

# THE NORTHERN LIGHT

Vol.18 No. 3 AUGUST 1987

A WINDOW FOR FREEMASONRY



## Practical Side of Masonry



FRANCIS G. PAUL, 33<sup>rd</sup>

We sometimes hear it said that Masonry is "outdated." It no longer really meets the needs of today's man. Although comments like this bother me, they evidently contain a certain amount of truth when you look at our declining membership figures.

But just about the time I begin thinking that maybe there is something missing in Masonry, something lacking, something that really doesn't work in today's world, another idea crosses my mind. Maybe it isn't Freemasonry that's the problem; maybe it is us. Could it be that the real difficulty rests with us as Masons?

All this came to mind when I read a recent survey by the Roper Organization, the people who keep tabs on what we are doing and thinking as Americans.

When asked which one or two of eight things say *most* about a person, the response showed that friends(46%), homes(28%), and the causes they work for or contribute to (20%) were at the very top of the list. As you might expect, jobs, clothes, hobbies, jewelry and cars were also mentioned by many of those interviewed.

What is so fascinating to me about the results of this survey is that the three things which are most important to us as Masons are *exactly the same things which are most important to most Americans — friends, home and the causes they work for!*

Many of us value Masonry not only for its moral, ethical and philosophical teachings. Freemasonry also comes alive and is a vital part of our lives because it is so practical. First, we develop friends we can enjoy and trust over the years. Secondly, we are encouraged to place the family at the center of our lives. And, thirdly, we have an opportunity to support charitable causes that truly help people.

What does all this suggest about Freemasonry — and each of us as Masons? It seems to me that it makes it very clear that as far as Masonry is concerned, it is still very much "in tune with the times" — it speaks to basic human needs and concerns. In other words, our fraternity's power and potential are as great as ever!

But there is also a message here for each of us. It appears we are not communicating to other men "the practical side of Masonry." If the Roper people are correct, the men we meet and work with every day want the same things we want — friendships, a happy home, and a feeling of doing something positive for others.

As Masons, we are the bearers of the Masonic spirit. But if Freemasonry is to grow, we must be its messengers, too.

A handwritten signature in cursive script that reads "Francis G. Paul".

Sovereign Grand Commander

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As the Valley of Boston hosts the Supreme Council's 1987 Annual Session, guests will be touring the Museum of Our National Heritage in nearby Lexington. Greeting visitors to Lexington's Battle Green is the minuteman statue of Capt. John Parker.

A WINDOW FOR FREEMASONRY

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# New York Grand Lodge Works on Public Image

By NORMAN STONE

In the 1986-87 Grand Lodge year a major communications program was undertaken by the Grand Lodge of New York State — an unprecedented program designed to:

- Develop increased and improved recognition of Freemasonry where recognition does not now exist;
- Expand that awareness where it does exist;
- Generate interest among potential new members without direct solicitation;
- Renew interest on the part of inactive Masons.

The program was unveiled officially at St. John's Day ceremonies held in Utica, N.Y., in June, 1986. At that time, M.W.' Robert C. Singer, 33°, Grand Master of Masons, explained that a prime factor in developing the communications program was the de-

cline in recent years in public recognition of Freemasonry and its values.

"As a result," he said, "there is a need to gain greater public awareness of Freemasonry. Let me stress, however, that this is not primarily a membership program or an attempt directly to solicit prospective members."

The challenge presented by this situation was addressed by a program of professionally developed and applied communications techniques. These techniques were employed to introduce Freemasonry to those who presently know little or nothing about it; to promote the standing of Freemasonry throughout New York State; to strengthen the "public image" of Freemasonry to the general public as well as specific groups, so that they become well aware that Freemasonry exists, is in healthy condition, is a substantial force for good in the community, has strong historic links with the development of our nation, and offers excellent potential for further positive contributions.

The New York State communications program included both an internal and external side. Internally, *The Empire State Mason*, a quarterly publication of the Grand Lodge, was completely redesigned both in appearance and in content. The magazine was brought up to date in every respect and continues to be the most widely distributed publication of the New York Grand Lodge.

In addition, a new 4-page monthly *Newsletter* made its appearance, and has been distributed throughout the state to keep 2,200 Grand Lodge officers, Masters and Secretaries of local lodges abreast of important events.

A series of seminars conducted throughout the State of New York provided a means for fully briefing Masonic leaders on the communications program.

On the external side — for the first time ever — a program of paid advertis-

ing was undertaken to explain who the Masons are and what they do.

Graphic Communications Service, an advertising and public relations firm based in White Plains, N.Y., developed a series of print advertisements for this purpose. The Grand Lodge published these ads in daily newspapers through the state. Reproduction proofs of the ads, without the Grand Lodge signature, were sent to each of the 800-plus lodges in the state so that they (at their own expense) could place the same ads in other local daily and weekly papers, thus helping to spread the program's coverage as widely as possible.

One-minute radio spot announcements also were prepared and used in the same way as the print ads.

A Question-and-Answer folder was published and furnished to the local lodges at minimal cost.

A special slide/sound presentation was produced, telling the story of Freemasonry — past, present and future — for use before a wide variety of audiences. Each local lodge in New York State received a copy of this presentation for its own use before as many local audiences as possible.

A special advertisement was prepared, relating Freemasonry to the 200th anniversary of the U.S. Constitution. This ad will appear in daily newspapers throughout the state in September, and also will run as a full page in the New York State edition of *TIME* magazine during the week of the Constitution's anniversary.

The communications program met with instant positive response. The Question-and-Answer folder has been reprinted twice in addition to the original press run. Close to 300,000 copies have been distributed over the past ten months. More than 500 letters and telephone calls have been received at New York Grand Lodge headquarters in re-



The New York Grand Lodge communications program was developed and implemented by Graphic Communications Service, an advertising and public relations agency based in White Plains, N.Y. Bro. NORMAN (Bud) STONE heads the agency and has personally directed each step of the program. Although he comes from a family that has been deeply involved in Masonry for several decades, he himself was raised only recently — February 26, 1987, at Apawamis Lodge 800, Harrison, N.Y. Since that time his Masonic involvement and enthusiasm has been growing steadily.

# AN OPEN SECRET IN OUR COMMUNITY

A lot of people think Freemasonry is a secret society, but that's not so.

Freemasons don't talk a lot about their activities. They prefer to let their actions speak louder than their words. They engage in a wide variety of activities to help others — projects to help adults and children, for example, through special hospitals and clinics. America's three million Freemasons provide more than \$1-million a day every year to support charitable causes.


**Everyone welcome**

Freemasons come from most of the world's religious denominations. Freemasonry requires its members to believe in God — a Supreme Being — to be of good character and to be good citizens. Masonic Lodges are non-political and non-sectarian. Partisan discussions are not allowed in lodges.

**Open purpose**

Freemasonry is not a secret in our community. Its open purpose is to teach and practice principles and ideals of kindness, honesty, decency, courtesy, fairness, understanding and concern. Freemasons practice love for their fellow men and women and reverence for God.

It's no secret that everyone benefits when these ideals are put into daily practice.

  
a message from the  
**Grand Lodge of Free & Accepted Masons**  
of the  
**State of New York**  
For more information write to the  
Grand Lodge at 71 West 23rd Street • New York, NY 10010

sponse to the advertising, many of them inquiries concerning membership. Encouraging comments have also been received from other Masonic jurisdictions, and in a few cases (the sincerest form of flattery) asking permission to adapt the material for their own use.


Opportunities are being sought out constantly for developing additional communications projects, always bearing in mind the goal of improving public recognition of Freemasonry.

The impact of repeated mentions, stories, releases, advertisements and other placements will increase public awareness and recognition of Freemasonry, its past and present beneficial contributions to the area and its members.

Local lodges are constantly encouraged to participate actively in community service work and receive full technical and professional support from

Samples of newspaper ads used in New York.

# WHAT DO THE MASONS DO?



Like many people, Freemasons try to live in accordance with high moral principles as good citizens. They don't claim to have a monopoly on these things, but they do join together in the Masonic fraternity and take a solemn oath to do them.

**Everyone welcome**


Freemasonry welcomes men from every denomination or creed, requiring only that they affirm their belief in a Supreme Being.

Freemasonry builds character. It insists that members in their daily lives practice their faith in God and their part in shaping their lives in accordance with the principles of a civilized society, and they believe strongly in the power of good.

**Do good causes**

Freemasons provide help in many ways to the progress of their communities. They do research, have helped to solve problems, and have helped to solve problems.

# WHO ARE THE MASONS?



Freemasonry is a centuries-old fraternity, a brotherhood, a way for people to work together and live together in harmony. New York and Freemasonry have been good friends for a long time.

**Everyday people**


Freemasons are everyday people in all walks of life. They do good deeds that help others. They contribute in many ways to the progress of their communities. They try to live up to their individual religious and moral convictions, showing this by example rather than words.

George Washington and 13 other Presidents of the United States have been Masons. Washington took his first Presidential oath of office in New York City on a Bible borrowed from a Masonic Lodge. Freemasons are as diverse as America itself, ranging from DeWitt Clinton to Gerald Ford; from Paul Revere to Irving Berlin; doctors, lawyers, farmers, musicians, artisans, statesmen, astronauts, scholars, businessmen, bankers, teachers, the man next door — everybody!

**Not secret**

Freemasonry is not a secret society. It has private ceremonies for some meetings, but is not otherwise secret. Masonic halls and activities are familiar to most communities.

Freemasons are your friends and neighbors, living and working to maintain and improve the quality of life in your community.

  
a message from the  
**Grand Lodge of Free & Accepted Masons**  
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the Grand Lodge for this purpose. Example: A DeWitt Clinton Masonic Community Service Award was established for annual presentation by local lodges and districts to non-Masonic organizations and individuals. Over 100 such presentations have been made to date.

