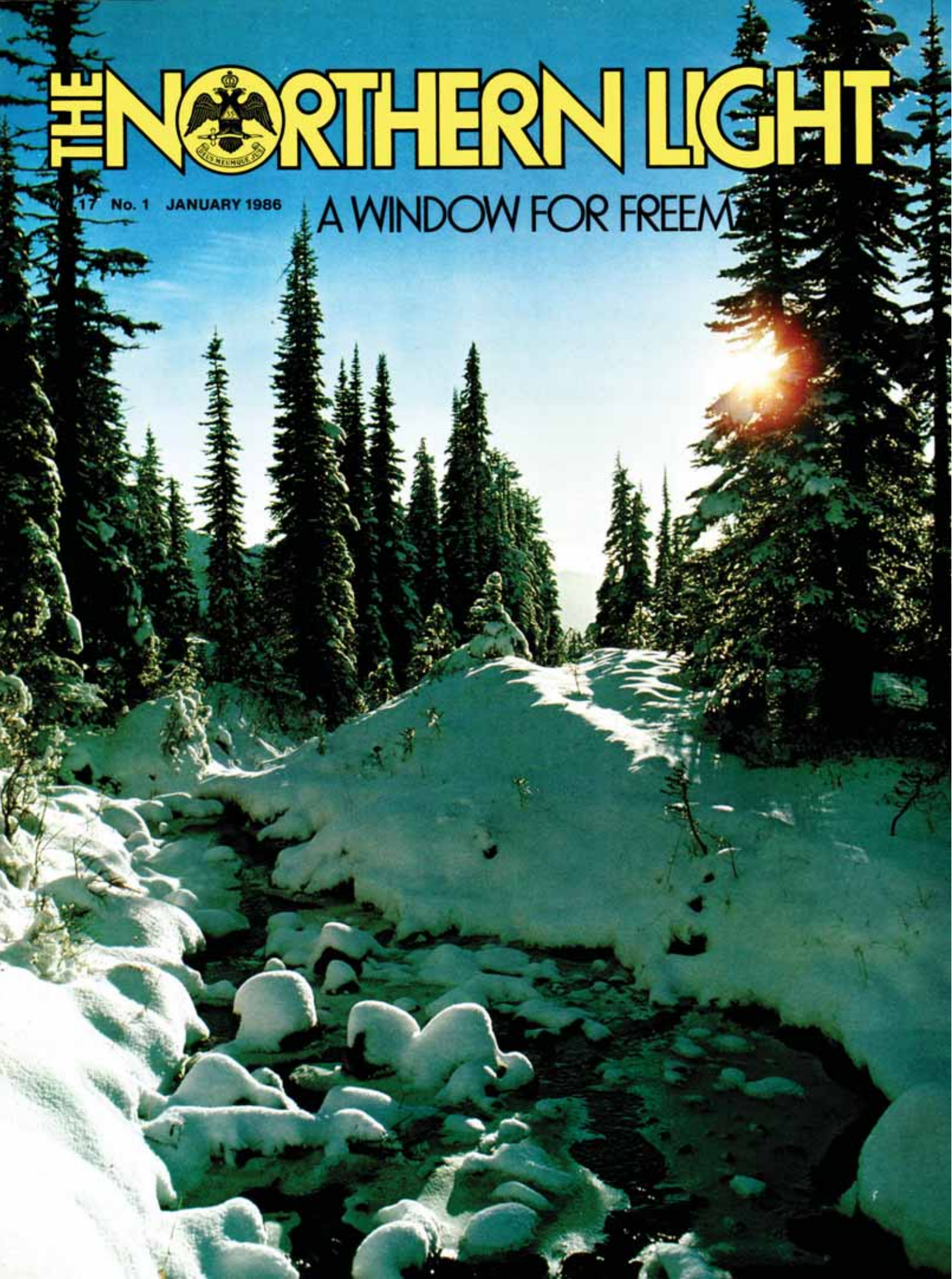


# THE NORTHERN LIGHT

17 No. 1 JANUARY 1986

A WINDOW FOR FREEMAN







FRANCIS G. PAUL, 33

## The Time is Right

Along with the famed Statue of Liberty, Coca-Cola will celebrate its 100th birthday this year. Both have become significant reminders of our American way of life. One the sign of hope for those seeking freedom and opportunity and the other a symbol of our ingenuity and enterprise.

From our vantage point of history, it is easy to forget the way they both began. There was so little interest in the Statue of Liberty that Congress refused to approve the funds necessary to construct the pedestal. And, John S. Pemberton of Jacob's Pharmacy in Atlanta sold two-thirds of his share of Coca-Cola for \$1,200 after spending \$73.96 on advertising and selling \$25 of his "esteemed Brain tonic and Intellectual Beverage" the first year.

All of us suffer from a lack of vision. That's true for Masons, too. Membership in our fraternity continues to decline. Lodge attendance is down. Our Scottish Rite reunions are less popular than in the past. It seems as if the only figure that's going up is the average age of our members.

This isn't a new story. The trends have been taking shape over the past two decades. As a result, many of our own members conclude that Freemasonry will all but disappear.

Is such a view accurate? Not long ago, two Masons were having lunch. As they were about to leave the restaurant, one began talking about his lodge and how membership had dropped over the years. Then, he added, "Masonry is going to come back. The time is right."

Herb Glanz of Randolph, Mass., is right. I am hearing similar words from other Masons. There is a feeling that Freemasonry is on the verge of something important.

Think about what is happening around us:

- As a people, we are demonstrating a new sense of patriotism.
- More and more young people are taking responsibility seriously.
- Traditional values are shaping corporate life, as well as our private lives.
- There is a renewed interest in the home and family.

If we will take them seriously, these are noteworthy signs of the times for us as Freemasons. They suggest that the beliefs we have always cultivated are taking root once again.

One hundred years from now—or even ten—will it be said that we saw possibilities or just problems?

If the time is right for Freemasonry, then it is our task to prove that we are indeed the right men for the times.

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

Sovereign Grand Commander

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The beginning of a new year always provides a time for reflection to look back on our accomplishments and to set new sights for the future. Cover photo by Camerique Photos/E. P. Jones Company.

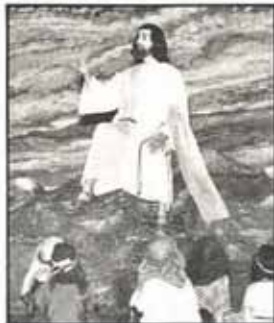
A WINDOW FOR FREEMASONRY

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# 1786—Prelude to Nationhood

By ALPHONSE CERZA, 33°

In the early part of the year 1786 the states were at their lowest ebb since the military victory at Yorktown. The anticipated blessings of liberty had not materialized. Instead there was an abundance of personal and community problems of all kinds.

The economic depression periods had their toll on everyone. The small states feared the large states, many boundary disputes existed, competition between the states brought about conditions that restricted trade, and the Congress working under the Articles of Confederation was inadequate to deal with the many existing problems.

But as the year 1786 progressed the events that took place were to become the foundation stones for a new nation instead of a group of 13 independent states.

On January 16, Virginia adopted the statute of Religious Freedom. This important law was to become the foundation of the First Amendment of the Constitution of the United States.

On January 21, the Virginia legislature sent an invitation to the other states to attend a meeting to be held at Annapolis in September to discuss the commercial problems of the states. The call

*The author continues his review  
of the events that followed  
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by examining the year 1786*

was made as a result of a successful conference held the preceding year between two states which resulted in the settlement of serious problems connected with navigation on the Potomac River and on Chesapeake Bay. This call eventually turned out to be a most important step, because the subsequent events were to bring about preparation of the Constitution of the United States.

On February 22, John Adams, who was in London, conferred with the Ambassador of Tripoli in an attempt to negotiate an end of the piracy of American vessels in the Mediterranean, but he failed.

