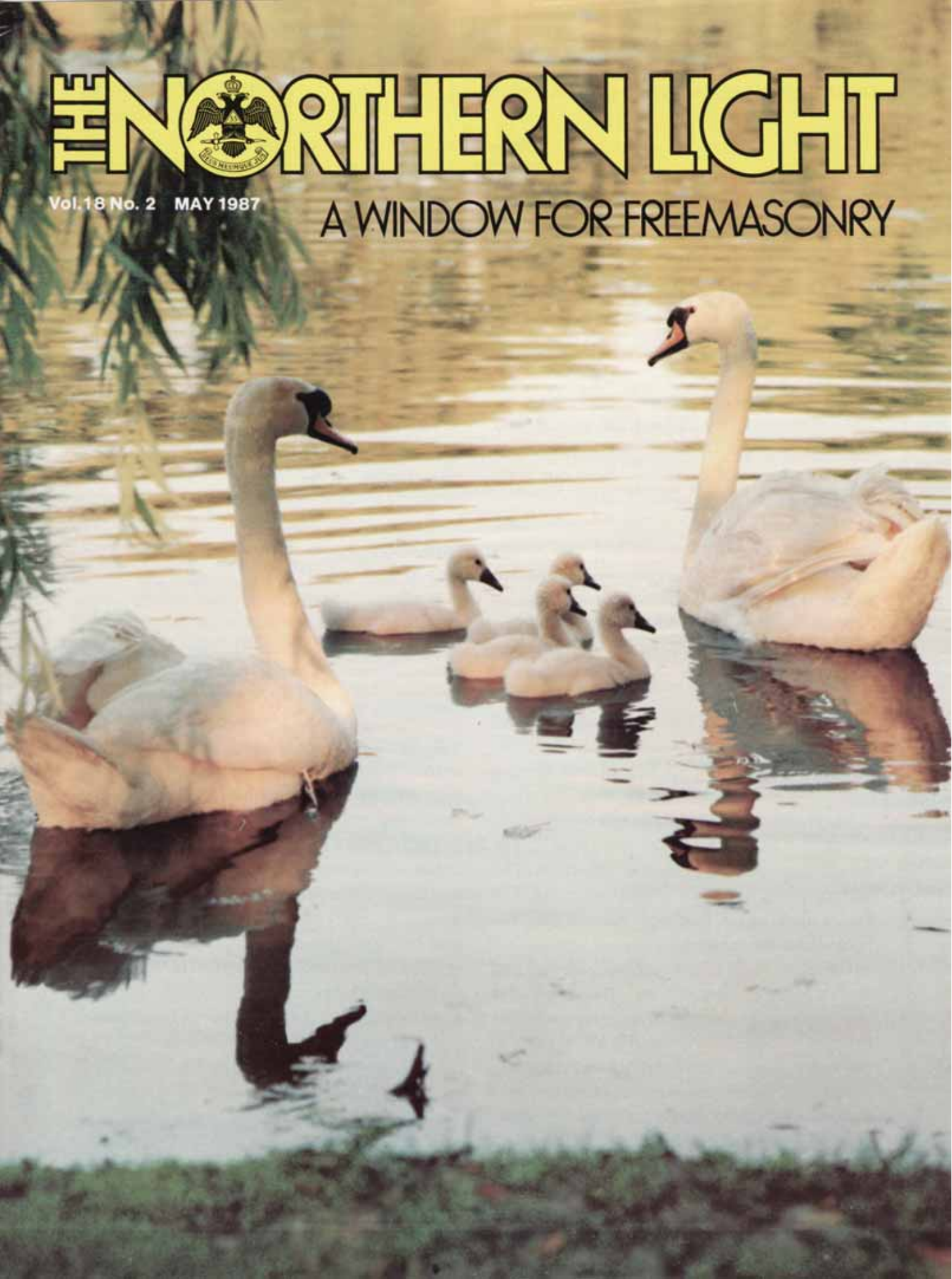
THE NORTHERN LIGHT

Vol.18 No. 2 MAY 1987

A WINDOW FOR FREEMASONRY



FROM THE SOVEREIGN GRAND COMMANDER

FRANCIS G. PAUL, 33°

We Know the Difference

As Americans, we like to think of ourselves as moral and ethical human beings. Yet there is a growing sense of cynicism across our land. The Wall Street "insiders." Dishonesty in defense contracts. And politicians who "line their pockets" with pay-offs and "shape the truth" to fit their self-serving ends. The list seems to grow longer and longer each day.

In all honesty, the problems are not all just "at the top." What happens on Wall Street is reflected on Main Street. Many are willing and eager to work for cash to avoid taxes. Employees "steal" time from employers without thought of the cost or the consequences to the business. Used parts are substituted for new ones—"Who'll know the difference?"

Maybe that's the real issue when it comes to morality: "Who'll know the difference?" The government may not discover the truth. The company may never see what's happening. The family may never find out. But we do. We know the difference.

If Freemasonry has any meaning for us—and for future generations of men—it is simply that you and I cannot claim ignorance when it comes to what is expected of us: *We know the difference between a rough Ashlar and a smooth Ashlar.* Morality means much more than how we treat each other. That's important, of course, because *society depends upon all of us being able to depend upon one another.*

Yet there's another dimension to ethics. *You and I must be able to trust ourselves.* That's what it means to be a Mason. We can count on ourselves to think, behave, and act in a consistent way—all the time, every time. If we do not have confidence in our own actions, who will ever be able to trust us?

Whenever we talk about ethical issues, someone is certain to say, "But nobody's perfect."

That's just an excuse. Of course we're not perfect. But that's not the issue. The genius of Freemasonry rests in the picture it paints of greater possibilities. It constantly confronts us with the demand for self-improvement. It tells us to stop making excuses for ourselves and get busy raising our ethical horizons. That's the unceasing message of the Ashlars.

This is also Freemasonry's message for our society. *The real problem is not a decline in morality. It's a failure to realize that we, as human beings, can walk in more noble paths and live by higher and higher standards.*

Why is Fremasonry important today? It gives us a vision of morality at its best! It forces us to face the fact that we have not reached our full potential. *Freemasonry is a reminder of what we can become if we work at it.*

Francis G. Paul

Sovereign Grand Commander

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The scene for the spring cover photo was captured by Ed Dessen, 32°, of the Illini Studio, Champaign, Ill. Brother Dessen is a member of the Valley of Danville, Ill.

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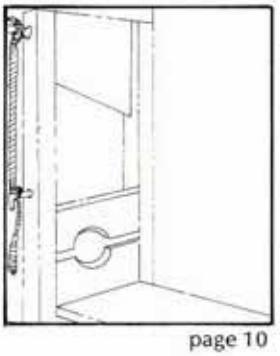

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Contributions of Freemasons To the Constitutional Convention

By ALPHONSE CERZA, 33°

Throughout our nation's history Freemasons have made important contributions to our country. During this period of the bicentennial observance of the preparation of the Constitution of the United States we should take notice of the part Freemasons played in the formulation of this important document.

The Constitution contains 39 signatures; 13 of the signers are known to have been Masons. We have inadequate evidence at this time relating to seven others, and we have no evidence at this time about 19 of the signers.

The 13 signers who are known to have been Masons are: Gunning Bedford, Jr., of Delaware, John Blair of Virginia, David Brearley of New Jersey, Jacob Broom of Delaware, Daniel Carroll of Maryland, Jonathan Dayton of New Jersey, John Dickinson of Delaware, Benjamin Franklin of Pennsylvania, Nicholas Gilman of New Hampshire, Rufus King of Massachusetts, James McHenry of Maryland, William Paterson of New Jersey, and George Washington of Virginia.

There is some evidence that the following signers may have been members of the craft: William Blount of North Carolina, William Few of Georgia, William Samuel Johnson of Connecticut, John Langdon of New Hampshire, Robert Morris of Pennsylvania, George Read of Delaware, and Roger Sherman of Connecticut.

But taking note of the signers of the document does not tell the full story because there were men who made valuable contributions to the preparation and adoption of the document whose names are not connected with the matter directly.

For example, in 1748, Charles de Montesquieu, a Mason, wrote *The Spirit of Laws*. The book is one of the greatest expositions of government ever written, has enjoyed a wide readership, and was undoubtedly familiar to the men attending the convention. In this book the author stressed the separation of government powers into the executive, legislative, and judicial. He strongly advocated the separation of church and state. Indirectly he made a valuable contribution to the Constitution, because the three departments of government are recognized, are kept separate, and are intended to work as a check against one another.

The states named 74 men to serve as delegates to the Convention, but only 55 actually showed up. The two most famous delegates were Freemasons: George Washington and Benjamin Franklin. Few of the delegates came early, attended each session, and stayed to the end.

Two of the delegates who were Freemasons who said nothing during the entire convention were John Blair and Nicholas Gilman.

A quorum did not appear on the date set for the Convention to start. While waiting for additional members to appear, the delegates from Virginia met every morning to discuss matters. In the afternoon these delegates met with those from Pennsylvania. It was at these informal meetings that the general plans were made. The delegates from Virginia prepared 15 Resolves that were to form the basis for the deliberations.

On May 25, when a quorum was obtained, George Washington was unanimously elected president of the Convention, and he presided over the meetings throughout the Convention. He did not take part in the debates and voted the Virginia point of view whenever he voted. But in his silence lay his strength, for his presence and rulings kept the members under control. It was only on the last day of the Convention that he rose to speak, urging that as few changes as possible be made to the document and that the document be adopted.

Let us now consider some of the actions of the Freemasons who were delegates.

Edmund Randolph, Governor of Virginia, was the most active delegate in the Convention. At the start he spoke for about four hours and presented the Resolves which are sometimes described as the Virginia Plan. These Resolves were to serve as the basis for the deliberations. In his talk he listed the defects of the Confederation and proposed the creation of a National Government with an Executive, a Legislature with two branches, and a Judiciary. He took an active part in the debates during the entire Convention.

But he refused to sign the final document and gave a number of reasons. He felt, for example, that the number of Congressmen was too small, that there was no limitation on the standing army, that the power of the Executive to pardon offenders should not include treason. He repeatedly stated that he would not sign the document in order to keep his options open in the likelihood that he might serve in the Virginia Convention to consider adoption of the Constitution. He was strongly opposed to the method adopted for approving the document.

He proposed that the document be sent to the States for the purpose of making further changes; and then the document with all these changes was to be considered by a new Convention

The late Ill.·. Alphonse Cerza, 33°, prepared a series of articles for the bicentennial of the U.S. Constitution prior to his death on April 9. For a tribute to the author, see Footnotes on page 23.

which had the power to consider the changes suggested and have authority to make further changes it deemed necessary. He was afraid that the provision that stated that the document could be rejected would bring chaos if the States rejected the document.

It is worthy of note, however, that he was a member of the Virginia Convention called to consider the adoption of the document and that he supported its adoption. His opponents embarrassed him and called attention to the fact that he had not signed the document.

At the outset the delegates were confronted with a basic question: Shall we merely make suggestions on amending the existing Articles of Confederations or shall a national government be formed with executive, legislative, and judicial branches, each with power to act independently of the states? The New Jersey Plan was in compliance with the authority the Continental Congress gave to the Convention. The Virginia Plan went beyond the scope of the granted authority, and this plan prevailed.

Benjamin Franklin made substantial contributions to the Convention. He had the respect of all the delegates and spoke often especially to break deadlocks and to stop heated arguments. On these occasions he would speak of his experiences and make witty remarks while tempers cooled.

