

THE NORTHERN LIGHT

Vol. 22 No. 1 FEBRUARY 1991 A WINDOW FOR FREEMASONRY



It's the Vision That Makes Us Real



FRANCIS G. PAUL, 33°

Every man must make a basic, fundamental decision in life: "Where will I invest my energy?" Like so many of you, I decided to focus my energy on Freemasonry. I believed that our fraternity stood for the ideal that best expressed my own personal creed about what is important in this life.

Over the years, this commitment to Freemasonry has never changed. And over the past several years, I have focused extra energy and resources in fostering the efforts of the Masonic Renewal Committee of North America because I believe that this is the group that holds the key to the future of Freemasonry — our best hope for a revitalized fraternity.

The Masonic Renewal Committee has presented its report to all the Grand Masters of North America. The committee did not come with all the answers or all the solutions to the problems facing Masonry today. Rather, it offered a vibrant, bright vision of our fraternity, one that I want to share with you because I think it will thrill you as much as it does me:

*We see a fraternity that . . .
Leads the world
The public wants to be part of
Is more visible
Is better known and understood
Has strong leadership
Is more charitable
Is family oriented
Serves the community in areas of need
Instills pride through membership
Its members know and understand
Attracts the leaders in the community
Is financially secure
Makes things happen
Lives up to its obligations as Masons
Preserves tradition and heritage
Establishes viable partnerships
Is relevant to today's society.*

Isn't this the Freemasonry of your dreams? Isn't this the ideal fraternity that makes you proud? Isn't this the Masonry that can draw men in even greater number than it did in the past?

It's not necessary to tell you that Freemasonry misses the mark on many of these aspirations today. Our failures are obvious for all to see.

Unfortunately, many despair because of our inability to live up to our great ideals. Of course this is disappointing. Of course this is cause for concern. Of course this hurts our fraternity.

But before we become too critical and overly negative, we should learn what will ultimately help us change direction and achieve renewal. It is simply the vision you and I have of our fraternity. If we cling to what we want it to become, it has a good chance of being the best.

All this came to mind when I read a fascinating comment by Mike Vance, the creative director at the famed Walt Disney Studios. He had this to say about Walt Disney:

"Soon after the completion of Disney World someone said, 'Isn't it too bad Walt Disney didn't live to see this.' I replied, 'He did see it — that's why it's here.'"

Walt Disney had an incredible vision. He could see what others couldn't even begin to imagine. Because Disney World had already become "real" in his mind, it could become a magnificent reality far beyond the imagination and expectations of anyone. It was his *vision* that created Disney World. Walt didn't need to actually be there for Disney World to be real and wonderful for him. It was real in his mind.

There's a very important message here for every Mason. If Masonry is to achieve greatness, if it is going to become even more than it has been in the past, if it is to make an impact on the lives of millions of men, then you and I must come to see it just the way Walt Disney saw Disney World. It will be our vision that will make Masonry real in the 21st century. It will be our vision that will shape the fraternity for greatness.

It is a vision of higher standards, of a nobler way of life, of brotherhood, of great achievement, and of mutual responsibility that makes Masonry different, unique, and desirable.

May these few words be said of each of us — "He *did* see it and that is why Freemasonry is here today."

"Where there is no vision," the Bible tells us, "the people perish." The same can be said of our fraternity. It is the vision that makes the difference. It is *our* vision that makes the difference. It is *our* vision that gives life to Freemasonry.

Francis G. Paul
Sovereign Grand Commander

SUPREME COUNCIL, 33°
Ancient Accepted Scottish Rite
Northern Masonic Jurisdiction, U.S.A.

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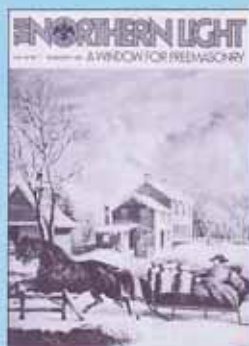
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About the Front Cover



Memories of winter fun and transportation are the subject of a new exhibit at the Scottish Rite museum. Currier & Ives lithograph reproduced on the cover: The Bettmann Archives.

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Black Jack Pershing

He led the United States to victory in WWI

By JOSEPH E. BENNETT, 33°

Few American names have been emblazoned across the pages of history with the same prominence as that of John Joseph Pershing. Prior to World War II, he alone shared the title "General of the Armies" with George Washington on our military rolls. During and following his lifetime, he was a Mason of wide renown and a soldier of monumental accomplishment.

Not universally loved, Pershing presented a cold, impersonal image to most subordinates who considered him a demanding perfectionist, devoid of personal warmth. To many others, he was a charming social companion, fond of the fair sex, and endowed with a profound ability to make friends in high places. Secreted within his diverse personality was a burning ambition for high rank and military success, plus a considerable capacity for frustration and despair.

Jack graduated from West Point to embark on active military life in the summer of 1886. Between that event and his appointment as commander of the American Expeditionary Force in 1917 stretched 31 years of outstanding military service, both diverse and rewarding. Those years turned out to be only a dress rehearsal for the greatest Pershing accomplishment, leading United States to victory in World War I — the "war to end all wars."

Pershing was born the eldest of nine children, in Laclede, Missouri, on

He had a burning ambition for military success and a great capacity for frustration and despair.

September 13, 1860. When only four years of age, he was introduced to the ravages of war as he watched while Civil War partisan raiders sacked and burned the family business and the rest of Laclede. Jack completed public school at 16 and succeeded in earning a teaching degree from nearby Kirkwood Normal School. When he learned that an examination for West Point was being held locally, he entered the competition and won a place in the academy class of 1882.

West Point life proved to be Jack's niche. His record at the academy was outstanding, and gained for him assignment to the 6th U.S. Cavalry, with a total of five duty years on the western frontier.

Action was provided in the process of subduing the Indian tribes and herding them on to reservations — and keeping them there. His five-year service was interrupted by a four-year tour of duty at the University of Nebraska as professor of military science and tactics, a program similar to

present-day ROTC. In addition, this assignment afforded sufficient time for Pershing to acquire a law degree at the university.

A brilliant record at Nebraska, that brought national recognition to the school, was followed by his final year of frontier service at Fort Assiniboine, Montana. While on this brief tour, he began a life-long friendship with General Nelson Miles, Chief of Staff of the army. Miles became one of many influential Masons who would touch and influence Pershing's life. Not the least of these was William Jennings Bryan, a future fellow lodge brother he met in Lincoln, Nebraska, during his university tour.

John Pershing was raised in Lincoln Lodge No. 19, Lincoln, Nebraska, December 22, 1888, while on leave at his new family home. History is silent concerning any conjecture as to whether Pershing benefitted from Masonic associations. Certainly he was not hampered by them, and many were valuable to his developing career. Influential friends, added to Jack's dedication to military excellence, provided infallible elements for success. No diversion, however pleasant, was ever permitted to divert the young officer from his assigned duty.

During 1896, Jack was assigned to Washington, D.C., and served briefly on General Miles' staff before being ordered to West Point as an instructor of military tactics. The negative aspect of this duty was Pershing's dislike for the assignment, plus his lack of popularity among the cadets. They hated his stern manner and rigid academic requirements, and responded by conferring upon him the sobriquet "Nigger Jack," in slurring reference to his duty with the black Buffalo Soldiers of the 10th Cavalry at Fort Assiniboine. The nickname soon became



ILL.: JOSEPH E. BENNETT, 33°, served the valley of Cleveland as Most Wise Master of Ariel Chapter of Rose Croix and as editor of the Scottish Rite News. He was also executive director of the Cleveland Masonic Library before moving to Texas in 1988.

"Black Jack" and was commonly used the rest of his life. One important item marked his brief Washington period in 1896. He met and became fast friends with Theodore Roosevelt, a rising star on the political scene.

The Spanish-American War in April, 1898, brought welcome relief from the irksome West Point assignment, and Jack was ordered to Tampa, Florida, with the 10th Cavalry to become part of an invasion force under Major General William R. Shafter. Pershing became quartermaster of the 10th Cavalry, and in that capacity had ample opportunity to benefit from the logistical and tactical mistakes of those who planned and executed the war in Cuba. Not assigned to a specific combat task, he ascended Kettle Hill of his own volition with the Rough Riders, under Theodore Roosevelt, and Buffalo Soldiers of the 10th Cavalry. The brief military campaign was enormously accelerated by the spectacular victory of the American naval fleet under Commodore Winfield S. Schley over the Spanish fleet attempting an escape from the harbor at Santiago de Cuba. Jack was in Cuba little more than a month before his regiment was rotated back to New York.

Following a brief assignment in Washington related to the military government in Cuba, he was assigned to duty in the Philippine Islands in January, 1899. This territory had also been involved in the Spanish-American War. Jack began the first of three tours which covered a total of nine years of distinguished service. He rose from the rank of first lieutenant to brigadier general, thanks to the patronage of his old friend, President Theodore Roosevelt. Pershing was promoted from captain to brigadier over 909 officers of senior rank. In the process, he acquired many political and military enemies. The Philippine years made Pershing a national hero, due to his brilliant successes at arms while subduing the fierce Moro tribesmen of the islands. His reputation was also enhanced by a record of great accomplishment in the area of Philippine agriculture, road construction, and public education. His triumphs in these areas gained the attention and friendship of William Howard Taft, the future Governor of the Philippines, and future President of the United States. Jack's accomplishments also gained the plaudits of Major General Arthur MacArthur (father of Douglas MacArthur) and

Major General Leonard C. Wood, both of whom served as Military Governor of the Philippines.

Pershing married the daughter of Wyoming senator, Francis E. Warren, in 1905, when his duties brought him back to Washington for a brief time. He and Helen returned to the far East for another short assignment as a military attache to Japan, prior to resumption of duty as commander of Fort McKinley, near Manila. Over the next few years, their marriage was blessed with the birth of four children. Once



more, Jack returned to the states upon the occasion of his promotion to receive assignment as Military Governor of the province of Mindinao in the Philippines. His long duty in the islands ended at his request for reassignment to the states, in order that his youngsters might be educated in their homeland. He was assigned to the Presidio in San Francisco, commanding the 8th Army Brigade.

Revolutionary unrest in Mexico, and an increase of insurgent activity along the Rio Grande River, prompted Pershing's transfer, along with his brigade, to Fort Bliss, Texas, in April, 1914. The brigade presence was intended to reinforce the military defenses along the border, preventing any violation of American territory by revolutionary leaders Pancho Villa or Alvaro Obregon. During this period — on August 27, 1915 — Pershing's wife Helen and his three daughters were burned to death in a tragic fire at their home at the Presidio in San Francisco. The only survivor was Jack's son, Warren. The loss of virtually his entire family was the greatest tragedy of his life. Although 20 years senior to his young wife, they had been an extremely close family, and Jack was devastated by the loss. Events along the border, however, demanded his attention and turned thoughts from personal sorrow.

