was difficult to understand how ancient history was so complete and readily obtained while

that of more recent vintage was so incomplete and unobtainable. Also, the concept of some Masonic word origins was tending to stretch acceptability.

Unfortunately, errors concerning most recent history give cause to question facts as stated on ancient history. The Grand Lodge of Utah, for example, has permitted Mormons to be members of Freemasonry since 1984 and there are indeed members of the Mormon Church affiliated with Freemasonry in the jurisdiction of Utah. In addition, I would have expected that with all the effort put into this book he would have known Ronald Reagan was not a Freemason in spite of his receiving an "honorary" certificate from the Scottish Rite.

I failed to see the necessity of detailing specifically the signs and obligations of Freemasonry. It did little to strengthen the theories proposed. I do, however, recognize that as a non-Mason he had no obligation to avoid this printing, and this information is also readily obtainable from most book stores and libraries.

I would encourage our members to read this volume but to do so with an open mind recognizing it as an alternative *theory* to our origin.

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The Real Secret of Freemasonry — Making Good Men Better. Published by authority of the Trustees of the Grand Lodge of A.F. & A.M. of Oregon, P.O. Box 96, Forest Grove, OR 97116.

Many Grand Lodges in recent years have developed brochures which may be distributed either in public places or to those men thought to be "good Masonic material." Their purpose is to make the public better informed of the meaning, purpose and influence of Masonry. They also serve to describe Freemasonry's relationship to religion and to educate the public regarding requirements for membership.

The most recent brochure I have seen in print is one published by the Grand Lodge of Oregon. Its title is *The Real Secret of Freemasonry — Making Good Men Better*.

It is a well-written, highly informative pamphlet which should serve the Grand Lodge of Oregon well for the purpose of its publication. It has encompassed most of the subjects included in brochures of other Grand Jurisdictions but has gone more fully into some of the ancient traditions of the craft.

It might be worth considering the compilation of the writings of all the brochures into one publication. They surely represent the best efforts of numerous scholars of many jurisdictions. (Jurisdictional authorization would be required.

THIRD BRANCH OF GOVERNMENT

Continued from page 10

nary and exclusive." This 1936 decision provided a legal basis for the "imperial Presidency" of the mid-20th century. Reaction to executive agreements made during and after the Second World War and subsequent involvement in the Korean and Vietnam conflicts motivated attempts to curb Presidential actions abroad and to reassert the treaty and war-making powers of Congress. In 1954 the Bricker Amendment fell one vote short of the necessary two-thirds majority in the Senate. During the 1970's the War Powers Act became law. Its constitutionality, though often questioned, remains to be tested in the courts.

Confronted with a strike that threatened to disrupt steel production during the Korean conflict, President Truman invoked what he termed the "emergency powers" of his office to direct the seizure of major steel mills. The Supreme Court rejected this justification in its 1952 decision *Youngstown Sheet & Tube Co. v. Sawyer*. Truman's action was found to be illegal, the President having no powers except those granted by the Constitution or by act of Congress.

The Watergate break-in and ensuing investigation led to the 1974 decision in *U.S. v. Nixon*. A unanimous Court held that executive privilege could not be used to withhold audio tapes subpoenaed as evidence against former Presidential aides charged with obstruction of justice. This ruling invites comparison with Chief Justice Marshall's subpoena of documents from President Jefferson during the Aaron Burr treason trial in 1807. Jefferson invoked the privilege and defied the subpoena with success and impunity. Nixon complied and within months was forced by public opinion to resign his office. The difference in the outcome of the two incidents lies in part in the increased status and influence gained by the judicial branch during the intervening 167 years. Americans had come to identify the Supreme Court with the rule of law and would permit not even a popularly elected President to hold himself above that law.

A common thread running through the decisions on school segregation and civil rights, steel plant seizure and Watergate, as well as the economic regulation and social welfare decisions earlier in the century, was a readiness on the part of the Supreme Court, as there was not and could not have been in the days of John Marshall, to address difficult political, economic, and social issues and to expect its

rulings, however arguable and however unpopular, to be respected and implemented as the law of the land. In the 20th century the judicial branch had come of age.

The current century also affords many notes of special interest concerning the personalities who have occupied the bench of the nation's highest tribunal.

The oldest person ever to serve as a Supreme Court justice was Oliver Wendell Holmes, who was 91 at his retirement in 1932. The longest tenure was that of William O. Douglas, who had 36 years and seven months of service when he resigned in 1975.