Wrapping around the entire communications program, Grand Master Singer frequently points out that "the best advertisement is the individual Freemason, living his life according to the basic tenets of friendship, morality and brotherly love."

# Creating the 'Miracle'

By ALPHONSE CERZA, 33°

September 17, 1987, marks the 200th anniversary of the signing of the Constitution of the United States, the document which is the "supreme law of the land." It is the oldest written working governmental charter in existence today. Washington and Madison called what happened in Philadelphia resulting in its preparation a "miracle."

William E. Gladstone, famous English statesman, in an 1887 letter addressed to the Committee in charge of the centennial celebration of the existence of this document, said: "I have always regarded that Constitution as the most remarkable work known to me in modern times to have been produced by the human intellect, at a single stroke (so to speak), in its application to political affairs."

The people of the United States recognize the importance of the Constitution of the United States and hold it in high regard. But too few have taken the time to read and study the document to determine why it has succeeded in helping the United States of America become the greatest country in the world.

Many of the principles expounded in the Constitution represent Masonic philosophy. The document recognizes the value of each person as it prescribes freedom of all kinds to enable people to improve themselves, to work, and to have freedom of choice in all aspects of life.

The men who deliberated for four months and prepared the document

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*Some have described the Constitution as "the great compromise" because it reflects a middle ground between many conflicting views.*

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were not "demi-gods" as they are sometimes described. They were dedicated practical men who loved their country, recognized many problems that existed, and labored to solve those problems. They had a variety of backgrounds, were of various ages, and nearly half were college graduates. At least 21 had fought in the War of Independence, three-quarters had sat as delegates at the Continental Congress, many had been members of state legislatures, some had helped write the constitutions of their states, eight had signed the Declaration of Independence, and seven had served as state governors.

Their thinking was influenced by the works of William Blackstone, John Locke, Montesquieu, and Thomas Hobbes. Locke was an advocate of natural rights and held that the main purpose of government was to maintain law and order and to protect property. Hobbes who believed in an authoritative government, may have had a negative influence on the delegates.

The document sometimes has been described as "the great compromise" because it reflects a middle ground be-

tween many conflicting views. With the spirit of the Declaration of Independence being recognized it was believed that the people should rule. But, on the other hand, it was recognized that the majority can make bad laws as well as good ones and that there would always be the temptation of the majority becoming oppressive toward the minority. The prevailing willingness to consider all views and to compromise resulted in a fair and workable national government. The general plan was to have state governments take care of local matters. The national government was to take care of matters of concern to the entire country.

The Constitution clearly shows the influence of Montesquieu, a Mason, who had written an outstanding book titled, *The Spirit of the Laws*, in which he stated that governments are classified under three forms: monarchist, republican, or despotic. He stated that the basic functions of government are divided into three areas (legislative, executive, and judicial), and he observed that when these three functions are vested in one person or a group of persons, the result is tyranny. The conclusion was that separating these powers brought about a system of checks and balances that was beneficial to the persons governed. This resulted in many personal essential rights being provided in the document and has contributed to the success of our governmental system.

Let us take note of some of these provisions.

First, the Constitution creates three broad departments of government: the Legislature or Congress which makes the laws, the executive or President who is the chief executive officer, and the judicial which consists of the Supreme Court, and other courts created by the Congress to interpret and apply the law.

*The late Ill. Alphonse Cerza, 33°, prepared a series of articles for the bicentennial of the U.S. Constitution prior to his death in April. He had been a frequent contributor and book reviewer for The Northern Light.*

## CONSTITUTION TRIVIA QUIZ

Who said it? Here are some strong words from some strong leaders. Can you match the quotes with the author? Answers appear on page 20.

- |   |  |
|---|--|
| <ol style="list-style-type: none"> <li>1. "Let a crown be placed (on a Constitution) by which the world may know . . . that in America the law is king."</li> <li>2. "We must . . . hang together, or . . . we will . . . hang separately."</li> <li>3. "The whole art of government consists in the art of being honest."</li> <li>4. "The Constitution that is submitted is not free from imperfections — but there are as few radical defects in it as would well be expected . . . considering the diversity of interests."</li> <li>5. "Nothing can be politically right, that is morally wrong."</li> </ol> | <ol style="list-style-type: none"> <li>6. "Liberty, perhaps, is never exposed to so much danger as when the people believe there is the least (danger) . . ."</li> <li>7. "... no government ought to be without critics and where the press is free no one ever will . . ."</li> <li>8. "The tyranny of a prince in an oligarchy is not so dangerous to the public welfare as the apathy of a citizen in a democracy."</li> <li>9. "I have often looked at that (sun carved in Washington's chair) without being able to tell whether it was rising or setting, but now I have the happiness to know that it is a rising and not a setting sun."</li> </ol> |
|---|--|
- A. George Washington
  - B. Benjamin Franklin
  - C. Benjamin Franklin
  - D. Thomas Jefferson
  - E. Thomas Jefferson
  - F. Montesquieu
  - G. Thomas Paine
  - H. John Dickinson
  - I. Benjamin Rush

Second, periodic elections are required so that the majority of the people have control over public policy and are sovereign. Permitting the people to make changes at election time makes it unnecessary to have revolutions by the dissatisfied portion of the people. Constitutional delegates and citizens still remembered the unsympathetic attitude of George III in refusing to consider petitions for the redress of grievances. To allay the fear of many persons that a monarch was about to be established (as some were advocating) the document guaranteed a republican form of government. The word "republican" at the time meant a government by the people as distinguished from a monarchy. The provision was also intended to grant power to suppress rebellions.

Third, recognizing that a majority of the people can pass bad laws as well as good laws, and can become oppressive toward a minority of persons, certain basic human rights are provided and some are specifically set out in the Bill of Rights. For example, it is provided that there shall be the right of trial by jury, that there be no ex post facto laws, that there be available the Writ of Habeas Corpus, and that there be no cruel punishment inflicted.

Fourth, many of the rights and privileges that we enjoy today in our country are taken for granted but exist because they are guaranteed in the Constitution. Here are some of these rights: Freedom of speech and of the press; peaceful assembly; petition for the redress of grievances; in criminal cases to be confronted by one's accuser; protection against self-incrimination; complete religious freedom; that private property not to be taken for public use without just compensation. Freedom of choice is implied in all matters unless rights of others are involved.

Fifth, the weaknesses of the Articles of Confederation were remedied by providing to the new government power to levy taxes, to regulate commerce, and to make treaties with foreign countries. The judicial system provided a system to settle disputes arising between states.

While the delegates were signing the Constitution, Benjamin Franklin prophetically said to the men sitting close to him that some painters found it difficult to distinguish in their art between

a rising sun and a setting sun. Often during the deliberations he had observed that the design on the chair of the presiding officer showed a sun of reddish-yellow with golden rays, and he had not been able to determine whether it was a rising or a setting sun. Then he ended by saying: "But now at length I have the happiness to know that it is a rising and not a setting sun."

The passing years have proved that this statement by Brother Franklin was true.



"You're 32° — Is that Fahrenheit or Centigrade?"

# DeMolay Dream Factory Make Wishes Come True

By PATRICIA A. COEN

Little Scotty Walters wanted to go to Disney World. Unfortunately, unlike many of the children his age, he was chronically ill with diabetes and muscular dystrophy and his parents could not afford the trip.

Then his mother heard about the DeMolay Dream Factory Foundation and wrote a letter to the organization on Scotty's behalf. Before long, this young man from Kentucky, his mother, and an aunt were on their way to Florida to visit Disney World.

Being able to watch children's faces light up after being granted a dream. Young people knowing that they have helped make a chronically ill child happy for at least one day. That is the goal of the DeMolay Dream Factory Foundation (DDFF).

A not-for-profit organization, the DeMolay Dream Factory Foundation was formed at a meeting in Paducah, Kentucky, on January 18, 1986, as a joint venture between the Order of DeMolay and the Dream Factory. Since that time, DeMolay chapters across the country have been helping raise money and fulfill dreams for other young people who are seriously or chronically ill.



Patricia A. Coen is public relations and publications coordinator for the Order of DeMolay.



Rhode Island State Master Councilor Richard Johnson presents a check to Chad Steere's parents to grant his wish.

The idea to start a philanthropic organization for the Order of DeMolay is not new. As many as 10 years ago, the idea was discussed at the International DeMolay Congress.

"The Dream Factory was chosen for numerous reasons," explained DeMolay Past Grand Master and co-founder of DDFF, Don W. Wright, 32°. "First, it was the exact kind of charitable organization we wanted. Second, it will be an educational experience because part of living is learning about others and helping those who are less fortunate. And third, the young men can see the immediate results of their efforts."

The Dream Factory was the creation of Charlie Henault, co-founder of DDFF, in Paducah, Kentucky, during 1980, "because I saw an article about another

organization and wanted to do something similar."

Since that time, more than 1,000 dreams have been fulfilled by the Dream Factory and the DeMolay Dream Factory Foundation.

Recently, Rhode Island DeMolays have made headlines with their work for DDFF. During November 1986, one chapter collected more than \$200 by holding a bowl-a-thon to complete the \$1,700 contribution for a dream. Then they participated in the presentation of an automatic wheelchair lift to Chad Steere's parents. Chad also has muscular dystrophy and his mother was



Washington State DeMolays send Bruce Rohrschib on his dream trip to Knott's Berry Farm and Universal Studios.

unable to lift him in and out of cars or vans by herself.

The publicity from that event drew national attention when it was discussed on a late night talk show. In addition, the chapter managed to receive television coverage from all the local stations in the area.

The chapter did not stop with that dream. Currently, the local Eastern Star chapter's Dream Weaver's Association is assisting them with a cabaret to raise money for more dreams in that area.