On February 28, Great Britain informed John Adams that it would not vacate its occupancy of the forts on American territory until the Americans had complied with the provisions of the Peace Treaty that the Loyalists be treated fairly and that impediments to the collection of debts owed to British subjects be removed.

In 1785 Spain had sent Diego de Gardoqui to confer with John Jay, Superintendent of Foreign Affairs, to

arrange a trade treaty. This was welcomed news as the southern plantation owners desired to sell their agricultural products to Spain and its colonies and the northern merchants desired to sell timber and other items to Spanish ship builders. Of special importance in the matter was that Spain at that time paid for things it bought in gold and silver which were scarce items much in demand by the Americans.

In the spring of 1786 the proposed treaty arrived at the Congress, but one condition was imposed that was not acceptable to some of the states. The proposed treaty provided that for 30 years the residents of the American states were not to use the Mississippi River, a right that had been won in the Peace Treaty. The new settlers in the south and west of the mountains needed the river to transport their goods to markets. The eastern states would not be hurt by this provision so it attracted little attention. As a result, the delegates of the Congress were divided in their views and the matter was debated for months with the final result that the



III°. ALPHONSE CERZA, 33°, is a noted Masonic scholar, researcher, author, and book reviewer. A member of the Valley of Chicago, he received the 33° in 1962.



*From the events of 1786 came  
the foundation stones for  
a new nation instead of  
a group of 13 independent states*

treaty was not approved.

In May, Charles Pinckney spoke at length before the Congress calling attention to the serious conditions of the country. He suggested that work be suspended and that the delegates consider the state of the Union, and he moved that a convention be called to revise the Articles of Confederation. The delegates considered existing conditions and found that they were very bad, but they refused to call a convention because of the inherent fear that such a convention might result in a strong oppressive governmental structure.

On August 1, Washington wrote a letter to the Secretary of Foreign Affairs stating that he could not conceive that a nation would long exist without having a government with power which extended over the entire country. He thus voiced a universal feeling of thoughtful persons because foreign countries were reluctant to deal with 13 independent units of government in a small geographical area.

In September, in response to the call

for a convention by the Virginia legislature, only 12 men appeared at Annapolis. After several days of waiting it was clear that there were not enough representatives of the states to make it practical to discuss the existing problems. It was decided that there be another call for a convention with the invitation to be sent by the Congress rather than by one state. But there was no assurance that the Congress would do this. Hamilton wrote an "address" about the matter and a copy was sent to each of the states and to the Congress. It was suggested that each state send commissioners to Philadelphia on the second Monday of May, 1787. There was a serious question as to the reaction of the states to the address. But just about this time there occurred what has become known as Shays' Rebellion, which caused many persons to conclude that something must be done to solve the many existing problems.

In late August delegates from 50 Massachusetts towns met in Hatfield to consider the economic depression and protested against the inefficient state

government, the high cost of the judicial system, and the high taxes. As an aftermath of this meeting, an armed mob stormed the Northampton Court and prevented it from convening. Soon thereafter action of a similar nature occurred at several other places in the state. On September 20 the same thing happened in New Hampshire. Six days later an armed band led by Daniel Shays confronted state forces at Springfield and prevented that Supreme Court from convening. These activities continued over a period of months and caused much concern throughout the states because of the inability of the government to stop the threats. The Congress authorized the Secretary of War, General Henry Knox, a Mason, to raise an army of 1,340 men for Indian service but really to protect the arsenal at Springfield, Mass. On November 30 an insurrection, led by Job Shattuck in eastern Massachusetts, was crushed. Additional activity organizing opposition to Shays' Rebellion was difficult because of lack of funds. The conflict continued for the rest of the year and continued into the following year when the insurrection was crushed.

Shays' armed activities were to have a strong effect on public opinion and were helpful in creating public awareness that there was a need for a strong central government. This general feeling was to have a salutary effect on the holding of the convention called for the following year in Philadelphia.

Hamilton's Address reached the Congress on September 20, 1786, but nothing was done relative to the suggestion made that the Congress join in the call to hold the convention. Yet the invitation had struck a favorable feeling in seven states before the year was over as they approved the holding of the convention and named the delegates who were to attend.



# Dedicated to the Fraternity

By THOMAS RIGAS, 32°

The history of Illinois Freemasonry cannot be fully recorded without recognition of that dynamic professor and Freemason, Ill.: Delmar Duane Darrah, 33°. As one of the most eminent Masonic scholars, he was also one of the most distinguished Freemasons in Illinois Masonic history.

Ill.: Brother Darrah was a well-respected university professor, outstanding dramatist, author, editor, businessman, civic leader. He was also a Past Grand Master of Freemasons in Illinois, a Past Grand Recorder of the Grand Commandery of Knights Templar of Illinois, and a prominent Scottish Rite leader in Illinois. With Darrah's record of 34 years of dedicated service, he was clearly "Dean" of our Supreme Council during his era.

While Brother Darrah was the author and producer of many fine religious and cultural plays, his efforts and talents reached new heights with the production of *The American Passion Play*, presented annually since 1924 at the Scottish Rite Cathedral of Bloomington, Ill. This is a drama of the greatest story ever told—the life and teachings of Jesus of Nazareth—and truly, a last-

ing contribution to the Christian religion, and his beloved community of Bloomington.

Brother Darrah was a patriotic and active citizen of his community, a devoted husband and parent, and simply a friendly and companionable man who left an indelible mark on the lives of thousands of persons—Masons and non-Masons alike—with his outstanding qualities of leadership and kindness.

Under his leadership, the Masonic ritual of the three symbolic degrees was finalized, adopted by the Grand Lodge of Illinois, and published in its *Monitor*. His attitudes were almost exclusively determined by the disciplines and traditions of the Grand Lodge, with strong personal support and defense of Masonic landmarks.

As a scholar in Freemasonry, he wrote a true and accurate evolution of Freemasonry in a book of that title. As an editor of a Masonic newspaper, he taught the lessons of our beloved ancient craft, line by line, precept by precept, in many articles, editorials, and booklets.

Brother Darrah was a teacher—first, foremost, and always. He was a mentor, an advisor, and a counselor; and the guiding spirit in helping many subsequent Masonic leaders achieve their full potential.

His greatest contribution to the fraternity was his profound influence over the minds and hearts of Freemasons and the entire craft in Illinois. This distinguished leader of men was considered by many to be the outstanding Illinois Freemason of the 20th century.

Ill.: Louis L. Williams, 33°, also of Bloomington and an outstanding civic and Masonic leader, is one of the many Freemasons whose mind and heart were greatly influenced by Brother Darrah's inspiration and wisdom. Brother Williams was a close friend and protege

of the late Delmar D. Darrah for 20 years, and the person who directed *The American Passion Play* to even greater heights following Brother Darrah's death in 1945.

It was under the inspiration and leadership of Ill.: Brother Williams, and other dedicated brethren, that Ancient Landmarks Lodge No. 3579, AF & AM of Bloomington, was founded in 1982, receiving its charter in 1983. Ancient Landmarks Lodge is unique among other lodges in Illinois, if not elsewhere in this country, in that its primary purpose is to propagate the Masonic education of its members. This lodge follows the English tradition of having the brethren dine together before each meeting. Bimonthly special meetings encourage Masonic research, dialogue and enlightenment are held, and attendance is required of all members unless excused by the Master.

From its inception the lodge was blessed with harmony, progress, and prosperity. Nationally- and internationally-respected Masonic scholars and leaders have been attracted as feature lecturers.

To commemorate Brother Darrah's numerous contributions and his dedicated service to the fraternity, Ancient Landmarks Lodge established a prestigious award, *The Delmar D. Darrah Medal for Distinguished Masonic Service*, to honor him in perpetuity. The prestigious recognition is awarded annually to a Freemason who is a non-resident of Illinois, and who has contributed significant service to the fraternity.