He suggested that a chaplain open each day's sessions with a prayer; there was opposition to this because the convention had no money to pay for this service.

He favored having only one branch in Congress rather than two, and he cited the experience of Pennsylvania on this score.

He strongly opposed giving the Executive the power to veto legislation on the ground that this power in the past had been used by the executives to extort bribes to refrain from exercising the power.

He was opposed to paying a salary to Senators on the ground that this branch would probably consist of rich men who would not need the money.

He had a liberal attitude towards encouraging foreigners to come to our land, citing the help given during the recent war and the valuable contributions they had made to the country over the years.

On the last day of the Convention while the members were signing the document, he noticed that there was a painting of a sun and its rays on the back of the presidential chair. He stated that during the Convention he had often looked at the painting and wondered whether it was a rising or setting sun, and that now he had concluded it was a rising sun.

Gunning Bedford, Jr., was a delegate from Delaware and Attorney General of that state. His main contribution to the deliberations was his steady support of the interests of the small states against the large ones. He supported the New Jersey Plan.

David Brearley, a delegate from New Jersey, was also afraid of the power of the large states and suggested that each state be given one vote and thus place all states on the same level. He also suggested that the state boundaries be erased and that the Union be redistricted. He supported the New Jersey Plan.

Jacob Broom, a delegate from Delaware, urged an equal voice of the small states in the Congress. When the term of the Executive was under consideration and it was urged that it be set at seven years he stated it was too long in view of the fact that the holder of the office was eligible for reelection.

Daniel Carroll was a delegate from Maryland. He did not arrive at the Convention until July 9. He urged that a provision be added prohibiting ex post facto laws. He argued against the proposal that the states pay the Senators on the ground that they were not advocates of the states.

Jonathan Dayton, a delegate from New Jersey, was opposed to the Virginia Plan and branded it a "novelty, and amphibious monster," and predicted that the document would not be accepted by the people. He was opposed to the payment of the salaries of Senators by the states on the grounds that it would destroy their independence.

John Dickinson was a delegate from Delaware. In support of the Virginia Plan, he stated, "We are a nation al-

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Constitution Trivia Quiz

There were 39 signers of the U.S. Constitution. Listed below are the names of 22 signers. Can you match the names with the states they represented? Only 13 were known to be Masons. There is some evidence to support the Masonic membership of an additional seven signers. Can you find the two names below who were not Masons?

1. David Brearley	A. Massachusetts
2. George Washington	B. Delaware
3. Rufus King	C. Pennsylvania
4. Gunning Bedford, Jr.	D. Maryland
5. Roger Sherman	E. Virginia
6. Nicholas Gilman	F. North Carolina
7. Daniel Carroll	G. Georgia
8. James McHenry	H. New Jersey
9. Alexander Hamilton	I. Delaware
10. William Paterson	J. Pennsylvania
11. John Blair	K. Delaware
12. Benjamin Franklin	L. New Hampshire
13. William Samuel Johnson	M. Virginia
14. Robert Morris	N. New Jersey
15. John Langdon	O. Delaware
16. James Madsion	P. Virginia
17. John Dickinson	Q. Maryland
18. William Few	R. Connecticut
19. George Read	S. New Hampshire
20. Jonathan Dayton	T. New York
21. Jacob Broom	U. Connecticut
22. William Blount	V. New Jersey

Answers on page 22

MUSEUM of our NATIONAL HERITAGE

'To Form a More Perfect Union'

By CLEMENT M. SILVESTRO, 33°

Why did the United States need a new framework of government only five years after winning its independence? Who were the leaders behind the movement? What was the significant trade-off in the battle over ratification?

These are some of the fundamental questions explored in the Museum of Our National Heritage's year long exhibition, "To From a More Perfect Union." Opened in late April to commemorate the bicentennial of the U.S. Constitution, the exhibit will run through March 15, 1988.

The exhibit opens with a section on the Philadelphia Convention, but it covers a wide range of themes. How does the Constitution work? How does it change and how has it changed to accommodate a growing urban/industrial society? How does it protect our civil liberties? How has it served the nation for these 200 years?

Using rare documents (some never before exhibited), prints, maps, paintings, photographs, broadsides, and cartoons, the exhibit is organized into five major units. It also includes two "hands-on" elements—a computer explaining the growth of voting rights and a game testing visitor's knowledge of the Constitutional system of checks and balances.

DR. CLEMENT M. SILVESTRO, 33°, is director of the Scottish Rite Masonic Museum of Our National Heritage at Lexington, Mass.

Plans are under way to fabricate a portion of the exhibition so that it might travel to selected Valleys throughout the Northern Masonic Jurisdiction.

The Philadelphia Convention. The convention at Philadelphia met to resolve trade and tax problems created by the Articles of Confederation. From May 25 to September 17, 1787, delegates from 13 states argued, agreed and disagreed, and finally compromised on the critical issues before them. When delegates emerged from their secret proceedings, they presented the nation not with amendments to the existing framework of government, but with an entirely new Constitution.

Virginia's James Madison, often called the "father of the Constitution," was a key figure in the entire process, but it is unlikely that the convention could have succeeded without the presence of George Washington. Fifty-five years old and suffering from rheumatism, Washington had endured personal and physical hardships during the Revolutionary War years. He had promised his wife to stay out of public life so they might enjoy their remaining years at Mount Vernon. He was, however, troubled by the conditions in the country and wanted very much for the nation to succeed.

The exhibit includes three important letters Washington, who was president of the convention, wrote to General Henry Knox. The letters, on loan from the Massachusetts Historical Society, discuss Washington's decision to go to the convention, the conditions that warranted the convention, and a progress report. He wrote " . . . to see this country happy . . . is so much the wish of my soul . . . " Not one to shirk the challenge of public responsibility, in late May this preeminent figure in American life made the decision to go to Philadelphia.

Thomas Jefferson, another of the Founding Fathers, was in Europe and could not go to Philadelphia. However, the exhibit contains Jefferson's handwritten copy of the Declaration of Independence, one of the rarest of national treasures (from the Massachusetts Historical Society). The Constitution incorporates many of the political ideas that Jefferson had written in the Declaration. The Smithsonian Institution was kind to lend President Jefferson's eyeglasses, which are displayed next to his draft of the document.

To give visitors an insight into the compromise process that took place in the hot, muggy chamber at Independence Hall, two copies of Massachusetts delegate Elbridge Gerry's annotated printed version of the Constitution are exhibited. The August 6 draft begins, "We the People of the States of . . . . " The final draft of September 12 eliminated the listing of the 13 original states and reads, "We the People of the United States, in Order to form a more perfect Union . . . . " The phraseology is symbolic.

Ratification. After nearly four months of painstaking deliberations, the delegates met on September 17, 1787, to sign the new Constitution. Only 38 delegates signed. Three, including Massachusetts' Gerry, refused to do so, thus sparking the arguments soon to be heard throughout the states. His letter to the Massachusetts General Court stating why he refused to sign is on display, courtesy of the Massachusetts Archives. The ratification fight divided the country into Federalists, who favored the proposed Constitution, and the Anti-Federalists, who opposed it.

Once the proposed Constitution was made public, the debates were taken up by the people in newspapers, pamphlets, town meetings, taverns, and at state conventions convened to decide on ratification.

The first newspaper in the nation to print the new Constitution was *The Pennsylvania Packet and Daily Advertiser* (September 19, 1787). The exhibit contains this issue of the newspaper (Massachusetts Historical Society). At a public auction at Sotheby's in New York City on May 13, a similar copy sold for $110,000.

Some contemporary newspaper accounts, broadsides, and cartoons re-

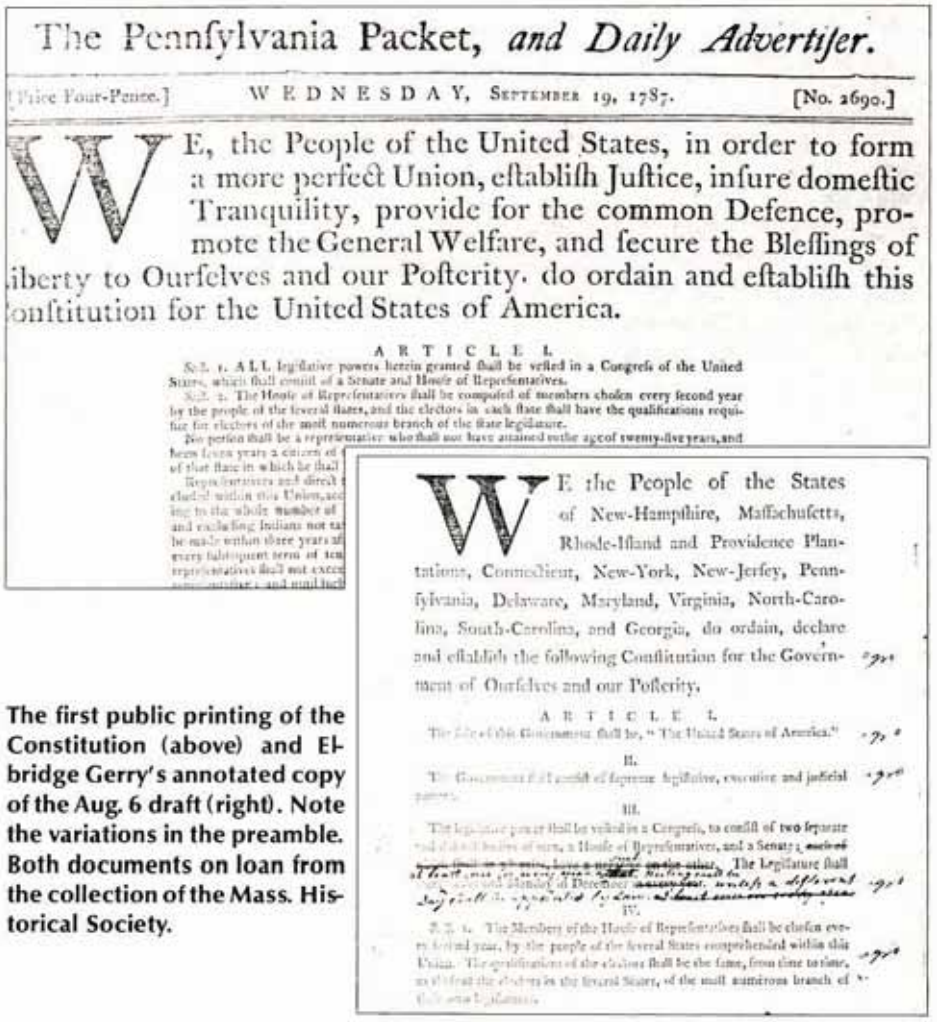
veal the seriousness of the discussions that took place across the nation. The *Massachusetts Centinel* used an eye-catching cartoon to keep score of the ratification race. Upright classic columns represented states that had not. On display are two issues of the *Centinel* showing these cartoons. The February 9, 1788, issue reports that Massachusetts had ratified; August 2, that New York had done so. A rare 1788 broadside issued by the New York *Independent* brought news that Virginia had ratified by a very close vote. All three were pivotal states.

The Bill of Rights. Americans often think the Bill of Rights is part of the original Constitution. Of course, it is not. The Bill of Rights resulted directly from objections voiced during the state ratifying conventions. Critics said that the Constitution did not sufficiently protect inidividuals against abuses of their civil liberties and rights by the strong central government. They insisted that these liberties and rights be specified and included in the Constitution.