In Michigan, three DeMolays were sorting through newspapers for a paper drive and found nearly \$10,000. After returning the money to its rightful owner, a 95-year-old woman, the young men received a reward of \$5,000, of which they donated \$1,000 to DDFF.

"Unselfish donations such as these will undoubtedly help the organization grow and grant many more wishes," commented DeMolay Executive Officer and Past Grand Master of Masons in Michigan, Russel C. Wells, 32°.

To receive the benefits of a dream, a young, seriously or chronically ill person must be recommended to the DeMolay Dream Factory Foundation by a relative, friend or doctor. Next, DDFF contacts the individual's doctor for an evaluation of the case and suggestions

regarding the feasibility of granting a wish.

After DDFF receives the doctor's approval, the local chapter votes on the dream. When all those steps have been completed and DDFF knows the dream can be granted, the patient and his/her family are contacted regarding the idea. The next step is watching the young person's face light up as he or she re-

ceives the news that a wish will be granted.

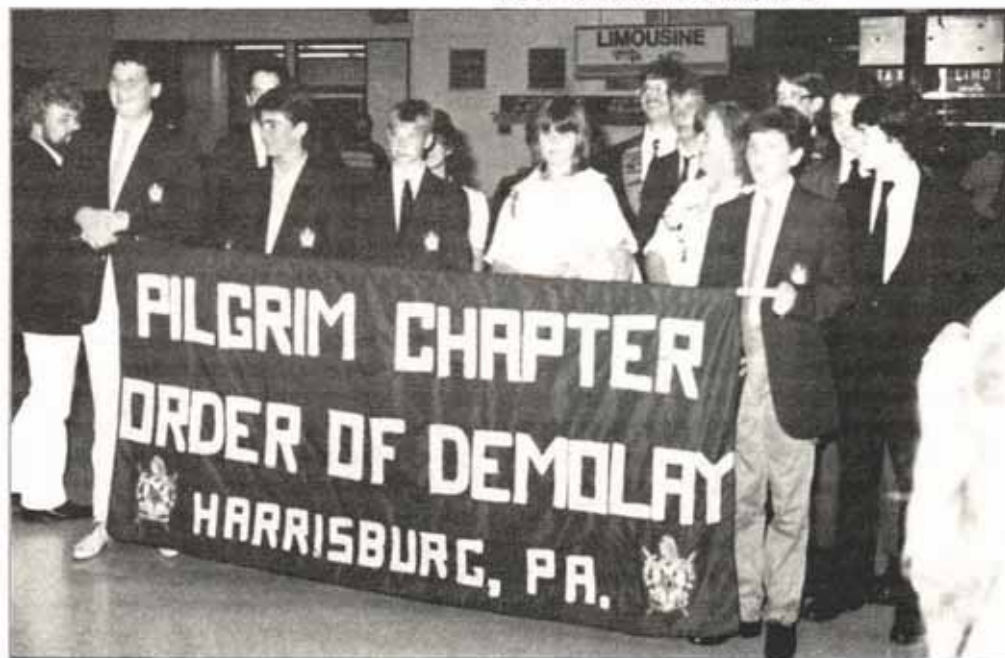
Like so many others, Colleen Nixon had a dream. The young girl from Illinois wanted to visit Hershey Park in Pennsylvania, but she also had leukemia. When her wish was granted, she was met at the Harrisburg airport by Pennsylvania DeMolays. The next day, some of the DeMolays went to the amusement park with her.

"It was absolutely awesome to see the smile on Colleen's face as she entered the park," remembers Pennsylvania State Master Councilor Andrew Kauffman. "It really made us feel good."

Medical science is doing all it can. Now we can do something to bring a little joy into these children's lives. DeMolay has the power to change tears into smiles.

The office of the DeMolay Dream Factory Foundation is located at the new DeMolay International headquarters, 10200 N. Executive Hills Boulevard, Kansas City, Missouri.

Colleen Nixon, center, is greeted at the Harrisburg Airport by Pennsylvania DeMolays as she arrives to tour Hershey Park.





## 'Fit for America'

Famous Jane is on the VCR, commanding that you "feel the burn." After sufficient sweat, you pop a frozen meal into the microwave and feel virtuous that it has less than 300 calories. Later, a vitamin shake accompanies your rereading of *The Inner Game of Tennis*. Diet is a verb; fit is a noun. Where did it all begin?

The exhibit, *Fit for America: Health, Fitness, Sport, and American Society 1830-1940*, explores the origins of the country's love affair with fitness. Organized by the Margaret Woodbury Strong Museum in Rochester, New York, the exhibit will open at the Scottish Rite Masonic Museum of Our National Heritage, Lexington, Mass., on Sunday, Sept. 13, 1987, and run through Boston Marathon Day, April 18, 1988.

*Fit for America*, developed under the direction of Strong Museum historian Harvey Green and funded in part by the National Endowment for the Human-

Trade card, American, Chromolithograph, ca. 1890. Bovinine was one of a large number of food concentrates that promised renewed vigor to Americans worried about their health.

ities, looks at how Americans thought about their health, the self-cures they adopted, and their quest for the ideal physical form during the era of industrialization. The exhibit reveals the beginnings of a fitness-conscious society.

Health reform began as a widespread movement in the 1830's. Although most visibly exhibiting itself in the form of temperance efforts against "demon alcohol," it also consisted of health activity such as vegetarianism, hydrotherapy of "water cures," and early attempts at gymnastics and calisthenics. Those Americans who "stimulated" themselves with tobacco, strong drink, and even table condiments such as pepper and mustard were castigated by religious reformers of the day.

Between the years 1860 and 1890, "survival of the fittest" became an American preoccupation. As an industrial age bred concern for the fitness of a middle class faced with less and less manual labor, calisthenics, gymnastics, and recreational sports evolved as an important part of daily American life.

Pitcher, American, glazed earthenware, ca. 1900. Football was so popular that novelties in a multitude of forms were produced all over the United States. This pitcher was probably as much a trophy to be displayed as it was a functional piece of tableware.

Postcard, photograph, American, ca. 1920. The new 20th-century silhouette for women, sleek and more slender than that of the 19th-century ideal, is dramatically shown in this combination of cheesecake and athleticism. As women athletes achieved their own measure of stardom, publicists were quick to seize upon the sexual content of the fitness craze.



Picture of a young Child whose Life was saved by BOVININE over





(Top to bottom) Medicine tin, "compound rhubarb pills," American Stopper Co., Brooklyn, NY; photograph, American, ca. 1885; "Instant Postum," Postum Cereal Co., 1900-1920; cabinet photograph, T. D. Jones, West Troy, NY, ca. 1885; tumbler, American, nickel-plated brass, ca. 1897.

By the 1890's — and through the 1940's — the contemporary American image of health and fitness began taking shape. Teddy Roosevelt's support of the "strenuous life," along with the rise of amateur and professional sports, combined to embody the health reform movement of the early 20th century. The movement sought a middle ground between fitness fanaticism and neglect.

*Fit for America* follows American fitness from the reform movements through the rise of sport, while reintroducing the fitness gurus of the late-19th and early-20th centuries. Early personalities include male body-builder Charles Atlas and female swimmer and "bathing beauty" Annette Kellerman. Although perfection may have had a different look 50 or more years ago, the exhibit will reveal that the pursuit of the perfect body is nothing new.

In conjunction with the exhibit, a book by the same name — by Dr. Green, Strong Museum historian and exhibit curator — published by Pantheon Books, will be available in the museum shop.

Following its stop in Lexington, the exhibit will travel to the Buffalo and Erie County Historical Society, Buffalo, N.Y., April — August, 1988, and the Minnesota Historical Society, St. Paul, Minn., September 1988 — March 1989.

## MUSEUM RECEIVES GRANT AWARD

The federal Institute of Museum Services recently awarded one of its maximum grants of \$75,000 to the Scottish Rite Masonic Museum of Our National Heritage for general operating support for the 1987-1988 fiscal year. "The funds will enable us to maintain the high quality of our changing exhibitions and related educational programs," according to Dr. Clement M. Silvestro, 33°; director of the museum.

The 12-year-old Museum of Our National Heritage is one of 409 museums given operations-support this year. The IMS, an independent agency within the National Foundation on the Arts and Humanities, was established by Congress in 1976 to assist museums in their educational role and to help them modernize methods and facilities to better enable them to preserve the nation's cultural, historic, and scientific heritage.

Also recently funded is a joint exhibition opening next April cosponsored by the museum and the Paul Revere Memorial Association, which received a grant for the project from the National Endowment for the Humanities. The exhibit, *Paul Revere — Artisan, Businessman and Patriot: The Man Behind the Myth*, will feature many of the lesser known aspects of Revere's work. It will also present information on his day-to-day business practices, bringing new understanding of Revere as entrepreneur, businessman, craftsman, and public servant.

## Jefferson Meeting at Museum

It was 200 years ago when a group of concerned leaders gathered in Philadelphia to hammer out a Constitution for the United States.

In May, a group of 200 people met at the Museum of Our National Heritage in Lexington, Mass., to discuss and vote on two recent proposals for fundamental changes in that Constitution.

Working with the Jefferson Foundation of Washington, D.C., the museum hosted a public Jefferson Meeting on contemporary constitutional issues. The Jefferson Meeting was held in conjunction with the museum's exhibition marking the Constitution bicentennial, *"To Form a More Perfect*

*Union": The U.S. Constitution 1787-1987*, continuing through March 15, 1988.

The day-long meeting focused on two issues — the line item veto and length of legislative terms of office. Participants discussed the merits of various proposals to change the Constitution and met in plenary sessions to debate the issues and vote.

Founded in 1983, the Jefferson Foundation is a nonpartisan, nonadvocacy organization that seeks to promote informed and rational discussion of the fundamentals of the American system of government and to help citizens understand how the Constitution was thought out and written.