On March 8, 1916, Pancho Villa led a guerilla band into Columbus, New Mexico, on a murderous raid that left a trail of death and destruction in the small town. The exact motive for the raid is veiled in controversy, even today. Pershing was ordered to cross the Rio Grande in pursuit, with orders to capture and return Villa to the states, if possible. Black Jack splashed across the Rio Grande on March 15 with several thousand troops, a horde of reporters, a fleet of Jeffrey Quad trucks and Dodge touring sedans, a squadron of airplanes, and Lt. George S. Patton. Patton had wormed his way into the Punitive Expedition as an aide to Pershing. He also introduced his sister, Nita, to Jack. The couple became close friends before long.

The Punitive Expedition into Mexico amounted to a series of mounted reconnaissance sorties along the eastern slope of the rugged Sierra Madre Mountains. The southernmost penetration of Pershing's forces was to the village of Parral, some 500 miles south of El Paso, in the State of Chihuahua.

Continued on next page

BLACK JACK PERSHING

Continued from previous page

A number of skirmishes between Villistas and Pershing's troopers failed to yield Pancho Villa, although a substantial number of revolutionaries were killed and captured. The most significant result of the campaign was the opportunity for Jack to observe the first use of airplanes and motorized transport in a military action. He gained invaluable information for his yet-to-be-revealed role in WWI. Pershing was promoted to the permanent rank of major general on September 25, 1916. In compliance to orders, he and his staff re-crossed the Rio Grande into Columbus, N.M., on February 5, 1916. The war in Europe now demanded priority consideration, and Jack was to be a prominent part of the plans.

Within days after Pershing's arrival on American soil, his immediate commander, Major General Frederick Funston, dropped dead of a heart attack in the lobby of the Menger Hotel in San Antonio, Texas. Pershing was immediately given command of the Southern Department, with headquarters in San Antonio. Funston was being groomed to succeed General Hugh Scott, the Chief of Staff, but his untimely passing opened a door of opportunity for Black Jack Pershing.

War was declared on Germany on April 2, 1917, and Jack was notified he would head a division to be sent to Europe as the American Expeditionary Force. Events moved quickly from that time forward. On June 7, Jack, his staff, and an advance guard of the AEF, arrived in Liverpool, England. There they were met and briefed by the Allied commanders on the progress of the war. Pershing immediately upgraded his manpower needs to at least one million men. President Woodrow Wilson gave Pershing full authority to make any decision impacting on the U.S. military role in Europe. From this platform of authority, Jack determined that there would be no intermingling of American and Allied units. The Allies — Foch of France, Prime Minister Lloyd George and Sir Douglas Haig of Great Britain, along with several lesser Allied commanders — argued in vain that the only useful role America could play would be to integrate their troops with seasoned veterans of France and England.

Pershing left for Europe without

Masons who played a role in the life of John J. Pershing

Nelson A. Miles, 1839-1935. Lt. General, U.S. Army, Congressional Medal of Honor in Civil War, famous Indian war commander, Senior Army officer 1895-96, raised in Southern California Lodge No. 278, Los Angeles, Feb. 20, 1888.

William Jennings Bryan, 1860-1925. Secretary of State and U.S. Congressman, nominated for presidency of U.S. three times, Secretary of State 1913-15, raised in Lincoln Lodge No. 19, April 4, 1902.

Theodore Roosevelt, 1858-1919. Twenty-sixth President of U.S., raised in Matinecock Lodge No. 806, Oyster Bay, N.Y., April 24, 1901.

William R. Shafter, 1835-1906. Major General, U.S. Army, Congressional Medal of Honor in Civil War, raised in Prairie Lodge No. 82, Galesburg, Mich., 1864.

Winfield S. Schley, 1839-1911. Rear Admiral, U.S. Navy, second-in-command to Admiral Sampson in Spanish-American War, commanded fleet in naval battle at Santiago, Cuba, in absence of Sampson, made a Mason at sight by Grand Master, District of Columbia, October 21, 1899, received 33°, October 19, 1905.

William Howard Taft, 1857-1930. Twenty-seventh President of U.S., Governor of Philippines, Chief Justice of Supreme Court 1921-30, made a Mason at sight, Cincinnati, Ohio, February 18, 1909, affiliated with Kilwinning Lodge No. 365.

Arthur MacArthur, 1845-1912. Lt. General, U.S. Army, father of General Douglas MacArthur, Congressional Medal of Honor in Civil War, Military Governor of Philippines 1900-01, raised in Magnolia Lodge No. 60, Little Rock, Ark., December 5, 1879, demitted September 5, 1912.

Leonard C. Wood, 1860-1927. Major General, U.S. Army, Military Governor of Cuba 1899, Governor of Philippines 1921-27, commanded Philippine Division 1906-08, Dept. of the East 1908-09, Chief of Staff of Army 1910-14, Congressional Medal of Honor in Apache Indian Wars, Republican candidate for president 1920, raised in Anglo Saxon Lodge No. 137, Brooklyn, N.Y., 1916, elected to 33° but died prior to conferral in 1927.

Francis E. Warren, 1844-1929. First elected governor of Wyoming, U.S. Senator, Congressional Medal of Honor in Civil War, father of Helen Warren Pershing, raised in Cheyenne Lodge No. 1, in 1900, 33° conferred 1908.

Hugh L. Scott, 1853-1934. Major General, U.S. Army, with 7th Cavalry in Indian wars 1876-97, Governor of Sulu Archipelago in the Philippine Islands 1903-06, Supt. West Point 1906-10, Chief of Staff 1910-14, member of Republic Lodge No. 690, New York, 33° conferred 1931.

George C. Marshall, 1880-1959. Chief of Operations for Pershing in WWI, General of the Armies and Chief of Staff WW2, Ambassador to China 1945, Nobel Peace Prize 1953, Secretary of State 1947-49, Secretary of Defense 1950-51, made a Mason at sight by Grand Master, District of Columbia, December 16, 1941.

Douglas MacArthur, 1880-1964. General of the Armies, Congressional Medal of Honor, Commander Philippine Dept. prior to WW2, Chief of Staff 1930-35, made a Mason at sight by the Grand Master of the Philippines January 1, 1936, received 33° at the American Embassy in Japan on December 8, 1947.

Harry S. Truman, 1884-1972. U.S. Senator 1945-44, Vice President 1944, became President at death of President Roosevelt in 1945, reelected and served through 1953, Grand Master of Missouri in 1940, received 33°, Washington, D.C., October 19, 1945.

marrying Nita Patton, thereby confounding many friends who predicted that the romance would be consummated at the altar prior to his departure. He traveled to France shortly after docking in England, and soon struck up an acquaintanceship with artist/photographer, Micheline Resco.

A relationship blossomed which endured throughout Pershing's life, even though he was 58 years of age, while Micheline was only 21.

In France, Pershing displayed the full scope of his ability as he molded his citizen army into an effective fighting force.

The United States had allowed the regular army to dwindle to miniscule strength, much the same as they had following the Civil and Spanish-American Wars. Once again, they must turn to a composite force of volunteers, national guard, and draftees to fill the ranks.

The green doughboys were totally unprepared for the most part. They had to be trained and readied behind the lines in France.

Pershing demonstrated a great talent for selecting able men to perform the complicated chores of army leadership. Lt. Colonel Hugh Drum directed his elaborate training program; his Chief of Staff was Lt. Colonel James Habord, and Brigadier General Richard M. Blatchford headed his supply system. Jack managed to secure the services of his old friend, Charles G. Daws, to manage his railway system and coordinate the transportation of supplies and troops. He gained a brilliant strategist in Colonel George C. Marshall, and an able commander for the Rainbow Division in Colonel Douglas MacArthur.

Black Jack was promoted to the brevet rank of a full four-star general on October 7, 1917. What had started as a trickle of Americans to Europe became a torrent. In November, 87,000 Yanks were in France. At the end of the war, they exceeded a million. When Secretary of War Newton D. Baker visited Pershing at the front in March, 1918, he found preparations in place to receive a total of two million American soldiers. Brigadier General Benjamin Foullis, Jack's air squadron commander from the Pancho Villa campaign, headed the American air service.

The first American action as an independent command took place in March, 1918, during the German Lys offensive. The 2nd Marine Division, under Colonel James Habord (recently of Pershing's staff), met the German advance at Belleau Woods in an action that covered 20 days. The marine losses stood at 5,200 men, but they were given major credit for checking the German offensive. The steady arrival of fresh American troops, added to a German loss of 600,000 men in the spring offensive, stalled the Kaiser's army in their tracks. On July 18, 1918, an Allied counter-offensive was launched, turning the tide in their favor for the first time.

Supplies of men, tanks, airplanes,

*His faults and foibles
were far outweighed
by his contribution
to his country.*

and all other material were arriving from the states in overwhelming amounts. Pershing was now in a position to launch his first major offensive of the war at Saint Miheil and the Argonne Forest. On September 18, a half million Americans and 110,000 French troops "went over the top." By November 1, the war was virtually over, with 16,000 German soldiers taken prisoner, in addition to many thousands killed or wounded. The cost of the Saint Miheil offensive totalled some 120,000 American casualties. The German High Command signed the armistice ending hostilities on November 11, 1918, but Pershing was ill in bed with the flu, an epidemic that was raging in Europe and the United States as well.

General Pershing lingered in France until September, 1919, before departing for home. His immense military machine took some months to dismantle. He arrived in New York City on September 10 to a tumultuous welcome of dimensions never before accorded an American. Jack addressed a joint session of Congress and expressed appreciation for their support and his promotion to the permanent rank of General of the Armies (5-star rank). He was even mentioned as a possible candidate for the presidency, and idea Jack did not suppress. Warren G. Harding was elected, however, in 1920, without Pershing being nominated.

Black Jack was appointed Chief of Staff of the Army in 1921, and served in that capacity until his mandatory retirement at age 65, in 1924. After his retirement, he served a year as presidential envoy to Central and South America, returning late in 1925 to work on his book. He wrote a two-volume work, *My Experiences in the World War*. He was awarded the Pulitzer Prize for

history in 1932 as a result. Although he developed heart trouble, he was able to devote a great deal of time to the American Battle Monuments Commission. Masonically, Jack was honored on January 6, 1930, with the conferral of the 33° in Washington, D.C.

During 1938, acute heart difficulties, coupled with renal complications, almost claimed Jack's life in Tuscon, Arizona, where he was staying. The old soldier surprised everyone, including his son, Warren, by recovering. He resumed his annual visit to France to spend time with Micheline Resco. Jack had supported her for many years with a life income trust, and a generous insurance policy in which she was named beneficiary. His last trip to Europe was in 1939, at which time he persuaded Micheline to move to New York City because of the impending war.