During the Philadelphia Convention, George Mason of Virginia and Elbridge Gerry of Massachusetts had offered a resolution to include a bill of rights, but it was defeated. When the debates over ratification revealed widespread concern, the pro-Constitution forces agreed to use the new Constitution's amendment process to add a Bill of Rights. It was a significant trade-off.

Thanks to the Massachusetts Archives and Secretary of the Commonwealth, Michael Joseph Connelly, the museum was permitted to display the *original* copy Congress sent to the Massachusetts General Court for ratification. Rarely exhibited and in superb condition, the velum engrossed copy, which Congress approved by a two-thirds majority in each house in 1789, is signed by John Adams, Vice President of the U.S. and President of the Senate, and Frederick A. Muhlenburg of Pennsylvania, Speaker of the House of Representatives. This copy is identical to the one on display in the National Archives in Washington, D.C. It contains 12 articles, but the states only ratified 10. These became the law of the land on December 15, 1791, after three-quarters of the states had ratified them.

Using documents and prints from the Maryland Historical Society, and historical photographs from the Library of



The Pennſylvania Packet, *and Daily Advertiſer.*

[Price Four-Pence.] WEDNESDAY, SEPTEMBER 19, 1787. [No. 2690.]

WE, the People of the United States, in order to form a more perfect Union, eſtabliſh Juſtice, inſure domeſtic Tranquility, provide for the common Defence, promote the General Welfare, and ſecure the Bleſſings of liberty to Ourſelves and our Poſterity, do ordain and eſtabliſh this Conſtitution for the United States of America.

ARTICLE I.

WE the People of the States of New-Hampſhire, Maſſachuſetts, Rhode-Iſland and Providence Plantations, Connecticut, New-York, New-Jerſey, Pennſylvania, Delaware, Maryland, Virginia, North-Carolina, South-Carolina, and Georgia, do ordain, declare and eſtabliſh the following Conſtitution for the Government of Ourſelves and our Poſterity.

ARTICLE I.

II.

III.

IV.

The first public printing of the Constitution (above) and Elbridge Gerry's annotated copy of the Aug. 6 draft (right). Note the variations in the preamble. Both documents on loan from the collection of the Mass. Historical Society.

Congress and the Boston Public Library, the second unit in the exhibit explains the nature of the federal system of government. Visual materials help to show the relationship of state governments to the central government, powers they share and powers denied to them.

During the first half of the 19th century, this relationship was one of the most important Constitutional issues debated in Congress and the nation. In 1818, the issue centered on the state of Maryland's right to tax the Second Bank of the United States; a decade later it focused on the Nullification crisis; and less than 30 years later, the issue moved to the battlefield. It was the only occasion in our history when the system failed us. The Civil War may have settled the question of national supremacy over the states, but the dual character of the nation's federal system remains a constitutional issue down to the present and it is shown in the exhibit.

Separation of Powers. A focal point of the section dealing with the separation of powers has a game developed by Laura Roberts, director of education. It tests visitor's knowledge of how this system works under our Constitution. It was Benjamin Franklin, the oldest Founding Father at the Philadelphia Convention, who expressed the belief that people, if left unchecked, would seek power and try to dominate each other. He said, "There are two passions which have a powerful influence on the affairs of men: the love of power and the love of money."

The architects of the Constitution heeded Franklin's warning and carefully put safeguards in the document that distributed powers among the three branches of government. They also included a system of checks and balances. Two historical events are chosen to demonstrate the Constitutional system of checks and balances in action: the impeachment of Andrew Johnson following the Civil War, and the more recent Watergate burgulary, which subsequently terminated Richard Nixon's presidency. Illustrative materials from the U.S. Senate Commission on Arts and Antiquities document Johnson's

Continued on next page

MUSEUM EXHIBIT

Continued from previous page

impeachment trial; a selection of photographs from the *Washington Star*, with permission of the D.C. Public Library, tell the tragic Watergate story.

The Founding Fathers were realists who expected the Constitution to change. James Madison wrote, "In framing a system which we wish to last for ages, we should not lose sight of the changes which ages will produce." George Washington agreed. He wrote, "The warmest friends and best supporters the Constitution has do not contend that it is free from imperfections . . . . " He also expected his contemporaries and subsequent generations to decide "on the alterations and amendments which are necessary . . . . "

—From the F.D.R. Library & Museum.

The greatest challenge in this section of the exhibit was to find a simple way to show that the Constitution changes more often by Congressional and Executive action than by the amendment procedure. The first part of this section reviews the historical background for the judicial interpretation of the Constitution; the work of leaders such as Oliver Ellsworth of Connecticut, the author of the important Judiciary Act of 1789; and the legal precedents established by opinions of Chief Justice John Marshall.

To illustrate how executive and legislative actions bring about Constitutional change, we focused on the decade of the 1930's and the New Deal, a period when both the president and Congress challenged the Judicial branch and asserted their voices in interpreting the Constitution. Using a wonderful array of photographs and cartoons—from the Franklin D. Roosevelt Library, the Library of Congress, the U.S. Supreme Court Museum, and the Harvard Law School Art Collection—this section of the exhibit traces the upheaval created by New Deal legislation and the Court-packing incident of 1937. As with other sections, every effort is made to tie these past issues to the present. Fifty years after the New Deal confrontation, many of the same Constitutional issues are still being argued.

Individual Liberties. The last major thematic unit in this comprehensive exhibit concerns individual liberties and the Constitution. The legal rights and freedoms of American citizens depend on the traditions of American law, the Declartion of Independence, the Constitution, and many Supreme Court decisions. Yet historically, the rights of minorities have not always been protected. On the other hand, changing attitudes and new judicial interpretations of constitutional law have gone a long way toward correcting past abuses.

It was difficult to choose a limited number of Supreme Court cases to illustrate how the Constitution has protected our religious freedom and rights of free speech, free press, and civil rights. The issues are often complex and the danger of over-simplification was always present. Often, the individuals being protected in these cases do not command our compassion or sympathy. One of the most important freedom of the press decisions made by the Supreme Court, *Near vs. Minnesota* (1931), favored a downright bigoted newspaper publisher, Jay Near. Forty years later, the Near case was cited when the Supreme Court ruled against the federal government in its attempt to stop the *New York Times* from publishing the "Pentagon Papers."

The self-incrimination case, *Miranda vs. Arizona* (1966) is another example. Ernesto Miranda's criminal record was, to many, an abomination, but the Supreme Court ruled Miranda's Fifth Amendment rights against self-incrimination had been violated. He was eventually set free, notwithstanding his confession of kidnapping and attacking a young Phoenix woman.

The issue of racial segregation is handled in two landmark cases: *Plessy vs. Ferguson* (1896) and *Brown vs. Topeka* (1954). It was the Brown decision that prompted massive resistance to school integration in many states, and which helped spur the growth of the civil rights movement in the 1950's and 1960's. We drew on the collections of Minnesota Historical Society, the Kansas State Historical Society, the Harvard Law School Art Collection, the Library of Congress, and the collection of the *Washington Post* to illustrate these cases.

The last section concludes with the issue of individual rights in times of war. The Constitution has not always protected the rights of its citizens in times of crisis. During the Civil War, President Lincoln suspended the *writ of habeas corpus* (persons arrested and held in custody must be brought before a judge to determine whether the charges are valid). In World War I, the Supreme Court upheld the Espionage Act, which had two censorship provisions (*Schenk vs. U.S.*, 1919).

Treatment of Japanese-American citizens in World War II continues to be a disturbing and controversial incident. A summary of the major court cases and photos from the National Archives illustrate the controversy.

Attempting to explain an abstract subject like the Constitution in an exhibiton is not an easy task. It is an exhibit that may require more than one visit for there is both an abundance of information, incredibly rare national treasures, and splendid photographic material. In this bicentennial year, a thoughtful review of a document that protects our liberties, provides an enduring framework of government, and continues to influence our lives in so many ways surely ought to be worth a second visit.

CONSTITUTIONAL CONVENTION
Continued from page 5

though consisting of parts or states." He stressed that "experience must be our only guide; reason may mislead us." He feared actions of persons without property, as he had suffered at the hands of a mob. His point of view was sound at that time, because there was an abundance of land and a shortage of labor; as a result there were limitless opportunities for a person willing to work to improve his condition and so obtain property. He also feared that the states would dominate the new government and urged that Congress have power over state laws. He was a leader in the movement that a Bill of Rights be added to the document. When the subject was discussed, the delegates voted against it on the ground that these were fundamental rights implied in the limit of power of all governments and that the state constitutions contained adequate provisions on this matter. He took an active position on most matters that were discussed.

Rufus King, a delegate from Massachusetts, did not see the need to provide that Congress meet each year. He objected to the proposal that the Executive not be eligible for reelection. He suggested a 20-year term for the Executive when the members were considering a 7-year term. He proposed that the Senate concur in the exercise of the power of the executive to grant pardons. He sponsored the provisions contained in the Northwest Ordinance (which he had helped write) that states be prohibited from passing laws impairing the obligation of contracts. He was of the opinion that too much congressional legislation was a vice and that this function was best suited for state legislatures.

James McHenry, a delegate from Maryland, proposed that there be included in the document a prohibition against bills of attainder and ex post facto laws. He was disturbed with the granting of power to the Congress to pass navigation acts, to collect taxes and imposts, and to regulate commerce because he feared the large states would dominate in these matters.

William Paterson, a delegate from New Jersey, had served as Governor of his state and had been a judge. He was a strong supporter of the New Jersey Plan, and he introduced it before the convention, urging its adoption, but the delegates voted against this.

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.

(OPPORTUNITY) + (CHANCE) − (CITY) + (LIQUIDATED) − (DRAIN) + (SHARING) − (SNAIL) + (SCHOLAR) − (QUOTE) + (WEAR) − (CHART) + (SPOIL) − (ANSWERED) − (GROUP) =

□ □ □ □ □ □ □ □ □ □ □ □ □ □

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

IN MEMORIAM
Ill.˙. William Henry Cantwell, 33°

Ill.˙. William H. Cantwell, 33°, an Active Emeritus Member of the Supreme Council and former Deputy for Delaware, died on April 19 at the age of 86.

His business career began in 1918 when he joined the Eastern Malleable Iron Company as an office clerk. He later transferred to the plant where he worked in various capacities, culminating as managing director. He also served as president of Peoples Bank and Trust Company of Delaware and the Wilmington Building and Loan Association.

Ill.˙. Brother Cantwell was active in religious and community affairs as a member of the Board of Public Safety, Board of Public Education, the Industrial Committee, the Y.M.C.A., and Grace Methodist Church.

Raised a Master Mason in Eureka Lodge No. 23, Wilmington, Delaware, in 1925, he became Worshipful Master in 1932 and was elected Grand Master of Masons in Delaware in 1962. He was High Priest of Delta Chapter No. 6, Royal Arch Masons, in 1935; Grand High Priest of the Grand Chapter in Delaware, 1947; Illustrious Master of Gunning Bedford Council No. 1, Royal and Select Masters, 1934; Most Illustrious Grand Master of the Grand Council in Delaware, 1943; and Eminent Commander of St. John's Commandery No. 1, K.T., 1959. Active in the Red Cross of Constantine, he served as Grand Sovereign of the United Grand Imperial Council in 1964.