# Valley of Reading Takes Giant Step Forward

By RICHARD H. CURTIS, 33°

The members of the Valley of Reading, Pa., share a sense of pride in a new home. At a special ceremony on June 27, Sovereign Grand Commander Francis G. Paul, 33°, dedicated a new Scottish Rite Cathedral.

In his remarks to the members and guests, Grand Commander Paul praised the Valley of Reading for taking the bold and venturesome step of building a new Cathedral. "You have dared to face the future with confidence," he said. "You have determined to shape the destiny of Freemasonry where you are with the firm belief that positive action is what we need more than anything else."

Although some may have questioned the timing for construction because of unsure economic conditions, a lack of membership growth, and an aging membership, Commander Paul applauded the Valley for pursuing a dream. "We are inspired by your accomplishment," he said. "What you have built is more than a Cathedral. By your dedication and determination you have created a symbol for all of us."

He pointed to the Valley's pride and satisfaction as "the adrenalin we all need," and emphasized that what has been accomplished in Reading can be duplicated elsewhere.



(Top) Pennsylvania Grand Master Carl W. Stenberg, Jr., presided at the cornerstone-laying ceremony, and (bottom) Grand Commander Francis G. Paul officiated at the consecration and dedication of the new Scottish Rite Cathedral for the Valley of Reading.

The service of consecration and dedication was preceded by an impressive cornerstone-laying ceremony conducted by the officers of the Grand Lodge of Pennsylvania, under the direction of R.W.' Carl W. Stenberg, Jr., 33°, Grand Master.

The Grand Master cited the amiable and fraternal relationship that exists between the Scottish Rite and the Grand Lodge of Pennsylvania. So long as Masons can work together in peace and harmony at building and rebuilding, then that house built by us will prove to be an acceptable offering, he said.

Sharing in the day's events was a delegation from Moore Consistory, Hamilton, Ontario. The group had chartered a plane to attend the festivities. The two Valleys had previously exchanged visitations to exemplify degrees.

Reading Lodge of Perfection was chartered in 1906, and a Consistory was chartered in 1918. The Valley met in the old Reading Masonic Temple until 1955, when it relocated to Rajah Shrine Temple.

During the 1970's the Valley recognized the need for additional space. In the late 1950's Reading Lodge of Perfection had donated \$30,000 to aid in a land purchase for a Masonic Center in West Reading. When a new Masonic Temple was built on the site, there was sufficient land surrounding the Temple for future development of Scottish Rite and Shrine facilities.

In 1974, arrangements were made for the transfer of 6½ acres of land to the Scottish Rite Valley of Reading with the stipulation that a building be erected within 15 years or the tract would revert to the Masonic Center Foundation.

With the assistance of Harold H. Althouse, 32°, as architect, Robert A. Swoyer, 32°, as engineer, and a dedicated committee for fund-raising, work was begun.

When completed the building will contain three wings. The first step, housing a large foyer and a 1,300-seat auditorium with full stage facilities, was ready for occupancy in time for the 1986 Fall Reunion. A floor below the stage serves temporarily for costume storage, dressing rooms, makeup, and food service.

The two future wings will provide for a 1,000-seat dining room, office complex, candidates' room, and expanded robing facilities.

At a banquet in a nearby inn following the dedication ceremony, Commander-in-chief Roscoe J. L. Houser, 33°, cited Ill.' William M. Marr, 33°, chairman of the building committee, for providing the inspiration and serving as the Valley's prime mover in the construction project. At the first reunion in the new structure, the auditorium was named in honor of Ill.' Brother Marr.

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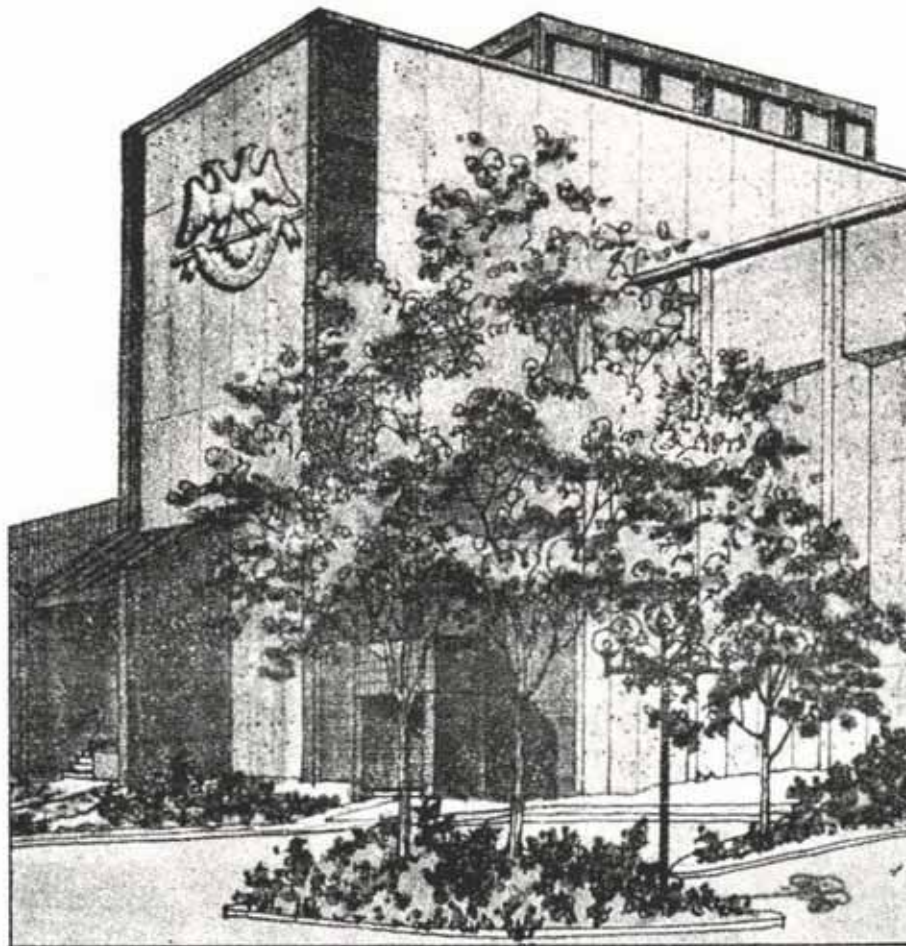
*'What has been  
accomplished in  
Reading can be  
duplicated anywhere'*

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— Commander Paul



ILL.' WILLIAM M. MARR, 33°



# Wales Masonic Choir On U.S. Concert Tour

The Masonic Choir of North Wales will be touring the eastern seaboard of the United States this fall for its first series of concerts in this country. The tour will include concerts in Maryland, Pennsylvania, and New York.

The choir is an outgrowth of a conversation five years ago between William L. Hughes, 32° (a member of Charity Lodge No. 134, Parkton, Md., and the Scottish Rite Valley of Scranton) and Dr. J. Noel Roberts, a Past Master of Segontium Lodge No. 606, Caernarfon, North Wales. It occurred while the Cor Meibion Caernarfon Male Voice Choir was on tour in the United States and it was learned that Dr. Roberts and several others were members of the craft. At that time it was felt that an all-Masonic choir could be formed from within the various professional choirs in Wales. For centuries Wales has been known as the "Land of Song."

Permission was granted by the United Grand Lodge of England and the Provisional Grand Lodge of North Wales to organize the choir. After completing auditions last year, 50 Masons from 12 different choirs were selected. They represent 29 lodges in North Wales.

Brother T. Gwynn Jones, of Llanfairfechan, North Wales, is the choir's music director. He matriculated at the University of Wales at Bangor and Trinity College of Music at London and is presently writing a thesis for a PhD. in Education. He is a Fellow of the Royal Society of Arts.

Brother Jones is a Past Master of St. Mary's Lodge No. 7061 and Past Provisional Junior Grand Warden.

Prior to retirement, he was headmaster of The Colwyn Bay Welsh School at Clwyd.

He is a composer of published choral music and children's songs and serves as organist and choirmaster at Horeb Presbyterian Church in his town.

Brother Jones is well known on both sides of the Atlantic for his outstanding

ability to conduct songfests (known in Welsh as a Gymanfa Ganu). He has appeared in Los Angeles, Boston, Chicago, Utica, and Wilkes-Barre. In 1985, at Rhyl, Wales, he conducted a group of 5,000 voices.

For many years, he has been an active participant in the Eisteddfod, a national and international music and poetry competition in Wales, culminating in "The Chaiing of the Bard." There he served as music editor for the event and as an adjudicator of presentations.

Concerts on the tour will be held at Grace United Methodist Church, Baltimore, Md., on September 12-13; Scottish Rite Cathedral, Scranton, Pa., on September 16; and First Presbyterian Church, Utica, N.Y., on September 19-20. The repertoire is varied and includes selections in both Welsh and English.

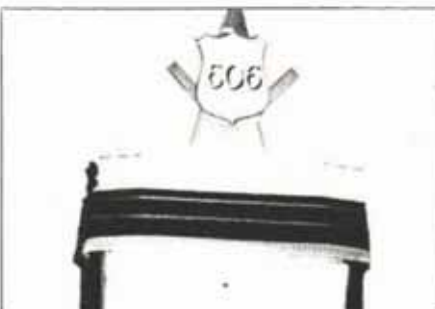
During their stay, the choir will sing for guests at the Masonic Homes in Hunt Valley, Md., Elizabethtown, Pa., and Utica, N.Y.

On September 13, the choir will sing several selections during the patriotic 173rd Defenders' Day ceremony at Fort McHenry and the Star Spangled Banner at the conclusion of the mock bombardment.

These concerts not only provide fine entertainment and fellowship among the craft, their families and friends, but also visually demonstrate solidarity among the brethren.

