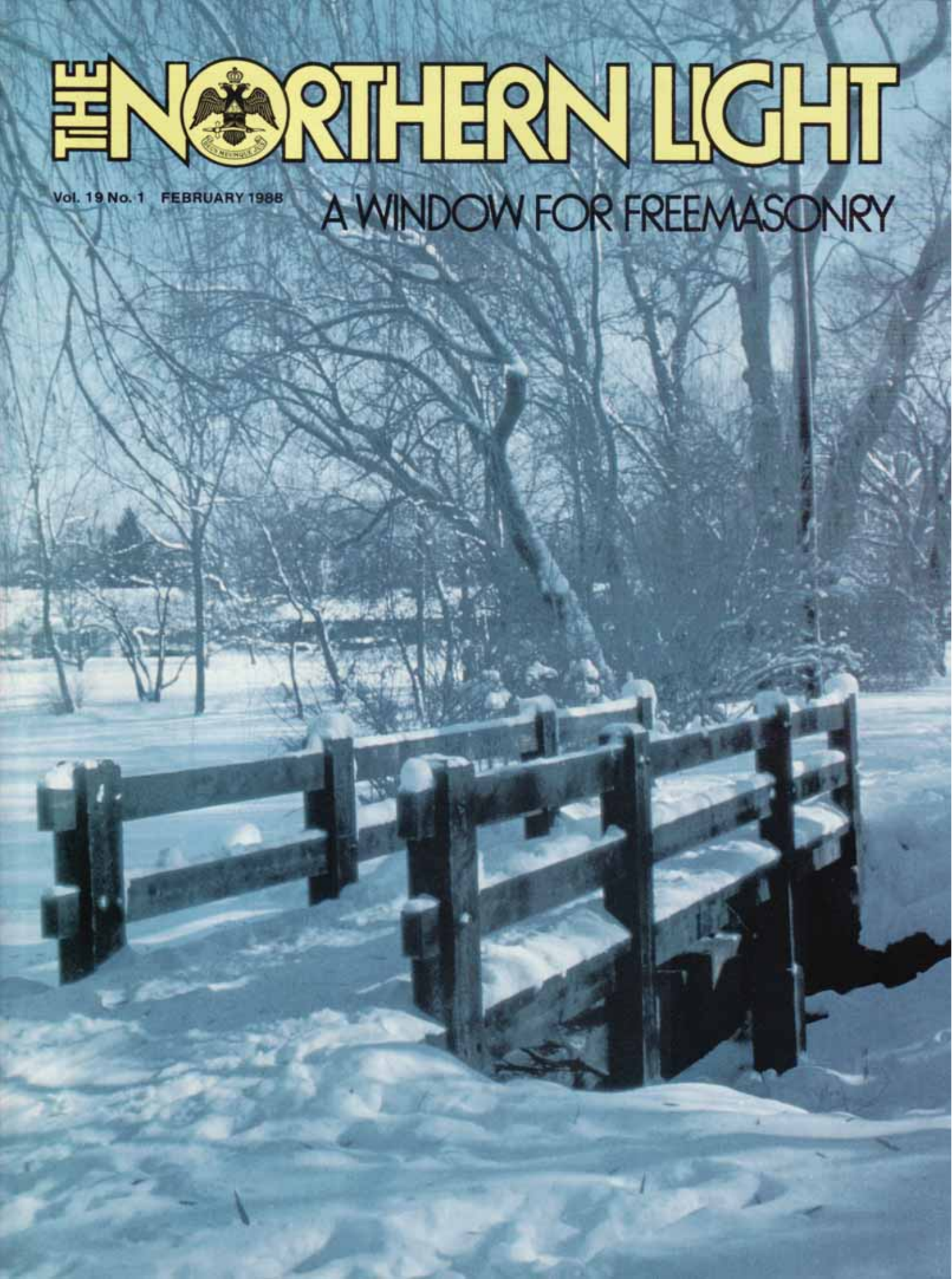


THE NORTHERN LIGHT

Vol. 19 No. 1 FEBRUARY 1988

A WINDOW FOR FREEMASONRY



'Masonry in This Country Is the Bedrock'



FRANCIS G. PAUL, 33

Last February President Reagan nominated Judge David B. Sentelle, a Mason from North Carolina, to become U.S. circuit judge for the District of Columbia.

When the Judiciary Committee of the U.S. Senate was considering the nomination in early April, questions concerning Judge Sentelle's membership in the Masons delayed the matter for several weeks.

Then on April 29, the committee voted unanimously to forward Judge Sentelle's name to the full Senate for confirmation with the recommendation that he be confirmed.

But before a vote could be taken, one Senator placed a hold on the nomination and indicated that he was sending a letter to the American Bar Association requesting that organization's opinion as to whether or not it was appropriate for a judge to be a member of the Masons!

The American Bar Association's response pointed out that it had already approved Judge Sentelle as "well qualified" for the position and that no further comment on his qualifications would be made.

Finally, on September 9, Judge Sentelle was unanimously confirmed (87 - 0) as a U.S. circuit judge.

But what happened that day in early September on the floor of the U.S. Senate should be of intense interest to every Mason in America.

Senator Strom Thurmond, indicating that he had been a Mason for over 50 years, made it clear that membership in Freemasonry is not restricted by race, creed or color.

Another Mason, Senator Robert Byrd, stood firm: "When I first heard the objections to this man were that he is a Mason, I was determined that the Senate have a vote on it. I think the Senate should take a stand and I am proud to be a Mason." Senator Byrd went on to talk about a Mason's belief in God and his love for fellow man.

Rising to the floor, Senator Simpson of Wyoming, another member of our fraternity, recounted the role of Masons in government, beginning with George Washington. He pointed out that 18 members of the Senate (including 5 members of the Judiciary Committee), 60 members of the U.S. House of Representatives and 41 Federal judges are all Masons.

Then, Senator Simpson expressed his disdain with the notion that Masonic membership could render a man unfit for Federal judicial service. "I could go on at length on this richly absurd matter... but I shall not. I just say that Masonry in this country is the bedrock... Let us get on with our business... but let us not hold matters from going forward ever again on some basis of membership in Freemasonry. That is a galling and ponderous and very unbecoming exercise. What next — Knights of Columbus, International Order of Odd Fellows, various orders and lodges throughout the United States... Let not Masonry be sullied in the judicial selection process anywhere again in this fine country and especially in this body."

Bold. Strong. Forceful. That was how the Masonic members of the United States Senate expressed themselves when the chips were down. They did not give an inch, because there was a lot more than the confirmation of a federal judge involved that day on the floor of the Senate. They demonstrated a quality of leadership that stood firm for integrity, justice, honor — and Freemasonry.

Because of our Masonic Brothers in the United States Senate, every Mason can stand a little taller.

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

Sovereign Grand Commander

THE NORTHERN LIGHT is published quarterly in February, May, August, and November, as the official publication of the Supreme Council, 33°, Ancient Accepted Scottish Rite of Freemasonry, Northern Masonic Jurisdiction, United States of America, Printed in U.S.A.

Copyright © 1988 by Trustees of the Supreme Council of the Ancient Accepted Scottish Rite of Freemasonry for the Northern Masonic Jurisdiction, U.S.A.

EDITOR, Richard H. Curtis, 33°

EDITORIAL BOARD, Harry L. Crocker, Jr., 33°, Chairman
John L. McCain, 33°
Carl C. Worfel, 33°
Harold L. Hussey, 33°
Royce G. Wheeler, 33°
Raymond W. Williamson, 33°

Editorial Office:
33 Marrett Road (Route 2A), Lexington, Mass.

Mailing Address:
P.O. Box 519, Lexington, Mass. 02173

Non-member subscription rate:
\$2 for 1 year, \$5 for 3 years
Additional \$1 per year outside U.S. domestic mail limits.

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

SOVEREIGN GRAND COMMANDER
Francis G. Paul, 33°

GRAND LIEUTENANT COMMANDER
Robert B. Nienow, 33°

GRAND MINISTER OF STATE
John W. McNaughton, 33°

GRAND TREASURER GENERAL
Franklin G. Hinckley, 33°

GRAND SECRETARY GENERAL
Robert F. Case, 33°

EXECUTIVE SECRETARY
Winthrop L. Hall, 33°

SCOTTISH RITE MASONIC
MUSEUM OF OUR NATIONAL HERITAGE
33 Marrett Road (Route 2A), Lexington, Mass.

Museum hours:
Monday-Saturday, 10:00-5:00. Sundays, noon to 5:00.
Closed on Thanksgiving, Christmas, & New Year's Day.



About
the
Front
Cover

The bridge between the fall and spring is a season filled with beauty, and many states in the Jurisdiction have had plenty of "beauty" this winter. Cover photo by E. P. Jones/Galloway.

A WINDOW FOR FREEMASONRY

THE NORTHERN LIGHT

Volume 19 No. 1

February 1988



page 4



page 12



page 9

In This Issue

- 2 'MASONRY IN THIS COUNTRY IS THE BEDROCK'
by Francis G. Paul, 33°
Masonic members in the U.S. Senate expressed themselves boldly when the chips were down.
- 4 NEW YORK MASONS SUPPORT MEDICAL RESEARCH LAB
by Ronald P. Kamp, 32°
Dedicated in 1958, the laboratory at Utica is a lasting tribute to two Past Grand Masters whose foresight and leadership made it a reality.
- 6 SECURING APPROVAL OF THE NEW GOVERNMENT
by Alphonse Cerza, 33°
The story of what happened at each state convention is a dramatic illustration of the strong feelings among the people in their view of the document.
- 10 YOUNG MR. WASHINGTON
by Robert E. Cramer, 33°
Few of us know much about the qualities of character which contributed to his renown.
- 12 SETTING THE SCENE FOR COLONIAL DEGREE
by John K. Shannon, 32°
The Valley of Milwaukee found a new approach to the 20°.
- 16 THE MYSTICAL WORLD OF ALBERT PIKE
by Roscoe Pound, 33°
Pike's view of Masonry is not predigested food but a wholesome feast which we must digest for ourselves.
- 20 THE CRYING NEEDS OF SCHIZOPHRENIA PATIENTS
by Maya Pines
A look at several successful programs that aid the mentally ill.

ALSO • 7 In Memoriam: Robert B. Perkins • 7 Masonic Word Math • 8 Museum Prepares for Major Exhibit on Paul Revere • 9 New Thoughts on Navajo Rugs • 13 Benevolent Foundation Financial Statement • 15 In a Nook with a Book • 19 Supreme Council Staff Honored • 23 Footnotes

New York Masons Support Medical Research Lab

By RONALD P. KAMP, 32^o

How would you like to die young at a very old age? Preventive medicine based on research findings at the basic research level proven through clinical application are working to this end. The Masonic Medical Research Laboratory (MMRL), a basic biomedical center in Utica, N.Y., has been providing key information or building blocks necessary for life-saving medical advances for almost 30 years.