Ill.˙. Brother Cantwell received the Scottish Rite degrees in 1926 in the Valley of Wilmington, where he served as Most Wise Master in 1930 and Commander-in-chief in 1948-52. He received the 33° in 1943, was elected an Active Member in 1975, and became an Active Emeritus Member in 1979. For the Supreme Council he was Deputy for Delaware, 1968-74, and Grand Treasurer General, 1972-79. He also performed various special assignments and served on a number of committees.

He is survived by his widow, Margaret, a son, Richard, and two daughters, Margaret and Virginia.

The Guillotin Paradox

By PAUL D. FISHER, 33°

Of the many words that have entered the English language through French name associations, such as chauvinism, mansard, and silhouette, none has left a stronger impact than that of guillotine. It is ironic that "la guillotine" should take the name of a humanitarian doctor and a leading French Freemason of his time.

Contrary to popular myth, the doctor did not invent the namesake machine nor was he executed by it. His greatest effort, smallpox vaccination, saved far more lives than the guillotine dispatched.

Dr. Joseph Ignace Guillotin, born May 28, 1738, in Saintes, France, was the ninth of 12 children. His lawyer father could apparently afford an above average education for Joseph, for he studied at a local Jesuit college, received a Master of Arts degree at Rheims and, in 1770, became a doctor of medicine in Paris.

Guillotin attracted a sizable aristocratic clientele because of his professional knowledge and polished manners and soon became the most sought after and expensive doctor in Paris. At the same time the small physician with lively eyes also performed much charity work.

Ill.: PAUL D. FISHER, 33°, a Past Thrice Potent Master in the Valley of Reading, Pa., received the 33° in 1985.

Guillotin's extra energy was channeled into Freemasonry until the French Revolution in 1789. He was raised a Master Mason in Parfaite Union Lodge, Angouleme, and subsequently affiliated with lodges in Nantes, Saintes, Oléron, Rennes, and Toulouse. At an early stage he also became a member of the Illuminés d'Avignon, a short-lived Masonic rite.

For us today, 18th century continental Masonry is difficult to comprehend. It was pervaded with independent lodge masters, a proliferation of "high degrees," and numerous splinter organizations dabbling in mysticism . . . a cornucopia of confusion. To oversimplify, the chaos existed because most European countries lacked a central Masonic governing body.

In 1772 Brother Guillotin was one of the founders of the Grand Orient of France, which did much to unify the fraternity. At that time he was elected Orator to the Provinical Chamber, an office that gave him control of all provincial lodges obedient to the Grand Orient. In 1776 the doctor became Masters of La Concorde Fraternelle Lodge, one of the most influential Parisian lodges. He also affiliated with the Lodge of the Nine Sisters (Muses) where, in 1778 along with Benjamin Franklin, he attended Voltaire's initiation.

Advancing also in his medical profession, in 1778 he founded a society that eventually evolved into the Academy of Medicine. He is also credited with the invention of several surgical instruments. A major cause celebre, the Mesmer incident in 1784, saw Dr. Guillotin serve on a royal commission with Franklin among others, and author the report that exposed the swindle of Dr. Friedrich Mesmer. Mesmer, also a Freemason, captivated the rich with his cures by means of animal magnetism or mesmerism, a hoax that made him a rich man.

Dr. Guillotin was married at age 49 to Marie-Louise Saugrain, almost 20 years his junior. She was known in her own right as a talented etcher of copperplate art prints. They were a devoted couple.

Economic crisis and political instability overtook France in the 1780's, brought on by years of oppressive and corrupt government. King Louis XVI was forced to convene the national legislative body, the Estates-General in May 1789, represented by the three classes: nobility, clergy, and bourgeoisie, i.e., merchants, artisans, and professionals.

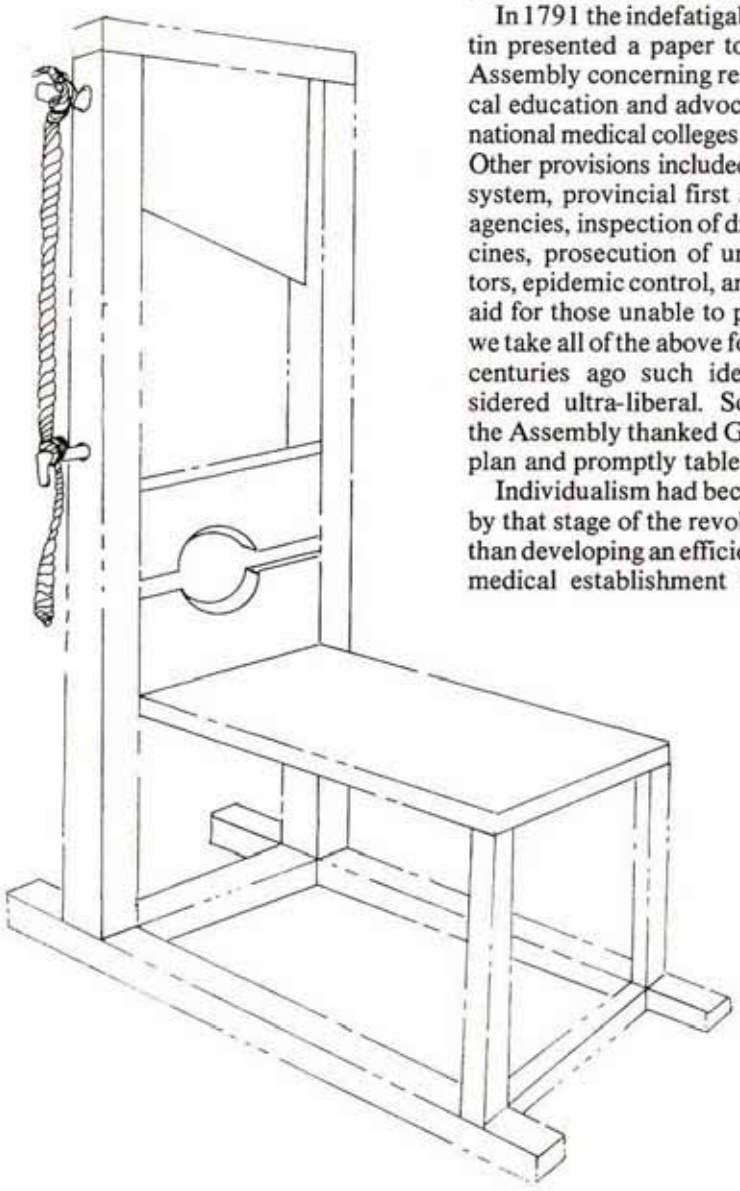
Brother Guillotin published a pamphlet in December 1788 advocating that the number of representatives of the Third Estate should at least be equal to the combined nobility and clergy. Copies of the pamphlet were given to all law offices to secure signatures of citizens, as opposed to the traditional method of forwarding individual petitions to the king. The doctor was quickly brought to trial and the pamphlet suppressed. However, he was aquitted on a technicality and immediately became a public hero.

On July 14, 1789, the people of Paris stormed the Bastille prison, long a symbol of their oppression. The revolution had begun and civil order disintegrated. On October 5, Guillotin, as an elected member of the National Assembly, successor body to the Estates-General, was a member of a small delegation to the king at the palace of Versailles. They demanded the king accept a constitution and the Declaration of the Rights of Man, inspired in large part by our Declaration of Independence. Louis hedged, but it was too late for dilatory tactics. The next day the starving women of Paris marched to Versailles to demand bread, a confrontation that resulted in a massacre. King Louis XVI, his

family, and retinue were forced to move on October 7 to Paris into the neglected and unfurnished Tuileries Palace.

A commission of six members was appointed to locate a meeting place for the National Assembly in Paris. Dr. Guillotin was the only one of the six to take his job seriously. The result was the Tuileries riding school, an annex of the palace. The doctor was named commissioner of the hall and, exhibiting a flair for architecture, had the premises ready in a month. The delegates were delighted, as windows had been enlarged, there was fresh air and light, and the rostrum was accessible. He was a true "detail man" as there still exists in the Bibliotheque Nationale a collective letter of thanks from the lavatory attendants to the good doctor for his attention to the accomodations. Journalists, however, brought their lady friends to the assembly sessions and disrupted the proceedings. Guillotin changed their seats to reestablish order and quickly found himself the object of severe lampooning. He was popular enough, however, to have been chosen as Secretary of the National Assembly in 1790.

It is ironic that "la guillotine" should take the name of a humanitarian doctor and leading French Freemason of his time



In 1791 the indefatigable Dr. Guillotin presented a paper to the National Assembly concerning reforms in medical education and advocating that four national medical colleges be established. Other provisions included a scholarship system, provincial first aid and health agencies, inspection of drugs and medicines, prosecution of unlicensed doctors, epidemic control, and free medical aid for those unable to pay. Although we take all of the above for granted, two centuries ago such ideas were considered ultra-liberal. So liberal, that the Assembly thanked Guillotin for his plan and promptly tabled it.

Individualism had become the vogue by that stage of the revolution. Rather than developing an efficient and orderly medical establishment the Assembly went in the opposite direction. They later abolished guilds, professional societies and academies, and faculties of medicine. Anyone could declare himself to be a physician with the results as one would expect. Dr. Guillotin was vindicated by 1803, when the Napoleonic Wars necessitated a law defining professional medical qualifications and establishing medical schools similar to his original proposal.

In late 1789 Dr. Guillotin addressed the Assembly to advocate reform of the various barbaric modes of capital and corporal punishment then in existence. His proposals included abolition of torture, similar punishment for the same offense regardless of a person's rank, no confiscation of the possessions belonging to the victim's family, and return of an executed felon's body to his family. Lastly, all executions were to be performed by decapitation. Depending on local custom or whim, executions were carried out by burning at the stake, breaking on the wheel, decapitating by ax, or hanging. Execution by sword was reserved for the nobility. A national death penalty by decapitation was adopted in March 1792 at the onset of the Reign of Terror.

Guillotin had proposed the use of a simple mechanical device but he never produced any actual plans. He did not have to, as forms of such a device existed and were in use since the early 1500's in western Europe. A legend relates that Dr. Guillotin witnessed a decapitation by a miniature machine at a local puppet show . . . and had sudden insight . . . which would sully his name for all time.

Plans were drawn up, probably by Dr. Antoine Louis, Permanent Secretary to the Academy of Surgeons, and Charles-Henri Sanson, the executioner, traditionally known as "Monsieur de

Continued on next page

THE GUILLOTIN PARADOX

Continued from previous page

Paris." By that time Dr. Guillotin was no longer a deputy, and Dr. Louis represented the government in constructing and testing the instrument. The government then contacted Guidon, a master carpenter who usually built gallows, to submit a construction bid for the "new" machine.

As an excessive government contract price is not a new phenomenon, it was not surprising that the estimate came to 5,660 livres, an exorbitant amount worth in excess of $20,000 in current buying power. Shortly thereafter, Tobias Schmidt, a German pianomaker living in Paris, offered to build the device for 960 livres. Schmidt was also an inventor who claimed an advanced-type plow, a fire ladder, and a submarine to his credit. His low bid proved to be a good business move, as he eventually built 34 additional machines for use in the provinces.

The first tests of Schmidt's prototype were made on live sheep. It was then decided to experiment on three corpses at the Bicetre Hospital. Using a curved blade, two heads rolled freely but one decapitation was incomplete. There is a fascinating, probably apocryphal, tale concerning the evolution of the blade. The best version is related in Alexandre Dumas' *Tragedies of 1793*. King Louis XVI learned of the botched trial and asked to see the plans for the machine. The king was a good mechanic as well as a skilled amateur locksmith. As Dumas relates, "The king examined the drawings carefully, and when his eye got to the blade said: The fault lies there: instead of being crescent-shaped, the blade should be triangular in form and bevelled like a scythe." To illustrate his words Louis XVI took a pen and drew the instrument as he conceived it. Nine months later the head of the unhappy Louis XVI fell beneath the very instrument he had drawn.