One of the Supreme Court's foremost advocates of civil rights, Hugo Black, at one time had been a member of the Ku Klux Klan.

Thurgood Marshall, who had argued the *Brown* case before the Supreme Court in 1952, was nominated to the Court by President Johnson in 1967, becoming the first black justice. In 1981, on appoint-

ing the period 1949-54 no fewer than eight of the nine justices were members of the fraternity. In this century three Masons have occupied the office of Chief Justice — Taft, Frederick Vinson, and Earl Warren.

While President, Taft became a charter member of the George Washington Masonic National Memorial Association and some years later, while Chief Justice, he attended the laying of the Memorial cornerstone.

With the exception of Harry Truman, probably no officeholder at the highest level of government has had the Masonic credentials of Chief Justice Warren. He was Grand Master of California (1935-36), a presiding officer of the Shrine and the Scottish Rite, an Honorary Member of the Supreme Council, 33°, Southern Jurisdiction, as well as a member of the York Rite bodies. Other Supreme Court justices who have received the 33° include Tom Clark in the Southern Jurisdiction and Robert Jackson, Harold Burton, and Potter

"... We are infallible only because we are final."

ment by President Reagan, Sandra Day O'Connor became the first woman member of the Court.

Chief Justices Earl Warren and Warren Burger, along with eight associate justices named since 1900, were sons of immigrant parents. Two justices, George Sutherland and Felix Frankfurter, themselves were immigrants.

Before the 20th century no sitting justice had been elevated to Chief Justice. In more recent times, however, this has occurred on three occasions — Edward White in 1910, Harlan Stone in 1941, and William Rehnquist, the current Chief Justice, in 1986. On the other hand, Congressional opposition compelled Lyndon Johnson to withdraw his 1968 nomination of Justice Abe Fortas for the office of Chief Justice. The threat of impeachment over financial improprieties later caused Fortas to resign from the Court.

The career of Charles Evans Hughes was unique. Appointed associate justice by President Taft in 1910, he resigned six years later to become an unsuccessful Presidential candidate. He returned to the Court in 1930 to succeed Taft as Chief Justice.

Although presently there are no Freemasons among the members of the Supreme Court (Thurgood Marshall is a member of the Prince Hall bodies), dur-

ing the period 1949-54 no fewer than eight of the nine justices were members of the fraternity. In this century three Masons have occupied the office of Chief Justice — Taft, Frederick Vinson, and Earl Warren.

As it has been from the days of its inception, the Supreme Court continues to be comprised of individuals, albeit lawyers, of diverse backgrounds, interests, talents, and points of view. It also continues to be, as it always has been, a source of contention and controversy for Presidents, for the Congress, and for the American people. This is in the nature of things. The judiciary, no less than the legislature and the executive, is essential to the process of American government. The Court which from time to time is not irksome to one or both of the other branches is a Court which probably is not an effective participant in the process.

As the authors of *The Federalist* observed, there cannot be a nation of laws without a final authority to determine how those laws apply to a given situation. The Constitution does not expressly establish such an authority, but the provision for an independent judicial branch carries with it an implication that is inescapable. When it comes to saying what the law is, the Supreme Court, of necessity, has the last word. In the words of Justice (and Illustrious Brother) Robert Jackson, "We are not final because we are infallible, but we are infallible only because we are final."



Masonic Myths

The search for truth can be dangerous. Fifth hand I learned several highly placed members of the craft are being urged to have me expelled from Freemasonry. The reason? I'm destroying Masonry! And how am I doing this? By seeking the truth; by attempting to destroy the myths that well-meaning Freemasons have perpetuated throughout the years. Here are some myths used by my critic.

Myth: "Roger Sherman's Masonic apron [in] the Museum at Yale University. If one knew not[h]ing more than that Freemasons wore Masonic aprons in their service, would one need more evidence that Roger Sherman was a Mason?" This is a direct quote from my critic.

Fact: You will have to supply your answer to his question. If you are seeking truth, it seems to me that much more evidence is needed. When we search for this truth we can turn to the late James R. Case who, along with the late Ronald E. Heaton, thoroughly researched Freemasonry during the beginning of our country. Sherman and Case were both Connecticut Yankees. This is what Case wrote concerning Sherman: "Not a Freemason. Two of his sons were. 'His' apron, once in Yale memorabilia, cannot be traced to him. There is no evidence of any kind to support the opinion that Roger Sherman was himself a Freemason." This, plus other evidence, convinces me the good man and patriot named Roger Sherman was not a member of the craft.