The Laboratory is currently engaged in basic research in the fields of heart disease, hypertension, cancer, aging and blood substitutes. Since its founding the Laboratory has gained international prominence as a medical research institute, especially in the area of heart disease. Although supported by the Grand Lodge of New York and volunteer contributions, Masons throughout the world have reason to be proud.

The Masonic Medical Research Laboratory has been instrumental in defining and providing new insight regarding cardiac arrhythmias (irregular or uneven heartbeat). These findings have given cardiologists a better roadmap in terms of patient care and treatment never before provided. Knowledge gained, from work conducted at Utica,



has aided in the advancement of the artificial pacemaker. Pacemakers are so sophisticated today they can detect and correct arrhythmias automatically. We take pride in providing the research that leads to improved technology.

Our scientists continue to provide new understanding regarding drugs and their applications. Research conducted by our staff with the drug Imidazole led to the discovery that this drug could increase the force of a heart contraction without increasing the heart rate. Today this finding is responsible for a new wave of drug development for the treatment of congestive heart failure. The Laboratory was also responsible for providing a major body of work on the parent compound of the drug Inderal, which is currently a leading anti-hypertensive drug.

Studies concerning Vitamin A and Beta-carotene have heightened public awareness of diet and nutrition in rela-

tion to cancer. We have found Vitamin A does lower our susceptibility to certain cancers or prevents recurrences. Proper use of this knowledge will help reduce incidences of cancers just as anti-smoking campaigns, exercise and diet have reduced heart disease and high blood pressure. Unfortunately, limited knowledge can be dangerous. Excess doses of Vitamin A over the recommended daily intake (5,000 international units) can accumulate in your body, building up to dangerous toxic levels.

Research efforts have just begun at the Laboratory to help explain the primary cause of atherosclerosis and the role of fish oils in preventing lesions in the arteries. This disease is primarily responsible for deaths due to coronary and other artery disease, such as heart attack and stroke. Recent studies suggest arteriosclerosis, a major killer of Americans, may in fact be a form of



RONALD P. KAMP, 32^o, a member of the Scottish Rite Valley of Syracuse, is director of development and communications for the Masonic Medical Research Lab at Utica.



tumor that affects the lining of arteries, although the initiation and progression of the disease is clearly influenced by other factors, including hypertension, cholesterol and obesity. The need to increase research into aging is critical. Thanks to improved research and technology people are living longer. The government recently announced that the population of the world has reached five billion and will double in 30 years. Today 12.5% of all Americans are over 60 years of age and that figure will double by the turn of the century! Healthcare for the elderly will soon be the major medical problem facing not only our country but the world.

The MMRL has one of the longest records of continued productivity in the field of gerontology. Our scientists are currently investigating the accumulation of three toxic substances (cadmium / iron / aluminum) in the body. They have found that cadmium is associated



with cancer formation and high blood pressure and that iron supplements in the majority of cases may not be needed by women after menopause. Research has shown that excess iron may cause anemia rather than reduce it. Aluminum has been suspected to be linked to Alzheimer's in animals; the findings are not definitive with respect to humans. This metal ion has also been linked to osteoporosis or brittle bones which is so common in the elderly. Research continues to find a way to neutralize the effects of these substances in the body.

Fear of AIDS and the misconceptions about the disease continue to affect American Red Cross blood supplies. Dwindling blood supplies have heightened the need for a blood substitute. Our goal is to develop a blood substitute that will have all the properties of a plasma expander but will also be capable of transporting oxygen. This product consists of hemoglobin extracted from outdated blood supplied by the American Red Cross and subsequently complexed with a starch. This tech-

HOW IT ALL BEGAN

In 1947, the Grand Lodge of the State of New York, under the leadership of Grand Master Gay H. Brown, decided to create the Masonic Foundation for Health and Human Welfare. The Foundation was established to serve as a shining example of the charitable good works of Freemasonry.

The New York State Masonic Brotherhood Fund was organized in 1948 to raise volunteer contributions for the purpose of supporting the Foundation. Over the next seven years, \$1.5 million was collected and allocated to various medical institutions dedicated to finding a cure for rheumatic fever. Thanks to the support from the craft, rheumatic fever was virtually eradicated.

Encouraged by the response of the fraternity, Grand Master Raymond C. Ellis, in 1955, inspired the Grand Lodge with his humanitarian vision of a medical research laboratory supported by the Grand Lodge of New York. During the annual communication that year, Grand Lodge decided to build and operate the Masonic Medical Research Laboratory on the campus of the Masonic Home at



Utica, N.Y. The Laboratory was completed and dedicated in 1958.

This year Ill. Bro Ellis, who is also an Active Emeritus Member of the Supreme Council, will be celebrating his 70th year of active service in the craft and continues to be the Laboratory's most ardent and enthusiastic supporter. The Masonic Medical Research Laboratory at Utica is a lasting tribute to Past Grand Masters Brown and Ellis whose foresight, leadership and dedication made it a reality.

nique produces a final freeze-dried product which can be reconstituted by adding water. It will be universally accepted, free from infections such as AIDS and hepatitis and will have a shelf life of several years.

Application of this blood substitute could improve memory, drug effectiveness and oxygen transport in the elderly. More importantly, this development could lead to personalized freeze-dried blood. Individuals would then be able to carry their own blood supply on their person. This would make blood transfusions possible for segments of the population who could not previously accept transfusions because of religious reasons. Future applications of this product could be used to assist treatment of burn patients, soldiers or astronauts in space.

New discoveries are within our grasp and every discovery means new opportunities. Support in our quest for an improved tomorrow has come from all Masonic jurisdictions. Thanks to their willingness to help, aid and assist, our research is touching tomorrow today.

Securing Approval Of The New Government

By ALPHONSE CERZA, 33*

The preamble of the Constitution of the United States, which was prepared and signed in 1787, started with the words: "We the people of the United States..." The delegates realized that whatever they prepared was a suggestion to be submitted to the people for approval. The last Article of the document provided: "The Ratification of the Conventions of nine States, shall be sufficient for the Establishment of this Constitution between the States so ratifying the same."

Immediately after the signing of the document a resolution was adopted that the Constitution be laid before the Congress and that it should afterwards be submitted to a Convention of delegates chosen in each state by the people as provided by each state legislature. The document was delivered promptly to the Congress and it acted quickly in submitting the matter to the states.

Newspapers published the document everywhere. Feeling ran high for and against the Constitution. There was much fear and anger everywhere. In all states there was substantial opposition to the adoption, but in each instance this was overcome.

Delaware became the first state to ratify the document when it did so on December 7, 1787; Pennsylvania followed on December 12, and New Jersey on December 18. Georgia was the first state to ratify the document in the new year, when it acted on January 2.

The story of what happened at each state convention is a dramatic illustration of the strong feelings among the people in their view of the document.

The other states acted as follows: Connecticut ratified it on January 9; Massachusetts ratified it on February 6; Rhode Island rejected it on March 24; Maryland ratified it on April 28; South Carolina ratified it on May 23; Virginia ratified it on June 2; New Hampshire ratified it on June 21.

That being the ninth state to ratify the document, the Constitution became effective.

The story of what happened at each state Convention is a dramatic illustration of the strong feelings among the people in their view of the document. In many places violence erupted between the proponents and the opponents. And the press was filled with articles about the matter including the many papers printed that were written by James Madison, Alexander Hamilton, and John Jay, which eventually were published in book form with the title, *The Federalist Papers*.

The persons opposed to the approval of the Constitution and the creation of a new national government were not radical obstructionists. Most of them were conservative persons equally concerned about the conditions of the coun-

try with its many problems, and they were no less patriotic than the proponents of the new government. The dispute was a matter of determining the best ways of solving the existing problems.

They felt that a number of changes in the Articles of Confederation would be adequate rather than the radical and novel method proposed by the Convention. In the long run these opponents made a valuable contribution to the debate because they focused attention on some weaknesses in the document and brought about several valuable changes.

Until recent years these opponents were given little attention, but the late Professor Herbert J. Storing, of the University of Chicago, collected all valuable pamphlets, speeches, newspaper essays, letters, etc., of the opponents and had them published in a seven-volume work titled, *The Complete Anti-Federalist*.

The opponents held themselves out as the true adherents and defenders of the objectives of the American Revolution. They called attention to the fact that the War of Independence was fought in opposition to a strong government

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

that had become tyrannical. They were adherents of the philosophy that limited government is the essence of individual liberty. They had a number of specific objections to the document.

The first specific objection was that the delegates to the Constitutional Convention had been authorized by the Congress to suggest a revision of the Articles of Confederation and that the delegates exceeded their lawful authority by ignoring the Articles of Confederation and creating a new and powerful national government.

The next objection was that the proposed Constitution did not contain a Bill of Rights. The proponents took the position that this was not necessary because the state Constitutions all had a Bill of Rights. It was also argued that the new government was one of delegated powers only and could do only those things which were authorized. But there was fear that since the new Constitution stated it was the "supreme law of the land," the new government might override the Bill of Rights in the State Constitutions. The proponents were forced to agree that as soon as the document was ratified, a Bill of Rights would be added to it as an Amendment. This was a major victory for the people, and it is doubted that the document would have been ratified without such a promise having been made.

The opposition also insisted that the authority of the new government was ambiguous and would eventually destroy state government, which was close to the people and aware of their needs. There was a genuine fear that the large states would dominate the smaller states and oppress them. And there was a fear that the majority would dominate and oppress the minority.

New York and Virginia were two pivotal states, and it was recognized that without the ratification of the document by them, the new government could not succeed. There was strong opposition to ratification in both these states. Fortunately the able leadership in both these states brought about a ratification of the document.

On July 2, the Congress proclaimed that the Constitution had been ratified by the required number of states, and it was therefore in effect. On July 8 a committee was appointed by the Congress to prepare the procedure to implement the provisions of the Constitution and it set to work on the organizational details to create the new government and put it to work.

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.

(FORECAST) + (INTRODUCE) - (TRUST)

+ (ELEMENT) - (CLONE) + (ATTRACT) -

(MENTOR) + (UMBRELLA) - (DREAM)

+ (NOTARY) - (AUCTIONEER) + (SMILE)

- (FABLE) - (TREAT) - (REEL) =

□ □ □ □ □ □ □ □

Answer will appear in the next issue.

Answer from previous issue: INITIATED

IN MEMORIAM

Ill. Robert Bridges Perkins, 33°

Ill. Robert B. Perkins, 33°, an Active Emeritus Member of the Supreme Council, died on November 7, following a heart attack.

Ill. Brother Perkins graduated from St. Louis University in 1934. From 1935 until his retirement in 1971, he was employed by the Monsanto Chemical Company, mainly at its plant in Sauget, Ill., during 1962-67, he served as a member of the special team which opened Monsanto's new plant at Chocolate Bayou, Texas. While in Texas, he served two terms as Mayor of Hillcrest Village, and was a member of the Governor's Commission for Libraries.

In 1934, he married the former Ruth Crain, who survives him along with their two daughters, two grandsons, and a great-granddaughter.