Lodging for the choir members and their spouses will be provided by local Masonic families.

For information on future tours, contact William L. Hughes, 19239 Middletown Rd., Parkton, Md. 21120.





## IN A NOOK WITH A BOOK

Reviewed by STEWART M. L. POLLARD, 33°



# 'A (New) History of the Supreme Council'

A HISTORY OF THE SUPREME COUNCIL, 33°, A.A.S.R., N.M.J., U.S.A., by George A. Newbury and Louis L. Williams. Published in 1987 by the Supreme Council, P.O. Box 519, Lexington, MA 012173. 393 pages. \$10.

Ill. George Adelbert Newbury, 33°, Sovereign Grand Commander of the Northern Jurisdiction (1965-75), was a man of great warmth, dedication, concern, sincerity and, above all, a man of great vision. He took on the monumental task of writing the much needed volume of the history of Scottish Rite Masonry in the Northern Jurisdiction. Prior to his death in 1984, he had written the first 13 chapters, plus three others.

Building on that firm foundation, Ill. Louis L. Williams, 33°, took up the task "so that, in the final analysis, we shall remember whence we came, and whither are we traveling." These two word-craftsmen have jointly compiled a volume of clear, concise, easy to read, and interesting facts depicting the

evolution and growth of Scottish Rite Masonry.

More than a mere listing of dates and events, this work provides a summation of the growth and development of craft Masonry and the origins of the degrees and various Masonic Rites.

Throughout this volume, unlike the usual organizational histories, the accomplishments are discussed without puffery and the "dark periods" are not glossed over, but are openly chronicled.

For the Scottish Rite Mason, this work gives a clear explanation of the underlying philosophy of the Rite in terms that instill a greater pride and provide more motivation for the Scottish Rite Mason. The authors have beautifully fulfilled the objective of history telling: "Why did it come into being? How, when and where did it develop? What is it?, and who were the actors on its stage, great and small?"

"The builders laid the foundation." This historical book gives meaning and substance to our work.

# 'Masonry Along the Brazos Valley'

MASONRY ALONG THE BRAZOS VALLEY by Dr. George H. T. French. Published by the Texas Lodge of Research, P.O. Box 609, Rosenberg, TX 77471. 173 pp. \$10.

It is particularly difficult to objectively review a book written by one you consider a close friend. Consequently, this book was set aside for several months, and has now been reread strictly for the joy of reading it. It was well worth the second reading.

The history of the Republic of and the State of Texas and the history of Texas Masonry are closely interwoven. Brother French, who by profession was a medical doctor, a dentist, and professor, has skillfully put those talents to use in giving us an intriguing study of Masonry in Texas, its origins and growth. In doing so, he also weaves in the story of how Texas was formed.

Written in a relaxed style, he takes the reader on a leisurely trip along the Brazos River Valley relating fascinating legends of the area. Each of the book's eight chapters is followed by source references and there is a full index to make the book a valuable reference work.

A number of years ago, Bro. French coined the word "Masonology" to describe the study of Masonry "beyond the ritual." This volume is a fine example of "Masonology." It's worth reading several times and is well illustrated with pertinent maps, pictures and illustrations.

The foreword was written by M.W. John E. "Jack" Kelly, the Grand Master of Masons in Texas during the Sesquicentennial of the independence of Texas and the chartered organization of Freemasonry in Texas. Ill. Bro. Kelly is also Secretary of the Scottish Rite Bodies in San Antonio.

# Krause's System of Morality

The following excerpts are from a collection of the late author's Masonic addresses and writings published by the Supreme Council in 1953.

By ROSCOE POUND, 33°

William Preston speaks so completely from the 18th century that one needs but understand the thinking of 18-century England to appreciate him fully. In the case of our next Masonic philosopher, there is another story.

Karl Christian Friedrich Krause was in the main current of the philosophical thought of his day. But that current, along with the current of Masonic thought, had been flowing without break from the 17th century. Hence to appraise his philosophy of Masonry it is not enough to consider the man and the time. We must begin farther back.

The beginning of the 17th century was a period of great mental activity. The awakening of the Reformation had brought in an era of fresh and vigorous religious thought. In consequence a new theory of law and government arose. Men went back to the classical Roman jurists and their law of nature founded on reason, and the philosophical school which resulted and maintained itself during the two succeeding centuries, produced the great succession of publicists, who built up the system of international law, launched the evergrowing movement for humanity in war and ultimate peace, and stimulated that interest in legal and political philosophy, of which the democratic ideas of our own time, and the humanizing and rationalizing of law in the 19th century, were to be the fruit.

The renaissance of Masonry, complete in the next century, had its roots in this period. "There was always," says Sir Henry Maine, "a close association

*This five-part series looks at Roscoe Pound's examination of the Masonic philosophy expounded by William Preston, Karl Krause, George Oliver, and Albert Pike. The series will conclude with Pound's 1953 view of 20th-century Masonic philosophy.*

between natural law and humanity." In such a time, with the very air full of ideas of human brotherhood and of the rational claims of humanity, the notion of an organization of all men, for the general welfare of mankind, was to be looked for.

Karl Christian Friedrich Krause, one of the founders of a new Masonic literature, and the founder of a school of legal thought, was born at Eisenberg, Germany, not far from Leipzig, in 1781. He was educated at Jena, where he taught for some time, until, in 1805, he removed to Dresden.

In this same year he became a Mason; and at once, with characteristic energy and enthusiasm, he entered upon a critical and philosophical study of the institution, reading every Masonic work accessible.

As a result of his studies, he delivered 12 lectures before his lodge in Dresden, which were published in 1809 under the titles, *Higher Spiritualization of the True Traditional Fundamental Symbols of Masonry*.

A year later he published the first volume of his great work, *The Three Oldest Professional Records of the Masonic Fraternity*. This book (in words of Dr. Mackey, "one of the most learned that ever issued from the Masonic press")

unhappily fell upon evil days. The limits of permissible public discussion of Masonic symbols were then uncertain, and the liberty of the individual Mason to interpret them for himself, since expounded so eloquently by Albert Pike, was not wholly conceded by the German Masons of that day.

In consequence he met the fate which has befallen so many of the great scholars of the craft. His name, even more than those of Preston and Dalcho and Crucefix and Oliver, warns us that honest ignorance, zealous bigotry, and well meaning intolerance are to be found even among sincere and fraternal seekers for the light. The very rumor of Krause's book produced great agitation. Extraordinary efforts were made to prevent its publication, and, when these failed, the mistaken zeal of his contemporaries was exerted toward expelling him from the order.

Not only was he excommunicated by his lodge, but the persecution to which his Masonic publications gave rise clung to him all his life, and prevented him from receiving public recognition of the position he occupied among the thinkers of his day. It has been said, indeed, that he was too far in advance of the time to be understood fully beyond a small circle of friends and disciples.

Undaunted by miscomprehension of his teachings, unembittered by the seeming success of his enemies, he labored steadily, as a lecturer at the University of Göttingen, in the development and dissemination of the system of legal and political philosophy from which his fame is derived. Roder has recorded the deep impression which his lectures left upon the hearers, and the common opinion which placed him far above the respectable mediocrities who held professorships in the institution, where he was a simple *docent*.

As we read the accounts of his work as a lecturer, and turn over the earnest, devout, and tolerant pages of his books, full of faith in the perfectibility of man, and of zeal for discovering and furthering the conditions of human progress, we must needs feel that here was one prepared in his heart and made by nature, from whom no judgment of a lodge could permanently divide us. He died in 1832 at the relatively early age of 51.

It is in the special fields of the philosophy of Masonry, to which he devoted the enthusiasm of youth, and of the philosophy of law, to which he turned his maturer energies, that he will be remembered.

Krause became recognized as the founder of a school of legal and political philosophers, and his followers, not merely by writings, but by meetings and congresses, developed and disseminated his ideas. Until the rise of the military spirit in Germany, and the shifting of the growing point of German law to legislation, produced a new order of ideas, the influence of his doctrines was almost dominant.

His great Masonic work is disfigured by the uncritical voracity, characteristic of Masonic writers until a very recent period, which led him to give an unhesitating credence to tradition, and to accept, as genuine, documents of doubtful authenticity, or even downright fabrications. Hence his historical and philological investigations, in which he minutely examines the so-called Leland MS, the Entered Apprentice Lecture, and the so-called York Constitutions, as well as his dissertation on the form of government and administration in the Masonic order, must be read with caution, and with many allowances for over-credulity. But, in spite of these blemishes—and they unhappily disfigure too large a portion of the historical and critical literature of the craft—his Masonic writings are invaluable.

For the Mason, Krause's system of legal philosophy has a further and higher value. It is not merely that his works on the philosophy of law, written, for the most part, after his period of Masonic research and Masonic authorship was at an end, afford us memorable examples of the practical possibilities of Masonic studies. Nor is it merely that he enforces so strenuously the social, political, and legal applications of the principles of our lectures.

His great achievement, his chief title to our enduring gratitude, is the organic theory of law and the state, in which he develops the 17th-century notion of a general organization of mankind into a practicable doctrine, seeks to unite the state with all other groups and organizations in a harmonious system of men's activities, and points out the station and the objective of our worldwide brotherhood in the line of battle of human progress. Let me indicate to you some of the leading points of his Masonic and of his legal philosophy, and the relation of one to the other.

Law is but "the skeleton of social order clothed upon by the flesh and blood of morality." Among primitive peoples, it is no more than a device to keep the peace, and to regulate, so far as may be, the archaic remedy of private war. In time it is taken over by the state, and is able to put down violence, where originally it could go no further than to limit it. This done, it may aspire to a better end, and seek not only to preserve order but to do justice. Thus it has come at present.