The first recipient of the medal was Ill.: Stanley F. Maxwell, 33°, a Past Grand Master of the Grand Lodge of Massachusetts, past president of the George Washington Masonic National Memorial Association, and the recently-retired Sovereign Grand Com-



Thomas Rigas, 32°, a member of the Scottish Rite Valley of Bloomington, Ill., is continuing his work on a major research project, *Famous Freemasons of the U.S.A.* He is also Master of the Illinois Lodge of Research.



mander of the Supreme Council for the Northern Jurisdiction.

Primarily an agricultural and educational community, Bloomington, Ill. is peculiarly middle-American. Here the memories and footsteps of Abraham Lincoln, Brothers Stephan A. Douglas, George M. Pullman, Adlai Stevenson, and other great men in Illinois history are still very much alive, as is our beloved fraternity.

The Masonic life of Bloomington began in 1847, when the first Masonic lodge was formed there. From this humble beginning has risen a flourishing Masonic presence that continues to this very day. At one time, the Masonic fervor was so great there, that it was thought that Bloomington had more Freemasons within its borders than any other city of like size in America.

It was, no doubt to some extent, this stimulating historic and Masonic setting that inspired Brother Darrah to play a dominant role as a Masonic leader and scholar in Bloomington, and to write and present *The American Passion Play*.

Delmar, was born at Tolono, Ill., in 1868. His father was a well-respected physician specializing in pediatrics and also found time to become very active in Freemasonry. He served as Grand Master of the Grand Lodge of Illinois from 1885-86.

The family had relocated about 1884, to Bloomington, where Delmar completed his high school education. He was graduated from Illinois Wesleyan University at Bloomington in 1890 and earned the degree of Doctor of Philosophy from the University of Illinois. He then became professor of elocution and public speaking at the Illinois Wesleyan University School of Oratory, which he organized in 1890 and conducted until his retirement from the teaching profession in 1910.

He was editor of the *Illinois Freemason* newspaper from 1900-33, and when that publication was consolidated with the *Masonic News* of Peoria, Ill., he became associate editor of the combined publication. As editor of the *Illinois Freemason*, he authored many articles and editorials that gained national distribution. His booklet, "The ABC of Freemasonry," is still given to

candidates by many lodges, even to this very day. His book, *The Master's Assistant*, was considered "must reading" as a definitive reference for Masters in conducting their lodge. Many Masonic scholars consider his 1920 publication, *The Evolution of Freemasonry*, to be the finest one-volume history of the craft ever written.

He was a dramatic author of great ability, and sometimes he experimented with various incidents in the Masonic degrees. For many years, the ritual of the three symbolic degrees in Illinois had been in a state of indecision. It was under Brother Darrah's



leadership that the Grand Lodge of Illinois finally adopted the ritual which is known today as the standard work in Illinois, and arranged for the publication of the Grand Lodge's first *Monitor*.

Brother Darrah authored and produced many religious, cultural, and even Shakespearean plays. His production of *The American Passion Play*, however, was the climax of his life's work. In this effort, he mobilized and trained hundreds of men, women, and children to interpret the human life of Jesus of Nazareth, and portrayed this on stage in a setting of unsurpassed beauty. He even made a special trip to the Holy Land to secure ideas and background material, and his research resulted in authentic scenes for this

important play.

It should be noted that Brother Darrah was aided greatly in his efforts by the Masonic community of Bloomington, which completely supported his own talent and superbly-developed capabilities. The origin and success of *The American Passion Play*, which he authored and produced at Bloomington, was entirely a happy marriage between one talented Freemason and the Bloomington Scottish Rite Bodies with their facilities and dedicated members. The production of this play is a major project, even today. The original performances in 1924 required a cast of 213 people, and all the men who took part in those performances were Scottish Rite Masons who were accustomed to working together in the dramatic degrees. The stage crew, which handled the scenery for the Scottish Rite degree work, also took care of the *Passion Play*.

The initial success of the original presentation encouraged Brother Darrah to expand the idea with full cooperation of the Bloomington Scottish Rite Bodies which supplied the talent, the place to present the drama, and the many costumes and scenery needed. When the present Scottish Rite Cathedral of Bloomington was first planned, it was designed with the idea of the presentation of dramatic plays, particularly of *The Passion Play*. The cathedral was, therefore, designed with an exceptionally large stage—the second largest in the world in 1922—and with a large auditorium seating 1400 persons. The accoustical features were splendid. Brother Darrah directed the production of the *Passion Play* until his sudden death in 1945.

While *The American Passion Play* was, without doubt, his crowning effort, Brother Darrah considered his play, *The Quest of the Holy Grail*, to be his finest production. In 1937, he also gathered considerable material for a play about how the United States government was formed.

All participants in Brother Darrah's plays performed gratuitously, with proceeds used exclusively for charitable, civic, religious or fraternal purposes.

Brother Darrah gave generously of his God-given talent and energy in ser-

*Continued on next page*



## DELMAR DARRAH

*Continued from previous page*

vice to Masonic and civic activities. Illinois Governor Henry Horner, 33°, one of his close friends and at one time Grand Orator of the Grand Lodge of Illinois, appointed him to the Illinois State Board of Pardons and Parole, serving from 1933-40.

In addition, he found time to be the proprietor of the Masonic Supply Company, which continues to operate today at Bloomington.

He was raised in Bloomington Lodge No. 43 in 1889, and served as Worshipful Master in 1893, 1894, and 1898. In 1918, he helped organize Art and Crafts Lodge No. 1017 at Bloomington, and was its Master under dispensation.

He served as Grand Master in Illinois from 1910-11.

He received his Scottish Rite degrees at Peoria, Ill., in 1891. When the Scottish Rite Bodies were organized at Bloomington in 1907 under his leadership, he demitted from the Peoria Bodies and affiliated with the Bloomington Bodies, where he was extremely active, and eventually became a presiding officer of all the Scottish Rite Bodies of Bloomington. From 1915 to 1922, he served as secretary of all the Bloomington Bodies. He received the 33° in 1909, and was crowned an Active Member in 1911. He served as Supreme Council Deputy for Illinois, 1932-45; as Grand Master General of Ceremonies, from 1932-41; and as

Grand Lieutenant Commander, 1942-45.

He was chairman of many important committees for the Supreme Council. His most significant contribution was to the Committee on Rituals and Ritualistic Matter of which he was chairman at the time of his sudden death in 1945.

Brother Darrah's early interest in Masonic ritual, and his direction of the dramatic degrees, fitted well with his temperament and daily vocation. Almost from its beginning he had been Director of Work at the Valley of Bloomington, and served in that capacity from 1924 to the time of his death. His God-given talent added greatly to the scenic beauty and dramatic excellence of Masonic degrees. His productions resulted in a group of actors so capable that the Scottish Rite degrees took on a professional character, and their presentation became celebrated throughout the jurisdiction.

Another of his many contributions to the Scottish Rite was his conceiving the Meritorious Service Award (MSA) as a recognition for members who give exceptional service to a Scottish Rite Valley. He proposed the MSA designation in 1934; it was inaugurated in Illinois in 1935, and adopted by the Supreme Council in 1938.

In his honor, the Delmar D. Darrah Room was dedicated at the Bloomington Scottish Rite Cathedral, where various mementoes of his active Masonic life, including his caps, jewels,

Grand Master's apron, and other items are presently preserved.