Raised a Master Mason in Gothic Lodge No. 852 in 1932, he affiliated with East St. Louis (now East) Lodge No. 504 in 1940, where he served as Master in 1949 and Treasurer, 1953-61. He has held various offices for the Grand Lodge of Illinois and was instrumental in establishing the Grand Master's "Rededication Breakfast," which has been held annually in Belleville, Ill., since 1960.

Ill. Brother Perkins was a member of the York Rite bodies in Belleville and Ainal Shrine Temple. He completed the Scottish Rite degrees in the Valley of East St. Louis (now the Valley of Southern Illinois), where he was Most Wise Master, 1953-54; Thrice Potent Master, 1956-57; and Commander-in-chief, 1971-73. While serving as Commander-in-chief, he also was president of the corporation which holds title to the Scottish Rite Cathedral. It was also during this term that the construction of the Valley's new Cathedral in Belleville was completed and dedicated.

He received the 33° in 1958, was crowned an Active Member in 1975, installed Deputy for Illinois in 1981, and became an Active Emeritus Member of the Supreme Council in 1986. He contributed to several Supreme Council committees, including the Special Committee on Membership Development, for which he was chairman.



Museum Prepares for Major Exhibit on Paul Revere

*Listen, my children and you shall hear
Of the midnight ride of Paul Revere...*

With the stroke of a pen, Henry Wadsworth Longfellow transformed Paul Revere from a minor figure of local Boston significance to a national folk hero. Since the poem's publication in 1861, Americans have adopted Revere as a romantic hero and symbol of the true patriotic spirit of the American Revolution.

Paul Revere will be the subject of a year-long exhibit, "Paul Revere: The Man Behind the Myth," at the Scottish Rite Museum of Our National Heritage in Lexington, Mass. The exhibit opens on April 17 — just prior to the anniversary of Revere's famous ride — and runs through March 19, 1989. Cosponsored by the Paul Revere Memorial Association, the exhibit is funded in part by their grant from the National Endowment for the Humanities. The opening of the exhibition coincides with the 80th anniversary of the opening by the PRMA of Paul Revere's North End home as a house museum in 1908.

The exhibition departs from the standard romanticized portrayal by presenting Revere as a multifaceted individual immersed in the political, economic, and social contexts of his time. Organized thematically, the exhibit will illustrate all aspects of Revere's life, including his business, family, political, and community activities. The exhibition will begin with Revere's ancestry, and his home and family life. It then considers his business activities as a



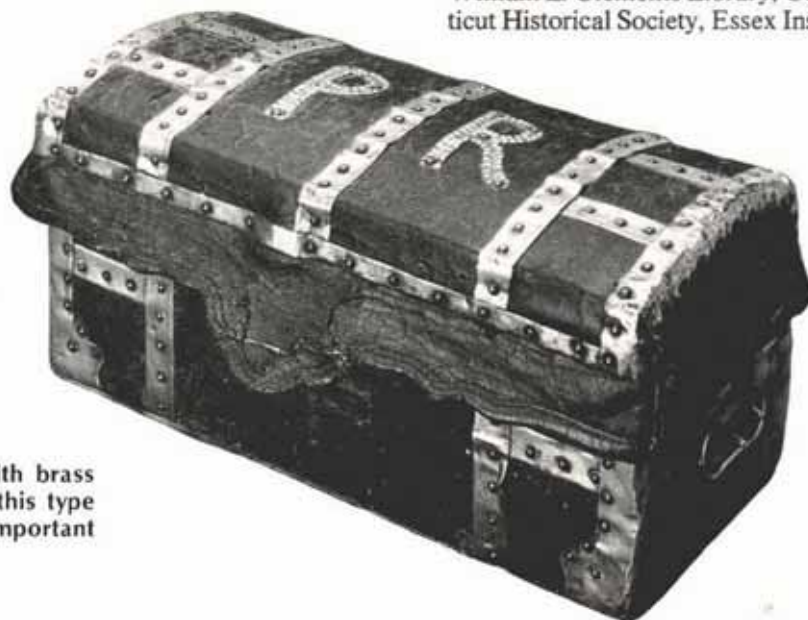
Mezzotint profile of Paul Revere engraved by Charles De Saint-Memin, c. 1800. John Miller photo.

goldsmith, hardware store merchant, foundry master, and industrialist/manufacturer of copper. The third section explores Revere's Masonic, patriotic, and military activities; and public service.

"Paul Revere: The Man Behind the Myth" will examine Revere's business development from artisan to entrepreneur to capitalist. His rise illustrates the life of an upwardly mobile 18th-century artisan and parallels the early industrialization of 19th-century America. Revere organized artisans to support the Constitution and prospered under the new republic.

Among the more than 200 objects in the exhibit are the wedding ring Revere made (c. 1773) for his wife Rachel, the 1813 portraits of Paul and Rachel Revere by Gilbert Stuart, furniture from various Revere residences, numerous family letters and personal items, many silver pieces, engravings such as the famous 1770 Boston Massacre scene, and Masonic jewels made by Revere. His business life is illustrated by correspondence, bills, receipts, and account books that refer to aspects of the operation of his Boston foundry and copper-rolling mill at Canton, Mass.

More than 30 lenders to the exhibit include the Boston Public Library, William L. Clements Library, Connecticut Historical Society, Essex Institute,



Early-19th century leather document box with brass fastenings owned by Paul Revere. Boxes of this type were commonly used to store letters and important papers. H. K. Barnett photo.

March-Twostep, "Paul Revere's Ride." Sheet music, American, 1905. John Miller photo.

Massachusetts Historical Society, Museum of Art/Rhode Island School of Design, Museum of Fine Arts/Boston, Old North Church, and Old Sturbridge Village.

By 1875, Revere's legend had grown to such an extent that prominent Bostonian George Loring, president of the Massachusetts Senate, in a speech celebrating the centennial of the Revolution, proclaimed Revere, "... the great leader of the mechanics and the vigilant and sleepless defender of the popular right." From that time on, Revere was no longer viewed within the context of his own time, but came to be created and recreated according to each generation's needs and perceptions of what makes a hero. The process continues today.

Paul Revere's Ride
MARCH-TWOSTEP

BY
E.T. PAULL

PUBLISHED BY **E.T. PAULL MUSIC CO.** 243 WEST 42ND ST. NEW YORK

LONDON, ENGL. R. FELDMAN.
NEW YORK. PLAZA MUSIC CO.
NEW YORK. POWELL MUSIC CO.
CHICAGO, ILL. F. J. A. FORSTER CO.
RICHMOND MUSIC SUPPLY CORP. NEW YORK.
J. ALBERT & SON, SYDNEY, AUSTRALIA.

PIANO SOLO PRICE 50¢
FOUR HAND PRICE \$1.00

Copyright 1905 by E.T. PAULL

New Thoughts on Navajo Rugs

For nearly a century, the generally accepted opinion about Navajo weaving has been that it is without cultural symbolism. It was thought that the rug patterns and designs had been woven by Navajo women purely for artistic expression. Many experts believe that the geometric designs and patterns typical of Navajo rugs are a product of the weaving technique itself.

An exhibit, "Navajo Weaving: Meaning and Tradition," at the Museum of Our National Heritage, refutes these long-standing opinions. Organized by the Museum of Northern Arizona in Flagstaff, the exhibit will be at the Lexington, Mass., museum through July 31.

On display will be 21 rugs from the collection of the Museum of Northern Arizona, spanning more than 100 years. Included in the exhibit is a 30-minute video, "The Children of Changing Woman," which traces the history of weaving in Navajo culture and the development of the craft into an art form, withstanding cultural changes invoked by Pueblos, Spaniards, and Anglos.

"Navajo Weaving: Meaning and Tradition" marks the first time that an exhibit has examined the symbolism in Navajo rug designs, according to anthropologist Dr. Linda Robertson, a curator at the Arizona museum.

The analysis this exhibit presents

is highly controversial among anthropologists, according to the curators, because it challenges long-held opinions on weaving symbolism.

Some scholars, such as Father Berard Haile, a Jesuit missionary and anthropologist who lived among the Navajo, approached an association of design elements with cultural symbols. Before the exhibit, however, the idea had never been so thoroughly researched or so boldly stated.

Several contemporary Navajo textile patterns have cultural meanings. They believe that Anglo traders influenced Navajo weavers so much that any meanings or styles that may have existed in earlier times are now extinguished.

Young Mr. Washington

By ROBERT E. CRAMER, 33rd

From our earliest years the name of George Washington has been in our vocabulary; however, apart from the date of February 22, most of us know few facts relating to his life. Recalling our history courses we know that he was Commander-in-chief of the Revolutionary Army, that he crossed the Delaware River on a Christmas night in 1776 and surprised the Hessian mercenaries at Trenton, that he and his men spent the horrendous winter of 1777-78 at Valley Forge, that he was President of the Constitutional Convention at Philadelphia in 1787, and that he lived at Mt. Vernon on the banks of the Potomac. If we are Masons we know that he was a Masonic Brother and a Master of his lodge.

Few of us, however, know in any depth those qualities of character which contributed to his renown, nor do we know in any detail those accomplishments which resulted in that familiar quotation, "First in war, first in peace, and first in the hearts of his Countrymen."

Most of us have not contemplated the extremely busy life which he led. For example, there are over 25,000 separate documents contained in 39 volumes of his collected writings. To be

sure, the majority of them are official papers which were written while he was a Colonel in the Virginia militia, Commander-in-chief of the Revolutionary Army, and President of the United States, but there are numerous personal letters, many of them several pages in length.

Washington's family were not newly-arrived immigrants to Virginia. The first of his ancestors came to Virginia from Bedfordshire in 1657. His great-grandfather was John Washington. John was the father of Lawrence; Lawrence was the father of Augustine; Augustine (born 1694) was the father of George. Hence George was the fourth generation of Washingtons living in America. He knew virtually nothing about his distant relatives in England and very little about his early forebears who came to this country, just as we know little about our great-grandparents.

His father, Augustine, married twice and had two sets of children. By his second marriage he had six children, the oldest of whom was George, born at 10:00 a.m. on February 22, 1732, at Bridges Creek near Fredericksburg.

His father's principle business activity was that of a shrewd land speculator. He owned more than 5,000 acres of farm land in four counties plus several plots in the village of Fredericksburg. He also owned one-twelfth part of the stock of the Principio Iron Company, which had mines and furnaces in Maryland and Virginia.

Being a wealthy planter Augustine was financially able to send his two older sons to England for schooling as he himself had done. If Augustine had lived he probably would have sent George to England, but he died in 1743 when he was only 49 and George was not yet 12. Consequently, George had little formal education; however, he did excel in mathematics. In spite of his limited schooling he was an excellent

writer. An examination of his letters reveals his rare talent for expressing his convictions in a flowing and lucid style.