But beyond all this, says Krause, there is a higher and a nobler goal, which is, he says, "The perfection of man and of society." The law, singly, is by no means adequate to this task. Rightly understood, it is one of many agencies, which are to operate harmoniously, each in its own sphere, toward that great end. The state organizes and wields but one of these agencies. Morals, religion, science, the arts, industry and commerce—all these, in his view, are co-workers, and must be organized also.

But the state, or the political organization, being charged with the duty of maintaining the development of justice, has the special function of assuring to the other forms of organized human activity the means of perfecting themselves. It must "mediate between the individual and the social destiny." Thus it is but an organ in the whole social organism.

He looks upon human society as an organic whole, made up of many diverse institutions, each related to an important phase of human life, and all destined, at an epoch of maturity, to compose a superior unity. Relatively, they are independent. In a wider view and looked at with an eye to the ultimate result, they are part of a single mechanism. All operate in the one direction and to one end—the achievement of the destiny of humanity, which is perfection.

Humanity, he insists, is but beginning to acquire the consciousness of its social aim. Knowing its aim, conscious of the high perfection that awaits it, he calls upon mankind, by harmonious development of its institutions, to reach the ideal through conscious development of the real.

This insistence upon perfection as a social aim and upon conscious striving to that end is of capital importance in contrast with the ideas which prevailed so generally in the latter half of the 19th century.

Under the influence of the positivists and of the mechanical sociologists for a time there was a condition of social, political, and juristic pessimism. Men thought of society as governed by the inflexible operation of fixed social laws, whose workings we might observe, as we may observe the workings of the law of gravitation in the motions of the heavenly bodies, but might no more influence in one case than in the other.

Krause's social philosophy, on the other hand, to use a recent phrase, gives us faith in the efficacy of effort and thus accords with the best tendencies of social and political thought in the present.

Krause's philosophy of Masonry and his philosophy of law require us to distinguish the natural order, the social order, and the moral order. The distinction may be developed as follows.

Scientists tell us that nature exhibits a ceaseless and relentless strife—a struggle for existence, though this way of putting it had not been invented in Krause's day—in which all individuals, races, and species are inevitably involved. The very weeds by the roadside are not only at war with one another for room to grow, but must contend for their existence against the ravages of insects, the voracity of grazing animals, and the implements of men. Thus, the staple of life, under purely natural conditions, is conflict.

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## KRAUSE

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If we turn to the artificial conditions of a garden, the contrast is extreme. Exotics, which could not maintain themselves a moment in an alien soil and an unwonted climate, against the competition of hardy native weeds, thrive luxuriantly.

The whole proceeding is at variance with nature; and it is maintained only by continual strife with nature, and at the price of vigilance and diligence. If these are relaxed, insects, drought, and weeds soon gain the day, and the artificial order of the garden is at an end.

Society and civilization are, in like manner, an artificial order, maintained at the price of vigilance and diligence in opposition to natural forces. As in the garden, so in society, the characteristic feature is elimination of the struggle for existence, by removal or amelioration of the conditions which give rise to it.

On the other hand, in savage or primitive society, as in the natural plant society of the wayside, the characteristic feature is the intense and unending competition of the struggle for existence. In the wayside weed patch, nature exerts herself to adjust the forms of life to the conditions of existence. In the garden, the gardener strives to adjust the conditions of existence to the forms of life he intends to cultivate. Thus, the social and moral order are, in a sense, artificial: they have been set up in opposition to the natural order, and they are maintained and maintainable only by strife with nature, and the repression of natural instincts and primitive desires. It has been said that nature is morally indifferent.

Morality is a conception which belongs to the social, not to the natural existence. The course of conduct which the member of civilized society pursues would be fatal to the savage; and the course followed by the savage would be fatal to society. The civilized man joins his best energies to those of his fellows, in the endeavor to limit and eliminate that struggle.

The social order, then, is an artificial order, set up and maintained by the cooperation of numbers of individuals through successive generations. Just as the garden demands vigilance and diligence on the part of the gardener, to prevent the encroachment and reestablishment of the natural order, so the social order requires continual struggle with natural surroundings, as well as

with other societies and with individuals, wherewith its interests or necessities come in conflict.

Consequently, in addition to the instincts of self and species preservation, there is required an intuition of preserving and maintaining the social order. Whether we regard this as acquired in an orderly process of evolutions, or as implanted in man at creation it stands as the basis of right and justice, bringing about as a moral habit, "that tendency of the will and mode of conduct which refrains from disturbing the lives and interests of others, and, as far as possible, hinders such interference on the part of others."

The mere knowledge by individuals, however, that the welfare, and even the continuance, of society require each to limit his activities somewhat with reference to the activities of others, does not suffice to keep them within the bounds required by right and justice.

The more primitive and powerful selfish instincts tend to prevail in action. Hence private war was an ordinary process of archaic society. The competing activities of individuals could

not be brought into harmony and were left to adjust themselves. But peace, order, and security are essential to civilization. Every individual must be relieved from the necessity of guarding his interests against encroachment, and set free to pursue some special end with his whole energies.

As civilization advances, this is done by substituting the force of society for that of the individual, and thus putting an end to private war. Historically, law grew up to meet this demand.

The maintenance of society and the promotion of its welfare, however, as has been seen, depend upon much besides the law. Even in its original and more humble role of preserving peace, the law was by no means the first in importance.

The germs of legal institutions are to be seen in ancient religions, and religion and morals held men in check while law was yet in embryo. Beginning as one, religion, morals and law have slowly differentiated into the three regulating and controlling agencies by which right and justice are upheld and society is made possible. In many re-



"I've decided what I want in life. An MBA from Harvard, a successful career and something called a social conscience."

spects their aim is common, in many respects they cover the same field, among some peoples they are still confused, in whole or in part.

But today, among enlightened peoples, they stand as three great systems; with their own aims, their own fields, their own organizations, and their own methods; each keeping down the atavistic tendencies toward wrong-doing and private war, and each bearing its share in the support of the artificial social order, by maintaining right and justice.

Religion governs men, so far as it is a regulating agency, by supernatural sanctions; morality by the sanction of private conscience, fortified by public opinion; law by the sanction of the force of organized society.

Each, therefore, to be able to employ its sanctions systematically and effectively in maintaining society, must be directed or wielded by an organization.

Accordingly we find the church giving regulative and coercive force to religion and the state taking over and putting itself behind the law. But what is behind the third of these great agencies? What and where is the organization that gives system and effectiveness to the regulative force of morality?

Here, Krause tells us, is the post of the Masonic order. Worldwide; respecting every honest creed, but requiring adherence to none; teaching obedience to states, but confining itself to no one of them; it looks to religion on the one side and to law upon the other, and, standing upon the solid middleground of the universal moral sentiments of mankind, puts behind them the force of tradition and precept, and organizes the mighty sanction of human disapproval.

Thus, he conceives that Masonry is working hand-in-hand with church and state, in organizing the conditions of social progress; and that all societies and organizations, local or cosmopolitan, which seek to unify men's energies in any sphere—whether science, or art, or labor, or commerce—have their part also; since each and all, held up by the three pillars of the social order—Religion, Law, and Morals; Wisdom, Strength, and Beauty—are making for human perfection.

But in the attainment of human perfection, we must go beyond the strict limits of the social order. Morality, as we have seen, is an institution of social man. Nevertheless it has possibilities of its own, surpassing the essential requirements of a society.

# 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.

(AMBULANCE) + (INTERRUPT) - (RAMBLER)  
 +(PENETRATE) -(CAPTURE) +(EVIDENCE) -  
 (INVITED) + (DESTROY) - (TREAT) +  
 (STATION) - (NONSENSE) - (TINT) +  
 (SCHOLAR) - (HOUSE) - (ROYAL) =

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

There is a moral order, above and developed out of the social order, as the social order is above the natural. The natural order is maintained by the instincts of self and species preservation. Three instincts, unrestrained, take no account of other existences, and make struggle for existence the rule.

In the social order, men have learned to adjust act to end in maintaining their own lives without hindering others from doing the like. In the moral order, men have learned not merely to live without hindering the lives of others, but to live so as to aid others in attaining a more complete and perfect life. When the life of every individual is full and complete, not merely without hindering other lives from like completeness, but while helping them to attain it, perfection will have been reached.

Then will the individual, "In hand and foot and soul four-square, fashioned without flaw," fit closely into the moral order, as perfect ashlar.

Instinct maintains the natural order. Law must stand chiefly behind the social order. Masonry will find its sphere, for the most part, in maintaining and developing the moral order. So that,

while it reminds us of our natural duties to ourselves, and of the duties we owe our country, as the embodiment of the social order, it insists, above and beyond them all, upon our duties to our neighbors and to God, through which alone the perfection of the moral order may be attained.

Krause does not believe, however, that law and the state should limit their scope and purpose to keeping up the social order. They maintain right and justice in order to uphold society. But they uphold society in order to liberate men's energies so that they may make for the moral order.

Hence the ultimate aim is human perfection. If by any act intended to maintain the social order they retard the moral order, they are going counter to their ends. Law and morals are distinct; but their aim is one, and the distinction is in the fields in which they may act effectively and in the means of action, rather than in the ends themselves. The law-giver must never forget the ultimate purpose, and must seek to advance rather than to hinder the organization and harmonious development of all human activities.

*Continued on next page*

"Law," he tells us, "is the sum of the external conditions of life measured by reason." So far as perfection may be reached by limitation of the external acts of men, whereby each may live a complete life unhindered by his fellows, the law is effective. More than this, the external conditions of the fuller and completer life of the moral order; for men must be free to exercise their best energies without hindrance, before they can employ them to much purpose in aiding others to a larger life. Here, however, law exhausts its possibilities. It upholds the social order, whereon the moral order rests.