His York Rite life began in 1890 when he was exalted in Bloomington Chapter No. 26, RAM, and served as High Priest from 1896-97. He was greeted in Urbana Council No. 19, R & SM in 1890 and in that same year was knighted in DeMolay Commandery No. 24, KT, Bloomington. He served as Eminent Commander in 1897, and was Grand Recorder of the Grand Commandery of Knights Templar of Illinois from 1910-22. After retiring as Grand Recorder of Illinois, he served as secretary of Knights Templar Educational Foundation from 1923-33, which supervised educational loans to students. This last activity seemed well fitted to Brother Darrah's past vocation, as he was always especially interested in encouraging students and in developing their latent talents.

Today *The American Passion Play* continues to attract audiences to Bloomington annually from near and far. This in itself would be sufficient reason for praise. But Brother Darrah's greatest praise should be for his efforts in stimulating his whole generation—Masons and non-Masons alike—to higher purpose.

The American Passion Play has been performed annually in Bloomington, Ill., since its inception in 1924 by the late Ill. Delmar D. Darrah, 33°.





# The Scottish Rite—Why?

This address was delivered more than 45 years ago by the Scottish Rite Deputy for Illinois at the 1939 session of the Illinois Council of Deliberation. Yet the timeless message can continue to serve as a source of inspiration for today.

By DELMAR D. DARRAH, 33°

The other day one of our active workers said to me that he thought the Scottish Rite represented a great waste of energy. He called attention to the expense of operating Scottish Rite bodies—the cost of conducting reunions—the time consumed in rehearsing degrees—the outlay required to keep up costly scenery, properties robes, etc.

After reviewing the subject exhaustively, he concluded with the remark, "With all this, what are we accomplishing?", or in other words, "What is the need for the existence of the Scottish Rite?"

As I study affairs in this great country of ours, it appears to me that the men and women of America have gone stark mad, and are fast departing from the ways of our fathers. The ultimate end of human endeavor seems to be the pursuit of pleasure, and the one great desire of all is to have a good time.

It would seem that in the present day and age, the American people are indulging in a spree of pleasure seeking. Hours of work are being reduced in order to have more time for pleasure. Take down your history and read the story of Ancient Rome, which at one time became mistress of the world.

*Freemasonry's objective is  
to emphasize a high idealism  
so that its members will be inspired  
to translate that idealism  
into human behavior*

Rome at the height of her glory went on a great pleasure spree. Her men and women—the thrill of burning Christians, chariot races, and gladiatorial combats having exhausted itself—plunged themselves into the deepest sensuality.

One day the Huns and Vandals came down from the north and thundered at the gates of the imperial city, but her manpower had become so weakened as a result of the pursuits of pleasure that her resistance was feeble and Rome fell before the barbarian hordes that toppled her walls and ravished her women. The proud city that had at one time dominated the world was no more, and the Roman civilization came to its end.

Last summer it was my privilege to visit Soldiers Field in the city of Chicago, at which time there was a great boxing exposition. It was estimated that there were nearly 50,000 people in the terraced seats, and as I looked out upon that great concourse of people, pleasure bent, and whose one thought was that of having a good time, I was carried back to the days of Ancient Rome, and was about to witness a glad-

iatorial contest in which a people were so completely lost to all sense of humanity that they refused to grant mercy to a fallen gladiator.

One glorious June evening, eight years ago, I sat on the veranda of the hotel in Naples, Italy, and gazed out across the bay watching Vesuvius belch forth great clouds of smoke.

I had spent that day in roaming through the ancient city of Pompeii, and had learned how the inhabitants of this city had abandoned the higher and cultural things of life, and given themselves over to the pursuits of pleasure; even descending to the most lascivious practices. All this was evidenced by the many things that I saw that day—the pictures that adorned the homes, the various statues, and other articles which indicated that the people of Pompeii had surrendered to the goddess of pleasure and become phallic worshipers.

Now, the volcano of Vesuvius is five miles from the city of Pompeii, and one morning, almost 2,000 years ago, Vesuvius commenced to belch forth fire, smoke, cinders, ashes, and molten lava.

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*For a review of the life of the late Ill. Delmar D. Darrah, 33°, see page 6.*





# Remember When . . . ?

She had her small store of what she had been want to call pretty things—a broken teapot handle, a fragment of colored glass, part of a goblet that had once belonged to Miss Asphyxia's treasures, one or two smooth pebbles, and some red berries from a wild rosebush. These were the darlings, the dear delights of her heart—hoarded in secret places, gazed on by stealth, taken out and arranged and re-arranged, during the brief half-hours, or hours, when Miss Asphyxia allowed her to play.

So wrote Harriet Beecher Stowe in *Oldtown Folks* a century ago. To understand the lives of children through history, there are a few documents with which to work. Often only the toys, games, and books they treasured are available. *Childhood Treasures*, an exhibition celebrating the timeless traditions of childhood collecting, examines 19th- and 20th-century playthings and other items from viewpoints of the children who cherished them.

The exhibition, which opened in December and runs through June 15, includes objects drawn from the museum's Americana collection, and from other public and private collections. Items with a story or of special significance to the owner, including toys, photographs, scrapbooks, and awards, are exhibited.

In conjunction with the exhibition, the museum is offering activities and educational programs related to collecting and documenting family traditions and folklore.

One superb item from the museum's collection on display is a child's small

trunk filled with paper dolls, doll clothing, miniature books, valentines, shells, and other trinkets that one little girl saved and assembled in the mid-19th century. "Gertrude's trunk," like other childhood treasures in the museum's collection, holds important clues to the past, revealing the changing and timeless experiences of childhood.

The exhibition has sections on more than a century's worth of favorite toys and their stories, sometimes including photos of the child and the toys; sports, including an early 20th-century baseball glove, a sled, and waterwings; books, games and puzzles for "Rainy Days and Quiet Hours"; awards and achievements such as school medals, confirmation certificates, and scouting honors; and a "Young Collectors" section of baseball cards, toy trains, dolls, stickers, and postage stamps. Photos

of families, stories of objects handed down through families for generations, and a play area with a hopscotch board, marbles ring, and dress-ups trunks help to illustrate the parallel experiences of children in different periods, and allow children and adults to participate in the exhibition by comparing activities, remembrances, and traditions.

Along with Mark Twain's description in *The Adventures of Tom Sawyer* of "certain schoolboy treasures of almost inestimable value—among them a lump of chalk, an India-rubber ball, three fishhooks, and one of that kind of marbles known as a 'sure 'nough crystal' . . ." are 19th- and early 20th-century marbles—in ceramic, glass, and stone—and an explanation of how to play the game.

Other items on display include 1834 and 1835 awards of merit issued to



Toy table, chair, and cloth doll (c. 1880) that belonged to a child in Billerica, Mass. From the museum collection, a gift of Dorothy and Albert Richardson.



Cornelius M. Vinson for penmanship and good scholarship by the Boston Latin School and the Boston School Committee, and an 1839 medal to Lucy L. Gaffield "for superior scholarship" from the Boston School Committee. Samplers and sewing scrapbooks on display show how young girls learned early the lessons of industry and creativity.

A 1905 tin battleship, owned by Captain Edward Pierce and loaned by his nephew, recalls his naval career from Annapolis to the USS Alabama during World War II. Captain Pierce's interest in ships began when he was a young boy playing on Lake Ontario. At the time he acquired the tin ship he was photographed in a sailor suit, perhaps already an influence on his destiny, and labeled "always a sailor."

Elizabeth Plimpton of Newton, Mass., was the 1921 and 1922 Girl Scout champion bugler in the Bay State. The exhibition includes her bugle and the award she won. Her interest in the Girl Scouts continued throughout her life, while she served as a scout leader and organizer.

When E. B. Willis was growing up in Red Springs, North Carolina, in the 1920s and 1930s, her favorite toys were her paper dolls, cut from local newspapers. She never liked her name, Emma Brown Willis, so she named her paper dolls the most beautiful names she could think of. Years later, when she looked at her paper dolls again, she noticed their names on the back. She was astounded to realize that she had given her children the same names she had given her dolls. Her "artistic friend" Sarah Kay, who designed clothes for the paper dolls, is pictured with E. B. in a girlhood photograph also on display.