A word should be said about his mother. She was a domineering, grasping, extremely frugal individual. When he was 14 George's friends urged him to join the Royal Navy as a midshipman, but Mary Washington absolutely refused to let him enlist. In terms of subsequent events her refusal was probably best for the Revolutionary cause. His mother again objected when he joined with General Braddock in going out to Ft. Duquesne in 1755, but this time he was 23 and her wishes carried no weight with him.

By the time he was 25 the relationship between mother and son had become quite distant. He had little to do with her; however, he did look after her financial affairs. Throughout her life she nagged him and complained that he neglected her. She seldom visited Mt. Vernon and evidently this did not disappoint him. She took part in few of her son's honors. In turn, George had little to do with his mother during the last 30 years of her life. From 1757 to 1787 there is no evidence that he wrote any letters to her. She died soon after Washington had begun his first term as President having been a widow for 46 years.

Upon the death of the father, the eldest son, Lawrence, became the guardian of George, and he also received the bulk of the estate. This was according to Virginia law at that time. There were seven children by Augustine's two marriages but the estate was not divided into equal parts. The second son, Augustine, Jr., also received a sizeable amount of land. George shared the same as the four younger children in the residue of the estate.

In 1740 Lawrence had enlisted in the war against the Spaniards in the West



ILL. ROBERT E. CRAMER, 33rd, a retired college professor, is a member of the Scottish Rite Valley of Indianapolis. He received the 33rd in 1984.



— From *G. Washington: Master Mason* by Allen E. Roberts

Indies. He had gone as a Captain in the Virginia regiment. It was while he was in the West Indies that he met Captain Vernon of the British Navy. His great admiration for this officer resulted in his naming his estate Mt. Vernon as a compliment to his hero.

As a boy growing up George spent much of his time riding on his father's farms and in fishing and hunting. In 1747, when he was not yet 16, he decided he wanted no more schooling. He went to Mt. Vernon to live with Lawrence. They had great admiration for each other.

Lawrence had married Ann Fairfax in 1743, the daughter of the wealthy William Fairfax. The British crown had given the Fairfax family five million acres of Virginia land which extended far into the wilderness. When George was 16 he was offered the job of surveying the Fairfax estate. This marked the emergence of his self-reliance and courage. For more than two years he carried on this project. George Fairfax, the son of William, accompanied him on this journey. The two

boys, with a handful of assistants spent most of their nights sleeping on the ground or occasionally staying at the cabin of a frontiersman. Here were two adolescents spending months in the forests during spring rains and winter snows.

In 1751 his services to the Fairfax family came to an end because Lawrence Washington became ill with consumption. He had never been robust and his months of service in the West Indies a decade previously had not contributed to his health. In the autumn of 1751, Lawrence, upon the recommendation of his physician, went to the Bahamas to benefit from the warm climate. He took George with him as a companion. This was the only time that George was ever out of this country.

Two weeks after they landed on the island, George came down with the smallpox, which kept him in bed for six weeks and resulted in his face being severely scarred with pock marks the remainder of his life, but which the artists always managed to overlook in their portraits of him. After a short time on the island Lawrence grew restless and homesick.

His consumption was no better; they both returned to Virginia early in 1752. Six months later Lawrence Washington was dead. George was 20.

The death of his half-brother changed the entire course of George's life. He was made executor of Lawrence's estate. Lawrence's fortune, including Mt. Vernon, was left to his daughter, with George as her guardian. George was also residuary legatee of the estate of Mt. Vernon in case the daughter should die. Two months later she died, probably of consumption, leaving no descendants.

At the age of 20 George had become the manager of a large estate, but in spite of his youth he was well-prepared for the task. He knew every foot of the plantation; he knew about crop rotation, and he knew about animal breeding. Furthermore, before the brothers had prepared for the Bahamas, Lawrence had transferred to George his place in the Virginia militia; consequently, at the age of 19 George was a Major and District Adjutant-General with a salary of 150 pounds a year. Here was a remarkable lad. At the age of 20 he was managing Mt. Vernon, helping his mother with her estate, and supervising the militia in 11 counties.

His career as the overseer of this large estate was soon to be interrupted. There were approximately one million people living in the English Colonies along the Eastern seaboard. Far to the north and along the Mississippi there were 80,000 Frenchmen. They had erected military posts from the Gulf of the St. Lawrence down to New Orleans and were shipping hides, tobacco, and lead to Europe. The English settlers were a long way from the Mississippi; nevertheless, they had started moving into the western mountains of Pennsylvania by the 1750's. The rivalry between the two countries had been accelerating for several years.

The French General, Marquis Duquesne, saw the danger of the English moving westward. In 1753 he sent 1,500 Frenchmen into Lake Erie to erect a fort near the mouth of the Alleghany River. The governors of the Colonies perceived that within a short time the French would soon move down and take control of the Ohio and thus the English would be hemmed in on the north and the west.

Governor Dinwiddie of Virginia was the first to see the danger of French expansion. He sent the 21-year-old George Washington with a letter warn-

Continued on page 13

Setting the Scene For Colonial Degree

By JOHN K. SHANNON, 32°

George Washington's birthday offers a reason annually for the Valley of Milwaukee's presentation of the 20° (George Washington).

Ill. Robert B. Nienow, 33°, Deputy for the State of Wisconsin, had been encouraging Valley officers to figure out ways to increase attendance at degree presentations and other Valley functions. Following the Deputy's directive, the Valley of Milwaukee revamped its February format and more than tripled attendance.

Several years ago as Thrice Potent Master and chairman of the Valley's special 20° evening, I reviewed what had been done in the past and speculated on what might work to improve attendance, motivate more members to attend, and induce a higher percentage of members to remain after dinner to view the degree.

In 1976, the degree was restaged by Degree Master William B. Braun, under the supervision of Ill. Carl Garney, 33°, then Director of the Work. An overwhelming number of our members had not seen this stunning degree performed since it was restaged and some had never seen it in any form. Attendance for the 20° had leveled out at about 150 for several years. It was clear



that attendance at the degree was not worthy of the quality of work being done on the floor.

In past years, a convenient date as close as possible to George Washington's birthday was selected and a standard announcement sent out. Members were invited to a dinner followed immediately by the presentation of the 20°. Sadly, some members would attend dinner and miss the performance.

The first decision was to give the event a new format, and the result turned out to be very successful. The plan was to simulate, as closely as possible, a 1776 Masonic meeting night, complete with a menu appropriate to the times. In the 1700's, many Masonic lodges met in privacy in rooms above taverns, where other community meetings were held as well.

We planned a candlelight dinner, with baked cod, boiled potatoes and vegetables, topped off with cherry pie a la mode. The lodge officers, dressed in the 1776 military finery, announced at the dinner that Brother Gen. George Washington and other prominent Masons were in the area and may attend the lodge meeting scheduled for later in the evening.

To establish the proper mood, the lodge room was lit by candles, and, of course, Washington and his entourage appeared at the meeting. The Grand Master of Masons in Wisconsin, William Day, was invited to dress in 1776 garb and to sit in the East with the Master of the lodge.

Planning and promotion were to prove as important as execution in making the event a success. Announcements ap-



JOHN K. SHANNON, 32°, is a Past Thrice Potent Master of the Scottish Rite Valley of Milwaukee.

peared in various Masonic publications and a direct mail flyer was sent to each Valley member. Officers were encouraged to dress for the occasion in 1776 garb, to adopt an appropriate "character" for the evening (innkeeper, waiter, etc.) and to join in setting the mood.

The cost for the evening was \$9 per person, and that included a tricorne hat presented to each member when he arrived.

You could hear and feel the enthusiasm build as the brethren entered the cathedral that evening. Most of the incandescent bulbs (250-watt) had been converted to 15-watt, candle-flame bulbs, the atmosphere was complete. We had succeeded in capturing the Spirit of '76!

Dinner was served by members of the Job's Daughters dressed in the aprons and dusters of the period. The dinner was excellent and served as a fine prelude to the degree.

Upstairs the room was dimly lit, capturing the effect of a candle-lit lodge room of the era. But the stage lights were brought up gradually so that the audience could better see the actors' facial expressions and the action on the floor. The atmosphere of the evening worked its magic on the performers as well as the audience.

While the degree was being presented upstairs by the cast and crew, another crew was at work transforming the lower-level dining room into Milwaukee's version of a candle-lit "Paul Revere Oyster House."

At the conclusion of the lodge meeting/degree, the brethren were invited downstairs for oyster stew and libations. As the brethren approached the "Oyster House," strains of "Turkey in the Straw" and other "foot-tapping, hand-clapping music" could be heard coming from the fiddle of Brother Jerry Moravac. Jerry kept his fiddle playing for the rest of the evening — not bad for an octogenarian!

Washington and his entourage, still wearing their colonial dress, mingled and conversed (in character, of course) with the brethren. The Spirit of '76 atmosphere continued throughout the evening.

With further embellishment, proper promotion, and a growing reputation, the Valley of Milwaukee is making the presentation of the 20° such an exciting and worthwhile experience that it will soon be necessary to present the degree on two nights in order to accommodate all the Scottish Rite members who will want to see it.

SUPREME COUNCIL BENEVOLENT FOUNDATION AND OPERATION OF SCHIZOPHRENIA RESEARCH PROGRAM AUGUST 1, 1986—JULY 31, 1987

Principal and Income Assets

Cash in banks 7/31/86	1,134,403
Investments (at book value) 7/31/86	21,591,527
(Market value of investments 7/31/86: \$30,434,979)	
	<u>\$22,725,930</u>
Contributions	654,246
Gain on sale of securities	1,422,970
Interest	1,270
	<u>\$24,804,416</u>
Receipts over Disbursements*	393,340
	<u>\$25,197,756</u>

Cash in banks 7/31/87	\$,990,042
Investments (at book value) 7/31/87	24,207,714
(Market value of investments 7/31/87: \$35,576,035)	
	<u>\$25,197,756</u>

Receipts and Disbursements

Receipts	
Investment income	\$ 1,433,053
Interest income	94,214
	<u>\$ 1,527,267</u>

Disbursements	
Grants to researchers	\$930,990
Fellowships	24,000
Research committee expenses	11,150
Salaries (Research director and support)	82,890
	<u>\$ 1,049,030</u>
Fund-raising and data processing costs:	
Printing, mailing services, etc.	\$ 72,018
Data Processing	9,466
General expense items	3,413
	<u>\$ 84,897</u>
Total disbursements	<u>1,133,927</u>

*Receipts over disbursements \$ 393,340

YOUNG MR. WASHINGTON Continued from page 13

ing the French to stay out of the upper Ohio Valley. No one knew the area as well as Washington. On October 31, 1753, Washington and a handful of men set out on that long journey. They encountered almost ceaseless rain, deep snow, and swollen streams, but they reached the French headquarters on December 11. They did not receive a cordial reception from the French. The French informed Washington that they intended to move into the Ohio. Washington was back in Williamsburg in the middle of January, 1754. It was a daring and perilous journey. Little had been accomplished, but Washington had established his reputation among the

leaders of Virginia, and he knew at first-hand the strengths of the French.