The development and maintenance of the moral order depend on internal conditions. And these are without the domain of law. Nevertheless, as law prepares the way for the moral order, morals make more easy the task of law.

The more thoroughly each individual measures his life by reason, the more completely does law cease to be merely regulative and restraining, and attain its higher role of an organized human freedom.

Here is one of the prime functions of the symbols of the craft. As one reflects upon these symbols, the idea of life measured by reason is everywhere borne in upon him. The 24 inch gauge, the plumb, the level, the square and the compasses, and the trestleboard are eloquent of measurement and restraint.

The acts of civilized man are related to one another, and are parts of a harmonious and intelligent scheme of activity. Even more is this true of conduct which is called moral. Its prime characteristic is certainty. We know today what it will be tomorrow. The unprincipled may or may not keep promises, may or may not pay debts, may or may not be constant in political or family relations. The man whose conduct is moral, we call trustworthy. We repose entire confidence in his steadfast adherence to a regular and orderly course of life.

Hence we speak of rectitude of conduct, under the figure of adjustment to a straight line; and our whole nomenclature of ethics is based upon such figures of speech. Excess, which is indefinite and unmeasured, is immoral; moderation, which implies adherence to a definite and ascertainable medium, we feel to be moral.

The social man, as distinguished from the savage, and even more the moral man, as distinguished from him who merely takes care not to infringe the law, measures and lays out his life, and the symbols of the craft serve as continual monitors to the weak or thoughtless of what must distinguish them from the savage and the unprincipled.

The allegory of the house not built with hands, into which we are to be fitted as living stones, suggests reflections still more inspiring. Here we see symbolized the organic conception of society and of human activities, upon which Krause insists so strongly. Social and individual progress, he says, are inseparable. Nothing is to be kept back or hindered in the march toward human perfection.

The social order conserves the end of self and race maintenance more perfectly than the natural order, which aims at nothing higher; and the moral order accomplishes the end of maintaining society more fully than a system that attempts no more.

The complete life is a complete life of the units, as well as of the whole, and the progress of humanity is a harmonizing of the interests of each with each other and with all.

Nature is wasteful. Myriads of seeds are produced that a few plants may struggle to maturity. Multitudes of lives are lost in the struggle for existence, that a few may survive.

As men advance in social and moral development, this sacrifice of individuals becomes continually less. The most perfect state is that in which the welfare of each citizen and that of all citizens have become identical, where the interest of state and subject are one, where the feelings of each accord with those of all.

In this era of universal organization, when Krause's chapters seem almost prophetic, there is much to console us in his belief that the organic must prove harmonious, and that organizations which now conflict will in the end work consciously and unerringly, as they now work unconsciously and imperfectly, toward a common end. And we may hope for most of all from that worldwide brotherhood, which has for its mission to organize morals and to bring them home as realities to every man.

How does Krause answer the three problems of Masonic philosophy?

1. *What is the purpose for which Masonry exists? What does it seek to do?* Krause answers that in common

with all other human institutions its ultimate purpose is the perfection of humanity. But its immediate purpose is to organize the universal moral sentiments of mankind; to organize the sanction of human approval.

2. *What is the relation of Masonry to other human institutions, especially to government and religion, state and church?* Krause answers that all these aim also at human perfection. Immediately each seeks to organize some particular branch of human activity. But they do this as a means to a common end. Hence, he says, each of these organizations should work in harmony and even in cooperation with the others toward the great end of all of them. In this spirit he expounds the well-known exhortations in our charges with respect to the attitude of the Mason toward the government and the religion of his country.

3. *What are the fundamental principles by which Masonry is governed in attaining the end it seeks?* Krause answers: Masonry has to deal with the internal conditions of life governed by reason. Hence its fundamental principles are measurement and restraint—measurement by reason and restraint by reason—and it teaches these as a means of achieving perfection.

Such is the relation of Masonry to the philosophy of law and government, as conceived by one who has left his mark on the history of each. Think what we may of some of his doctrines, differ with him as we may at many points, hold as we may that our Order has other ends, we must needs be stirred by the noble aim he has set before us; we must needs be animated by a higher spirit and more strenuous purpose, as one of the chiefest of the organic societies composing the "solid bundle" that make for human perfection.

#### ANSWERS TO CONSTITUTION TRIVIA QUIZ ON PAGE 5

1. Thomas Paine
2. Benjamin Franklin
3. Thomas Jefferson
4. George Washington
5. Benjamin Rush
6. John Dickinson
7. Thomas Jefferson
8. Montesquieu
9. Benjamin Franklin

# Supreme Council Offers Membership Assistance

Several years ago the Supreme Council's Membership Development Committee recognized the fact that Valleys needed more than reports to turn around downward curves in membership, and established a Membership Development Assistance Team.

The Valley of Fort Wayne had faced the problem head on, and initiated a program that had met with success. So Ill. Robert B. Perkins, 33°, then Deputy of Illinois and chairman of the Supreme Council committee, approached leaders of that Valley to make themselves available to other Valleys throughout the jurisdiction.

Under the guidance of Ill. Jack G. Suter, 33°, and Valley Secretary James DeMond, 33°, an assistance team was established. The word went out that the team was available, and the first to respond was the Valley of Pittsburgh.

Pittsburgh officers were looking at not only a declining membership but also lower interest rates on investments, which led to deficit spending.

The Assistance Team sent a questionnaire to the Valley requesting information on Valley administration, actuarial data for a ten-year period, officer profiles, Valley geographical information of members living in surrounding counties, and an outline of the membership development structure being used by the Valley.

After the questionnaire was examined by the team, Ill. Brothers Suter and DeMond sat down with key Valley leaders to review the information and to present a list of recommendations for a more efficient operation.

Pittsburgh had been one of the largest Valleys in the jurisdiction, but since 1978 had lost about 5,200 members. Although deaths accounted for much of the loss, the Valley also had shown little effort in recruiting new members.

The team's recommendations called for major changes to some long-established Valley policies. The review suggested new approaches to membership recruitment and offered to the Valley suggestions in many areas including plan administration, membership development personnel, new goals and quotas, membership retention, organizational structure, reunion scheduling, incentive programs, public relations, and officer selection.

With the implementation of the changes, the Valley of Pittsburgh secured 595 new members during the past year. This compares with 240 applica-

tions for the 1985-86 year and 310 applications for the 1984-85 year.

Several other Valleys have now requested the services of the Assistance Team to scrutinize their procedures. The team is available to travel.

The new chairman of the Supreme Council Membership Development Committee, Ill. John W. McNaughton, 33°, has been working closely with the former chairman and the Assistance Team. Valleys wishing to make use of the team's expertise can make arrangements through the Deputy for their state or through the Supreme Council headquarters.



"I thought we had this membership thing licked."

# OUR READERS RESPOND

## *Pounds of thought*

Oh, for more of the insights of the late Ill. Roscoe Pound, 33° ("Philosophy of Masonry," May 1987). Imagine if Pound's interpretation of Preston's Masonic input were already in place and each lodge was truly a "real light" in our community, how history might already have been positively altered.

*William P. Crumacker, 32°  
Chesterton, Indiana*

## *No offense*

I read with interest the article, "Universality and Christianity" (Feb. 1987). The author is obviously well read and understands the subject; however, I believe he omits a critical issue.

The work of the 17° and 18° should never be offensive to Jewish brethren because the exemplar of these degrees was born a Jew, raised a Jew, lived his entire life as a Jew, died as a Jew, and was buried as a Jew. His teachings were those of a religious and devout Jew and,

accordingly, the teachings of degrees can only be seen in a truly universal manner.

The use of Christian symbols should not be offensive to any Jewish brother, no matter how devout. The symbolism is only that of love and brotherhood.

*Joel Berger, 32°  
Oceanside, New York*

## *Pins for George*

I believe Brother Charles H. Jack, Jr. ("Our Readers Respond," Feb. 1987) has a wonderful idea in making George Washington's birthday a day for all Masons to wear their Masonic pins. Let's get to work on Brother Jack's idea and put it into effect in 1988,

*Jack R. Harding, 32°  
Simi Valley, California*

## *Rotarians*

I noticed in the tribute to the late Ill. William H. Canwell, 33°, (May 1987) no mention was made that he was a great P.D.G. in Rotary International District 764 in 1967-68.

*Louis C. Joyce, 3rd, 32°  
Blackwood, New Jersey*

## *Pep talks*

I just love those pep talks like the one headed, "Our Mission as Masons" (Nov. 1986) with a subtitle, "What are

we going to do about 'the fatal trend' in membership and participation?"

Such phrases as "... unless we make membership a number one priority ..." and "the major task before us now is to demonstrate ... that Masonry stands for something significant ..." are beautiful and inspiring, but now that I am inspired what do I do?

I've seen members standing "for something significant at meetings," some with a "renewed sense of mission" and others with a "fervent commitment to excellence." How does that bring new members into my lodge? How will it drive "the fatal trend" into history?

If I were to attempt to double the population of fishermen might I not use the same words of inspiration? Fine! But wouldn't it be somewhat more effective if I were to pass along a few ideas such as how to bait a hook or cast a line and to tell where the fish might be found?

Let me offer a few of my ideas. Why not market Masonic T-shirts, with those of the younger set being inscribed, "My dad (or granddad) is a Mason." Run advertisements announcing, "Masonry needs a few good men." Did you ever see a Marine who didn't enter the corps under his own free will?

Let's run a promotion to have lodges nationwide change their telephone number to AFM ASON, so strangers in town wouldn't need directories.

*Walter F. Harmon, 32°  
Springfield, Mass.*

## A Matching Gift Could Double Your Donation

Across the nation, thousands of businesses — large and small — are responding to the idea of matching charitable donations made by their employees.

A number of Scottish Rite members have doubled and tripled their gifts to Supreme Council Charities by discovering that their employers had "matching-gift" programs.