With the redesigned blade, the machine performed as anticipated and was immediately christened "Little Louison" for Dr. Louis of the Academy of Surgeons. However, because of the circulation of satirical songs, it soon became known as "la guillotine" after its supposed inventor.

The doctor never attended a public execution and could never bear to hear the term "la guillotine" used. When Dr. Guillotin was recognized in public, people smirked and struck their necks with the palms of their hands. His clientele evaporated. Although his motivation was the elimination of torture and needless suffering by the condemned, he became a symbolic executioner, an object of horror and mockery.

Historically the guillotine was first used on April 25, 1792, to dispatch Nicolas Jacques Pelletier, a highwayman, at the Place de Greve, now the Place de l'Hotel de Ville in Paris. On August 21 of that year the first political victim, Louis-David de Collenon d'Anglemont, was guillotined. In 1977 the final guillotine execution was performed in France; capital punishment was outlawed on September 30, 1981.

The French Revolution abounds with strange tales of last-minute escapes and acts of courage and devotion. To the list can be added the heroism of Brother Guillotin, who during the Reign of Terror secured the release of several doctors through interceding with Dr. Jean Paul Marat, a leader of the radical Jacobin group. Dr. Marat was made a Mason in 1774 while studying medicine in England, and Guillotin had aided his early career in Paris.

A few days after Marat's assassination by Charlotte Corday, Dr. Guillotin learned that Maximilien Robespierre, the virtual dictator of France, planned to have him arrested because of his moderate views and his having opposed Robespierre in debates. Acting quickly, Guillotin secured a commission as a doctor in the northern Army, calculating that France was so short of doctors the Committee of Public Safety would not pursue him. He fled from Paris to Arras where he found the army hospital to be in deplorable condition. Dr. Guillotin took charge and organized a small, dedicated staff, improved food rations, and commandeered beds and blankets. In 1794 the Reign of Terror came to an end, as the Jacobins fell from power and Robespierre along with over 100 followers were executed in three days. Guillotin returned to Paris where he learned that a warrant had been issued for the arrest of him and his wife. Had they remained in the city they undoubtedly would have gone to the guillotine, as did approximately 2,300 others in Paris during the 1793-94 Reign of Terror.

Dr. Guillotin contributed a lifetime of public service but his finest contribution lay in the field of smallpox inoculation. In 1798 the English Dr. Edward Jenner, also a Freemason, announced his discovery of a safe vaccination against smallpox. By 1800 the French were experimenting with his process but the people and even many doctors were highly prejudiced against it. The leading argument was that vaccination was unnatural and contrary to the will of God. Guillotin was convinced of its value and, as president of the medical committee for vaccination, began a campaign for its acceptance. Napoleon ordered all French soldiers to be inoculated but his decree did not

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The Lockhorns

Harvard Masons Convene

When Harvard University celebrated its 350th anniversary in September, the week-long series of events included everything from symposiums and concerts to addresses by noted individuals. Alumni, faculty, and students played key roles in the celebration.

Harvard alumnus Emil Fleischaker, 32°, could not let the week pass without Masonic involvement in the anniversary plans. So he arranged a brief ceremony and through an alumni publication invited Harvard Masons to attend. At the gathering a number of Masonic items were presented to the Harvard College Library. Accepting the items was Miss Y. T. Feng, librarian. The gifts included recent copies of the Proceedings of the Grand Lodge of Massachusetts. The library has maintained a complete set of previously published Proceedings. Among those present were Ill.˙. Robert P. Beach, 33°, Grand Secretary of the Grand Lodge of Massachusetts; Ill.˙. Whitfield W. Johnson, 33°, Past Grand Master; and John B. Langer, 32°, Master of The Harvard Lodge.

When The Harvard Lodge was constituted in 1923, there were already two other university lodges in existence—Richard C. Maclaurin at Massachusetts Institute of Technology and Henry Morse Stephens at University of California, Berkeley. Others have been constituted since that time.

Originally meeting in Cambridge, the lodge now convenes at the Boston Masonic Temple. Among those actively involved in the institution of the lodge was the late Ill.˙. Roscoe Pound, 33°, who was dean of the Harvard Law School at the time.

Participating in the Masonic ceremony at Harvard were Victor A. Koivumaki, a member of the 350th operating committee and representing the University; Emil Fleischaker, 32°; John Langer, 32°, Master of The Harvard Lodge; Miss Y. T. Feng, Harvard College librarian; and Ill.˙. Robert P. Beach, 33°, Grand Secretary of the Grand Lodge of Massachusetts.

Valley of Rockville Centre Honors Lodge Workers

The Scottish Rite Valley of Rockville Centre, N.Y., turned to the blue lodges in its area and for the third consecutive year paid tribute to Master Masons who have been working in the Masonic vineyard.

During the Valley's third annual symbolic lodge awards night on April 30, a representative was honored from each of the 91 lodges within the eight Masonic districts on Long Island. Recipients are selected by the Master of each lodge based on their devotion and service to Masonry. It is not necessary that they be Scottish Rite Masons.

Serving as master of ceremonies for the evening was Ill.·. Dwight T. Worthy, 33°, Commander-in-chief of Long Island Consistory. As he read the names of the recipients, certificates were presented to the honored guests by M.·. W.·. Robert Singer, 33°, Grand Master of Masons in New York. Also greeting the honorees was Ill.·. Robert F. Case, 33°, Scottish Rite Deputy for New York.

Both the Grand Master and the Deputy praised the Valley for its support of the symbolic lodges. Ill.·. Brother Case indicated a desire to encourage other Valleys throughout the states of New York to pursue a similar type of program.

More than 700 people attended this year's ceremony held at Kismet Shrine Temple, where the Shrine Band entertained during the evening. With the continuing popularity of the program each year, the Valley had outgrown the use of its own building for the event.

According to Ill.·. Brother Worthy, the Valley has every intention of continuing the program for many years to come.

The Grand Master of New York greeted each recipient as he received his award.

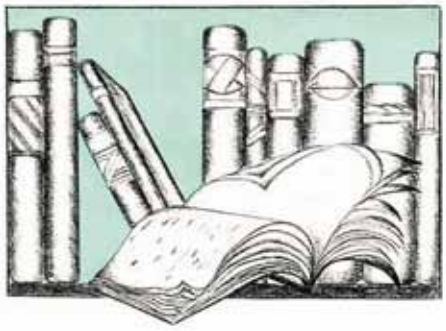
Principals in the ceremony were Ill.·. Robert F. Case, 33°, Deputy for New York; M.·.W.·. Robert Singer, Grand Master; Ill.·. James F. Niehoff, 33°, Active Member for New York; and Ill.·. Dwight T. Worthy, 33°, Commander-in-chief.

—Irving Hirshon photos

The Commander-in-chief (left) presented to Deputy Case a citation similar to the awards given to the lodge recipients.

IN A NOOK WITH A BOOK

Reviewed by STEWART M. L. POLLARD, 33°



'Paul Revere and Freemasonry'

PAUL REVERE AND FREEMASONRY, by Edith J. Steblecki, published by Paul Revere Memorial Association. Available from the Grand Lodge of Massachusetts, Attn: Supply Room, 186 Tremont St., Boston, Mass. 02111. 122 pp., softbound. $5, plus $1 postage and handling.

History is defined as *a systematic record of past events, especially of those concerning the life of a nation, and in which man has taken part.* This volume fits that description to a tee. It is a chronological account of Paul Revere's Masonic career, written from a non-Masonic point of view but based upon carefully researched archival records. While it chronicles Revere's Masonic activities, it more importantly gives us a graphic word-picture of Masonic activity in those turbulent times.

The author has carefully described the origins of Masonry in Massachusetts and gives us an insight of the high caliber of Masonic activity in those early years. Generous extracts from the minutes of St. Andrew's Lodge (now the Lodge of St. Andrew) discuss the administration of Masonic charity as a normal and meaningful Masonic duty. Throughout this chronicle, numerous accounts are recorded of acts of charity, brotherly love, and relief.

One of the more interesting facets is how many of today's challenges are the same as those facing Freemasonry then. History indeed does repeat itself. Concerns of Revere included the acceptance of petitions from "worthless" petitioners, the relationship of Lodges to Grand Lodge, the quality of work, and the involvement of the brethren.

Active in Masonry for at least 50 of his 83 years, Paul Revere was one of the early initiates in the first Ancient Lodge in Boston. The author has carefully recounted his many Masonic activities and his advancement to the office of Grand Master. His role in the development of Masonry through the hazardous transition colony to state is recounted with its accomplishments, its failures, and its disappointments. It is a fascinating and well-written biographical account of one of Masonry's outstanding and distinguished leaders.

In her conclusion the author speculates about why Paul Revere chose to become a Mason. Her final paragraph sums up her evaluation:

In simple terms, Paul Revere expressed his feelings about the fraternity during his farewell speech in 1797. He assured his brethren that the society was devoted to high ideals, and he encouraged them to remember that "the Cause we are engaged in is the Cause of Humanity, of Masons and of Man." Paul Revere was an ordinary man who lived a life of extraordinary service and accomplishments. His Masonic association can only serve to reinforce the impression of his patriotism and integrity which endures in the popular imagination.

The extensive extracts contained in the notes and appendices add much to its authenticity and make it particularly useful for the Masonic student or researcher.

'Rise and Development of Organized Freemasonry'

THE RISE AND DEVELOPMENT OF ORGANIZED FREEMASONRY, by Roy A. Wells, Volume 17 of the publications of the Masonic Book Club, P.O. Box 1563, Bloomington, IL 61701. 214 pp. $15.

As the title implies, this well-researched, carefully worded and beautifully illustrated work covers a wide range of Masonic history and Masonic lore, with particular attention being given to the early tumultuous years of Masonry in England. The author, Brother Roy A. Wells, is an active member and Past Master of the premier research lodge, Quatuor Coronati Lodge No. 2076, and was appointed Prestonian Lecturer for 1977. He has been in great demand as a lecturer throughout Britain, the Carribean, and the United States.

Generous extracts of pertinent historical documents are included to substantiate and to add authenticity to the facts stated. The serious Masonic student cannot help but be impressed and intrigued by the avenues of research which have been opened. Even the novice will find his interest piqued by the fascinating accounts of the birthing pains of our gentle craft.

Probably no development has caused more questions and dicussions about Freemasonry than the "Ancients" and "Moderns." Bro. Wells has taken much of the mystery out of this portion of Masonic history.

This volume is fascinating reading. It is well-documented and will be a valuable addition to any library as a authentic reference work.

William Preston's System of Knowledge

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°

Philosophers are by no means agreed with respect to the scope and subject matter of philosophy. Nor are Masonic scholars at one with respect to the scope and purpose of Freemasonry.

It is enough to say at the outset that in the sense in which philosophers of Masonry have used the term, philosophy is the science of fundamentals.