In the spring of 1754 Governor Dinwiddie sent a second party to the west under the command of Colonel Fry with Washington second in command. Fry died on the expedition, consequently Washington was again in command. This time he built Ft. Necessity. The French had more than 500 troops plus some Indians, so Washington and his men were forced to return to Virginia. He was quite depressed over the failure of his two expeditions.

The failure of the second campaign against Ft. Duquesne led immediately

Continued on next page

to the French and Indian War, or as it was known in Europe, the Seven Years' War. England determined to crush the French in America. She sent over three expeditions, one of which was under the renowned General Braddock. His task was to capture Ft. Duquesne and thus save the Ohio. Braddock offered Washington the courtesy rank of Colonel and invited him to join in the campaign. Both Benjamin Franklin and Washington warned Braddock of the surprise tactics of the Indians but he ignored their warnings.

On July 9, 1755, the attack on Ft. Duquesne was launched but with tragic results. It was a bloody battle. Braddock died from a wound. Washington had two horses shot from under him and four bullet holes in his coat. Only 300 French and Indians had defeated the British and American forces of 1,300. When Braddock fell, Washington took command to preserve the British and American forces from further destruction. He stayed on horseback for almost the next 48 hours. One month after the battle Washington was made Commander-in-chief of all the Virginia forces. He was 23.

Washington learned some important facts about the British military procedures which proved to be valuable to him during the Revolution. Braddock's defeat, which was uncalled for, was an emotional turning point for Washington. Never again would he worship England as the repository of military skill.

The conflict which started at Ft. Duquesne was soon to involve two continents. In 1758 William Pitt became Prime Minister. He determined to make Britain the dominant world power. India soon fell into England's hands and in 1763 all of Canada was added to English territory.

It should be noted in passing that at the time of Braddock's defeat Washington was a Master Mason. He had received the third degree on August 4, 1753, just a few weeks before he had set out on his first journey to warn the French.

One March day in 1758 he stopped at William's Ferry for dinner at the home of Major Chamberlayne. One of the guests at the table was Mrs. Daniel Parke Custis. She was a widow of 26 with two small children. Her late husband, 15 years her senior, had died just a few months before, leaving her a large

estate known as White House and a fortune which made her one of the wealthiest women in Virginia. George and Martha must have been attracted to each other immediately because he remained at the house the rest of the afternoon and evening and continued on to Williamsburg the next day. On his return from Williamsburg he stopped at her home and presumably proposed to her.

On the following January 6, 1759, they were married at St. Peter's Episcopal Church. She was 27 and he would be 27 in six weeks. It was the social event of the season, attended by the Virginia aristocracy, including the governor. Both of their wedding ensembles came from England. The bride's dress was yellow-brocade grosgrain silk, trimmed with pink lukestring. She had matching earrings, bracelet, and necklace of pearls, and diamond buckles on her white satin slippers. He had white gloves, gold shoe buckles, and a dress sword. She was five feet tall, and he was six feet, two inches and wore size 13 shoes. The only other Presidents who were as tall as Washington were Lincoln and Lyndon Johnson.

They both brought much to the marriage. She had an inherited fortune of 17,400 acres and between \$600,000 and \$800,000 in cash, slaves, livestock, and crops. She had charm and the proven ability to manage a large estate. He brought to the union skills as a business manager, a potential guardian for her two children, and a list of unusual accomplishments for a man of 26. They lived at White House for the next three months. On his 27th birthday he began his duties as a member of the House of Burgesses. On April 6, 1759, they moved into Mt. Vernon. It was their home for the next 40 years.

Thus far we have briefly surveyed the first 27 years of his life. He had attained more honors and rendered more service than most individuals accomplish in a life-time. For the next 16 years his time was given to managing Mt. Vernon and 600 slaves as well as supervisors and white artisans. He worked from sun-up to sunset. Frequently he was up at 4:00 a.m. In the middle of June, 1775, when he set out from Philadelphia to Boston to take command of the Continental Army he was only 43, on the threshold of amazing demonstrations of courage and patience in the face of unbelievable odds.

But the broad outline of his character was formed in those early decades of his life.

If it had not been for those early accomplishments he never would have been elected as a member of the First and Second Continental Congresses, Commander-in-chief of the Revolutionary Army, or as President of the United States for two terms. He was the only President to receive the unanimous vote of the electoral college for both terms.

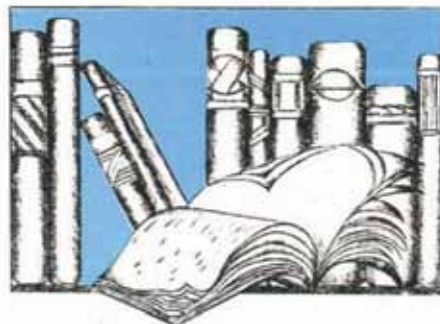
One historian has declared that the American Revolution was "almost the most hair-brained enterprise in history." Throughout the struggle the British had the advantage in position, in number of troops, and in ships. For example, early in the war Britain sent the largest expeditionary force in its history to New York harbor. There were 130 warships and transports. These were followed by 193 additional vessels. Imagine all those ships in the harbor! They brought an army of 25,000 men. Those statistics show how much the North American continent meant to England. On the other hand, Washington was plagued with short enlistments, poorly-trained troops, and lack of ammunition, supplies, and food. The war dragged on for six years and the ultimate victory must be credited to the dogged determination of one man — George Washington. His pay as Commander-in-chief of the Army was \$500 a month but he refused any pay. He did keep an accurate record of his expenses which totaled more than 15,000 pounds. From the spring of 1775 until Christmas eve of 1783 — a period of more than eight years — he had been back to Mt. Vernon on only two brief visits. In May, 1787, when the Constitutional Convention met at Philadelphia, he was elected President of the Convention. He was 55. There were 55 members present. Some 29 had attended institutions of higher learning either in America or England or Scotland. The two foremost members, Franklin and Washington, were not college-bred. When the time came for him to travel from Mt. Vernon to New York to be inaugurated as President he had to borrow money for the journey. When he became President he again served his eight years without pay.

And so, in the words of Woodrow Wilson, he is "the Imperial man." He shall forever be the many-faceted jewel of the Masonic fraternity.



IN A NOOK WITH A BOOK

Reviewed by STEWART M. L. POLLARD, 33°



'Search for Leadership'

THE SEARCH FOR LEADERSHIP by Allen E. Roberts. Published in 1987 by Anchor Communications, Drawer 70, Highland Springs, VA 23075. 220 pp. Hard Cover. \$15.95.

A Masonic educator, historian, motion picture director/producer, prolific writer, editor and professional management consultant, Brother Roberts has combined all of those varied talents to produce this challenging and easy-to-read volume. Much of the material has been extracted

and refined from some of his many other books, articles and speeches.

Anyone aspiring to Masonic leadership positions will find much useful information in this book to challenge the mind, and to point the way to better planning, increased communication and the serious challenges facing the leader. In it, he emphasizes that the leader "must learn that 'yes men' are a detriment, that the road to growth is to encircle himself with people who know more than he does."

'The Hailing Sign'

THE HAILING SIGN by Steven Fink. A work of fiction published in 1987 by St. Martin's Press, 175 5th Ave., New York, NY 10010. Available through major book stores. 403 pp. Hard cover. \$19.95.

This is a fascinating and exciting novel which has been cleverly crafted to combine historical detail with imaginative fictional situations, international intrigue, and tension-filled drama.

Set in Iran at the time of the hostage crisis, a hostage is seen throwing a sign of distress. Although not actually stated, it is inferred that it was Masonic, although the exciting response was made by a fictitious organization called "Brotherhood of the Craft." The underlying theme is one of brothers aiding and assisting brothers, which

will engender a sense of kinship with readers who are members of the Masonic fraternity.

Like so many fraternal organizations, the "Brotherhood" bears a faint resemblance to Masonry but the author has obviously exaggerated the symbolism of the "Brotherhood" to divorce it from the appearance of being Masonic.

It is fiction. It is novel. It is contemporary. It is exciting fiction. With these statements in mind and an additional warning that there are sections of the book which would require an "R" rating if it were a movie, it is an intriguing book.

The author is a Past Master of MacSanders Brotherhood Lodge No. 773, Pennsylvania, and a member of the Scottish Rite Valley of Abington, PA.

'Medieval Historical Characters'

MEDIEVAL HISTORICAL CHARACTERS IN FREEMASONRY by John H. Van Gorden. Published jointly in 1987 by the Masonic Book Club and the Supreme Council, AASR, NMJ. 354 pp. Hard Cover. \$8.

This volume is a companion treatise for the author's previous works, *Biblical Characters in Freemasonry*, *Ancient and Early Medieval Historical Characters in Freemasonry*, and *Modern Historical Characters in Freemasonry*. Written by a true Masonic scholar, it is a carefully researched work which will be a valuable addition to the library of any serious student of Masonic

(especially Scottish Rite) history. It helps to bridge the gap between the Biblical foundation of Masonry and the current doctrines and practices of the fraternity.

Providing biographical sketches of those individuals appearing in or mentioned in the Masonic rituals and dramas, from the end of the 12th century through the first half of the 16th century, and a chronological listing of them, makes this a reference work which will serve as a valuable "working tool" for the Masonic student.

The set of four Van Gorden books are available for \$25 when ordered through the Supreme Council, P.O. Box 519, Lexington, MA 02173.

The Mystical World Of Albert Pike

In 1953, the Supreme Council published a collection of Masonic addresses and writings by Roscoe Pound. The series of lectures on the philosophy of Masonry had originally appeared in the 1914 Proceedings of the Grand Lodge of Massachusetts. The following excerpts are from the late author's lectures.

By ROSCOE POUND, 33°

We come now to a radically different type of Masonic philosophy.

To William Preston, Masonry is a traditional system of knowledge and its end is to impart knowledge. Hence he thinks of the relation of Masonry to education.

To Karl Krause, it is organized morals and its end is to put organized mankind behind the universal moral ideas of humanity. Hence he thinks of the relation of Masonry to law and government.

To George Oliver, it is a mode of approach to God and its end is to bring us to the Absolute by means of a pure tradition. Hence he thinks of the relation of Masonry to religion.

Albert Pike gives us instead a metaphysic of Masonry. To him Masonry is a mode of studying first principles and its end is to reveal and to give us possession of the universal principle by which we may master the universe. Hence he thinks of the relation of Masonry to the fundamental problems of existence.

In part, this view was inevitable in one who thought and wrote in a country under the influence of the transcendental philosophy. In part, also, it was to be expected in a member of a profession whose philosophical ideas, so far as its leaders held any at all, were thoroughly Hegelian. In part it grew out of Pike's wide reading in the philosophical writings of antiquity and his bent for mysticism. Thus his philosophy of Masonry is a product of the man and of the time

The late Roscoe Pound, dean of the Harvard Law School from 1916-36, was a universally recognized scholar of Masonic jurisprudence and philosophy. This 5-part series looks at his study of famous Masonic philosophers.

and we must look first at each of these in order to treat it intelligently.