Myth: "The Governor of Maryland writes a letter congratulating Madison on becoming a Mason. Hamilton attended military Masonic lodge [sic], and [a] Physician in France attests to attending Masonic lodge with Jefferson. If that is all we knew, we would

need no more evidence, but there is more, much more, only one must be able to read it." The critic cites no further evidence for me to attempt to read.

Fact: Again, you supply your answer. Actually, I've never touched the Madison question! Here's the reason: True it is that Governor John Francis Mercer of Maryland congratulated James Madison "on becoming a free Mason — a very ancient and honorable fraternity." It's also true that Madison was attacked by the anti-Masons of the late 1820's and 1830's. Heaton found other indications that Madison may have been a Freemason, but there is no proof that stands up under close scrutiny. There is unquestioning proof, however, that neither Alexander Hamilton nor Thomas Jefferson was ever a member of the craft. This has been covered at length in many Masonic publications.

Myth: "Your implication is that Lafayette caused his wife to make a Masonic apron for Washington, that Lafayette then brought it to Washington as a gift, but the Masonic implications of such an apron was not mentioned in the giving of the gift," says my critic. "Even if I could accept the notion that the word Mason was not mentioned in the giving of the gift, I assure you that a very meaningful communication was passed between Washington and Lafayette in the giving of that gift that has been heard by millions of Freemasons, and continue to be heard as they view the apron in the Museum in Philadelphia."

Fact: First an explanation. It has been claimed that Lafayette wasn't made a general by Washington until Lafayette was initiated into Masonry. I said then, and continue to claim, this was false. It's highly

questionable that either discussed Freemasonry. At any rate, Lafayette, although a teenager, was a French Freemason before he set sail for America. In addition, Freemasonry played little, if any, part in Washington's selection of officers.

The apron in question is reported as having been presented to Washington by Lafayette in 1784! That's long after the period I questioned. In my book, *G. Washington: Master Mason*, I fell into the trap so many have. I claimed the presentation of an apron made by the hands of the wife of Lafayette actually occurred. I now question this claim. Nowhere in the 1,005-page volume of *Lafayette in America* by Louis Gottschalk is there any reference to this apron. Gottschalk does tell us of Lafayette's Masonic affiliations, however. At the moment I have several inquiries out for further information on the facts concerning "the Lafayette apron." As of now I have been able to document only one legitimate "Washington apron." This is the one made by nuns in France and presented by the firm of Watson and Cassoul to Washington. This was acknowledged, in writing, by George Washington. No other apron was ever mentioned in the writings of the first President of the United States.

□ □ □

My critic also condemns Ill. Henry C. Clausen, 33°, Past Sovereign Grand Commander of the Southern Jurisdiction, who stated in the booklet, "Why Paint the Lily?": "Unfounded assertions, or pious frauds, or inflated claims are not necessary and do not serve the cause of Freemasonry." I agree with Ill. Brother Clausen's statement.

Bill of Rights Takes National Tour

To commemorate the 200th anniversary of the adoption of the Bill of Rights, Philip Morris Companies, Inc., is sponsoring a national tour of one of the original copies of the document. Grand Commander Paul has been invited to serve on the host committee for its appearance in Boston.

The historic parchment and multimedia exhibit is presented in a 5,000-square-foot pavilion specially constructed for the 50-state tour. The pavilion features state-of-the-art sound, lighting, audiovisual and security systems. It provides visitors of all ages with a dramatic entertainment experience and at the same time affords total protection for the priceless document.

The pavilion was designed by Associates & Ferren, one of the nation's foremost producers of special effects and display technologies.

The architecture of the pavilion is a mix between aerospace-inspired high tech systems and traditional display space. Visitors are greeted by a collection of video images and graphic displays providing historical background on the Bill of Rights.

As visitors move into a large, hexagonal audiovisual theater, they are surrounded by dialogue that explores past and contemporary issues.

Then visitors enter the Bill of Rights viewing room and are as close as two feet from the environmental capsule protecting the 200-year-old document. The capsule was designed by Dr. Nathan Stelow, an expert in rare document conservation.

Light levels will be low for the protection of the document. The climate-controlled capsule will be monitored 24 hours a day, seven days a week for internal temperature, relative humidity, internal pressure, irradiance, shock, movement and vibration.

If they choose, visitors may leave their own personal impressions of what the Bill of Rights means to them in a video message booth. The messages will form a living record of the meaning of the Bill of Rights in its 200th year.