By 1941, Pershing's failing health prompted him to take up permanent residence in an apartment at the army's Walter Reed Hospital in Washington, D.C. His final Masonic honor was conferred on February 24, 1942, when Senator Harry S. Truman presented him a certificate of honorary membership in the Grand Lodge of Missouri. When Jack suffered a stroke in September, 1944, his sister May moved into a guest cottage on the hospital grounds in order to be near him. May resented Micheline Resco's visits to the hospital, and took all possible steps to discourage them. It was to no avail, for Jack married his beloved Micheline at the hospital in 1946, keeping it a secret from everyone — even May — until after his death.

John J. Pershing died on July 15, 1948, the day after he lapsed into a coma. His body reposed in state at both Walter Reed Army Hospital and the Capitol Rotunda in Washington. Mourners, estimated at 300,000, lined the streets of Washington for his military funeral procession to Arlington National Cemetery, where he was interred in the World War I section. His last request was to be laid "among his boys."

One of the true giants of our time, and a celebrated Freemason, was gone. His faults and foibles were far outweighed by his tremendous ability and monumental contribution to his country in 38 years of military service. Truly, Black Jack Pershing was an American hero for the ages.

Strengthen the Root

Increased membership is a natural byproduct of success

The following is an excerpt from an address delivered during the Feast of St. John banquet for the Grand Lodge of Masons in Massachusetts on December 27, 1990.

By ROBERT L. STEADMAN, 33°

One of our four cardinal virtues has a particular interest to me — *justice*. We are taught in our lodges that justice is that standard of boundary of right that enables us to render to every person his just due without distinction. We are then admonished that this virtue is not only consistent with divine and human law it is the very cement and support of civil society. By just due is meant that which is *owing, payable, unsatisfied or outstanding*.

As the Chief Justice of the Superior Court, the great and historic trial court of the Commonwealth of Massachusetts, I bear a responsibility for the quality and the availability of justice to all members of this society without regard to race, creed, religion or ethnic origin. My commitment to justice and my affection for the fraternity has led me to make inquiry well beyond my level of expertise into the realm of Masonic philosophy.

The exploration I propose is whether we as Masons are discharging our responsibility to the fraternity and, as a natural extension of that inquiry, whether the Masonic institution is dis-

charging its avowed responsibility to the society in which we live.

I am motivated to discuss this sensitive and controversial issue with you because of persuasive evidence developed by Arthur H. Sharp, 32°, in his series of articles on membership development in *The Northern Light*.

The unavoidable conclusion is that men are less motivated to join our fraternity now than they were earlier in our history. While the great loss is theirs in failing to take advantage of the teachings of our craft, Masons may be negatively impacted by this *avoidable* decline.

The increased decline in membership is *not* the fundamental problem, but in reality the decline is a *symptom* of the real problem that confronts our beloved fraternity.

Brother Dudley Wright in 1924 wrote:

"The strength of Freemasonry, like that of any other built up on fraternal lines, lies not in its numerical power, but to the extent to which its tenets are put into practice."

Hence we should have less concern about membership numbers *per se* than about the cause for the decline.

The answer to our membership dilemma is not evasive; not compound or complex; nothing that requires more than persistent adherence to Masonic teaching. You will note that I used the term *persistent*, a simple adjective, but as President Calvin Coolidge wrote:

"Nothing in the world can take the place of persistence. Talent will not; nothing is more common than the unsuccessful man with talent. Genius will not; unrewarded genius is

*Is the fraternity
discharging its
responsibility
to the society
in which we live?*

almost a proverb. Education will not; the world is full of educated derelicts. Persistence and determination alone are omnipotent. The slogan 'Press On' has solved and always will solve the problems of the human race."

Let us as Masons "Press On."

Masonry endows us with the craving to be serviceable to our fellow man, to soothe the unhappy, sympathize with their misfortune, compassionate their misery and restore peace to their troubled minds. Isn't that what Masonry tells us is the grand aim we have in view?

What a magnificent philosophy! What and extraordinary ideology!

When we reach this point in the analysis, there is appalling temptation to select a comfortable solution to the problem that will avoid a confrontation with reality.

We generally say, as I have so often said, "It's not us, it's the culture in which we live; be patient, what goes around comes around; persevere, the pendulum is on its way back, and relax, the times will change."



Ill.: Robert L. Steadman, 33°, is Chief Justice of the Superior Court for the Commonwealth of Massachusetts and a member of the Scottish Rite Valley of Boston.

Logic dictates and intelligence commands that we examine the warp and woof of the fabric of Masonic decline to see if there is a common thread that will help us unravel the mystery of the apparent abated interest in our fraternity.

Perhaps a look at our history might be productive. In his research, Brother Sharp points out that there were three periods of decline in Masonry in the United States.

The first is 1826-46, the Morgan incident. This was the anti-Masonic period fired by well meaning but misinformed people. The decline was explained and solutions were found.

The second period, 1929-39, was during the great depression when the country was in chaos and society was more concerned with survival than fraternalism. This decline too was explained and solutions were found.

The third decline from 1959 to the present remains unexplained and accordingly without a solution.

There is a probable explanation for the decline that I would like to explore with you in our quest for solutions. Remember the famous proverb, "Beauty is as beauty does." Let us ask ourselves, "What have we done in the last 30 years to carry out our beauteous Masonic precept of brotherly love, relief and truth?" I don't mean between Masons; I mean between Masons and the society in which we live.

Have we as an institution been an emblem of industry such as is represented by the beehive? We are taught to be industrious and never to sit down contented while our fellow creatures around us are in want. Our fellow

creatures are in want and it is within our power to relieve them.

Is the fraternity in good faith compliance with this teaching and has it developed an outreach program that satisfies the requirements of this important doctrine? A threshold inquiry you may want to explore is whether we as an institution should be doing something dynamic and creative to translate our Masonic philosophy into Masonic reality.

Albert Pike, a learned (albeit controversial) Masonic philosopher and past Sovereign Grand Commander of the Scottish Rite, Southern Jurisdiction, in 1859 wrote:

"It is a Mason's part to protect the feeble against the strong, and the defenseless against rapacity and craft; to succor and comfort the poor, and be the guardian, under God, of his innocent and helpless wards."

Public relations experts tell us that a product (in our case Masonry) does not exist unless it reaches the consumer. Brotherly love, relief and truth may be the finest products in the world but the consuming public has no way to know that we are the major distributor.

We have a saying in the judiciary that the law is not what the courts say it is, it is what the public believes that it is. We, as Masons, are what the consuming public believe us to be and the only way they can know us is by our deeds.

What do we do as an institution to persuade the society in which we live that we are not self-centered or self-seeking and that we do share a real concern and affection for our uninitiated neighbors? Do our neighbors have cause to believe that we have excised them from our realm of consideration? Have we ceased to be universal in our words, acts and deeds?

Brother Edwin Markham (1852-1940), a member of Arcadia Lodge No. 92, Coloma, California, wrote:

"He drew a circle that shut me out
Heretic, rebel, a thing to flout
But love and I had the wit to win
We drew a circle that took him in."

Mention should be made of our individual brothers who without credit exemplify on a daily basis the teachings of Masonry and are the pillars of their communities. The charitable efforts of individual Masons remain unparalleled in the lives of our neighbors and friends. We give unsparingly of

There should be an institutional demonstration of the teachings of Masonry in order to breathe new life into our relationships with the public.

ourselves for the good of mankind — but is that enough to satisfy the demanding attributes of our fraternity?

While it may be exemplary, the individual approach does not suffice, and there should be an institutional demonstration of the teachings of Masonry in order to breathe new life into our relationships with the consuming public.

Remember the old saw? If a large oak is felled in the forest and there is no one to hear, does it make a sound? It really doesn't make much difference. I submit sound is irrelevant unless there are ears to hear and brotherly love is irrelevant unless communicated.

Why then should there be a compelling interest in joining our fraternity if we are perceived as secret and silent unless there is some outward demonstration by the craft to persuade the uninitiated that we are productive members of society and are committed to the public good.

Let us accept the challenge and begin the exciting process of generating a new vitality to Masonry. This is best done by deciding first where we want to go and then charting a course that will take us there. Seneca said many years ago that, "If a man does not know what port he is steering for, no wind is favorable."

I suggest a Masonic course that will require a skilled helmsman, a courageous crew and a worthy ship. But before we embark on this venture, let us enter into a pact. We will do nothing that will offend against the principles of our institution and we will maintain and preserve the universal,

Continued on next page

Brotherly love, relief, and truth may be the finest products in the world, but the consuming public has no way to know that we are the major distributor.

STRENGTHEN THE ROOT

Continued from previous page

unalterable and unrepealable fundamentals of Masonry that have existed from time immemorial.

With that in mind, let me test the waters with an example of the type of outreach project that might find acceptance in your mind.

There are many social problems that blight all of our communities and have devastating impact on our youth. Some that come to mind are drugs, alcohol, child abuse, illiteracy, racial and ethnic prejudice and many others that society has not been able to resolve. Should we, as an institution, become involved in one or many of these youth-destructive social problems? I don't mean the easy way by donating funds to others and letting them do the work. I mean "hands on" involvement.

The Pontius Pilate approach will not work because society in general and Masonry in particular cannot, without shame, wash its hands of these blights and expect to come out clean.

We are told the battle against drugs, alcohol, child abuse, illiteracy, racial and ethnic prejudice will be won in the classroom and not in the courtroom. The scholars tell us that education is the answer to most of our social ills. If anyone can develop a statewide educational road show to bring the healing message to every classroom in America, it's the Masonic fraternity. We have the organization, we have the expertise, we have the resources and we will have the support of every Mason and non-Mason in this courageous soul-saving outreach.

There is an alternative — *We can do nothing.*

The communities have circled the wagons but they can expect little help in today's antagonistic environment. Such a tragedy. With a little help there could have been some survivors. Some of them could have been saved. But alas, there is no hope. They are all doomed.

I am reluctant to terminate my presentation with the distressed in such a precarious state and the wagons circled. I don't like tragedies. I am entitled to literary license and I want a happy ending, a Masonic ending.

Here goes. Wait — can you hear that sound? It's off in the distance, but the sound is becoming clearer. I hear it

Brotherly love

is irrelevant

unless communicated.

now — the clarion call of the bugle sounding the attack. It is the cavalry, the Masonic cavalry, brothers with a mission. Their blue banners with gold square and compasses shining in the sun armed with faith, hope and charity and willing to fight with freedom, fervency and zeal. Now, isn't that a better ending? Only you can make the story end that way.

Our motives ought not be for the sole purpose of generating membership numbers, although that will happen. Our reasons must be to strengthen the root. We are mindful, however, that the world loves a winner, and while winning isn't everything, losing is nothing. Or to put it

in perspective, increased membership is a natural byproduct of success.