1. *The man.* Albert Pike was born in Boston, December 29, 1809. His parents were poor. He was educated in the public schools in Boston and it is interesting to know as a means of comparing those days with these that, although he passed the examinations for admission to Harvard College, he was unable to enter because in those days the requirement was that two years' tuition be paid in advance or secured by bond.

He became a school teacher and taught in country schools in Massachusetts from 1825-31. In 1831 he went west and joined a trading party from St. Louis to Santa Fe. Santa Fe was then in Mexico and the journey at that time was a perilous one through a wilderness inhabited only by Indians. On his return he traversed the Staked Plains and the Indian Territory and settled finally at Van Buren in Arkansas where he opened a school.

At that time political feeling in Arkansas was very bitter. The territory was divided between the Conway party who were politically Democrats and in truth were a sort of clan as well, and the Crittenden party who were Whigs politi-

cally but were in truth more a personal faction than a political party.

Bloodshed was frequent and in many respects there was a feud between the factions quite as much as a political rivalry. The early experience of this era of feud and private war on the frontier is worth remembering in connection with many things in Pike's lectures upon Masonry. Pike was a Whig and as such published in the Whig organ at Little Rock some articles of such force as to attract general attention. Accordingly Crittenden, the Whig leader, sought out Pike in his country schoolroom and induced him to go to Little Rock as one of the editors of the party organ. This was his opportunity and he improved it to the full by studying law while also at work upon the paper.

In 1834 he was admitted to the bar and he rose rapidly to the first rank in the profession in Arkansas. Among his earlier achievements was the preparation of the first revision of the statutes of that state. The book does not bear his name but contemporary accounts tell us that he had the chief part in framing it. By general consent it is a model of what such a work should be.

At the outbreak of the Mexican War Pike entered the service and was in

action at Buena Vista. His courage, proved already in the political conflicts of territorial days, was again shown in events that grew out of the campaign in Mexico. Pike felt it his duty to criticize the military conduct of Governor Roane and as a result was compelled to fight a duel. The duel took place over the line in the Indian Territory. Happily it was bloodless and ended in a reconciliation. There is good reason to suspect that some traces of this experience are to be seen in his lectures.

From 1853-57 Pike practised law in New Orleans. In 1857 he returned to Arkansas and afterward sat upon the supreme bench of that state. At the outbreak of the Civil War he cast his lot with the South. As he had great influence with the Indians he was sent to raise a force in the Indian Territory. In this work he was vigorous and untiring. But his utmost efforts could not make obedient or efficient soldiers out of the large force which he was able to raise. Some of the doings of this force have left a stain upon his memory which, according to the best authorities obtainable, seems to be undeserved. In truth his experience was not very different from that of the British officers during the Revolution and during the War of 1812 who sought to make military use of Indian allies. In any event the project failed. This experience also has left more than one trace in his Masonic lectures.

After the Civil War he practised law for a time in Memphis. In 1868 he went to Alexandria, Va., and in 1870 moved across the river to Washington where he practised law for 21 years. He died in 1891.

Albert Pike was a man of the widest and most varied learning. He was a strong and successful common-law lawyer. He had studied the Roman law to good purpose and left a manuscript of a three-volume book upon the principles of the Roman law which is now in the library of the Supreme Court of the United States.

But the field of Pike's most fruitful labors was Masonry. He became Sovereign Grand Commander of the Southern Jurisdiction in the Scottish Rite in 1859 and devoted the remaining 32 years of his life in continually increasing measure to the work of that Rite. Excepting Krause no mind of equal caliber has been employed upon the problems of Masonry. And Krause, great scholar and philosopher as he was, had lived only in the cultured seren-

ity of German university towns whereas Pike had lived in staid Boston and turbulent territorial Arkansas, had been compelled by local public opinion to fight in a duel, had fought in two wars, and had commanded Indians. Moreover, Krause's Masonic experience was negligible in comparison with that of this veteran of American Masonry.

Accordingly we need not hesitate to pronounce Albert Pike by far the best qualified by nature, experience of life, Masonic experience and Masonic learning of those who have thought upon the problems of Masonic philosophy.



ALBERT PIKE

2. *The time.* Pike was brought into contact with the 18th-century political philosophy which became classical in American political thought because it was the philosophy of the framers of our Constitution and bill of rights and entered into the framework of our institutions in their formative period. Also in this part of his career, in his study of law, he came in contact with the 18th-century legal philosophy of the American common-law lawyers.

In the latter part of his career, in his wide philosophical studies, he was brought into contact with the prevailing metaphysical method of the 19th-century, with the conception of the Absolute, which governed in English philosophical writing, and with the method of unifying all things by reference to some basic absolute principle which prevailed down to the new century.

This same period saw the general rise of materialism in the wake of decay of dogma and the triumphant advance of the natural sciences, and this move-

ment so far affected his thought as to turn him, by way of reaction, to mysticism. Indeed a mystic element is to be found not uncommonly in thoroughgoing idealists. For example, the leader of the new school that builds on Hegel's philosophy has been reproved for dragging mysticism into so prosaic a subject as the philosophy of law. But mystics are made by nature, and nature made Pike one of the greatest of them. Hence we may be confident that reaction from materialism merely accentuated an element which in any event would have been prominent in his thinking and writing.

In his later studies Pike was compelled to take account of the materialism which held its head so high and with "a mouth speaking great things" grew so confidently dogmatic during the last third of his life. If Pike, who was naturally a mystic, seems sometimes to rely on intuition more than on reason, to put faith, which is self-justifying, at the bottom of knowledge, to find a reality in the occult, and to show a conviction of the relation of the symbol to the thing symbolized, in contrast with the rigorous metaphysic of the lectures where he argues and demonstrates instead of prophesying, we must consider the impatience of an idealist and a mystic with the mechanical universe of the positivists and the economic ethics and belly-philosophy of the materialists which a new generation was asserting all about him.

3. *Masonic philosophy.* Pike did not leave us any compendium of his philosophical views. Hence we cannot, as in the case of Oliver, apprehend them at a glance from a concise exposition. The student of Pike's Masonic philosophy must read and study the teeming pages of *Morals and Dogma*. After reading and reflection the system of philosophy expounded will make itself felt. But is it quite impossible for the reader to put his finger upon this sentence or that and say here is Pike's philosophy in a nut-shell. For the first thing to bear in mind in reading *Morals and Dogma* is that we must discriminate closely between what is really Pike and what is not.

Indeed he has told us this himself:

"In preparing this work, the Grand Commander has been about equally Author and Compiler; since he has extracted quite half its contents from the works of the best writers and most

Continued on next page

philosophic or eloquent thinkers. Perhaps it would have been better and more acceptable, if he had extracted more and written less.

"Still, perhaps half of it is his own; and, in incorporating here the thoughts and words of others, he has continually changed and added to the language, often intermingling, in the same sentences, his own words with theirs."

In some measure the author is unjust to himself in this statement. In a sense the book is all his own. He read and digested everything. He assimilated it. He made it part of himself and worked it into his system. But for this very reason texts from Pike and excerpts from *Morals and Dogma* are more than usually deceptive. We may fasten almost any philosophical idea upon him if we proceed in this way. We may refute almost any page by any other page if we look simply at the surface and do not distinguish matter which he is adapting or is making use of to illustrate the development of thought upon the subject from dogmatic statements of his philosophy.

Morals and Dogma must be read and interpreted as a unit. As Immanuel Kant said of his writings, it is a book to think through, not merely to read through.

Three contributions of the first moment to Masonic science deserve to be noted before taking up Pike's philosophy of Masonry in detail.

In the first place Pike was the apostle of liberty of interpretation. He insisted in season and out of season that no infallible authority speaking *ex cathedra* could bind the individual Mason to this or that interpretation of the traditional symbols of the craft. He taught that the individual Mason instead of receiving a pre-digested Masonry ladled out to him by another should make his own Masonry for himself by study and reflection upon the work and the symbols. Thus he stood for thorough-going individual Masonic development. He stood for a Masonry built up within each Mason by himself and for himself on the solid foundation of internal conviction. This Masonic Protestantism, as it might well be called, is especially interesting in one who was so thoroughly filled with French writings upon Masonry.

Secondly, he gave us a genuine interpretation of the symbols which came into Masonry through the hermetic philosophers. Hutchinson and Preston and

***Masonry in Pike's view does not
offer us predigested food.
It offers us a wholesome fare
which we must digest for ourselves.
But what a feast!***

even Oliver in many cases did not understand these symbols at all. Indeed Preston was much less interested in what they really were than in how they might be made instruments of education in his time and place. Accordingly Preston and Oliver gave currency to inadequate and often ignorant explanations of ancient symbols. Pike studied their history and development. He mastered their spirit and perceived their place in the evolution of human thinking. Hence he was able to replace the crude symbolism of the end of the 18th-century by a real science of Masonic symbols.

In the third place, not only did he interpret our symbols but he enriched the symbolism of the craft from a profound acquaintance with the ancient and modern literature of symbolism and mysticism. Thus he made us aware that the science of Masonic symbols is but part of a much wider subject, that is not self-sufficient, and that the serious Masonic student has much more to study than he can find within the covers of an exclusively Masonic library.

I can do no more than give you a key to what I conceive to be Pike's philosophy of Masonry. Perhaps the first point to make is that in 19th-century America, philosophy was regarded, under the influence of Herbert Spencer, as the unification of knowledge. Moreover, the metaphysical method of the first half of the 19th century, when Pike's ideas were formative, was to endeavor to explain everything in a "speculative, metaphysical way by a spiritual, logical principle." But it so happened that all antiquity had been making a like search for the One but for a different sort of One.

The earlier Greek philosophers sought a single element to which the whole universe might be reduced. The Ionian

philosophers sought to find such elements in air or fire or water or, as one of them put it, "a primordial slime." Oriental thinkers had usually sought an absolute word which was to be the key of all things. Others among the ancients had sought an absolute principle. With vast labor Pike brings together all that ancient and Oriental peoples thought and wrote and all that mystics have since thought and written with the ideas of the Orient and of antiquity as a basis and upon this foundation he sets forth to work out a system of his own.

Pike starts with a triad. This is suggested by the ancient conception of the number three as the symbol of completion or perfection. The singular, the dual and the plural, the odd and even added, was thought of as a complete system of numbers. Hence the number three was perfection in its simplest form; it was the type or the symbol of perfection.

He finds a triad everywhere in ancient thought and in every system of the occult and in every mystic philosophy. He finds it also in all Masonic symbolism and from end to end in our lectures. Accordingly he seeks to show that in its essentials this triad is at all times and in all its forms the same triad.

Wisdom, strength, beauty; intelligence, force, harmony; reason, will, action; morals, law, social order; faith, hope, charity; equality, liberty, fraternity — all these he shows are the same triad in various forms.