Early versions of Mattel's Barbie and Midge dolls, complete with extensive wardrobes from 1964, represent toys from the more recent past.

Teddy Roosevelt, writing in his 1913 autobiography, commented on his boyhood collection of natural history oddities and the lure of collecting. "It was the ordinary small boy's collection of curios, quite incongruous and entirely valueless except from the standpoint of the boy himself." That is an apt summary of the exhibition of toys and treasures of actual children. *Childhood Treasures* provides interesting insights into the meaning of childhood and the objects and associations that everyone shares as children of different periods and situations.



Photograph (c. 1911-12) of Barbara Mason (1909- ) with her wicker rocking chair and doll. Both photo and chair are part of the exhibit. The chair has curved arms and back. The label on the bottom of the chair reads "Heywood Brothers and Wakefield Co., Gardner, Mass. USA." From the museum collection, a gift of Barbara Mason, Melrose, Mass.

In his autobiography, *The Third Time Around*, comedian George Burns described the universality of inner-city sports, shared by children growing up in cities today where the streets and sidewalks are the playgrounds.

Our playground was the middle of Rivington Street . . . When we played baseball we used a broom handle and a rubber ball. A manhole cover was home plate, a fire hydrant was first base, second base was a lamp post, and Mr. Gitletz, who used to bring a kitchen chair down to sit and watch us play, he was third base.

Among the special programs and events during the course of the exhibition will be a Teddy Bear Picnic, a doll doctor consultation day, story hours in the gallery, a doll-making demonstration by Jane Bradbury, films, a doll appraisal day, and special tours for school groups. Visitors are invited to relive and share their own childhood memories.



The roller skates of wood and leather (above) were used by a grandfather to skate in barns in the 19th century and given to the donors in 1925. The 1927 Lionel trains (below) were common in many households. Both items are from the museum collection, a gift of Dorothy and Albert Richardson.



— photos by John Hamilton





# Abbott Scholarship Program Expanded

The income from the Supreme Council's Education and Charity Fund again this year will benefit Scottish Rite families.

Established originally in 1932 by a Past Sovereign Grand Commander through a generous bequest in his will, the fund for many years provided scholarships to journalism students at selected universities throughout the Jurisdiction.

Last year the Supreme Council approved the expansion of the program to provide for grants to be made directly to the children and grandchildren of Scottish Rite members or to young people who have been members of youth organizations affiliated with our Order such as DeMolay, Rainbow Girls, and Job's Daughters. A total of \$38,500 was allotted for these scholarships last year.

This year the journalism grants have been discontinued and all available funds have been directed toward the new scholarship program. The sum of \$60,000 has been allocated for scholarship expenditures during the 1986-87 academic year.

The percentage awarded to each state is determined by the total dollars received from its members through the previous year's "blue" envelope appeal divided by the number of Scottish Rite members in that state. As the fund continues to grow, the number of scholarship grants will increase.

Under the new plan the Scottish Rite Deputies for each state determine the number and size of the grants from the funds available. Each state has been asked to establish its own procedures for the review and distribution of the scholarships from the funds allotted to that state.

The Education and Charity Fund and the Leon M. Abbott scholarship program came into existence through

the generosity of our late Sovereign Grand Commander, Ill.°. Leon M. Abbott, 33°, who presided over the Supreme Council of the Northern Masonic Jurisdiction from 1921 until his death in 1932. Grand Commander Abbott had also been a prominent Boston attorney and was an active member and participant of the First Church of Christ Scientist at Boston. His interest in and knowledge of his church and its eminent and highly-regarded newspaper, the *Christian Science Monitor*, led to his following desire to assist journalism students.

Through his will, Grand Commander Abbott bequeathed substantial legacies to various Masonic Bodies, and one of these beneficiaries was the Supreme Council Education and Charity Fund, Ill.°. Brother Abbott bequeathed \$50,000 to establish the fund, with the provision that it be allowed to accumulate until the principal reached \$100,000, after which time the net income should be devoted to such charitable, educational or benevolent purposes as the Supreme Council might decide. He did express the desire that some part of the income of the fund should be used for college or university scholarships for superior attainment or proficiency in the study of clean journalism, and it was because of this expressed wish that the Supreme Council had granted 12 yearly scholarship awards to schools of journalism. Two yearly grants also went to university schools specializing in studies of international relations or service, with the idea that Scottish Rite, as an international organization, should be much interested in improving understanding and relations between nations.

The Supreme Council Education and Charity Fund did not reach Commander Abbott's goal of \$100,000 in principal until 1951. At that time, the

first Abbott scholarship award was granted to Boston University. As income steadily increased, Leon M. Abbott yearly scholarships were presented to Syracuse University, Newhouse School of Public Communications; the Indiana University Department of Journalism; Southern Illinois University School of Journalism (Carbondale); the University of Wisconsin School of Journalism; the Pennsylvania State University School of Journalism; the Ohio State University School of Journalism; Michigan State University School of Journalism; Temple University School of Journalism; Ohio University School of Journalism; University of Illinois School of Journalism (Urbana); New York University School of Journalism; and Fletcher School of Law and Diplomacy at Tufts University, and the School of International Service at American University in Washington. The recipients were chosen by the universities.

During the first three decades that Abbott grants were in existence, some \$400,000 in scholarships were provided to an increasing number of scholars working toward careers in either journalism or international service.

For a number of years, the Supreme Council Education and Charity Fund continued to grow steadily but slowly by annual contributions from Scottish Rite Bodies and Councils of Deliberation plus a few individual gifts.

It was not until 1980 that the Abbott Scottish Rite Scholarship program began to share a portion of the proceeds from the annual "blue" envelope appeal for the benefit of Supreme Council Charities. It is primarily this increased support that has made possible the expansion of the program to provide for general scholarship grants to the offspring of Scottish Rite members and to the young men and women of the youth groups affiliated with the fraternity.



# Who Was Leon Abbott?

The Leon M. Abbott Scottish Rite Scholarship Program takes its name from the late Ill. Leon M. Abbott, 33°, who was Sovereign Grand Commander of the Supreme Council from 1921-32.

Born and raised in New Hampshire, he later attended Massachusetts Institute of Technology, Harvard College, and Harvard Law School. He was admitted to the Massachusetts Bar in 1891 and attained eminence in his profession. At the time of his passing he was a partner and senior member in the law firm of Abbott, Dane, Buffum and Howe.

His Masonic career began in 1894 when he was raised a Master Mason at Columbian Lodge, Boston. He later served the lodge as its Master. His service to the Grand Lodge of Massachusetts as a District Deputy Grand Master and Senior Grand Warden led to his election as Grand Master in 1917-19, succeeding Melvin Maynard Johnson.

In the Scottish Rite Ill. Brother



Abbott was Thrice Potent Master of Boston Lafayette Lodge of Perfection and a recipient of the 33°. He was elected an Active Member of the Supreme Council and chosen Deputy for Massachusetts in 1909, became Grand Lieutenant Commander in 1911, and was elected Sovereign Grand Commander in 1921.

## How to Apply for Abbott Scholarships

Application forms for the Leon M. Abbott scholarships are available through the office of the Secretary of a local Scottish Rite Valley. Completed applications must be returned to the Valley Secretary.

The number of scholarships within each state will be determined by the Scottish Rite Deputy. On a state-wide basis applications will be reviewed and the scholarships will be distributed.

The deadline for filing an application for consideration in the 1986-87 academic year is April 1.

## OUR READERS RESPOND

### Counting on Word Math

Having been a devotee of the Masonic Word Math since its inception, I look forward to solving it each time I receive *The Northern Light*.