Brother Roscoe Pound, Dean of Harvard, said back in 1924:

"Our strength and success lie in the depth and strength of the root, for the deeper and stronger the root, the more sturdy and flourishing will be the plant."

Perhaps we can take strength from the difficult outreach programs undertaken by our forbears.

We ought not try to live in the glory of our colonial brothers, but in our own glory of selfless accomplishments for the betterment of mankind without fear of failure.

Brother Theodore Roosevelt, (1899), 25th President of the United States, and a member of Matinecock Lodge No. 806, Oyster Bay, Long Island, N.Y., said:

"Far better it is to dare mighty things, to win glorious triumphs, even though checkered by failure, than to take rank with those poor spirits who neither enjoy much nor suffer much, because they live in the gray twilight that knows not victory or defeat."

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.

(NORTH) + (AVENUE) - (TEAR) +
(TRAITOR) - (RUIN) + (INTERESTING)
- (STREET) + (BATTLE) - (TRAVEL) + (FOG)
+ (CLEAR) - (BLOAT) - (OFTEN) - (EGG) =

□ □ □ □ □ □ □ □ □ □

Answer will appear in the next issue.

Answer from previous issue: COMMUNICATION

OUR READERS RESPOND

Mystery solved

As a science fiction fan and author, I was most pleased to see Jonathan Jacobs' article ("The Science Fiction Mystery," Nov. 1990). Brother Jacobs is obviously well-versed in the science fiction field, and certainly did his homework, making for an interesting article. (Indeed, the accuracy of Masonic references in Mr. Heinlein's work is just as Brother Jacobs has stated; at one point during my degree work into the lodge, someone had forgotten to tell me how to respond to a question. I knew the answer, however, because I had read "If This Goes On . . .")

I was acquainted with Mr. Heinlein from 1976 until his passing in 1988, and discussed Freemasonry with him in correspondence on more than one occasion. Thus, I can bring some light to the question as to whether or not Robert A. Heinlein was a Mason.

Interestingly enough, he wanted to join the lodge in the late 1930's, but could not afford the initiation fees. (He was retired on a disability

from the U.S. Navy then, and just getting started as a writer.)

Mr. Heinlein never did join the lodge, but as I told him once, he was a Freemason in spirit if not in fact, living the tenants of Freemasonry. In particular, he dedicated quite a bit of his time and material resources to charitable efforts, and was quite active in helping young writers with contacts and advice, and sometimes financially. None of this was very well known, nor would he have it that way.

With reference to Mr. Heinlein's charity, we might all take a lesson from his response to a question he was asked often: "How can I pay you back?" His response was always, "Don't pay me back. Pay it forward; help someone else someday."

Michael A. Banks, 32°
Milford, Ohio

Peace Garden

I enjoyed the article on the International Peace Garden ("In Harmony with Nature," Nov. 1990). My wife and I visited the Garden last August and were impressed by it.

Perhaps our camping brethren should be aware of the fact that an excellent campground is on the grounds of the Peace Garden. We were well satisfied with the facilities there.

Paul Criswell, Jr., 32°
Avonmore, Pa.

I was pleased to read that the International Order of Odd Fellows and Rebekahs shared a part in this beautiful Peace Garden, which I am sure it must be. As well as being a Scottish Rite Mason and Shriner, I belong to all branches of the I.O.O.F. as well as the Grange.

It is sad, to say the least, to see the fraternal orders going down hill and not to know what to do to help membership grow or even hold steady. The younger generations have many and varied interests, that we as members of these several fraternal organizations are not at liberty to cope with.

In your closing remarks, you mentioned major repairs that would be necessary in the near future to maintain the beauty of the Peace Garden.

I believe many would freely and willingly give a donation for some small token or keepsake to see or know that this Garden of Peace and Beauty will be kept in immaculate condition through the coming years.

Roger E. Pinkham, 32°
Carmel, Maine

Pilgrims

I found Paul Fisher's article ("The Pilgrimage Phenomenon," Aug. 1990) to be extremely interesting and informative both from a Masonic and religious point of view. I even gave my parish priest a copy of the article. He is a person who is very interested in church history and he found the article very informative.

Michael Tremblay, 32°
Biddeford, Maine

Prince Hall recognition

In Allen Roberts' column ("Masonic Myths," Aug. 1990), the item on the Prince Hall organization badly needs further clarification. The mentor's manual of the Grand Lodge of Indiana states that the Prince Hall lodges were not recognized in Indiana and are considered clandestine.

It is a Masonic offense to visit any clandestine body calling itself a Masonic lodge or to converse on Masonic subjects with any member of such an organization.

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"He's communicating some Masonic ideals to his children."



SLEDS AND SLEIGHS

Memories of winter fun and transportation

Sleigh bells and horses racing through the snow bring to mind cold winters. The exhibit *Sleds and Sleighs* focuses on this form of transportation, as well as the ubiquitous sled commonly used for winter sport. *Sleds and Sleighs* will be on view at the Scottish Rite Masonic Museum of Our National Heritage, Lexington, Mass., through April 14, 1991.

Sleds and Sleighs features numerous examples of children's sleds and horse-drawn sleighs including the legendary "one horse open" variety. Sleighs on view include a four-passenger sleigh (c. 1905) made in Boston by Francis Sargent and Company alongside examples of the country cutter, the most popular sleigh used in America before

the Civil War. Unlike the Sargent sleigh, country cutters were tub-like vehicles, often made by the owner, and affordable to many who might never own any other vehicle.

An overview of the grand sleigh is also featured in the exhibit. These elegant vehicles with upswept runners afforded breathtaking views of Boston for fare-paying visitors. The most celebrated of these grand sleighs was Cleopatra's Barge, built in 1845. Holding more than 20 people the sleigh's great weight dictated that its use was limited during periods of heavy snowfall.

Sleds and Sleighs also features numerous 19th-century prints and photographs. The engraving "Boys Coasting

on Boston Common" illustrates the popularity of the landmark as a favorite sledding hill. In fact, the Common was used for sledding by the children of Boston as early as the time of the American Revolution. During the British encampment of 1775-76, soldiers were accused of destroying the sled runs. "We will bear it no longer!" cried the children of Boston to General Gage. He, admiring their "love of liberty," promised that in the future their sled runs would be left alone.

Fashionable winter accessories of the period needed for sleigh riding are

Sleighting party, c. 1900. Burlington, Vt. Photo courtesy of Bailey/Howe Library, University of Vermont.





Boy pulling dog on a clipper sled. Vermont, c. 1900. Courtesy, Putney Historical Society, Putney, VT.

also on view. Mittens, gloves, foot-warmers, padded hoods and bonnets, thick capes, cloaks and coats completed the ensemble of fashionably turned-out men and women of the day.

The exhibit also traces the evolution of the sled from its earliest forms to its adaptation as a children's toy. The sled's current form began as children's response to the climate, and was popularized by such legendary makers as Paris Manufacturing of Maine and The Flexible Flyer Co. Early examples of charming push sleighs for babies and children are also on view.

Sleds and Sleighs also presents a look at the nostalgic appeal of these vehicles and the use of their images in literature, advertising, and art. Included are paintings of sleds and sleighs by Grandma Moses, featuring images drawn from her many years of farming life, and those of William Van Zandt, a 19th-century painter known for his portraits of owners and their sleighs.

Lenders to *Sleds and Sleighs* include the American Antiquarian Society, Maine State Museum, Old Sturbridge Village, and the Society for the Preservation of New England Antiquities.

Haven for the Sweet Tooth

Chocolate, sugar, gingerbread, marzipan, licorice, peppermint sticks, and jelly beans. Unexpected ingredients for art? Not at the Museum of Our National Heritage, where a distinctive collection of artwork for the palate is on view through April 21.

The Confectioner's Art, an exhibition of more than 200 culinary fantasies, introduces some of the preeminent confectioners of our time, showcases their extraordinary and exacting artistry, and explores the cultural significance of sweets through the ages.

Conceived by Paul J. Smith, director emeritus of the American Craft Museum, who curated it with food historian and author Meryle Evans, *The Confectioner's Art* examines a subject with nearly universal appeal. "Sweet foods," says Evans, "are associated with celebration, with rites of passage, prosperity and collective joy. Sweets and their creators have, over many centuries, provided a mirror of civilization, reflecting the customs and traditions of society."

Anthropologist Sidney W. Mintz, writing in the exhibition catalogue, suggests the difficulty of finding a culture that does not equate the taste of sweetness with well-being and good

feeling. A cave painting in Spain, dating back 8,000 years, depicts early man stealing from a honey cache, suggesting that humans have sought out sweet tastes for much of our existence.

In a six-part format, *The Confectioner's Art* traces the appreciation of sweetness through the ages, documenting key figures and events with objects and photographs. Intertwined is the artistry of the confectioner, evoked historically through photos and prints, and in modern times through the elaborate cakes, cookies, candy, ritual objects, and gifts that are the expressions of his craft.

"We hope to capture the essence of this spontaneous art," says Smith, "and to stimulate increased awareness of the confectioner's innovation, creativity and skill."

Some of the culinary fantasies on view will be whimsical *trompe l'oeil* confections in the shape of various vegetables and meats, as well as fantastic contemporary sculptures, "confection-scapes" and mosaics made in licorice, jelly beans and hard candy.

The Confectioner's Art and its tour are sponsored by Nestle Chocolate, a leading manufacturer of quality confections for more than a century.



Betty Van Norstrand and Albert Kumin, International Pastry Arts Center, Elmsford, N.Y. Sugar replicas of Disney World Castle, 1987. Castle on left was made as model for castle on right. Both: pastillage, rolled, free form cut. Commissioned by Duncan Hines to commemorate the 15th birthday of Disney World.

Life Turned Against Itself

A journey into the mysteries of the mind and brain

Excerpts from the research director's address delivered during the Supreme Council session at Milwaukee in September.

By STEVEN MATTHYSSE

We naturally regard illness as an interruption of life; but today I would like you to think of disease in a different way, *as life turned against itself*. This concept may not apply to all diseases, but I believe it holds for some of the most severe, including the disease of greatest concern to us, schizophrenia. The change in viewpoint is important, because, if a disease is caused by a life process gone wrong, the only way to eradicate the disease is to understand how that life process works. I am going to illustrate this idea with four examples from physical medicine: diabetes, viral infections, epilepsy and cancer; and then I shall show how it applies to schizophrenia.

On the warm summer afternoons just gone by, perhaps after a dousing rain, you must have been struck, as I have, by the wonder that every nook and cranny of our world teems with life. Every other planet in this solar system is dry, seems devoid of living things; but here life abounds in endless variety. Some forms of life will come out after the rain and vanish the next day; others will survive longer than a human life, longer than generations of mankind. There are more species than we can ever know or

count, each wonderful in its specialized adaptation to a niche in its world.