Many national firms match employees' contributions to schools and colleges. Now, most of these same corporations have broadened their giving to include cultural institutions.

Sovereign Grand Commander Francis G. Paul, 33°, urges members to talk to employers about company matching-gift programs. "We are always pleased to provide information to businesses about Supreme Council Charities."

If your company has a matching-gift program, request that a verification form be sent to the Supreme Council so your gift to the annual "Blue Envelope" Appeal can be matched.

Perhaps you are not sure whether or not your employer has a "matching-gifts" program. Now is the time to check it out.

Here is a list of companies that have already matched employee gifts to the Scottish Rite Masonic Museum of Our National Heritage:

Allied Foundations  
Atlantic Richfield Foundation  
AT & T Foundation  
Avon Products  
Benjamin Moore & Company  
Blount Foundation, Inc.  
Chevron, USA, Inc. (Includes Gulf Oil)  
Citicorp  
Cooper Industries  
Corning Glass Works Foundation

Digital  
Emhart Corporation  
Enron Corporation Foundation  
Ensign-Bickford Foundation, Inc.  
Equitable Life Assurance Society of U.S.  
Exxon Corporation  
Fireman's Fund Insurance Company  
Foundation  
Havi Corporation  
IBM Corporation  
Illinois Tool Works Foundation  
Johnson & Johnson  
Koppers Company  
Mobil  
Morton Thiokol, Inc.  
National Westminster Bank  
Norton Company  
Pitney Bowes  
Polaroid Foundation, Inc.  
PPG Industries Foundation  
Quaker Oats Foundation  
Texas Eastern Transmission Corporation  
Travelers Insurance Companies  
United States Fidelity & Guaranty Company  
United Technologies

# Footnotes\*

\* **Celebrating on wheels.** At the 1987 Cherry Blossom Festival parade in Washington, D.C., this spring, the Grand Lodges of Maryland, Virginia and the District of Columbia joined forces to enter a colorful float to honor the bicentennial of the U.S. Constitution. The float had been designed by a professional firm.

For the 4th of July parade in Washington, the float made a second appearance, this time under the sponsorship of the Supreme Council for the Southern Jurisdiction. In both instances the float was cited for its creativity.

\* **Looking backward.** In this issue our book reviewer takes a look at the new History of the Supreme Council. It was not hastily prepared. It has been many years in preparation. Some time ago the Supreme Council felt the need for a more complete history. The late Ill. Samuel H. Baynard, Jr., 33°, had written a two-volume history in 1938.

A special committee on history was appointed in 1970 charged with the responsibility of "preparing a modern, up-to-date history of the Scottish Rite, particularly as it pertains to the Northern Masonic Jurisdiction." There were several false starts.

The final version is a joint collaboration between Ill. Louis L. Williams, 33°, former Deputy for Illinois, and the late Ill. George A. Newbury, 33°, past Sovereign Grand Commander.

We discussed the book with our reviewer, Ill. Stewart M. L. Pollard, 33°, and felt that we should not attempt to appear overzealous in praising an "in-house" publication. Ill. Brother Pollard agreed, but after reading the history he commented that "writing a subdued review of this book is like being seated (eating pizza) while the Boston Pops is playing The Star Spangled Banner."

Perhaps the best way to portray it is to reprint excerpts from it. This we will

attempt to do as space permits. If you don't want to wait for the installments, we suggest that you order a copy for \$10 from the Supreme Council headquarters, P.O. Box 519, Lexington, Mass. 02173.

\* **Masonic charities.** Frequently we read in Masonic publications that Masonry contributes more than \$1 million per day for charitable purposes. That's a hefty amount, but no one knew how accurate it was.

With the Sovereign Grand Commander's approval, Ill. John H. Van Gorden, 33°, an Active Emeritus Member of the Supreme Council, took on the task of attempting to find the answer. He was assisted by many people who contributed information and was also aided by the Masonic Service Association and its executive secretary, Ill. Stewart M. L. Pollard, 33°.

He drew this conclusion:

"During the year 1985 the charitable contributions of all Masonic and Masonic-related organizations exceeded \$3 million or more than \$835,000 for each day of the year. The average contribution for the year was approximately \$100 for every Mason in the United States."

His full report has just been published by the Supreme Council in a 143-page booklet. The report contains a review of the Masonic-related organizations and a study of the types of charities they support.

It was not an easy task and is far from complete. As he mentions in his preface, "There is a natural ingrown reluctance on the part of Masons, Masonic lodges, appendant and concordant bodies to divulge the amount spent on charitable endeavors, particularly regarding charity relief of their own members. When a need exists in a particular case, many Masonic bodies merely 'pass the hat' and do not make it a matter of record as to how much was collected.

This is Masonic charity at its best."

His figures do not take into account each dollar contributed but reflect "only those funds which were actually expended for charitable or benevolent purposes." He also did not attempt to put a dollar value on the hundreds of man-hours of community service made by the various organizations.

Sovereign Grand Commander Francis G. Paul, 33°, noted in the report's conclusion that he hoped this project would be only the beginning and that it would be continued and updated periodically. He urged Masonic organizations to let their good works be known.

"While Freemasonry did not begin as a charitable enterprise, the passage of years has seen the fraternity develop into a 'doer' of good deeds, initially for the families of members in want and later through progression into areas of service to humanity that contribute to the welfare and improvement of the world in which we live," he said.

Copies of the report are available for \$1 from the Supreme Council headquarters.

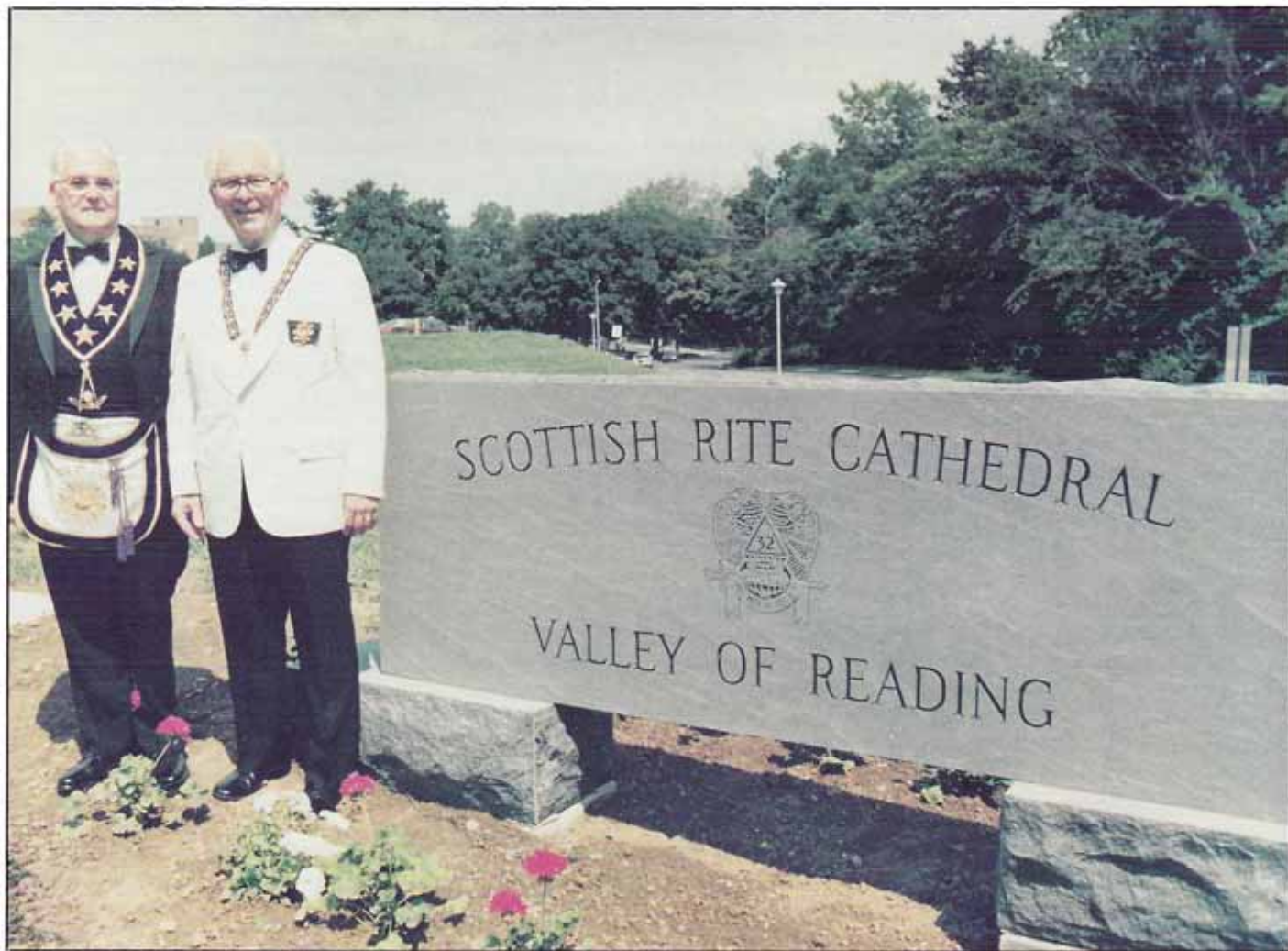
\* **Belated.** We regret that this issue of *The Northern Light* will reach you late. Due to circumstances beyond our control, the issue was not available for the printer in August. We anticipate that our normal schedule will resume with the November issue.



RICHARD H. CURTIS, 33°  
Editor

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Pennsylvania Grand Master Carl W. Stenberg, Jr., and Sovereign Grand Commander Francis G. Paul participated in ceremonies recently at the Valley of Reading's new Scottish Rite Cathedral. For details see page 12.