In the November issue it appears (unless my math is not up to par) that there are 47 "plus" letters and 39 "minus" ones, leaving a remainder of 8 letters. The solution only has 7 letters; therefore it would seem one is missing.

Would you be so kind as to let me know if I am correctly counting or not.

Albert L. Hancock, Sr.  
Levittown, Pa.

**Editor's note:** See Footnotes on page 19 for a clue to help you solve your mystery.

### Analyzing the Tau

I suppose you could call this a response to a response. In his letter published in the November issue, Brother John Simon-Ash of North Bergen, N.J., offered a long list of mystic and esoteric interpretations of the Tau Cross.

I would suggest that a simpler and more obvious symbolism is embodied in the ritual of the familiar craft degrees. No profound philosophical exercise is needed to see the relationship between the Tau Cross and right angles, horizontals, and perpendiculars.

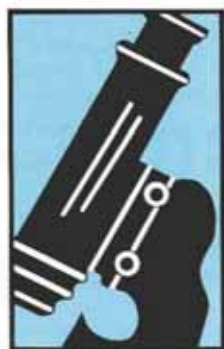
Carroll B. Knox, 32°  
Caribou, Maine

### Concerts at home

The introduction of the Detroit Concert Band Society in the September issue led me to a sustaining membership of the organization. Their stereo recordings are terrific and it is wonderful to gain a better perspective on the life of John Philip Sousa. The recordings allow front row seats to their concerts in the privacy of the home. Congratulations to Ill. Leonard B. Smith, 33° for his fine leadership.

Dick Fletcher, 32°  
State College, Pa.





# How Does Our Research Relate to Other Disorders?

Excerpts from the Director's report to the Supreme Council of the activities of the Scottish Rite Program of Research in Schizophrenia.

by STEVEN MATTHYSSE

Supporters and friends of our Schizophrenia Research Program sometimes ask me how our work relates to progress in other neurological and psychiatric disorders, like Alzheimer's disease, Huntington's chorea and drug addiction. Often these inquiries are prompted by the greatly increased attention in public television and the news media to the brain sciences.

With so many research activities in the spotlight, it is natural to wonder how a charitable foundation like ours, concerned to invest its funds wisely and creatively, can choose among all the competing goals. There are so many urgent problems in the world! Even within the domain of medical science, each of these diseases offers both humanitarian and scientific challenges.

Should we look neither to the left nor to the right, and concentrate exclusively on schizophrenia? Should we "adopt"

*Research in schizophrenia has uncovered clues to other diseases such as Alzheimer's*

another disease, in addition to or instead of the one we have chosen? Should we give indiscriminately to research on all of them?

Science itself can only go part way toward answering questions like these. Ultimately, value-judgments are involved that reach beyond the domain of research. Nevertheless, we can think more clearly about the competing claims of different diseases for our attention, if we consider the way that science actually works, the process by which knowledge grows.

What I would like to illustrate is the interdependence of all branches of medical research on each other. None can be separated; progress in one depends on the achievements of all, and fosters the growth of all.

Thus, the original form of our question—how to choose among the competing claims of all the diseases that clamor for our attention—was not quite on the mark. I will give some examples, and then we will be able to pose our question more exactly.

In 1984 we awarded a grant to Joseph Coyle, M.D., from The Johns Hopkins University for a project with the formidable title, "Lesion of the devel-

oping basalis: effects on frontal cortical catecholaminergic and cholinergic innervation." This will seem less forbidding after I explain the technical terms. "Developing" refers to the growth of the embryo. The "basalis" is short for the "nucleus basalis of Meynert," a group of nerve cells at the base of the forebrain. This cell group, despite its small size, sends out a network of nerve fibers to practically every region of the frontal cortex, which is the part of the brain most closely connected with thought, rational planning and the "higher" emotions; in short, with the qualities that distinguish us from the lower animals. The "nucleus basalis"—the subject of Dr. Coyle's research project—wastes away in Alzheimer's disease. It seems that the destruction of the "nucleus basalis" deprives the frontal cortex of some input which it needs for alert, vigorous functioning. The victim of Alzheimer's disease can no longer remember new information or plan his daily activities.

Obviously the "nucleus basalis" is crucial for understanding, and perhaps even for treating, Alzheimer's disease. But why are we supporting this research, since our Foundation is con-



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



cerned, not with Alzheimer's disease, but with schizophrenia?

All parts of the domain of science are linked by a web of connections, and no one part can be isolated from the rest. Consider the "nucleus basalis" a little more closely. It first became of interest to medical research, not because of Alzheimer's disease, but in connection with schizophrenia.

The husband-wife team of O. and C. Vogt, founders of an important European neuropathology laboratory, along with their students, had observed changes in the appearance of nerve cells in the "nucleus basalis" that suggested the cells were undergoing a process of degeneration.

Subsequent research has not settled the question. We now know that changes in cellular appearance, of the kind the Vogts observed, can also occur in normal specimens. Interest in the nucleus was rekindled when it was discovered that it was a primary site of degeneration in Alzheimer's disease.

The connection between dementia of old age and schizophrenia may run even deeper than this anatomical overlap suggests. Some readers may recall that, in its early days, our Foundation was known as the "Scottish Rite Program of Research in Dementia Praecox."

"Dementia praecox" was the original name of schizophrenia, coined by the 19th-century psychiatrist Emil Kraepelin, who first brought together patients of this type and regarded them as suffering from a single disease. He used this expression because it means "early (precocious) dementia," and he was impressed by the similarities between the behavior of schizophrenics and demented persons, except that schizophrenia occurred at a much earlier stage of life.

Kraepelin's term has become superseded, largely because it had an overly pessimistic connotation. Schizophrenic patients, for the most part, do not suffer from an inexorably progressive dementia, but can be helped by medication and social skills training.

The old nomenclature shows, however, how much overlap there is between the symptoms of schizophrenia and dementia. Even though they are different diseases, understanding the processes involved in dementia will give us insight into both schizophrenia and Alzheimer's disease.

Our program supports work on mapping the human genome. By "mapping

the genome" is meant trying to locate the exact position of important genes—not only which chromosome they are on, but where along the chromosome.

Last year, for example, we awarded a grant to Xandra Breakefield, Ph.D., who is affiliated with the Shriver Center in Waltham, Mass., for "cloning MAO and COMT to probe inherited factors in schizophrenia." "MAO" and "COMT" are abbreviations for two enzymes that

people who know they have the gene can adopt instead of having children of their own, and people who know they have escaped it will be able to raise a family without worry.

Gusella's work, like Breakefield's, is not carried out in isolation. Each investigator uses the partial "road map" constructed by others, and in turn contributes to it the locations of the genes he is studying. The more complete the

*All parts of the domain of science  
are linked by a web of connections,  
and no one part can be isolated  
from the rest*

are important in brain function—we will not need to discuss them in detail.

The essence of Dr. Breakefield's proposal was to locate these genes as precisely as possible on the human chromosomes. Laboratories all over the world are involved in similar tasks, and slowly but surely a "road map" of human DNA is being constructed.

So far, this "road map" has not been directly useful in schizophrenia, but it has led to a dramatic breakthrough in Huntington's disease. Huntington's chorea is a progressive, fatal disorder of movement, in which the whole body writhes incessantly, with respite only when the patient is asleep. It is handed down from parent to child—the child of an affected person has a 50 percent chance of becoming ill. The disease usually starts in middle life, and unlike schizophrenia, there is not even any medication which helps it.

Thanks to the work of Dr. James Gusella, at the Massachusetts General Hospital, and his colleagues, the gene for Huntington's disease has been located on the fourth chromosome. This is a crucial step toward eradication of the disease through genetic counseling;

chart at any moment of time, the faster the work will go, because each gene acts as a signpost for the others. Fortunately, communication between laboratories is good, and the gene map is constantly being updated.