All these forms survive and flourish because of *life processes* that are breathtaking in ingenuity, elegance and effectiveness. All cells have the power to make copies of themselves. One becomes two, two become four, four become eight; tissues grow, new cells heal wounds and replace those worn out with age. In all creatures, the genetic information that specifies the contents of every cell, the structure of every tissue, the form of every organ and of the whole organism, is compressed into a tiny double strand of DNA. All animals make antibodies to ward off foreign invaders like bacteria and viruses; without the immune system and its power to recognize and attack foreign organisms, we would inevitably succumb to the first serious infection. Higher animals have a nervous system that is capable of generating extraordinarily complex chains of electrical impulses; each of these little torches of information must be kept burning, and the information it contains preserved intact, as it blends with thousands of others in the tangled web of fibers that make up the brain. Then, in human beings, there is *mind*, with its powers of imagination, reasoning and language. Mind is the highest of all life processes, and the one that becomes destructive in schizophrenia. What I want to show you is that each of these life processes can be turned against life itself, and when that happens the organism becomes diseased.

Let us start with the immune system, our defense against foreign invaders. Immune cells are capable of recognizing the difference between

*Computer viruses
copy themselves
in the same way
biological viruses
multiply in living
organisms.*

one's own tissues and those of other organisms. So highly developed is this capacity, that we can distinguish our own body tissues from those of other members of our species, even close relatives. More important, we can recognize foreign organisms, like bacteria or viruses. Challenged by a foreign invader, our immune cells multiply at an enormous rate, gather around the invader's cells, and destroy them. I hardly need to describe the importance of the immune system to you, because today everyone knows about AIDS. AIDS stands for "acquired immunodeficiency syndrome." It is caused by a virus that destroys white cells that coordinate the immune response, so the victim loses the power to fight infection. His body becomes susceptible to invasion by a variety of microorganisms — protozoa, fungi, bacteria and viruses — causing severe and eventually fatal infections. It is unpredictable which AIDS patients will end up with which infections, but with the immune system destroyed, they are susceptible to all of them. They lose even the power to fight the AIDS virus. The ravages of this disease show how crucial the immune system is to our survival.



STEVEN MATTHYSSE, Ph.D., is Director of the Scottish Rite Schizophrenia Research Program. He is also Associate Psychobiologist at Mailman Research Center, McLean Hospital, Belmont, Mass., and Associate Professor of Psychobiology at Harvard Medical School.

Our theme is that life processes can be turned against life itself; when the immune system turns on one's own body, the result is *autoimmune disease*. For some reason, yet unexplained, the cells of the immune system can lose the power to distinguish correctly between self and non-self. The body's own tissues are sensed to be foreign, and attacked just as if they were from an invading organism. Multiple sclerosis and some forms of thyroid disease and rheumatoid arthritis are autoimmune diseases; insulin-dependent diabetes is one of the most familiar. In the normal individual, insulin is secreted by "islet" cells in the pancreas. When the immune system loses the power to distinguish self from non-self, it attacks the body's own islet cells and destroys them. Antibodies to the islet cells can be detected at the onset of the disease, or even before. The antibodies do what they are programmed to do, but they attack the wrong enemy. Insulin secretion diminishes steadily until external insulin becomes necessary to sustain life.

Viral diseases are another example of life turned against itself. The information needed to construct a complete organism is compressed into the microscopic double helix of DNA that lies within the nucleus of each cell. Virus diseases are caused by an extraordinary perversion of this life process. The virus pretends to be part of the host's DNA, and the host unwittingly reads the virus DNA and carries out its instructions as if they were its own. The catch is, the new instructions tell the cell to make more virus, not to make more cells!

The simplest viruses are nothing but a DNA core, surrounded by a capsule that permits the virus particle to survive outside the cell and to be transmitted from one host to another. First the virus attaches to the cell membrane. Some viruses are able to gain entrance to cells because their outer capsule resembles a natural substance that the cell needs for its growth. The cell mistakes the virus for its normal nutrient, and welcomes it inside. Once the virus gets into the host cell, it sheds its outer coat, exposing the DNA within. First the virus turns off the host's DNA and protein synthesis, so it can divert the cell to produce more virus instead of more cell. Then it directs the cell to make enzymes that will help the virus reproduce. Finally, the virus instructs the cell to make proteins

that will permit new virus copies to assemble their DNA core and outer capsule, ready to infect other cells. A vital life process has been turned against itself.

Probably you all have read about the "computer viruses" which now plague personal computers, playing nasty tricks like erasing the disk after printing a warning message on the screen. Indeed the problem reached dangerous proportions last year, when a computer virus spread throughout the national college network of computers and nearly brought the whole system down. The biological term "virus" describes very accurately what

*To cure schizophrenia
we have to understand
imagination, causal
reasoning and
symbolization.*

happens. A little computer program is inserted in the host computer's memory, clever enough to direct the host to copy the program many times and deposit each of the copies in its memory. Just like a biological virus infection, the result is an explosion of copies of the invading program; in a short time all the space in memory is used up, and the computer grinds to a halt. Like living cells, computers are able to concentrate and condense information controlling complex processes. "Computer viruses" capitalize on that ability, copying themselves the same way biological viruses multiply in living organisms.

The life process that makes possible the powers of the nervous system and the brain is *electrical excitation*. All nerve cells have the power to transmit electrical impulses, like a signal sent down a telephone line. When the signal gets to the far end, it is able to excite the next neuron in the chain, and propagate throughout the brain. Without electrical excitability, there would be no activity in the nervous system, and mental life would cease.

Indeed, we use the term "brain dead" to refer to an individual so sick that his brain manifests no electrical activity. Brain dead individuals are thought to have lost all sensation, thought and consciousness.

When the electrical excitation process turns destructive, the result is *epilepsy*. Any electrical system which is highly excitable can get over-excited and, instead of transmitting meaningful signals, it can begin to oscillate out of control. Nearly everyone who uses a microphone for public speaking has been embarrassed by this mishap. If the microphone points too directly at the loudspeaker, the PA system will emit a continuous loud whistle. The only way to stop the oscillations is to turn down the gain of the amplifier or move the microphone until the feedback stops. The same thing can happen in the brain.

The process in the brain that keeps electrical excitation in check is called *inhibition*. We on the Scottish Rite scientific advisory board have a special fondness for inhibition, because the chemical basis of inhibition in the nervous system was worked out by one of our most distinguished members, Dr. Eugene Roberts. Dr. Roberts discovered that γ -amino butyric acid, affectionately known as "GABA," is the chemical substance primarily responsible for inhibition. Experimentally, if you block the action of the GABA molecule, or prevent it from being synthesized or released in nerve cells, you do get epileptic seizures. Roberts sums it up this way:

"One seems to be looking at a highly restrained nervous system, the inhibitory neurons acting like reins that serve to keep the neuronal 'horses' from running away." Epilepsy results when electrical excitation in the brain goes out of control.

My last example, before I talk about schizophrenia, is the most dreaded of all diseases, *cancer*. Every animal begins life as a single cell, but by the time of birth it contains billions of cells. The power of cells to divide rapidly makes embryogenesis possible; and after birth, cell division permits tissues to grow, wounds to heal, and damaged or worn-out cells to be replaced. Regeneration is one of the most mysterious powers of living things. When a salamander's tail is cut off, it grows back; my leg would not. I wish we knew why. When cells die in my

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SCHIZOPHRENIA

Continued from previous page

skin or my stomach, they are replaced; when nerve cells die in my brain, they are not. I wish we knew why. Cancer is the dark side of the limitless power of cell division.

Some fascinating recent research demonstrates one of the ways cell division can go out of control. All normal cells have regulatory genes called *oncogenes*. The prefix "onco" means tumor, as in "oncology," but now we know that these genes are not there in the DNA just to cause tumors. In normal life, oncogenes play a vital role in the cell cycle and in differentiation. When the cell is in the process of making new DNA, the oncogene called "c-myc" is turned on; after DNA synthesis is complete, it is turned off. In cells that are actively differentiating into specialized organs like liver or kidney, "c-myc" is turned on; when differentiation stops, it is turned off. So far, so good.

Normally the "c-myc" oncogene lives on chromosome 8. It can happen, for reasons that are still not fully understood, that chromosome 8 breaks during cell division and a fragment fuses with chromosome 14. The change in location of the "c-myc" gene from chromosome 8 to chromosome 14 places it in a new environment. It finds itself among genes that are highly active, and these active genes cause "c-myc" to be turned on too. I suppose the effect is like moving an adolescent from a quiet classroom to a boisterous one. Now "c-myc" becomes *too* active, and the cells under its control start to proliferate wildly. A highly malignant tumor called "Burkitt's lymphoma" is the result. This tumor is particularly common among African children. It may be that malaria is a factor in causing the chromosome to break and the "c-myc" gene to get put in the wrong place.

We have seen how life processes turned against life itself can cause autoimmune diseases, viral infections, epilepsy and cancer. In the same way, the fundamental processes of mental life, *imagination, causal reasoning, and symbolization*, go out of control in schizophrenia.

Imagination gave us Beethoven's symphonies and Picasso's paintings; it added to our world characters like Hamlet, Huckleberry Finn, Scarlet O'Hara and Tiny Tim. Most of us are

not able to harness our imagination as novelists do, but in dreams we are all novelists, creating imaginary scenes and conversations that puzzle us with their strangeness and sometimes amaze us with their depth. *Causal reasoning* gave birth to science, from the earliest observations of the motions of the stars to general relativity and the quantum theory. Most of us are not scientists, but everyone can enjoy watching Perry Mason, Sam Spade or Sherlock Holmes unravel a case. *Symbolization* gives us the power to represent objects that cannot immediately be seen or touched. Symbolic notation makes possible written music, and the abstract world of mathematics. Most of us are not musicians or mathematicians, but everyone uses the most powerful of all our symbol systems, written and spoken language.

We can see the consequences of *imagination* gone out of control in the case of Dr. Schreber, analyzed by no less a figure in psychology than Sigmund Freud. Before his illness, Schreber was presiding judge of a high court in Dresden, Germany. He became ill with schizophrenia and was hospitalized at the Sonnenstein Asylum in 1894. The director of the asylum described his patient as follows:

"The culminating point of the patient's delusional system is his belief that he has a mission to redeem the world, and to restore mankind to their lost state of bliss. . . . The most essential part of his mission of redemption is that it must be preceded by his *transformation into a woman*. It is not to be supposed that he *wishes* to be transformed into a woman; it is rather a question of a "must" based upon the Order of Things, which there is no possibility of his evading. . . . He himself, of this he is convinced, is the only object upon which divine miracles are worked, and he is thus the most remarkable human being who has ever lived upon earth. Every hour and every minute for years he has experienced these miracles in his body, and he has had them confirmed by the voices that have conversed with him. During the first years of his illness certain of his bodily organs suffered such destructive injuries as would inevitably have led to the death of any other man: he lived for a long time without a stomach, without intestines, almost without lungs, with

Schizophrenia will only yield its secrets to us if we commit ourselves to a profound understanding of the processes of mental life.

a torn oesophagus, without a bladder, and with shattered ribs, he used to swallow part of his own larynx with his food, etc. But divine miracles ("rays") always restored what had been destroyed, and therefore, as long as he remains a man, he is altogether immortal. . . . He has a feeling that enormous numbers of "female nerves" have already passed over into his body, and out of them a new race of men will proceed, through a process of direct impregnation by God."