There is a fruitful passive principle which is energized and made productive by an active, creative principle and there is a product. As he shows, Osiris, Iris and Horus symbolize this with the Egyptians and he traces the same reduction of the universe to these fundamentals through every type of ancient mystery

and all mystic speculation. In *Morals and Dogma* he makes all manner of application of this idea to politics, to morals, and to religion. He carries it into every type of human spiritual activity and gives the most copious and learned illustrations.

But this of itself would be barren and would end in pluralism. Accordingly he conceives that these three things are emanations, or better, are manifestations of the Absolute. This idea again he subjects to the test of application to all that has been thought and written by mystics down to his time. We find a unity in the Absolute. But how do we unify the manifold, the infinite manifestations of the Absolute in our experience? Is there here some one principle? Pike says there is and that this unifying principle is equilibrium or balance. The result of the action of creative, active energy and productive, passive receptivity is in the end a harmony, a balance, and equilibrium. He then applies this idea of equilibrium to every field of thought.

We have got our idea of equilibrium and the profane will say: "What of it?" Pike would answer that this universal unifying principle is the light of which all men in all ages have been in search,

the light which we seek as Masons. Hence we get our answers to the fundamental problems of Masonic philosophy.

1. *What is the end of Masonry?* What is the purpose for which it exists? Pike would answer: The immediate end is the pursuit of light. But light means here attainment of the fundamental principle of the universe and bringing of ourselves into the harmony, the ultimate unity which alone is real. Hence the ultimate end is to lead us to the Absolute — interpreted by our individual creed if we like but recognized as the final unity into which all things merge and with which in the end all things must accord. You will see here at once a purely philosophical version of what, with Oliver, was purely religious.

2. *What is the relation of Masonry to other human institutions and particularly to the state and to religion?* He would answer, it seeks to interpret them to us, to make them more vital for us, to make them more efficacious for their purposes by showing the ultimate reality of which they are manifestations. It teaches us that there is but one Absolute and that everything short of that Absolute is relative; is but a

manifestation, so that creeds and dogmas, political or religious, are but interpretations. It teaches us to make our own interpretation for ourselves. It teaches us to save ourselves by finding for ourselves the ultimate principle by which we shall come to the real. In other words, it is the universal institution of which other spiritual, moral, and social institutions are local and temporary phases.

3. *How does Masonry seek to reach these ends?* He would say by a system of allegories and of symbols handed down from antiquity which we are to study and upon which we are to reflect until they reveal the light to each of us individually. Masonry preserves these symbols and acts out these allegories for us. But the responsibility of reaching the real through them is upon each of us. Each of us has the duty of using this wonderful heritage from antiquity for himself.

Masonry in Pike's view does not offer us predigested food. It offers us a wholesome fare which we must digest for ourselves. But what a feast! It is nothing less than the whole history of human search for reality. And through it he conceives, through mastery of it, we shall master the universe.



"The 'G' means they're good carpenters."

Supreme Council Staff Honored

During an annual holiday buffet dinner in December at the Museum of Our National Heritage, Sovereign Grand Commander Francis G. Paul, 33°, greeted members and spouses of the museum and Supreme Council headquarters staffs.

Following the dinner the Grand Commander honored those who have contributed more than 15 years of service and presented each with a gift.

Those honored were Mrs. Gloria Jackson, 15 years, assistant librarian at the museum; Ill. Richard H. Curtis, 33°, 18 years, editor of *The Northern Light*; Ill. Winthrop L. Hall, 33°, 23 years, executive secretary; and Ill. Sidney R. Baxter, 33°, 37 years, administrative assistant to the Sovereign Grand Commander. It was noted Ill. Brother Baxter has served under the administrations of five Sovereign Grand Commanders.



The Crying Needs Of Schizophrenic Patients

By MAYA PINES

His father is a successful chemist and one of his brothers is a physician, but Charles's life has been shaped by the terrifying, relentless voices he hears — the voices of demons that want to torment him.

Sometimes he has screamed at these voices to make them stop. Sometimes he has run away because he couldn't bear their taunting. And sometimes he has just stood very still, his head filled with the din of the voices, convinced that everyone else could hear them, too.

After his first breakdown in his teens, Charles was taken to a mental hospital and diagnosed a paranoid schizophrenic. He thus joined the two million Americans from all walks of life who suffer from some form of schizophrenia, a severe and often chronic mental illness which produces bizarre delusions and, generally, hallucinations. By the age of 30, he had been in and out of mental hospitals eight times. Each time he stayed in the hospital longer and had a shorter interval outside.

Salvation came two years ago, when St. Elizabeth's Hospital referred him to a model "case-management" agency called Community Connections in Washington, D.C., instead of just releasing him and letting him fend for himself as before.



MAYA PINES writes regularly on science and behavior for a number of major periodicals.

"We get the people who need the most extra support to live in the community," says Helen Bergman, a social worker who is co-director of the agency. "We are on call 24 hours a day, 7 days a week. We manage their money, we give them counseling, we take care of their medical and psychological problems. We have a vocational program. We find them housing — and in some cases we even lease and operate the housing (mostly group homes, with home-care managers who live in each home in shifts). We do total life management, but it's very individualized."

When Charles first came to live in one of the group homes, Bergman recalls, he was so paranoid that he screamed a lot. "He said the demons were after him, the voices were after him. So we made our contacts very limited. I said, 'Just come into the office to get your money and take your medication.' He liked that, because when he took his medication his voices would go away."

Until the 1960's, people who were afflicted with schizophrenia spent much of their lives in straightjackets in mental hospitals. There was no real treatment for this disease, and they could get no relief from the imaginary rapes, attacks, threatening voices, control by radio waves or other horrors that tortured them. But now several powerful medications can control the more extreme symptoms of schizophrenia.

Unfortunately other symptoms, such as a deep apathy, often remain. If patients receive no help in dealing with daily problems they easily get discouraged. They may stop taking their medications and deteriorate. Then they are likely to lose their housing and drift into the streets. Once they have no address, they also lose their source of funds. This is why so many schizophrenic patients who were discharged from mental hospitals for their own good — to

offer them "the least restrictive environment" — have ended up homeless and far worse off than before.

At Community Connections, where about 80 percent of the 150 clients are schizophrenic, Helen Bergman orders each person's prescriptions and makes sure they take their medications. Each client also has a therapist who is available when needed. In this environment, Charles soon quieted down and began to function better. He has had to be hospitalized only once in the two years since he arrived — because he suddenly felt scared while his therapist was out of town, and only for two days, until the therapist returned. This is a vast improvement over his previous pattern. He has also joined a vocational program, through which he works part-time cleaning apartments and doing yards.

Most surprisingly, he has moved to his own apartment — something he was never able to do before. "We found the apartment, and I leased it in my name," Bergman explains. "He pays the rent to us. We guarantee to the landlord that the rent and utilities will be paid on time and that the apartment will stay in good working order."

Comprehensive case management of this type costs the city \$400 a month per person, says Bergman. If one adds housing and living expenses, the total cost is \$16,000 per person per year — about a third of the cost of hospitalization.

Unfortunately, existing services can take care of less than one percent of the people who need them. The thousands of patients who get no help after their release from mental hospitals, and the thousands more who never had any treatment at all, make up a tortured, misunderstood and highly vulnerable population. Many of them are homeless. They eat out of garbage cans and sometimes die

of exposure in our streets. Overnight shelters do very little to fill their urgent needs.

The best way to help schizophrenic patients and keep them from having relapses is "to sponsor apartment programs," Bergman declares. "We have found that good therapeutic residences are the key — and there are never enough of them.

"I wish volunteer groups would adopt such apartments," she continues. "They could donate furniture, visit people on a Sunday afternoon and bring a casserole, become a real support network to the apartment." She adds that any group of volunteers that is willing to begin such a program is welcome to come to her for advice on how to do so.

"Supportive housing" is also a central concept in recent proposals presented by the American Psychiatric Association, as well as in a National Institute of Mental Health report on the 15,000 homeless mentally ill people who roam the streets of New York City. The kind of supportive housing they advocate would combine physical shelter with the total vigilance of a caring family.

As a series of articles in *The New York Times* pointed out recently, such support is all the more essential because "the rules of most social service agencies trap the homeless mentally ill in a Catch-22 situation as bizarre as some of their own delusions: many programs for the mentally ill will not help them because they are homeless, and most programs for the homeless will not help them because they are mentally ill."

Even when their major symptoms abate and they live in regular housing, many schizophrenics need someone who truly cares to watch over them and call for psychiatric help if the illness returns. They also need companionship. This is where another successful program comes in — the volunteer program called "Compeer."

This program started in Rochester, N.Y., in 1973, shortly after Bernice Skirboll was hired to coordinate a small group of volunteer "friends" of mental patients at the local state hospital. "I saw what was happening to the patients after they were discharged," Skirboll says. "There was such a need. It was so difficult for them to live outside. The staff at the state hospital was overburdened and couldn't help them deal with that. After awhile, many of the patients came back to the hospital. I would ask them why, and they'd say, 'because it's easier here. I have a roof

Until the 1960's, people who were afflicted with schizophrenia spent much of their lives in straightjackets in mental hospitals

over my head. It's too hard out there.'"

Skirboll then decided to expand the program to include volunteer "friends" for patients who live in the community. The word "Compeer" implies that the volunteers and the patients with whom they are matched are peers, or equals, as well as companions. Most of the patients who take part in the program live in the community.

"All our clients are referred by a therapist who feels that they can be helped by a supportive friend," Skirboll explains. The volunteers must commit themselves to spending one hour a week with their chosen friend for at least a year. Before starting, they receive five hours of training from experienced volunteers and from Compeer staff. Then they are matched with a patient and introduced to the patient's therapist. Finally they meet their new "friend" and spend an average of two and a half hours a week walking, bowling, drinking coffee, or just talking together. They send in monthly reports on the patient's progress and are considered part of the treatment team.

These volunteers become the patient's connection with the outside world. They are also a source of emotional support and common-sense advice and serve as a role model.

Sometimes they act as the patient's advocate in dealing with day-to-day problems. "People who are mentally ill don't have the assertiveness and strength to advocate for themselves," says Skirboll. "So our volunteers help them do it." The patients' families are often exhausted, she says. The volunteers also have the great advantage of being objective. "They have no vested interest," Skirboll says. "They accept the person as he or she is. And unlike other people that the patients might meet, they know that the patients have a mental illness. That's the most beautiful

thing — the fact that the client can be honest with them and will be accepted in spite of his or her problems."

Compeer has grown rapidly, especially since the National Institute of Mental Health awarded it a "model program dissemination grant" in 1982. By now there are 120 separate Compeer programs around the country, in 38 states, with a total of nearly 3,000 volunteers and an equal number of clients. The Rochester group alone has some 900 volunteers. Its small professional staff provides the training, screening, matching and monitoring, at a cost of about \$350 per year per patient.