I mention Huntington's disease not only because of our common interest in the gene map, but because just as in dementia, there are some relationships between the symptoms of Huntington's disease and schizophrenia. Psychiatric disturbances are one of the early signs of Huntington's disease, often occurring before the abnormal movements begin. Some Huntington's patients are even mistaken for schizophrenics, although their subsequent course permits them to be unambiguously diagnosed. It seems that, even though the ultimate cause may be different, some of the same regions of the brain must be affected in the two diseases.

We now know that a number of disorders of the brain—some infectious, like syphilis; some involving anatomical change like brain tumors; some toxic, like hallucinogenic drug overdose—can cause psychiatric disturbances very much like schizophrenia. These simi-

*Continued on next page*



larities can provide useful insights into the processes underlying schizophrenia. Conversely schizophrenia, as a cruel experiment of nature, can reveal functions of the brain that could not be studied in any other way.

Drug addiction is another branch of medical research that has been in the limelight, both because of its public health importance and because major scientific strides have recently been made in the area. Most significant is the discovery that the normal brain contains opiate-like substances, called "endorphins," and that there are nerve fiber pathways that use them as chemical transmitters, just as the classical fiber systems use noradrenaline and dopamine.

Our research program is involved in this work as well. Dr. Stanley Watson, from the Mental Health Research Institute at the University of Michigan, received a grant award this year for a study of "the opioid-dopamine interface with the nigrostriatal system." "Opioid" refers to drugs like heroin, morphine and opium itself, that can produce physical dependence and lead to craving, withdrawal reactions and drug abuse.

While no one would deny that these drugs pose a major public health hazard, it may seem puzzling that they fall within the scope of the schizophrenia research program.

***Our foundation stands as a constant reminder to the scientific community that schizophrenia—still unconquered—needs to attract the best minds and hands***

Once again, no branch of medical research works in isolation. The "endorphin" system in the brain is still not well understood, but it is clear that it does much more than function in the control of pain. In fact, it has powerful effects on dopamine pathways (and vice versa), which are the subject of Dr. Watson's project. Dopamine pathways are, of course, important for schizophrenia research because antipsychotic drugs seem to act through them.

It is entirely possible that the primary disturbance in schizophrenia is not in the dopamine system, but in a pathway that acts on it. To exclude "endorphins" from our program would be too narrow a view.

These examples—all drawn from the current year—show that the work of

our grant recipients has an intimate relationship to research on Alzheimer's disease, Huntington's chorea and drug addiction, as well as to many other branches of medicine. Because science is tightly interconnected, all these activities support each other.

Now our original question can be put into sharper focus. Should we concentrate exclusively on schizophrenia? We cannot, because the nature of science makes such a narrow approach impossible.

On the other hand, should we support medical science in general, abandoning our special concern with schizophrenia? Here, too, I think the answer is no. When an applicant comes to us with a proposal, he has to think carefully about the possible implications of his research for understanding schizophrenia. Thus our foundation stands as a constant reminder to the scientific community that this disease, still unconquered, needs to attract the best minds and hands.

Every human enterprise, science among them, can easily settle into comfortable byways, where problems are tackled that are not too difficult and rewards are predictable. Laboratories can turn into factories producing unimaginative but marketable findings.

Because of our dedication to the problem of schizophrenia—where the difficulty tests any investigator, and no rewards are sure—we remind the scientific community of its own highest aspirations and responsibilities. Our high standard creates a moral pressure to be satisfied with nothing that falls short of science at its best. I suspect that the value of this contribution to medical science is even greater than the dollars that we give.

## A GIFT IS WAITING FOR YOU

Your support for Supreme Council Charities annual Blue Envelope Appeal goes a long way.

Your gift helps the Scottish Rite Masonic Museum of Our National Heritage, the Schizophrenia Research Program and scholarships for sons and daughters of Scottish Rite Masons.

Because your contribution is so important, Supreme Council Charities has a gift for you.



If your gift is \$35, you will receive a beautiful American Way tie-tac pin.

**Build** — the game that teaches the principles of Freemasonry — will be sent to you for a gift of \$50.

And, you become a member of **Sovereign Grand Commander's Council** if your Blue Envelope donation is \$100 or more.

Send your Blue Envelope gift today — and **your** gift from Supreme Council Charities will be on its way to you!

Supreme Council Headquarters  
P.O. Box 519, Lexington, MA 02173

**THE SCOTTISH RITE CARES**

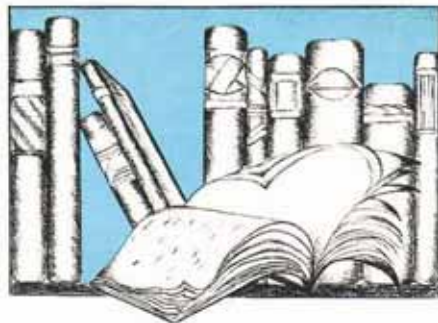
SUPREME COUNCIL CHARITIES





## IN A NOOK WITH A BOOK

Reviewed by ALPHONSE CERZA, 33°



# 'The Exemplar'

THE EXEMPLAR, GUIDE TO A MASON'S ACTIONS, by William A. Carpenter, 33°. Published in 1985 by the Grand Lodge of Pennsylvania, One North Broad St., Philadelphia, Pa. 19107. 88 pp. Soft cover edition, \$12.95; hard cover edition, \$16.95; and deluxe leather edition, \$49.95.

This beautifully illustrated book, of oversized pages, is intended primarily as a companion and guide for Pennsylvania Masons to have a better understanding of the nature of Freemasonry, its organizational form, its philosophy, and its symbols. But it can be read with pleasure and profit by all Masons.

The book is divided into three parts. The first chapter is titled "Masonic Manners" and explains how Masons should conduct themselves. The second chapter is a glossary containing over 200 words used in Freema-

sonry. The words are defined and arranged in alphabetical order. The third chapter is titled "Masonic Symbols" and provides attractive color illustrations of all the symbols used by the craft in Pennsylvania. There is also an appendix describing the work of the Grand Lodge, a description of some ceremonies, and some special rules that exist in Pennsylvania.

This fine book was written by Ill.<sup>l</sup>. William A. Carpenter, 33°, while serving in the office of Grand Master. Since 1961 he has been actively connected with the work of the Grand Lodge as Librarian, Director of Masonic Education, Editor of the Grand Lodge publication, Grand Secretary. These years of varied experience are reflected in the material contained in the book. This book represents a great deal of thought and reflects years of devoted service to the craft by the author.

# 'Freemasonry in London from 1785'

FREEMASONRY IN LONDON FROM 1785, by Roy A. Wells. Published by Lewis Masonic Publishers, London, England. Available in the U.S.A. from Macoy Publishing & Masonic Supply Co., Inc., P.O. Box 9759, Richmond, Va. 23228. 165 pp. \$21.

This book presents the history of Freemasonry in London from 1785 to date as seen through the eyes and experience of Domastic Lodge No. 177. Printed on large-size pages to better display the 53 illustrations of jewels, signatures, summons, lodge furniture, tracing boards, badges, and buildings, it is an attractive volume with a great deal of interesting tidbits about Freemasonry. The material is presented under three general headings: the craft, the Royal Arch, and the 20th Century.

At the time Domastic Lodge was formed, there were two Grand Lodges in England and this lodge secured its charter from the Ancient Grand Lodge. Some lodges during the period secured charters from both Grand Lodges so that their members could secure the full benefit

of their Masonic affiliation. Some members joined two or more lodges holding charters from both Grand Lodges. It is shown that the Royal Arch was closely related to the Ancient Grand Lodge and conducted ritual schools that taught a uniform ritual. Lodges in the early days met in taverns and coffee houses.