Instead of the sublime melodic themes that filled Beethoven's imagination, Dr. Schreber heard voices communicating bizarre ideas about his body and destiny. They might make material for grade B science fiction, but with this crucial difference, that Schreber *believed* them.

The life of Mr. Simpson (his name is fictitious) is an example of what happens when *causal reasoning* turns against itself.

Mr. Simpson had been continuously ill since the age of 22. During his first year of law school, he gradually became more and more convinced that his classmates were making fun of him. He noticed that they would snort and sneeze whenever he entered the classroom. When a girl he was dating broke off the relationship with him, he believed that she had been "replaced" by a look-alike. He called the police and asked for their help to solve the "kidnapping."

Mr. Simpson maintains that his apartment is the center of a large communication system that involves all three major television net-

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Reviewed by THOMAS W. JACKSON, 33°

Book Nook



The two books reviewed for this issue were excellent academic volumes. Both authors are highly qualified personalities in their field, one a Mason, the other not. They both offer an insight into the evolution of Freemasonry as well as its significance in history and influence today.

Neither, however, was easy or relaxing reading. I highly recommend both to the serious Masonic scholar.

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The Origins of Freemasonry: Scotland's Century 1590-1710 by David Stevenson. Cambridge University Press, 32 East 57th Street, New York, NY 10022 (\$44.50).

The author, an academic historian and a non-Mason, is currently Director of the Centre for Scottish Studies and a Reader in the Department of History at the University of Aberdeen. He has written several books relative to Scottish history.

This volume is a highly researched, well-written book regarding the evolutionary development of Freemasonry in Scotland. As admitted by the author, however, it is a very detailed treatise supporting his proposition that Freemasonry had its origin in Scotland and not in England as many assume. This concentration on detail, regrettably, does not lend itself to enjoyable reading. It does, however, give considerable evidence that his proposition cannot be ignored. The basic theme and emphasis of the book is to prove this theory. (Interesting concern for a non-Mason.)

The point of Freemasonry's origin is traced back to the late 1500's, and a considerable amount of evidence is offered to support it being in Scotland.

The author goes into some detail to show the medieval contribution derived from operative Freemasonry. The significance and importance of the old charges is presented as well as the contributions of specific individuals.

A considerable emphasis is put on the late Renaissance intellectual influence in the development of the craft. The implied influence of Neoplatonism, Hermeticism, Rosicrucianism and the art of memory in our evolution is of interest.

Stevenson, a non-Mason, has asked a question which I, as a Mason, have pondered for years: "Why has Masonic history been so remarkably neglected by 'ordinary' historians?" In response to this question he has provided several logical answers.

His emphasis on the historic influence of Freemasonry on social evolution becomes an integral part of this book. It expresses well that Masonic history must be integrated with general history to fully understand both.

I found it noteworthy that Stevenson determined the origin of organized Freemasonry to be in Scotland as did John J. Robinson in *Born in Blood*. I did not find the two lines of thought as to origins totally incompatible, only the starting point. It should be read by the serious student of Freemasonry.

Freemasonry and its Image of Man by Giuliano Di Bernardo. Published by D. J. Costello (Publishers) Ltd., 43 The High Street, Tunbridge Wells, Kent TN11 1XL, England. (\$25)

Freemasonry and its Image of Man presents as fine a definition of the craft and its philosophical position as I have read. I acknowledge that not everyone may reach the same conclusion but then not everyone is seeking the same end.

Giuliano Di Bernardo is a highly respected academician holding a chair of Philosophy of Science at the University of Trento where he served as Director of the Department of Philosophy as well as Vice Chancellor.

With qualifications beyond those of the majority of our members to write on this subject, he makes no apology for the fraternity or no attempt to justify its position.

The book is not a response to our critics but a comprehensive statement of what we are, why we are, and how we relate philosophically to life and the intellectual variances created by man.

He traces the development of the craft from a Christian-oriented beginning through a period dominated by a deistic philosophy to a present time in which Theism becomes the only necessary criterion for membership with the restriction to monotheism.

A chapter covering the relationship of Freemasonry and religion has presented the Masonic philosophy on the subject as well as I have seen it presented. Di Bernardo takes the fundamental declaration of the United Grand Lodge of England regarding the incompatibility of Freemasonry and Christianity, dissects it and analyzes it based on a discipline of logic.

The author also makes a complete analysis of the relationship of Freemasonry with the Roman Catholic Church. He presents matter-of-factly the historical progression of this relationship from the first stance taken by the church in 1738 to the present. He discusses at the same time the lack of logic of the stance when compared with Masonic philosophy.

One chapter is devoted to the philosophy of Freemasonry as it regards its responsibility to the "state," and again it is well-expressed. Another chapter deals totally with Freemasonry and its position on a positivist attitude to science.

This book is an excellent, concise volume expressing the Masonic philosophy in the contemporary world. After spending considerable time in the first few chapters learning terminology, I found it expressing what I have come to accept as the meaning of Freemasonry.

It does take time and considerable concentration to comprehend what is written. It is an academic volume written by a professor of philosophy in terms of that discipline. It is, however, well worth the time taken to understand it.

SCHIZOPHRENIA

Continued from page 16

works, his neighbors, and apparently hundreds of "actors" in his neighborhood. There are secret cameras in his apartment that carefully monitor all his activities. When he is watching TV, many of his minor actions (e.g., getting up to go to the bathroom) are soon directly commented on by the announcer. Whenever he goes outside, the "actors" have all been warned to keep him under surveillance.

Mr. Simpson describes other unusual experiences. For example, he recently went to a shoe store 30 miles from his house in the hope of getting some shoes that wouldn't be "altered." However, he soon found out that, like the rest of the shoes he buys, special nails had been put into the bottom of the shoes to annoy him. He was amazed that his decision concerning which shoe store to go to must have been known to his "harrassers" before he himself knew it, so that they had time to get the altered shoes made up especially for him. He realizes that great effort and "millions of dollars" are involved in keeping him under surveillance. He sometimes thinks this is all part of a large experiment to discover the secret of his "superior intelligence."

This case is illuminating because we

can almost follow Mr. Simpson's causal reasoning in the earliest phase of his illness. Students sneeze and make noises in classes all the time. What Mr. Simpson did wrong was interpret these sounds as making fun of him. His classmates did indeed make the sounds, but not for the reason he thought. It is harder to follow the causal reasoning that leads Mr. Simpson, later in his illness, to interpret an announcer's comments on sports or the day's news as referring to himself; but if we could interview him, we would find that he manages to discover some link to himself in the announcer's nuance or turn of phrase.

To illustrate *symbolization* turned destructive, I will cite one excerpt from the speech of a schizophrenic, and one from a written letter. A schizophrenic woman was asked to complete the sentence "a fish can live in water because . . ." She replied:

"Because it's learned to swim.

[What if it couldn't swim?] Not naturally, he couldn't. Why do certain gods have effects on seas like that? What does the earth have such an effect to break their backs? The fishes near home come to the surface and break. [Why?] I think it is due to bodies that people lose. A body becomes adapted to the air. Think thoughts and break the fishes."

Notice that the patient's grammar is nearly perfect. She seems to be trying

terribly hard to say *something*, but her meaning is hard to decipher. One clue is that she suffered from the delusion that her back might be broken.

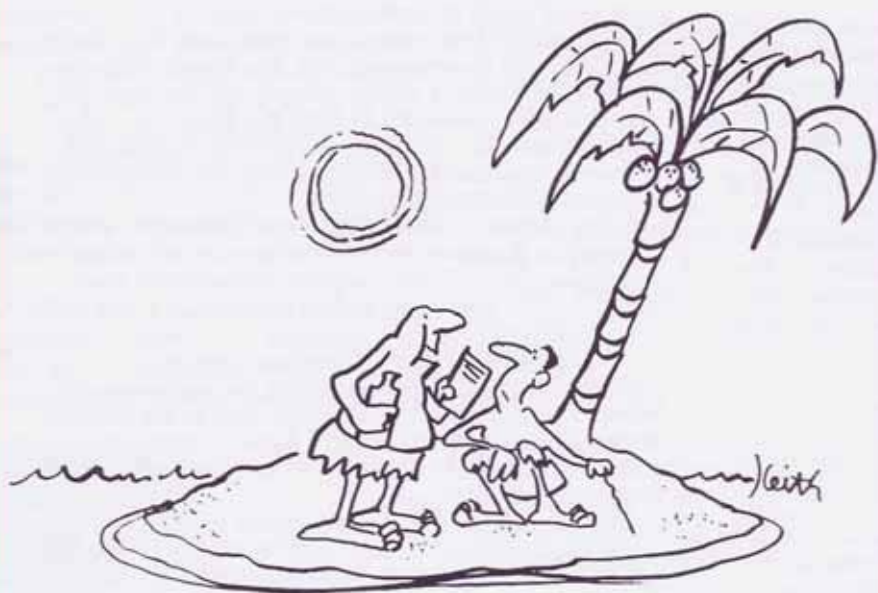
Here is an excerpt from a letter written by a schizophrenic:

"I have just looked up 'simplicity' and the dictionary says 'sim = one, plicare = to fold, one fold.' I told Dr. H . . . that I dreamed he returned to me the story I sent him which he had folded six times when I had folded it once making it double. Jesus said that the sheep he called would make one fold. I thought at the time that the Latin for six is sex, and that the number of the Beast is 666. Is sex then beastly? I think I will leave you to puzzle out the difference between 6 and 666 and 6 fold in substitution of one fold; for the number of the Beast is a mystery."

This example reminds us that symbols are also used by normal people to represent the unknown; in this case the patient's symbols are derived from the Book of Revelation. He uses them in a senseless way, however, connecting ideas like "six" and "sex" for reasons irrelevant to their meaning.

I have taken this long tour through biology and psychiatry to show you that disease is not just an interruption of life; in many cases it is *life turned against itself*. The most vital of life's processes become directed against the organism, with devastating consequences. In the case of the mind, these vital processes are *imagination, causal reasoning and symbolization*. When they go out of control, we have schizophrenia.