"The more we do, the more we're asked to do," says Skirboll. "We have a waiting list of 300 patients whom we could help if we had more volunteers — especially male volunteers."

Many of the friendships that started through Compeer have blossomed over the years. "Since Ruth came along, I am no longer in therapy or day programs," says one patient who met her Compeer friend after being hospitalized in 1979. "I see a therapist only occasionally and renew my medication. Ruth has proved a trusted friend and comrade, and is almost like an adopted mother. We share daily problems, good and bad, and she is a good listener and has an understanding ear."

The program has proved highly rewarding to the volunteers as well. One Xerox employee, who saw a young patient regularly for several years and obviously helped him, explained it as follows: "I felt as if I had been remiss in giving back to the community," he said. "This has relieved my feelings of guilt about all that life has given to me. It just makes me feel good after I've seen David."

Skirboll says that the question she is asked most frequently about the program

Continued on next page

is, "Are the mentally ill dangerous?" She generally replies that "more people are dangerous who are *not* diagnosed! These people are getting treatment, and before being referred to us they are screened." Mental illness is more prevalent than alcoholism, she points out, and some of the mentally ill are "the sweetest, kindest, gentlest people. They just need somebody to respect them and find out about them as human beings. Yet what people tend to do, instead, is shy away from them."

Many of the human wrecks one sees huddled on city streets are schizophrenics who failed to get the kind of help offered by the few organizations, such as Community Connections and Compeer, which seek out such people. A growing number of schizophrenics — especially those of the Baby Boom generation — never had any help at all.

"In our system of care today, we don't let many people into the state hospitals," says Dr. Leona Bachrach, a professor of psychiatry at the University of Maryland School of Medicine. "We believe that care in the community is really better, and cheaper. So we've released patients and we don't let others in. But they're not served by any mental health services. Many of them end up in the streets."

We need to give these folks everything that state hospitals used to provide, she says. "We need to provide housing, but also medications (and make sure they take them), medical care, long-term asylum, social supports, recreation, respite for their families. And we have to provide all these functions in the community."

One problem is that although people pay lip-service to the need, attempts to set up group homes for the mentally ill often arouse opposition from prospective neighbors. "Not in my backyard" is a common but cruel reaction. When mentally ill people wander from state to state, local authorities sometimes disclaim responsibility and give them what Dr. Bachrach calls "Greyhound therapy" — they put them on a bus with a one-way ticket."

A few organizations are doing a tremendous job, but "the difficulty is that so many people are left out," Dr. Bachrach says. "Good care costs money, however it is provided. You can have snake pits in the community too — that's cheap."

According to Sandra Brawders, former

***'It's hard to find
a family that doesn't
have a serious mental
illness somewhere'***

director of the House of Ruth, a Washington shelter for women which takes in many with schizophrenia, "people want to believe that these women are in the streets by their own choice. So they leave them alone. They don't take the time to develop trust relationships. But these relationships are essential."

The average age of the women in her shelter is 25, she says, and most of them have multiple problems. They have led complex, pained lives. "Everybody wants a quick fix," Brawders says, "but there's no quick fix! It takes time." She hopes that people will stop saying "Isn't it awful," and start asking, instead, "What

are we going to do about it?"

Ideally, the best solution would be to *prevent* schizophrenia. That is the goal of the research that has been sponsored by the Scottish Rite for more than 50 years — a tremendous contribution, since research on schizophrenia is woefully underfunded. Compared with muscular dystrophy, for instance, schizophrenia is 60 times more common; yet for every patient with muscular dystrophy, \$1,000 is spent on research, while for every patient with schizophrenia, only \$17 is spent on research.

Meanwhile, however, millions of people who have this disease are suffering — and so are their families. In the past eight years a new group made up largely of patients and their relatives has arisen to speak for them: the National Alliance for the Mentally Ill (NAMI), which has grown to 800 chapters with about 70,000 members. Besides offering each other support, the members have been pushing for a whole array of facilities for the mentally ill in the community.

"It's hard to find a family that doesn't have a serious mental illness somewhere," says a spokesman for NAMI. "No one is immune from it, and we need all the help we can get."



"No postponement, men! Use the roof to confer the degree."

Footnotes*

*** More humor.** He has done it again. After two successful attempts to publish a collection of Masonic wit and humor, along comes still another hit! Ill'. Stewart M. L. Pollard, 33°, has picked up many entertaining bits and pieces in his travels over the years, and his latest collection has just been published under the title, . . . *At Refreshment*.

His first book, *Tied to Masonic Apron Strings*, was originally published in 1969 by the Missouri Lodge of Research, and is still available through the Macoy Publishing and Masonic Supply Company (P.O. Box 9759, Richmond, VA 23228).

In 1983, he compiled *The Lighter Side of Masonry*, a continuation of his collection of Masonic wit, humor, poetry and thoughts.

As Stew mentions in his preface to the latest collection, the earlier volumes have had a chain reaction. Folks from all over the world have shared their chuckles with him. He has found himself in the midst of a mini-career of collecting bits of Masonic humor.

Ill'. Brother Pollard retired in December as executive secretary of the Masonic Service Association. Last Spring he agreed to review Masonic books for *The Northern Light*, following the death of Ill'. Alphonse Cerza.

His own sense of humor has provided him with good judgment of what others might enjoy. Both *The Lighter Side* and . . . *At Refreshment* can be ordered directly from the author (Steward M. L. Pollard, 10202 Bradley Lane, Columbia, MD 21044). Both are available for \$5 each plus postage. Quantity discounts are available for lodges and other groups which might want to use it for gifts or for fund-raisers.

Actually his books make great gifts to send to convalescing brethren. It's a great way to cheer them up. But you'll need to save one for yourself so you can enjoy a good chuckle from time to time.

*** We the members.** During the past year many Valleys throughout the Jurisdiction named classes in honor of the bicentennial of the U.S. Constitution. At the Fall Reunion of the Valley of Corning, N.Y., John P. Maxson was chosen as class president and offered a unique and timely response on behalf of the entire class:

"We the members of the Constitution Bicentennial Class, in order to improve ourselves in Masonry, promise to establish brotherhood, insure loyalty to the Scottish Rite, provide aid to all our brothers in this and all other Valleys, promote values to benefit mankind, and secure other brothers to follow in our footsteps, do ordain and establish a perpetual fraternal union with all of you."

*** Not enough 0's.** More than one reader was quick to call our attention to a dollar figure appearing in the August 1987 issue of the "Footnotes." We were quoting from Ill'. John H. Van Gorden's book on *Masonic Charities* and omitted a few zeroes from the amount of charitable dollars contributed by Masonic organizations. The quote should have read:

"During the year 1985 the charitable contributions of all Masonic and Masonic-related organizations exceeded \$300 million or more than \$835,000 for each day of the year."

Go to it, mathematicians. Does that sound better?

*** Former scholars.** As we look back on 1987, we are saddened by the loss of some great Masonic scholars. In the May issue we reported the death of Ill'. Alphonse Cerza, 33°. In November we received word of the passing of Ill'. James Royal Case, 33°, who had served for many years as Grand Historian for the Grand Lodge of Connecticut. Both of

these men were frequent contributors to *The Northern Light* and also prepared material extensively for other major Masonic publications. Months before his death, Ill'. Brother Case had submitted an article for publication in *The Northern Light*. That article will appear in the next issue.

Still another contributor to Masonic research was the late Ill'. Ronald Heaton, 33°, who passed away earlier in the year. One of Ill'. Brother Heaton's major works was the compilation of *Masonic Membership of the Founding Fathers*, which provides a well-researched account of the Masonic affiliation or lack of affiliation of the colonists who played major roles in the founding of this nation.

This may appear to be the end of an era. Hopefully these men have inspired others to pick up the banner and carry it forward.

*** Speak up.** the Valley of Cleveland is once again sponsoring a course on "Effective Speaking." The six-session speech class conducted by Brother Norman E. Schneider, 32°, is offered to area Masons.

Almost 700 Masons have participated in this program since the early 1960's. It was originally prepared by Ill'. Franklin Gepfert, 33°, and Sandy Volsky, Fenn College Professor of Speech. Brother Schneider, who took the course in 1969, has remained as a member of the faculty and now is director of the program.



RICHARD H. CURTIS, 33°
Editor

DRAMATIC MEMBER DISCOUNTS ON 1988 CRUISES... TO EUROPE, ALASKA PANAMA CANAL & THE ORIENT

SCANDINAVIA • RUSSIA EUROPE • MEDITERRANEAN

ON THE
"PACIFIC
PRINCESS"

BARCELONA TO VENICE
APRIL 21, 1988
BARCELONA TO LONDON
MAY 27, 1988
NORTHERN CAPITALS
& RUSSIA
JUNE 9, 1988
NORWEGIAN FJORDS
JULY 27, 1988
HOLY LAND
OCTOBER 22, 1988



Save up to **\$1380** per couple

*Think of Alaska as your
own personal frontier:*

"CLASSIC ALASKA" ROYAL PRINCESS

JUNE 10, 1988
and
JUNE 20, 1988
10 NIGHTS

"VOYAGE OF THE GLACIERS" SUN PRINCESS

JULY 9, 1988
7 NIGHTS

ALL-NEW ALASKA "CRUISE TOUR" ISLAND PRINCESS

AUGUST 20, 1988
11 NIGHTS



Save up to **\$1060**

per couple

SOUTH PACIFIC & THE ORIENT

ON THE
BEAUTIFUL
"SEA PRINCESS"

KOBE, JAPAN-TO-BEIJING, CHINA
SEPTEMBER 26, 1988
HONG KONG-TO-SINGAPORE
NOVEMBER 5, 1988
SINGAPORE-TO-SYDNEY, AUSTRALIA
NOVEMBER 29, 1988

ALL WITH FREE 3 NIGHT
HOTEL PACKAGES!



Save
up to **\$1730**
per couple

See the legendary PANAMA CANAL on a TRANSCANAL CRUISE

on the
ROYAL PRINCESS

10 NIGHT CRUISES:
NOVEMBER 9, 1988 &
DECEMBER 20, 1988
(CHRISTMAS CRUISE)

11 NIGHT CRUISES:
OCTOBER 29, 1988 &
DECEMBER 30, 1988
(NEW YEAR'S CRUISE)



Save **\$1130**
up to per couple

FOR A FULL-COLOR BROCHURE ON THE ABOVE CRUISES, EITHER RETURN THIS COUPON TO:
THE SCOTTISH RITE, P.O. BOX 519, LEXINGTON, MASS. 02173, OR CALL: GARDEN CITY TRAVEL,
TOLL-FREE AT: 1-800-322-7447 (OR COLLECT IN MASSACHUSETTS: 617-969-2323).

PLEASE SEND INFORMATION TO ME ON THE:

___ TRANSCANAL CRUISES ___ ORIENT CRUISES ___ EUROPEAN CRUISES ___ ALASKA CRUISES

NAME: _____ STREET: _____

CITY: _____ STATE: _____ ZIP: _____ TEL.: _____