Possibly it would be more correct to think of the philosophy of Masonry as organized Masonic knowledge—as a system of Masonic knowledge. But there has come to be a well-defined branch of Masonic learning which has to do with certain fundamental questions; and these fundamental questions may be called the problems of Masonic philosophy, since that branch of Masonic learning which treats of them has been called commonly the philosophy of Masonry. These fundamental questions are three:

(1) What is the nature and purpose of Masonry as an institution? For what does it exist? What does it seek to do? Of course for the philosopher this involves also and chiefly the questions, what ought Masonry to be? For what ought it to exist? What ought it to seek as its end?

(2) What is—and this involves what should be—the relation of Masonry to other human institutions, especially to those directed toward similar ends? What is its place in a rational scheme of human activities?

(3) What are the fundamental principles by which Masonry is governed in attaining the end it seeks? This again, to the philosopher, involves the question what those principles ought to be.

Four eminent Masonic scholars have essayed to answer these questions and in so doing have given us systems of Masonic philosophy, namely, William Preston, Karl Christian Friedrich Krause, George Oliver, and Albert Pike.

Of these four systems of Masonic philosophy, two, if I may put it so, are intellectual systems. They appeal to and are based upon reason only. These two are the system of Preston and that of Krause.

The other two are, if I may put it in that way, spiritual systems. They do not flow from the rationalism of the 18th century but spring instead from a reaction toward the mystic ideas of the hermetic philosophers in the 17th century. As I shall try to show hereafter, this is characteristic of each, though much more marked in one.

Summarily, then, we have four systems of Masonic philosophy. Two are intellectual systems: First, that of Preston, whose key word is knowledge; second, that of Krause, whose key word is morals. Two are spiritual systems: First, that of Oliver, whose key word is tradition; and second, that of Pike, whose key word is symbolism.

Comparing the two intellectual systems of Masonic philosophy, the intrinsic importance of Preston's is much less than that of Krause's. Krause's philo-

Who Was Roscoe Pound?

The late Ill.˙. Roscoe Pound, 33°, was an outstanding legal and Masonic scholar of his day. He was dean of the Harvard Law School from 1916-36, and after retiring as dean continued to teach at Harvard for 11 more years.

He was raised a Master Mason in Lancaster Lodge No. 54, Lincoln, Nebraska, in 1901, where he served as Master, and was a charter member of the Harvard Lodge at Harvard University. In 1952, he was the fifth recipient of the Supreme Council's Gourgas medal. He died in 1964 at the age of 93.

Ill.˙. Brother Pound was a universally recognized scholar of Masonic jurisprudence and philosophy. In 1953, the Supreme Council for the Northern Jurisdiction published a collection of his Masonic addresses and writings. Excerpts from that collection appear in this five-part series. This series examines the systems of Masonic philosophy of four eminent Masonic scholars and concludes in the final part with a look at 20th century Masonic philosophy.

Copies of Roscoe Pound's *Masonic Addresses and Writings* are available through Macoy Publishing, P.O. Box 9759, Richmond, Va. 23228. The cost is $13.50 plus $1.50 for packing and shipping.

sophy of Masonry has a very high value in and of itself. On the other hand, the chief interest in Preston's philosophy of Masonry, apart from his historical position among Masonic philosophers, is to be found in the circumstance that his philosophy is the philosophy of our American lectures and hence is the only one with which the average American Mason acquires any familiarity.

Preston was not, like Krause, a man in advance of his time who taught his own time and the future. He was thoroughly a child of his time. Hence to understand his writings we must know the man and the time. Accordingly I shall divide this discourse into three parts: (1) The man, (2) the time, (3) Preston's philosophy of Masonry as a product of the two.

1. The man. William Preston was born at Edinburgh on August 7, 1742. His father was a writer to the signet or solicitor—the lower branch of legal profession—and seems to have been a man of some education and ability.

At any rate he sent William to the high school at Edinburgh, the caliber of which in those days may be judged from the circumstance that the boy entered it at six—though he was thought very precocious. At school he made some progress in Latin and even began Greek. But all this was at an early age.

His father died while William was a mere boy and he was taken out of school, apparently before he was 12 years old. His father had left him to the care of Thomas Ruddiman, a well-known linguist, and he became the latter's clerk. Later Ruddiman apprenticed William to his brother who was a printer, so that Preston learned the printer's trade as a boy of 14 or 15. On the death of his patron (apparently having nothing by inheritance from his father) Preston went into the printing shop as an apprentice and worked there as a journeyman until 1762. In that year, with the consent of the master to whom he had been apprenticed, he went to London. He was only 18 years old, but carried a letter to the king's printer, and so found employment at once. He remained in the employ of the latter during substantially the whole remaining period of his life.

Preston's abilities showed themselves in the printing shop from the beginning. He not merely set up the matter at which he worked but he contrived in some way to read it and to think about it. From setting up the great variety of matter which came to the king's printer he acquired a notable literary style and became know to the authors whose books and writings he helped to set up as a judge of style and as a critic. Accordingly he was made proof reader and corrector for the press and worked as such during the greater part of his career.

Preston had no more than come of age when he was made a Mason in a lodge of Scotchmen in London. This lodge had attempted to get a warrant from the Grand Lodge of Scotland, but that body very properly refused to invade London, and the Scotch petitioners turned to the Grand Lodge of Ancients, by whom they were chartered.

According to the English usage, which permits simultaneous membership in several lodges, Preston presently became a member of a lodge subordinate to the older Grand Lodge. Something here converted him, and he persuaded the lodge in which he had been raised to secede from the Ancients and to be reconstituted by the so-called Moderns. Thus he cast his lot definitely with the latter and soon became their most redoubtable champion.

Be it remembered that the Preston who did all this was a young man of 23 and a journeyman printer.

At the age of 25 he became Master of the newly constituted lodge, and as such conceived it his duty to make a thorough study of the Masonic institution.

Unlike the scholarly, philosophical, imperturbable, academic Krause, Preston was a fighter. Probably his confident dogmatism, which shows itself throughout his lectures, his aggressiveness and his ambition made more enemies than supposed innovations involved in his Masonic research.

Moreover we must not forget that he had to overcome three very serious obstacles, namely, dependence for his daily bread upon a trade at which he worked 12 hours a day, youth, and recent connection with the fraternity. That Preston was not persecuted at this stage of his career and that he succeeded in taking the lead as he did is a complete testimony to his abilities.

Preston had three great qualifications for the work he undertook:

(1) Indefatigable diligence, whereby he found time and means to read everything that bore on Masonry after 12 hours of work at his trade daily, six days in the week;

(2) A marvelous memory, which no detail of his reading ever escaped;

(3) A great power of making friends and of enlisting their enthusiastic cooperation.

It was a bold but most timely step when this youthful Master of a new lodge determined to rewrite or rather to write the lectures of craft Masonry. The old charges had been read to the initiate originally, and from this there had grown up a practice of orally expounding their contents and commenting upon the important points. To turn this into a system of fixed lectures and give them a definite place in the ritual was a much-needed step in the development of the work. But it was so distinctly a step that the ease with which it was achieved is quite as striking as the result itself.

When Preston began the composition of his lectures, he organized a sort of club, composed of his friends, for the purpose of listening to him and criticizing him. This club was wont to meet twice a week in order to pass on, criticize and learn the lecture as Preston conceived it.

Finally in 1772, after seven years, he interested the grand officers in his work and delivered an oration, which appears in the first edition of his *Illustrations of Masonry*, before a meeting of eminent Masons including the principal grand officers. After delivery of the oration, he expounded his system to the meeting. His hearers approved the lectures, and, though official sanction was not given immediately, the result was to give them a standing which insured their ultimate success.

His disciples began now to go about from lodge to lodge delivering his lectures and to come back to the weekly meetings with criticisms and suggestions.

Thus by 1774 his system was complete. He then instituted a regular school of instruction, which obtained the sanction of the Grand Lodge and thus diffused his lectures throughout England. This made him the most prominent Mason of the time, so that he was elected to the famous Lodge of Antiquity, one of the four old lodges of 1717, and the one which claimed Sir Christopher Wren for a Past Master. He was soon elected Master of this lodge and continued such for many years, giving the lodge a preeminent place in English Masonry which it has kept ever since.

Preston's Masonic career, however, was not one of unbroken triumph. In

Continued on next page

WILLIAM PRESTON

Continued from previous page

1779 his views as to Masonic history and Masonic jurisprudence brought him into conflict with the Grand Lodge. It is hard to get the exact facts in the mass of controversial writing which this dispute brought forth. Fairly stated they *seem* to have been about as follows:

The Grand Lodge had a rule against lodges going in public processions. The Lodge of Antiquity determined on St. John's Day, 1777, to go in a body to St. Dunstan's Church, a few steps only from the lodgeroom. Some of the members protested against this as being in conflict with the rule of the Grand Lodge, and in consequence only ten attended. These ten clothed themselves in the vestry of the church, sat in the same pew during the service and sermon, and then walked across the street to the lodgeroom in their gloves and aprons. This action gave rise to a debate in the lodge at its next meeting, and in the debate Preston expressed the opinion that the Lodge of Antiquity, which was older than the Grand Lodge and had participated in its formation, had certain inherent privileges, and that it had never lost its right to go in procession as it had done in 1694 before there was any Grand Lodge. Thus far the controversy may remind us of the recent differences between Brother Pitts and the Grand Lodge authorities in Michigan. But the authority of Grand Lodges was too recent at that time to make it expedient to overlook such doctrine when announced by the first Masonic scholar of the day. Hence, for maintaining this opinion, Preston was expelled by the Grand Lodge, and in consequence the Lodge of Antiquity severed its connection with the Grand Lodge of Moderns and entered into relations with the revived Grand Lodge at York. The breach was not healed until 1787.

Upon settlement of the controversy with the Grand Lodge of Moderns, Preston, restored to all his honors and dignities, at once resumed his Masonic activities. Among other things, he organized a society of Masonic scholars, the first of its kind. It was known as the Order of the Harodim and included the most distinguished Masons of the time. Preston taught his lectures in this society, and through it they came to America, where they are the foundation of our craft lectures. Unhappily, at the Union in England in 1813 his lectures were displaced by those of Hemming, which critics concur in pronouncing much inferior. But Preston was ill at the time and seems to have taken no part whatever in the negotiations that led to the Union nor in the Union itself. He died in 1818, at the age of 76, after a lingering illness.

2. Time. Three striking characteristics of the first three quarters of the 18th century in England are of importance for an understanding of Preston's philosophy of Masonry: (1) It was a period of mental quiescence; (2) both in England and elsewhere it was a period of formal over-refinement; (3) it was the so-called age of reason, when the intellect was taken to be self-sufficient and men were sure that knowledge was a panacea.

(1) In contrast with the 17th century, the 18th century was a period of quiescence. On the surface there was harmony. It was a harmony of compromise rather than of reconciliation—a truce, not a peace. But men ceased for a time to quarrel over fundamentals and turned their attention to details and to form.

A common theological philosophy was accepted by men who denounced each other heartily for comparatively trivial differences of opinion. A certain supposed classical style

was assumed to be the final and the only permissible mode of expression.

In this spirit of finality, with this same confidence that his time had the key to reason and could pronounce once for all for every time, for every place and for every people, Preston framed the dogmatic discourses which we are content to take as the lectures of Freemasonry.

(2) For the modern world, the 18th century was *par excellence* the period of formalism. It was the period of formal over-refinement in every department of human activity. It was the age of formal verse and heroic diction, of a classical school in art which lost sight of the spirit in reproducing the forms of antiquity, of elaborate and involved court etiquette, of formal diplomacy.

Our insistence upon letter-perfect, phonographic reproduction of the ritual comes from this period, and Preston fastened that idea upon our lectures, perhaps for all time.