What does this mean for our Scottish Rite research program? To cure cancer, we have to understand how cells divide. To cure viral diseases, we have to understand how DNA stores information. To cure autoimmune disease, we have to understand how antibodies work. To cure epilepsy, we have to understand electrical excitation in the brain. To cure *schizophrenia*, we have to understand imagination, causal reasoning and symbolization. There is no short-cut. Like the physical afflictions we have talked about, schizophrenia will only yield its secrets to us if we commit ourselves to a profound understanding of the processes of mental life. Our pursuit of the illness "schizophrenia" inevitably takes us on a journey into the mysteries of the mind and brain.



"It's from the Grand Master. He wants to know why we haven't been making the meetings lately."



Masonic Myths

Myth: Pope Clement XII condemned Freemasonry in 1738.

Fact: The Pope didn't do it! There are many sources to prove Clement XII was not mentally or physically able to preside over his religious kingdom. What follows is based on information from several of these sources, particularly *Papes, Rois, Franc-Maçons: L'histoire de la franc-maçonnerie des origines à nos jours* (Popes, Kings, Freemasons: The History of Freemasonry from its origins to the present) by Charles V. Bokor, 1977. For the whole term of his papacy, Pope Clement XII was blind and sick. He didn't sign the Bull condemning Freemasonry that bore his name. His church has been living under false assumptions as far as it concerns this organization of friends and brothers.

Clement, 78 when he assumed the papal throne on July 30, 1730, shortly after became seriously ill. His health continued to rapidly deteriorate. Within two years after assuming the papal throne he became completely blind. His hand had to be guided to the place where his signature was required on documents.

The pope reportedly said, when he heard about something his nephew and others did that made him unhappy: "Well, let them do as they wish, since they are the bosses anyway."

The suffering of the pope was graphically described by Bokor, whose information from many authentic sources was carefully documented. Clement's gout was particularly severe causing him to practically lose his memory. Until his death he was, without question, senile. But it served the purposes of those surrounding him to keep him on the throne.

With the continual deterioration of Pope Clement, Cardinal Ne-

rio Corsini ran the Holy See with tyrannical power. It was he who called together his cohorts to produce the condemnation of Freemasonry. Among these conspirators was the Chief Inquisitor of Florence. The dastardly deed was done on June 25, 1738. Bokor proves that none of these participants were theologians; none were knowledgeable about what they were asked to rubber stamp.

"You don't have to be very clever to see that a man who had been completely blind for six years, who had taken no part in Church business for even longer, who had been suffering from senile debility for two years, could not have been the one who drew up the Bull," writes Bokor. "The fact is, he didn't even sign the Bull that was proclaimed in his name." In an accompanying photo copy of the document only one name appears. And it's written in the calligraphic style of the balance of the document! Not a single name of those taking part in the event appears anywhere on it!

For several years I have asked many Roman Catholic theologians and educators if they could refute the above. Although some of them have discussed other topics with me, none would, or could, touch this subject. This leaves me with but one conclusion. . . . The Pope didn't do it!

Myth: Lafayette presented George Washington with a Masonic apron embroidered by Madame Lafayette.

Fact: Highly unlikely. In the last issue I questioned the trap that I and thousands of others have fallen into. We believed, and I so stated in my book *G. Washington: Master Mason*, this was an accomplished fact. I said in the last issue that the subject must receive more extensive research. Here's an update. John E.

Foster, a Past Grand High Priest of Connecticut, sent me correspondence he had with the late James R. Case of Connecticut. (It caused me to remember Jim cautioned me about this apron when he learned I was writing about Washington.)

"That Madame Lafayette embroidered the apron with her own hands is possible but rather unlikely considering her status in society and family responsibilities," wrote Jim. "But where did she find the symbols to copy? They are typically 'English' rather than pertaining to any French Rite. And that Mark degree emblem dated 1784 is pretty early."

It appears this apron was first mentioned by Hayden in his *Washington and His Masonic Compeers*. (Remember Weems and the cherry tree that appeared in one of his late editions?) Remember, also, that Washington only mentioned one apron — the Watson-Cassoul apron.

A brief background, The Grand Lodge of Pennsylvania met in quarterly session on September 7, 1829. It reported: "A communication was received and read from the Washington Benevolent Society of Pennsylvania dated 3 July, 1829, accompanied by the Masonic Apron of our deceased Brother George Washington which had been presented to that Society by his Legatees." Gratefully the Grand Lodge accepted this generous gift. Nothing was mentioned about the where, when, who, why, or how the apron came into the possession of the legatees. This beautiful apron is still on display in the Philadelphia hall. How did Lafayette enter the picture?

Let's continue our search for the truth. I suspect we'll find it's much more interesting than the myth.

Masonic Trilogy in Iron

Scottish Rite Museum acquires 'Triple Crown'

By JOHN D. HAMILTON, 32°

Numerous iron furnaces in mid-18th century America produced a wide variety of utilitarian wares for home and commercial use, yet rare among surviving examples of the colonial ironmaster's skill are the cast-iron firebacks and stove plates that were used for home heating and cooking. Of the many designs ironmasters selected to decorate their work, only three are known to have included a Masonic motif. After a 15-year search, the Scottish Rite Masonic Museum of Our National Heritage, Lexington, Mass., has finally completed acquisition of this famous "triple crown" of Masonic cast iron.



JOHN D. HAMILTON, 32°, a member of the Scottish Rite Valley of Boston, is the curator of collections at the Scottish Rite Masonic Museum of Our National Heritage.

In 1979, the museum acquired a stove plate decorated with the Masonic square and compasses, and cast in 1775 at Henry Miller and Mark Bird's Mossy Creek furnace, located near Staunton, Va.

In 1983, Mr. & Mrs. Howard W. Johnson presented the museum with a cast-iron fireback bearing the heraldic "Free Masons Arms" of the Grand Lodge of Massachusetts and the legend "Sold by Joseph Webb, Boston." Boston merchant and ship-chandler Joseph Webb, Jr. (1734-1787) was prominent in Freemasonry, having served as Grand Master of the Massachusetts Grand Lodge from 1777 until his death in 1787.

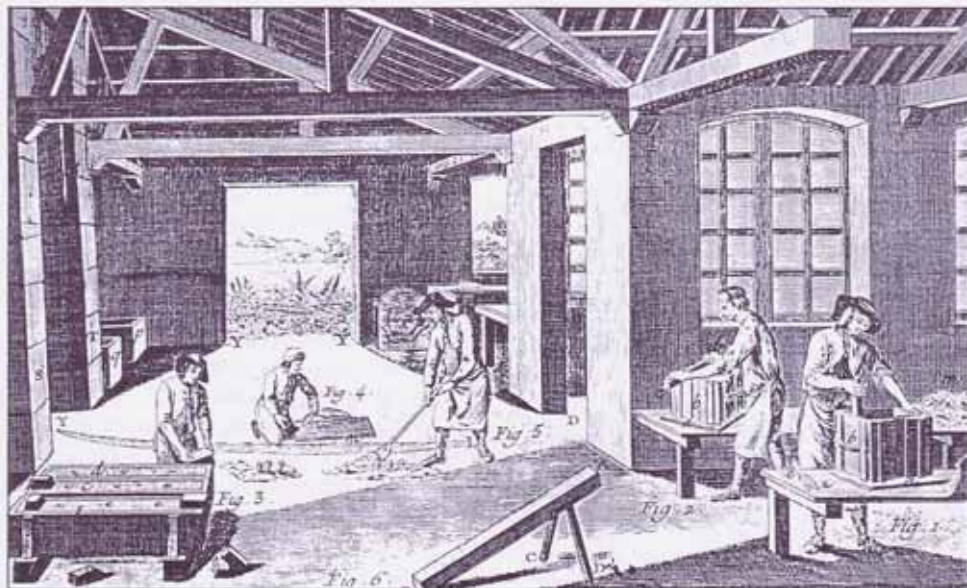
The recent purchase of a stove plate cast in 1769 at "Baron" Henry Stiegel's Elizabeth Furnace, in Pennsylvania, completes the museum's rare Masonic cast-iron trilogy.

The process of casting both forms of these heavy iron plates, in open faced molds at the furnace hearth, is well illustrated in Diderot's *Encyclopedie* (Paris, 1757). Patterned after 16th century grave slabs, firebacks were mounted at the rear of a fireplace in order to protect the soft brick from disintegration.

Stove plates were bolted together to form a portable six-sided fire box or draft stove that was used to heat rooms. Originally the stove concept was popular in Holland and brought to America via England, through English ownership of American iron furnaces.

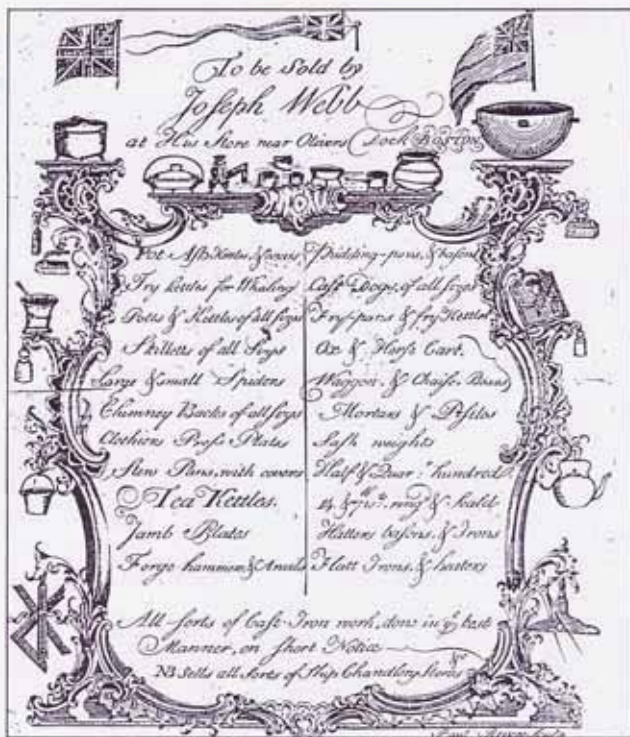
Elizabeth Furnace was originally established in 1750 near Brickerville, Pa., by ironmaster Jacob Huber. It was subsequently reorganized in 1757 by Henry William Stiegel (1729-85) who married Huber's daughter Elizabeth, and renamed the furnace in her honor. Stiegel ironware was sold from Boston to the West Indies, prompting Stiegel to expand his enterprises into glass making in 1765. He is perhaps better remembered for being the first producer of fine glassware in the British Colonies than for his ironware.

In 1768 the infamous Townshend Acts levied costly duties on colonial iron and glass products, and in 1769 the patriot Non-Importation Agreement diminished colonial prosperity



A carved wooden pattern is being used to create an open-faced sand mould for a fireback. Another wood fireback mould-pattern is seen leaning against the far wall. From Diderot, *Encyclopedie*, Paris, 1757.

Ironware sold by Joseph Webb and illustrated on his trade card (right) included cast iron firebacks or "chimney backs." This trade card was engraved by Paul Revere (c.1765). From the American Antiquarian Society.