The document on tour is the Commonwealth of Virginia's original copy

SUPREME COUNCIL BENEVOLENT FOUNDATION AND OPERATION OF SCHIZOPHRENIA RESEARCH PROGRAM AUGUST 1, 1989 — JULY 31, 1990

Principal and Income Assets

Cash in banks 7/31/89	\$ 1,862,275
Investments (at book value) 7/31/89	30,104,883
(Market value of investments 7/31/89: \$40,469,301)	
	<u>\$31,967,158</u>
Contributions	1,509,629
Gain on sale of securities	2,665,575
Stocks	573
Interest	1,121
	<u>4,176,898</u>
	<u>\$36,144,056</u>
Receipts over Disbursements*	283,433
	<u>\$36,427,489</u>
Cash in banks 7/31/90	\$ 2,261,190
Investments (at book value) 7/31/90	34,166,299
(Market value of investments 7/31/90: \$43,377,893)	
	<u>\$36,427,489</u>

Receipts and Disbursements

Receipts

Investment income	\$1,721,290
Interest income	291,983
	<u>\$2,013,273</u>
Transfer from Museum & Library	71,000
Total receipts	<u>\$2,084,273</u>

Disbursements

Grants to researchers	\$1,359,801
Fellowships	18,000
Research committee expenses	9,987
Salaries (Research director and support)	96,465
	<u>\$1,484,253</u>
Fund-raising and data processing costs:	
Printing, mailing services, etc.	\$ 154,256
Data Processing	9,178
General expense items	2,480
	<u>165,914</u>
Transfer to Supreme Council for charitable uses	85,673
Transfer to Education & Charity Fund for Abbott Scholarships	65,000
Total disbursements	<u>\$1,800,840</u>

*Receipts over disbursements \$ 283,433

of the Bill of Rights, on loan from the Virginia State Library and Archives. The innovative and highly sophisticated transportation and security provisions developed for moving and protecting the document and pavilion include six trucks, four vans, two buses and a specially designed secure transport vehicle. A contingent of 26 former U.S. Marines, previously assigned to U.S. Embassy security duty, will protect the document 24 hours a day.

The tour began in Vermont in October and ends in Richmond, Va., on February 9, 1992. During October and early November the exhibit also ap-

peared in Rhode Island, New York, New Hampshire, Maine, and Connecticut. It will be in Boston on Nov. 19-25, and move on to Harrisburg, Pa., Nov. 28-Dec. 1; Dover, Del., Dec. 3-6; Baltimore, Md., Dec. 9-11; and Morristown, N.J., Dec. 13-17. It then travels across the southern states and along the west coast before heading back through the mid-west next fall.

Other 1991-92 dates include: Milwaukee, Wis., Nov. 12-16; Chicago, Ill., Nov. 19-24; Indianapolis, Ind., Dec. 11-14; Lansing, Mich., Dec. 28-Jan. 3; Columbus, Ohio, Jan. 7-11.

The exhibit is open to the public free of charge.

IN HARMONY WITH NATURE

Continued from page 5

with amazement that he could pass from one country to the other without seeing guns.

The camp was developed by Dr. Merton Utgaard, who had attended the Peace Garden dedication in 1932. The program now includes a full schedule of drama, dance, art, and musical events.

Some of the performances have been presented in the amphitheatre, but many others appear in a unique 2,000-seat auditorium.

The auditorium, built in 1981, is a gift from the Masonic fraternity. Coincidentally, the building takes the shape of the Masonic square and compasses. The acoustics are ideal for all types of programs.

The idea for the auditorium originated with a group of Masons who wanted to make a lasting contribution through a bicentennial project in 1975. Influential in the early stages were Robert Muhs and James Woodward, both Past Grand Masters of North Dakota. Also involved in the project were two other Past Grand Masters, Richard Lord and Gail Hodgins. For the past six years Brother Lord has served on the board of directors for the IPG.

The program was a major undertaking for a relatively small Grand Lodge. The goal was to raise \$750,000, and it took three years. It could not have been done, says Brother Lord,

David Bird Photos



The Peace Chapel, built in 1970, is sponsored by the General Grand Chapter, Order of the Eastern Star. It is situated directly on the boundary line so that one half of the building is in each country. Engraved along the interior walls are quotations of peace and hope.

without the help of Manitoba Masons, who raised \$250,000.

It was fully understood at the time the building was proposed that the completed building would be turned over to the Peace Garden to maintain. The directors accepted the building at its dedication in 1981, but today the structure is reaching the point when it will soon need some routine but major repairs. At the present time, the Grand Lodge of North Dakota is not in a financial position to offer the necessary assistance. Here is a Masonic symbol in need of repair. Perhaps a combined effort by Masonic groups could come to the rescue.