(3)The third circumstance, that the 18th century was the era of purely intellectualist philosophy, naturally determined Preston's philosophy of Masonry. At the time reason was the central idea of all philosophical thought. Knowledge was regarded as the universal solvent. Hence when Preston found in his old lectures that among other things Masonry was a body of knowledge and discovered in the old charges a history of knowledge and of its transmission from antiquity, it was inevitable that he make knowledge the central point of his system. How thoroughly he did this is apparent today in our American Fellowcraft lecture, which, with all the abridgements to which it has been subjected, is still essentially Prestonian.

Turn to the solemn disquisition on architecture in our Fellowcraft lecture. As we give it, it is unadulterated Preston, but happily it is often much abridged. You know how it runs: how it describes each order in detail, gives proportions, tells what was the model, appends an artistic critique, and sets forth the legend of the invention of the Corinthian order by Callimachus. The foundation for all this is in the old charges. But in Preston's hands it has become simply a treatise on architecture. The Mason who listened to it repeatedly would become a learned man. He would know what an educated man ought to know about the orders of architecture.

By making the lectures epitomes of all the great branches of learning, the Masonic lodge may be made a school in which all men, before the days of public schools and wide-open universities, might acquire knowledge, by which alone they could achieve all things. If all men had knowledge, so Preston thought, all human, all social problems would be solved. With knowledge on which to proceed deductively, human reason would obviate the need of government and of force and an era of perfection would be at hand.

But those were the days of endowed schools which were not for the many. The priceless solvent, knowledge, was out of the reach of the common run of men who most needed it. Hence, to Preston, first and above all else the Masonic order existed to propagate the diffuse knowledge. To this end, therefore, he seized upon the opportunity afforded by the lectures and sought by means of them to develop in an intelligent whole all the knowledge of his day.

Now that knowledge has become too vast to be comprised in any one scheme and too protean to be formulated as to any of its details even for the brief life of a modern text, the defects of such a scheme are obvious enough. That this was Preston's conception, may be shown abundantly from his lectures.

Continued next page

WILLIAM PRESTON

Continued from previous page

For instance, the lecture on the sense of smelling, a bit of 18th-century physics which makes us smile today, is still gravely recited in many of our lodges as if it had some real or some symbolic importance. It means simply that Preston was endeavoring to write a primer of physiology and of physics.

He states his theory expressly in these words:

"On the mind all our knowledge must depend; what, therefore, can be a more proper subject for the investigation of Masons? By anatomical dissection and observation we become acquainted with the body; but it is by the anatomy of the mind alone we discover its powers and principles."

That is, all knowledge depends upon the mind. Hence the Mason should study the mind as the instrument of acquiring knowledge, the one thing needful.

Today this seems a narrow and inadequate conception. But the basis of such a philosophy of Masonry is perfectly clear if we remember the man and the time. We must think of these lectures as the work of a printer, the son of an educated father, but taken from school before he was 12 and condemned to pick up what he could from the manuscripts he set up in the shop or by tireless labor at night after a full day's work. We must think of them as the work of a laborer, chiefly self-educated, associated with the great literati of the time whom he came to know through preparing their manuscripts for the press and reading their proofs, and so filled with their enthusiasm for enlightentment in what men thought the age of reason. We must think of them as the work of one imbued with the cardinal notions of the time—intellectualism, the all-sufficiency of reason, the absolute need of knowledge as the basis on which reason proceeds, and finality.

'We do Preston a great injustice in preserving the literal terms of the lectures at the expense of their fundamental idea. In his day they did teach— today they do not.'

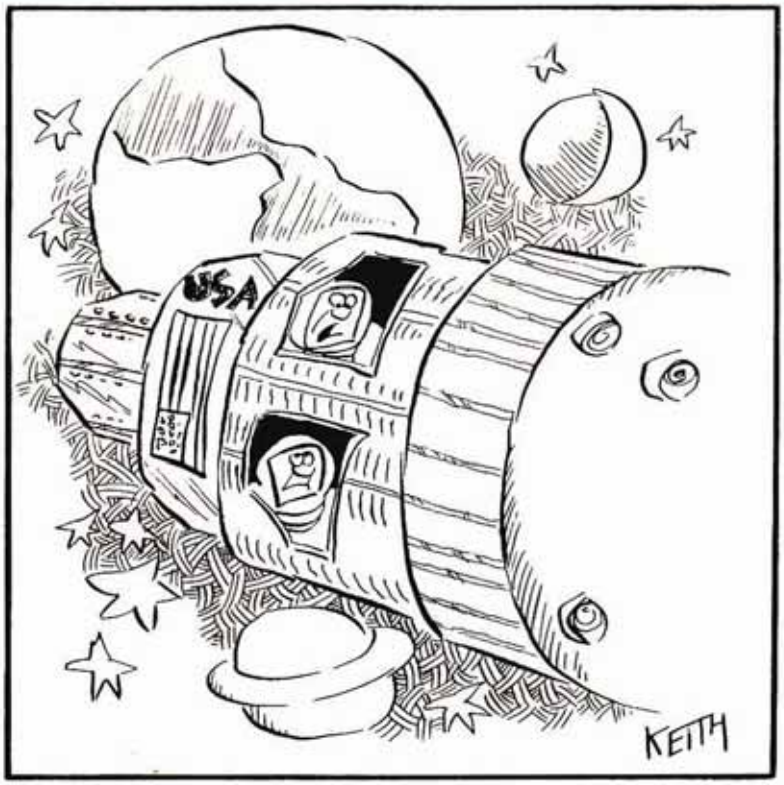
3. Problems of Masonic philosophy. How, then, does Preston answer the three problems of Masonic philosophy?

(1) *For what does Masonry exist?* What is the end and purpose of the order? Preston would answer: To diffuse light, that is, to spread knowledge among men. This, he might say, is the proximate end. He might agree with Krause that the ultimate purpose is to perfect men—to make them better, wiser, and consequently happier. But the means of achieving this perfection, he would say, is general diffusion of knowledge. Hence, he would say, above all things Masonry exists to promote knowledge; the Mason ought first of all to cultivate his mind; he ought to study the liberal arts and sciences; he ought to become a learned man.

(2) What is the relation of Masonry to other human activities? Preston does not answer this question directly anywhere in his writings. But we may gather that he would have said something like this: The state seeks to make men better and happier by preserving order. The church seeks this end by cultivating the moral person and by holding in the background supernatural sanction. Masonry endeavors to make men better and happier by teaching them and by diffusing knowledge among them. This, bear in mind, was before education of the masses had become a function of the state.

(3) How does Masonry seek to achieve its purposes? What are the principles by which it is governed in attaining its end?

Preston answers that both by symbols and by lectures the Mason is (first)



Could you step on the boosters a little? I'm late for my lodge meeting.

admonished to study and to acquire learning and (second) actually taught a complete system of organized knowledge. We have his own words for both of these ideas. As to the first, in his system both lectures and charges reiterate it.

As to the second proposition, one example will suffice: "Tools and implements of architecture are selected by the fraternity to imprint on the memory wise and serious truths."

In other words the purpose even of the symbols is to teach wise and serious truths. The word serious here is significant. It is palpably a hit at those of his brethren who were inclined to be mystics and to dabble in what Preston regarded as the empty jargon of the hermetic philosophers.

One need not say that we cannot accept the Prestonian philosophy of Masonry as sufficient for the Masons of today. Much less can we accept the details or even the general framework of his ambitious scheme to expound all knowledge and set forth a complete outline of a liberal education in three lectures.

We need not wonder that Masonic philosophy has made so little headway in Anglo-American Masonry when we reflect that this is what we have been brought up on and that it is all that most Masons ever hear of. It comes with an official sanction that seems to preclude inquiry, and we forget the purpose of it in its obsolete details.

But I suspect we do Preston a great injustice in thus preserving the literal terms of the lectures at the expense of their fundamental idea. In his day they did teach—today they do not.

Suppose today a man of Preston's tireless diligence attempted a new set of lectures which should unify knowledge and present its essentials so that the ordinary man could comprehend them?

To use Preston's words, suppose lectures were written, as a result of seven years of labor, and the cooperation of a society of critics, which set forth a regular system of modern knowledge demonstrated on the clearest principles and established on the firmest foundation.

Suppose, if you will, that this were confined simply to knowledge of Masonry. Would not Preston's real idea (in an age of public schools) be more truly carried out than by our present lip service; and would not his central notion of the lodge as a center of light vindicate itself by its results?

'If we were governed by his spirit, we could make our lectures and our lodges a real force in society.'

Let me give two examples. In Preston's day, there was a general need, from which Preston had suffered of popular education—of providing the means whereby the common man could acquire knowledge in general. Today there is no less general need of a special kind of knowledge. Society is divided sharply into classes that understand each other none too well and hence are getting wholly out of sympathy. What nobler Masonic lecture could there be than one which took up the fundamenta of social science and undertook to spread a sound knowledge of it among all Masons?

Suppose such a lecture was composed as Preston's lectures were, was tried on by delivery in lodge after lodge, as his were, and after criticism and recasting as a result of years of labor, was taught to all our masters? Would not our lodges diffuse a real light in the community and take a great step forward in their work of making for human perfection?

Again, in spite of what is happening for the moment upon the continent, this is an era of universality and internationality. The thinking world is tending strongly to insist upon breaking over narrow local boundaries and upon looking at things from a worldwide point of view. Art, science, economics, labor and fraternal organizations, and even sports are tending to become international. The sociological movement, the world over, is causing men to take a broader and more humane view, is causing them to think more of society and hence more of the world-society, is causing them to focus their vison less upon the individual, and hence less upon the individual locality.

In this worldwide movement toward universality Masons ought to take the lead. But how much does the zealous Mason who seeks to make the most of Masonry apply it to the necessary background of universal understanding among men of good will, the sympathetic knowledge of traditions, institutions, and modes of thinking of other peoples, upon which the ambitious plans for permanent peace must depend?

Every Mason ought to know about these things and ought to take them to heart. Every lodge ought to be a center of light from which men go forth filled with clear ideas of social justice, cosmopolitan justice, and internationality.

Preston of course was wrong—knowledge is not the sole end of Masonry. But in another way Preston was right. Knowledge is one end—at least one *proximate* end— and it is not the least of those by which human perfection shall be attained. Preston's mistakes were the mistakes of his century—the mistake of faith in the finality of what was known to that era, and the mistake of regarding correct formal present as the one sound method of instruction.

But what shall be said of the greater mistake we make today, when we go on reciting his lectures—shorn and abridged until they mean nothing to the hearer—and gravely presenting them as a system of Masonic knowledge? Bear in mind, he thought of them as presenting a general scheme of knowledge, *not* as a system of purely Masonic information.

If we were governed by his spirit, understood the root idea of his philosophy and had but half his zeal and diligence, surely we could make our lectures and through them our lodges a real force in society.

Here indeed we should encounter the precisians and formalists of whom lodges have always been full, and should be charged with innovation. But Preston was called an innovator. And he was one in the sense that he put new lectures in the place of the old reading of the Gothic constitutions. Preston encountered the same precisians and the same formalists and wrote our lectures in their despite.

I hate to think that all initiative is gone from our Order and that no new Preston will arise to take up his conception of knowledge as an end of the fraternity and present to the Masons of today the knowledge which they ought to possess.