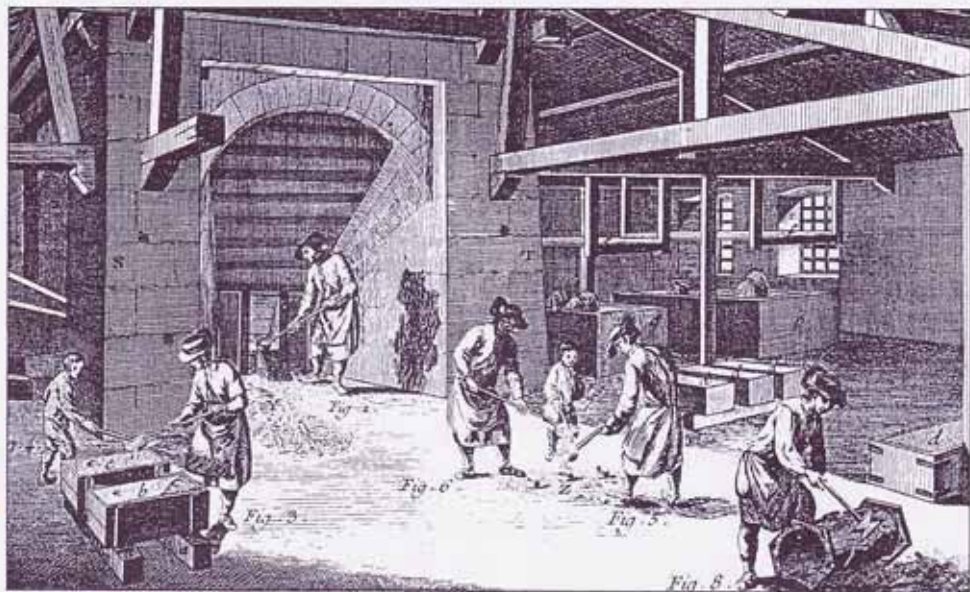
(Above) Cast iron stove plate from the Elizabeth Furnace, Brickersville, Pa. (c.1769). The design includes a laureated portrait bust of King George III, and Masonic square, compasses, rule, plumb, and level. (Right) Cast iron fireback, Massachusetts (c.1756-87). The design titled "The Free Masons Arms" consists of the heraldic arms of the Grand Lodge of Masons in Massachusetts. The inscription "Sold to Joseph Webb, Boston," across the bottom edge, advertises ironware sold by Boston merchant and ship chandler Joseph Webb. Brother Webb served as Grand Master of the Massachusetts Grand Lodge from 1777-80 and again from 1784-86.



generally. As a result, Stiegel suffered financial difficulties in 1774, which forced him into bankruptcy and debtor's prison. He was released and permitted to continue Elizabeth Furnace on behalf of his creditors until 1778 when his efforts completely failed.

The Museum of Our National Heritage is one of the few institutions in the country to possess all three of these important pieces of American colonial Masonic cast iron.

Interior scene of the casting furnace hearth. Molten iron was channeled directly into pattern moulds created in the sand floor of the hearth. From Diderot, *Encyclopédie*, Paris, 1757.



PRESIDENTIAL TRIVIA

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

1. Which President lived the shortest time?
2. Who was the first President nominated by a national political convention?
3. Who was the first President to live in the White House?
4. Which President had the most children?
5. Who was the first President to be married while in office?
6. Who was the first President to speak on the radio?
7. Who was the first President to appear on television?
8. Which two Presidents died in the White House?
9. Which President served the shortest time in office?
10. Which President was grandson of a President and during his term six states joined the Union? He lost his bid for reelection.

ANSWERS

1. John F. Kennedy, assassinated at the age of 46.
2. Andrew Jackson, 1829-37.
3. John Adams, 1797-1801.
4. John Tyler, 1841-45, 14 children.
5. John Tyler, 1841-45.
6. Woodrow Wilson, 1913-21.
7. Franklin D. Roosevelt, 1933-45.
8. William H. Harrison, 1841, and Zachary Taylor, 1850.
9. William Henry Harrison, 31 days, 1841.
10. Benjamin Harrison, 1899-93.

OUR READERS RESPOND

Continued from page 11

The author refers to some "regular" Grand Lodges as apparently committing this offense. It will be a service to this writer and others if the names of these Grand Lodges were published. My obligation does not permit me to associate "Masonically" with such as these.

Joseph G. Black, 32°
Dayton, Ohio

Editor's note: The Grand Lodges recognizing Prince Hall Masonry today are Connecticut, Nebraska, Washington (state), and Wisconsin. Several others are studying the question.

Vietnam veterans

Recently I read ("Masonic Myths," Aug. 1990) that there were very few Masons involved in the Vietnam war.

It might be interesting to query the brethren for information concerning the supposed existence of a "Masonic lodge" which met for a while in the homes of several non-Vietnamese-nationals in Saigon. I was informed of its existence by two German brethren from the hospital ship Helgoland.

Personally, I was never able to locate it or attend any activities during my first tour, and when I tried again during my second tour, I was informed by a Brother in the American embassy that there had been a "club or group." However, the instability of the whole political and military situation had made it too dangerous to continue the activity.

Robert G. Schicker, 32°
Dover, Del.

Confused by misinformation

A recent Associated Press article appearing in the *Marion* (Ohio) *Star* refers to a special event following the recognition by the Grand Lodge of Connecticut of the Prince Hall Grand Lodge in that state. I noticed you had mentioned it also in your "Footnotes" (Feb. 1990).

Of particular interest in the AP story is the last sentence of the article: "The Masons are a Christian, nondenominational group. . . ."

I am a little puzzled over this comment in light of what I have previously read, including Rev. Forrest Haggard's article "A Fraternity Under Fire" in *The Northern Light* (Feb. 1990).

Albert Mackey's *Encyclopedia of Freemasonry* and Albert Pike's *Morals and Dogma* state that Masonry is not a Christian organization but has among its members men who are Christian.

However, I find many in the lodge who disagree on the authority of sources. Some of my friends tell me that these books are outdated and that it is a Christian organization because there is a Bible on the altar.

Would you shed some light on this subject?

Rick Scott, 32°
Marion, Ohio

Editor's note: The AP story was wrong. Masonry demands of its members belief in a Supreme Being but provides no system of faith of its own. Space does not allow us at this point to provide a thorough answer to your question. *Coil's Masonic Encyclopedia* devotes nearly a dozen pages to this one subject. Coil concludes:

"... no matter how filled we may be with religious fervor, we must give up any idea that Freemasonry was intended to be another religious sect and that, containing as it does a large proportion of men who have already espoused some church or denomination, any such career would be plagued by internal discord or submerged in the large number of existing sects. On the other hand, Freemasonry, as a universal, moral society open to all men of good report and intentions, has performed and will continue to perform a valuable and necessary function in the world."

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

Footnotes*

Dutch treat. We had the pleasure of hosting recently a delegation of Dutch Masons visiting the Boston area. They were members of the Masonic Research Foundation and Temple Building. The main purpose of the tour was to visit various lodges in the area. While they were here, they had an opportunity to meet with the Sovereign Grand Commander and tour the Museum of Our National Heritage. Members of the museum staff discussed with the group the many items of Masonic significance at the museum.

Every two years, the Dutch foundation sponsors a Masonic tour to a different country to offer the members a chance to get a greater understanding of the fraternity. A number of years ago the group had visited Washington, D.C.

Ill.°. David B. Richardson, 33°, Grand Secretary of the Grand Lodge of Massachusetts, assisted with the arrangements for visiting area lodges. Dr. Jan W. Broer coordinated the arrangements from the Netherlands. Among the visitors were Ill.°. A. Holle, 33°, Past Grand Orator of the Dutch Grand Lodge and Past Deputy Grand Master of the Provincial Grand Lodge of the Dutch West Indies, and Ill.°. G. Kaptein, 33°, Chairman of the Foundation and an Active Member of the Supreme Council for the Netherlands.

33° trio. The members of York Lodge No. 563, Columbus, Ohio, can be justly proud. When the Supreme Council met at Milwaukee in September, three members of the lodge had the distinction of being among the class of candidates to receive the 33°. They were Ill.°. John R. Garvin, 33°; Ill.°. Howard

J. Roby, 33°; and Ill.°. Robert M. Wasylik, 33°. All three are members of the Scottish Rite Valley of Columbus.

Medics meet. When the Scottish Rite Valley of Indianapolis hosts the Supreme Council Session in September, members of a unique Indiana lodge will supply the medical personnel.

The members of St. Luke Lodge No. 761 consists of physicians, an optometrist, hospital chaplain, medical company representatives, first aid personnel and dentists. Among the 30 members are nine 33° members. Dual membership with another lodge is required.

The "common interest" lodge, chartered in 1989, was the dream of Ill.°. Robert M. Siebel, 33°, a Past Grand Master in Indiana. The idea was proposed by Dr. Siebel at a medical staff meeting of the Masonic Home Hospital at Franklin.

The lodge meets four times a year at Kresge Chapel of the Masonic Home. Each meeting usually includes a scientific program after dinner.

WWII memorabilia. When the West Point Military Academy museum opened an exhibit in December for the 50th anniversary of World War II, one of the items on display was an oil painting by Renard Alotta, 32°, a member of the Scottish Rite Valley of Albany.

The painting portrays a collection of memorabilia, including a duplicate of a V-mail letter from a G.I. on an Italian battlefield, written on Thanksgiving Day in 1943; a replica of the front page of the *Schenectady Gazette* at war's end; a copy of a *Yank* magazine cover with

an Ernie Pyle cartoon on it, mess kit, canteen, helmet, weapon, dog tags, and more. The painting measures approximately 30" x 48".

Golden jubilee. When the Scottish Rite Valley of Green Bay celebrated its 50th anniversary in the fall, it also marked the Valley's 100th reunion. Festivities took place during the last weekend in October and the first weekend in November.

Among the ten degrees exemplified during the session were three presented by other Wisconsin Valleys — Milwaukee, Madison and Marquette.

During the reunion, the auditorium at the Northeast Wisconsin Masonic Center was named in honor of Ill.°. Russell R. Gettleman, 33°, the oldest living 33° member in the Valley and a dedicated worker in the Masonic vineyard.

Jewels. Masons with a common interest in Masonic jewels can now belong to a study and collectors circle. The group held its inaugural meeting at Freemasons' Hall, London, in June. The members have an interest in collecting and studying all types of ancient and modern Masonic jewels.

The circle, known as "Jewels of the Craft," will meet annually, and a newsletter will be distributed quarterly to the members. Membership is open to all Master Masons belonging to lodges recognized by the United Grand Lodge of England.

For more details or an application form write to George Beatty, membership secretary, 51 Kingswood Avenue, Belvedere, Kent, DA17 5 HN England.



RICHARD H. CURTIS, 33°
Editor

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