The general membership was not happy with the organizational problems created by having two Grand Lodges operating at the same time in the country, and pressure was brought to bear on the Grand Lodge officers to remedy the matter. Talks started around the year 1809 to settle the matter, and in 1810 definite steps were taken which would lead to the Union of 1813 and the creation of the United Grand Lodge of England. The steps leading to this union are covered briefly.

The author of this fine book is an outstanding Masonic student who has been active as a Masonic researcher, lecturer, and author for many years. This ably-researched and well-written book sheds much light on how the craft developed in London during the period covered.



The wind was in the right direction, and the cinders and debris from the mountain were carried five miles and deposited upon the city of Pompeii, burying it so deep that it was 1800 years before men had the courage to attempt to dig it out.

As I recalled all that I had learned about Pompeii that day, and as I looked out and watched Vesuvius pouring forth her volume of smoke—and remembered how in one fateful moment that pleasure-loving city had been completely destroyed—I said to myself, "Here is a fine example of retributive justice, for surely there is a God who determines the destiny of man."

If you will take time to examine your histories and mark the various events that the Recorder of Time has put down in His great book, I am sure that you will be convinced that there is a retributive justice in the lives of men, women and nations, from which none can escape.

Upon the pages of history, retributive justice writes her solemn warning. There is a power which makes for righteousness, and men and nations, who disregard the righteous laws which govern the universe, must suffer the penalty imposed for disobedience.

Many civilizations just as great as the civilization of which we boast, have arisen, flourished, and passed away because they failed to heed the law of moral living and invoked the doom of retributive justice.

The people of America are turning away from the religious, the educational, the cultural, and the ethical things of life. The Church is having a difficult time to maintain its existence. The sanctity of the home is being under-

mined by the spirit of liberalism which would not have been tolerated in the days of our fathers and mothers.

Our school systems are being threatened by the introduction of "isms," which mark a departure from those educational fundamentals which have always been regarded as essential to the making of manhood and successful career in life.

Today the civilization which has carried us to the point where we are now, in the privileges of which we have good cause to rejoice, is being seriously threatened.

Conditions which confront us today demand strong influences for the human uplift and public good. Somebody must uphold the cultural, the ethical, the religious, and the higher things of life. If we are going to allow these things to be swallowed up in a mad orgy of pleasurable pursuits, then the Recorder of Time will commence to write our finish, just as surely as retributive justice blew the ashes from the volcano of Vesuvius and buried from the sight of man a city which had defied those

righteous laws which govern the universe.

Our present civilization rests upon four great bulwarks: the church, the home, the school, the institution of Freemasonry. Destroy these, and the end is at hand. Sustain and encourage the upbuilding of these great institutions, and we can face the future with courage undaunted.

The purpose of Freemasonry, both Ancient Craft and Scottish Rite, is to set before its votaries a high idealism, and its objective is to so emphasize this high idealism that those who come under its influence will be inspired to translate that idealism into human behavior.

The Scottish Rite with its cultural, its religious, its educational and its ethical idealism is needed in this world today as never before, and regardless of the amount of energy and money expended in its maintenance, the Scottish Rite can, under proper leadership, take its place as one of the great bulwarks of our present civilization.

And that is the "Why" of Scottish Rite Freemasonry.

## 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.

(SOON) + (STRIVE) – (SNORE) + (RAILROAD)

– (RAID) + (PLENTY) – (PROVE) + (GRANITE)

– (TIGERS) + (SALUTE) – (TOTE) +

(INFORMANT) – (ALARM) – (FUNNY) =

□ □ □ □ □ □ □ □ □ □ □ □ □ □ □ □

Answer will appear in the next issue

Answer from previous issue: see Footnotes, page 19.

### LOOKING FOR BACK COPIES?

A limited number of back copies of *The Northern Light* since 1970 are still available at a cost of \$1 per year (5 issues). Complimentary 5-year indexes covering the periods from 1970-84 are available on request. Slip cases for convenient storage of *The Northern Light* can be ordered for \$4 per case by writing to P.O. Box 519, Lexington, MA 02173.



# Footnotes\*

**\*Advanced Word Math?** It wasn't long after the November issue hit the mail when we started to get letters from readers who were a bit puzzled with our Masonic Word Math. Some frustrated puzzle fans didn't bother to write a letter but just picked up the phone looking frantically for a quick solution.

The first indication that something was wrong came from my 14-year-old son, who insisted the puzzle couldn't be done. Immediately I accused him of being a product of today's "modern math" and sat down to show him how it could be solved. I soon found too many letters getting in the way. My face turned the color of the bright red sweater I was wearing. It had happened once before and I vowed it would never happen again. But it did. Right there in print staring me in the face were too many letters to solve the puzzle.

The wheels started turning for excuses. Aha! The perfect alibi! "This puzzle," I told my son, "is called 'Advanced Word Math.' You end up with one extra letter and then have to decide which letter to eliminate."

I glanced at the expression on his face. I knew I was in trouble. If he couldn't take that for an answer how could I expect the readers to accept it. To save further embarrassment and to avoid a family dispute, I have given him the title of "official tester" for future puzzles.

Before we give you the answer to the puzzle in the November issue, we're going to give you a chance to solve it. By adding and subtracting letters from the November words, you should end up with eight letters. Delete one "S" and you'll find it to be not so ridiculous.

Hmmm. Advanced Word Math? Maybe it's not such a bad idea after all.

**\*Family Week.** Early reports from the Scottish Rite Valleys throughout the Jurisdiction indicate a growing commitment to the Family Life Week program. Activities for the fifth annual observance included poster and essay contests, church services, pancake breakfasts, family dinners, and family entertainment programs.

Next year's Family Life Week is scheduled for November 23-29. Plan to participate in your Valley program. Better yet, offer your assistance in planning an event to make the week a success.

**\*Michigan's heroes.** Retired Army Major Myron W. Buerge, 32°, a member of the Valley of Grand Rapids, Mich., was honored recently by the Michigan legislature. A resolution of tribute cited his work as the driving force behind the effort to honor Michigan's Medal of Honor winners at the Medal of Honor Grove maintained in conjunction with the Freedoms Foundation at Valley Forge.

For the past 10 years Major Buerge has been soliciting funds to erect a seven-foot obelisk on the Michigan parcel at the Freedoms Foundation headquarters in Pennsylvania. Each state has been allocated a portion of the grove to erect a memorial in honor of its military heroes. Michigan was among the last to do so.

The names of the state's Medal of Honor heroes appear on the sides of the obelisk. In addition, seven trees have been planted on the Michigan parcel for the state's seven living medal winners.

In its tribute to Buerge, the legislature's resolution says, "This impressive salute to those Michigan citizens who have captured this nation's highest hon-

or was made possible through (his) vision in coordinating the effort and in raising the funds as the Executive Director of Michigan's Medal of Honor Grove Committee. In addition to honoring this state's most valiant heroes, the beautiful obelisk, plaza, and trees which comprise the grove also stand in tribute to the untiring work of this great patriot."

Brother Buerge has been active with a number of veterans groups, including the National Sojourners, the Masonic association of present and former military personnel.

We salute Major Buerge for his efforts and the accomplishment of his goal.

**\*Photo credit.** Omitted from the story in the last issue of the Vermont Mason's triumph over tragedy was a credit line indicating the source of the photos accompanying the story. The photographer had not expected to see his name in print, but we felt his service should be acknowledged and had intended to give him credit. We could easily have let it pass but have decided the oversight should be mentioned. We are grateful to photographer Brian Carley, 32°, a member of the Scottish Rite Valley of Brattleboro, Vt., and the Grand Junior Warden of the Grand Lodge of Vermont.



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# Childhood Treasures

December 15, 1985 -  
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The Museum of  
Our National Heritage  
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Lexington  
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*See page 10*