THE GUILLOTIN PARADOX

Continued from page 12

mention the general public. In a master stroke of public relations, Dr. Guillotin, a lifelong devoted Roman Catholic, received an audience in early 1805 with Pope Pius VII while he was in Paris for Napoleon's coronation. The result was the church's public support of all civil efforts in favor of vaccination. The controversy gradually abated and thousands of lives per year were saved. In 1980 the World Health Organization declared the world free of the virus; smallpox exists as a disease of historical interest only.

Dr. Guillotin welcomed the early new ideas and laws of the Revolution. His aim, along with many other Frenchmen, was to end the general repression by establishing a constitutional monarchy styled after the English system. He grew to despise the violence of the revolutionary government and then, likewise, to detest Napoleon for his bloody wars of conquest. Guillotin practiced medicine until nearly the day of his death on March 26, 1814. The "Battle of the Nations" had just been fought at Leipzig and allied troops were advancing on Paris. With the confusions of people attempting to flee the city, only his widow and a small, close circle of friends attended the brief funeral services.

Dr. Joseph Guillotin was buried in Pere Lachaise Cemetery. It is the largest cemetery in Paris and, curiously, attracts a surprising number of tourists. Pere Lachaise contains the tombs of innumerable notables, ranging from the medieval lovers Heloise and Abelard to Frederic Chopin, Oscar Wilde, Marcel Proust, Sarah Bernhardt, Edith Piaf, and Jim Morrison of "The Doors." On any particular day one is likely to encounter a diverse group, from scholars to rock fans, examining monuments of their favorites.

When recently asking directions to Guillotin's grave we received an unexpected reply. Personnel in the cemetery's record office expressed surprise to hear that he was buried there. "You mean the one from the Revolution who invented the machine is here, too?"

The conversation caught the interest of the office clerks and they set to work rummaging through their sizable, yellowed 3-inch by 5-inch index card file. Computerization has not yet come to the Parisian cemetery system. No, truly, the good doctor was no longer there.

In common with most European city cemeteries, a plot in Pere Lachaise is either purchased in perpetuity or, because of the high cost, more generally rented for a fixed number of years. Yes, Guillotin had been interred there in 1814 but sometime during the 19th century the lease had expired and, as there were no direct descendants, was not renewed.

Where were his remains taken? The records were blank.

The final paradox: while thousands lost their heads to "his machine," Dr. Guillotin himself lost his all to bureaucratic paper shuffling.

"Sic transit gloria mundi."

SCOTTISH RITE MASONIC MUSEUM & LIBRARY, INC.
January 1, 1986—December 31, 1986

Endowment and Income Fund Statement

Cash in banks 1/1/86		$ 460,887
Inventory 1/1/86		18,043
Accounts receivable 1/1/86 (pledges)		2,450,885
Investments (at book value) 1/1/86 (market value of investments 1/1/86: $12,170,047)		9,857,583
Legion of Freedom Fund 1/1/86		266,410
Land, building and other assets 1/1/86		5,712,350
Furniture, books and collections 1/1/86		507,897
		$19,274,055
Interest and dividends	$ 104,059	
Contributions (Endowment fund)	1,133,633	
Legion of Freedom Fund	$ 248,055	
Capital Gain	525,577	2,011,324
		$21,285,379
Receipts over expenditures/income account*		149,117
Decrease in pledge receivables		(2,317,956)
		$19,116,540
Cash in banks 12/31/86		$ 548,423
Inventory 12/31/86		11,163
Accounts receivable 12/31/86 (pledges)		132,929
Investments (at book value) 12/31/86 (market value of investments 12/31/86: $14,585,208)		11,636,427
Legion of Freedom Fund 12/31/86		514,465
Land, building and other assets 12/31/86		5,723,554
Furniture, books and collections 12/31/86		549,579
		$19,116,540

Receipts

Investment income		$ 830,143
Contributions (Operating fund)		304,142
Restricted gifts		21,350
Cash sales		76,684
Grants		100,400
Refunds		3,999
Miscellaneous cash contributions		42,717
		$ 1,379,435

Expenditures

Administrative	$ 146,967	
Museum	262,526	
Library	15,733	
Building operation	173,891	
Restricted Expense	18,150	
Salaries and taxes	420,804	$ 1,038,071
Fund-raising and data processing costs:		
Printing, mailing services, public relations, etc.	$ 177,490	
Data Processing	13,794	
General expense items	963	$ 192,247
		$ 1,230,318
Receipts over expenditures		$ 149,117

ANSWERS TO CONSTITUTION TRIVIA QUIZ ON PAGE 5

1. New Jersey	12. Pennsylvania
2. Virginia	13. Connecticut
3. Massachusetts	14. Pennsylvania
4. Delaware	15. New Hampshire
5. Connecticut	16. Virginia
6. New Hampshire	17. Delaware
7. Maryland	18. Georgia
8. Maryland	19. Delaware
9. New York	20. New Jersey
10. New Jersey	21. Delaware
11. Virginia	22. North Carolina

Alexander Hamilton and James Madison were not Masons.

Footnotes*

* ***Remembered.*** Ever since the first issue of *The Northern Light*, the name of Ill.˙. Alphonse Cerza, 33°, has graced the pages of each issue. His dedication as a book reviewer has provided readers with an insight into sources for gaining Masonic knowledge. His reviews appeared in many Masonic publications throughout the country.

His work, however, extended far beyond book reviews. Frequently he contributed major articles to this and other publications. The current series on the bicentennial of the U.S. Constitution is but one example. He was also the author and editor of a number of Masonic books.

His death on April 11 following several years of failing health may appear to leave a void, yet his legacy will serve to inspire future Masonic scholars to carry on his great tradition.

It is fitting that his extensive Masonic library becomes a part of the collections at the Scottish Rite Masonic Museum of Our National Heritage, a desire he had expressed a number of years ago. It will be used by researchers for years to come.

We express our sympathy to his family and offer our thanks for allowing him to share his knowledge with us.

* ***Looking ahead.*** Our book reviewer in this issue is a familiar name to many Masons throughout the country. Ill.˙. Stewart M. L. Pollard, 33°, who has been executive secretary of the Masonic Service Association for the past 10 years, will retire from that position at the end of the year. He has contributed to our publication on several occasions, and we look forward to his reviews of new Masonic books.

* ***Traveling wallpaper.*** An exhibit of historic wallpapers was on display in 1985 at the Museum of Our National Heritage in Lexington, Mass. It was prepared in conjunction with the Society for the Preservation of New England Antiquities as a part of its 75th anniversary.

Now comes word that the exhibit will be on display at the Margaret Woodbury Strong Museum, Rochester, N.Y., from June 11-October 18.

"Off the Walls" traces the history of wallpaper design and the technology that produced it from the 18th century to the 1920's. A review of the exhibit appeared in the June 1985 issue of *The Northern Light*.

* ***Wrong Carolina.*** In our story about the U.S. Bicentennial Commission in the February issue, we referred to Ill.˙. Strom Thurmond, 33°, as a member of the commission and a U.S. Senator but identified him representing the wrong state. Let's set the record straight. Ill.˙. Brother Thurmond is from *South* Carolina.

* ***Family ties.*** The Valley of Pittsburgh reports an unusual record. The tyler, Ill.˙. David K. Johnstone, 33°, is the third generation of Johnstones to serve the Valley in that office. During the Valley's 134-year history, a member of the Johnstone family has been tyler for 110 years.

Grandfather George served from 1876-95, when he stepped aside to become Sovereign Prince. Father Charles was tyler for 74 years until his death in 1969 at the age of 96. David succeeded his father and is now completing his 17th year as tyler. All three were recipients of the 33°.

* ***DeMolay.*** Following up a recent inquiry we found an interesting bit of trivia. All DeMolay Executive Officers for the 15 states of our Northern Masonic Jurisdiction are Scottish Rite Masons. A further check shows that five have received the 33°, two of which are Active Members of our Scottish Rite Supreme Council.

* ***Pounds of thought.*** The recent story about Masons at Harvard University prompted us to delve into the writings of the late Ill.˙. Roscoe Pound, 33°, former dean of the Harvard Law School. His views of Masonic philosophy written more than 30 years ago impressed us as thought provoking. The Supreme Council saw fit to publish a collection of his works in 1953. We feel excerpts from the book are worth reprinting for a new generation to review.

We encourage you to take the time to read this series. In this issue Ill.˙. Brother Pound examines the philosophy of William Preston. Future issues will examine the ideas of Karl Krause, George Oliver, and Albert Pike. We will conclude the five-part series with Pound's view of 20th-century Masonic philosophy. The entire series that begins on page 16 is well worth reading and discussing.

RICHARD H. CURTIS, 33°
Editor

SUPREME COUNCIL
P.O. Box 519
Lexington, MA 02173

As Scottish Rite Masons, we are alert champions of our American freedom. This year's 200th anniversary of the Constitution of the United States is a rare opportunity for us to renew our dedication to our nation's ideals.

On this notable anniversary, we can do more than just celebrate. We can express our commitment by giving our support to the Endowment Fund of our Scottish Rite Masonic Museum of Our National Heritage.

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A SCOTTISH RITE MASONIC COMMEMORATION

200th Anniversary
United States Constitution

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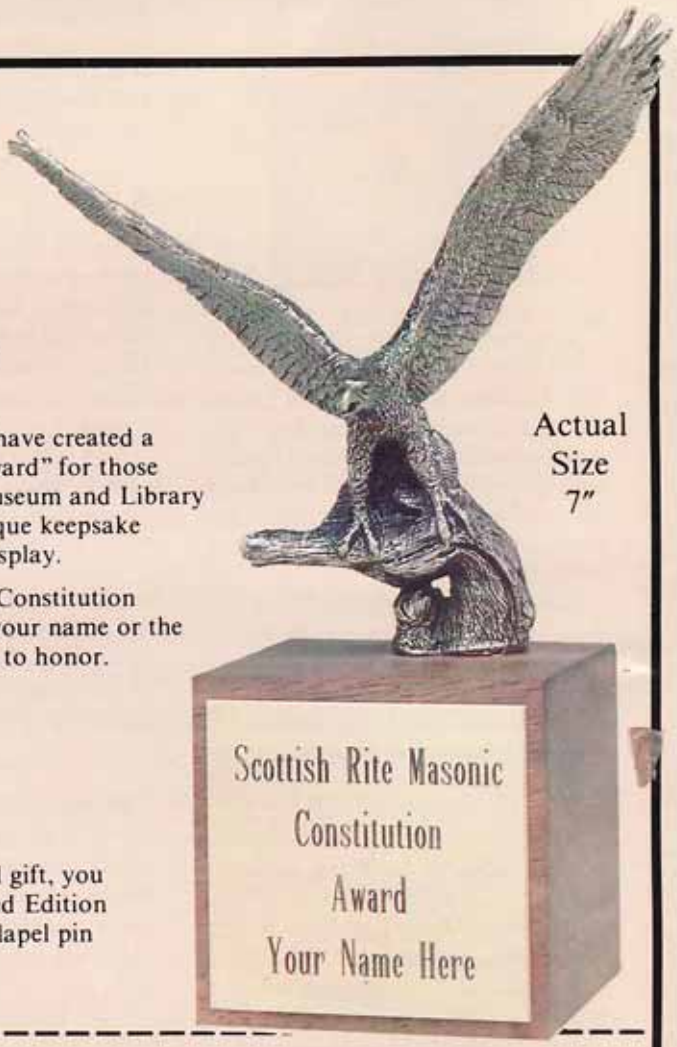

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