The International Peace Garden is a non-profit organization, with a board of directors of 20 members, 10 from each side of the border. As an "affiliate" of the U.S. National Park Service, the Garden receives some resource assistance from the Park Service but does not come under its direct control. It also receives some assistance from the Canadian government.

With a full-time staff of seven and a summer staff of 30, the entire grounds turn into a seasonal delight for the 200,000 visitors annually who pass through the customs area connecting U.S. Highway No. 281 and Manitoba Highway No. 10.

If you are planning a trip in that direction next summer, you should include the International Peace Garden in your itinerary. The best time to visit is mid-June through mid-September.

It may not be conveniently located on an Interstate highway, but it's well worth the ride.



The international boundary runs through the center of the formal gardens with a mirror image on each side. The design changes each year.

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Footnotes*

* **Retiring reviewer.** Since the death of Ill. Alphonse Cerza, 33°, in 1987, Ill. Stewart M. L. Pollard, 33°, had agreed to serve as the interim book reviewer for *The Northern Light*. He handled the assignment so well we were proud to have him as part of the team. Although he has been after us for more than a year to find a replacement, we postponed the inevitable as long as we could. We extend to him our thanks, and now allow him and his wife Peg the retirement they deserve without the pressure of deadlines.

* **Stepping on board.** With this issue we welcome our new book reviewer, Ill. Thomas W. Jackson, 33°, best known for his position as Grand Secretary of the Grand Lodge of Pennsylvania since 1979. He has been selected by his colleagues to serve as president of the Conference of Grand Secretaries of North America.

His Masonic credentials are extensive. He is a Past Master of his symbolic lodge, past presiding officer of all York Rite bodies, Past Most Wise Master in the Valley of Harrisburg, and member of the Philaethes Society and numerous research lodges. He received the 33° in 1980.

Prior to his current Grand Lodge position, he was an educator in a public school system and junior college.

He enjoys reading and looks forward to sharing with us his thoughts.

Although our previous reviewer had already reviewed the book, *Born in Blood*, Ill. Brother Jackson has asked for an opportunity to give his own views on this work. Since the book has been given so much attention and has stirred

such discussion with a mixed bag of reviews in so many Masonic publications, we consented to his request. The author of the book, John Robinson, is not a Mason but has been invited to speak before a number of Masonic groups in Ohio. He digs into an area that may cause others to tackle more extensive research.

We welcome Tom to the fold and hope you will find his comments helpful.

* **Cookie season.** This is a busy time of the year for Herbert G. Krueger, 32°, of Greenbush, WI. Brother Krueger spends his spare time in his kitchen rolling in dough. Since 1978, he has made more than 65,000 cookies during the holiday season.

With nearly 250 cookie recipes, he often finds himself laboring in the kitchen until 3 a.m. That's a true labor of love for a man who has operated an auto service and salvage business.

The cookie "business" is strictly a hobby. And none of the cookies are sold. He gives them away to the ill and needy in the area. They go to hospitals, nursing homes, shut-ins, and occasionally to people he meets on the street.

Krueger, a member of the Valley of Milwaukee, faced a life-threatening situation about 14 years ago when a blood clot nearly took his life. He was so grateful for his survival that he wanted to do something special.

He has always had an interest in cooking. His mother taught him to bake bread at the age of five.

Many of the 8,000 cookies he will bake during the next six weeks will also be decorated. The cookies take many shapes from leaves to stars to snowmen to smiley faces.

But his real enjoyment comes from watching the smiling faces on the recipients.

* **Brotherhood.** An interesting conference is being held this month in the state of Washington. Stephen Schafer, 32°, of Pacific Rim Enterprises, is coordinating the details.

The objective of the conference is to mobilize the human and material resources of such fraternal and civic organizations as Freemasonry, Elks, Eagles, VFW, and Rotary. According to the sponsor of the conference, these resources amount to millions of people and billions of dollars.

Brother Schafer says, "At a time of planetary crisis these resources should be mobilized. Fraternal orders are existing networks for communication and decision making, and for the free circulation of material resources to points of need."

"It has taken a lot of time and energy to establish and maintain these networks, and it would be criminal at this time of global crisis, to let that resource languish. These organizations represent the kind of grassroots network necessary for timely response to the many critical problems facing us," he says.

Keynote speakers will explore the subjects of man's place in the universe, and his responsibility to the planet and society.



RICHARD H. CURTIS, 33°
Editor

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