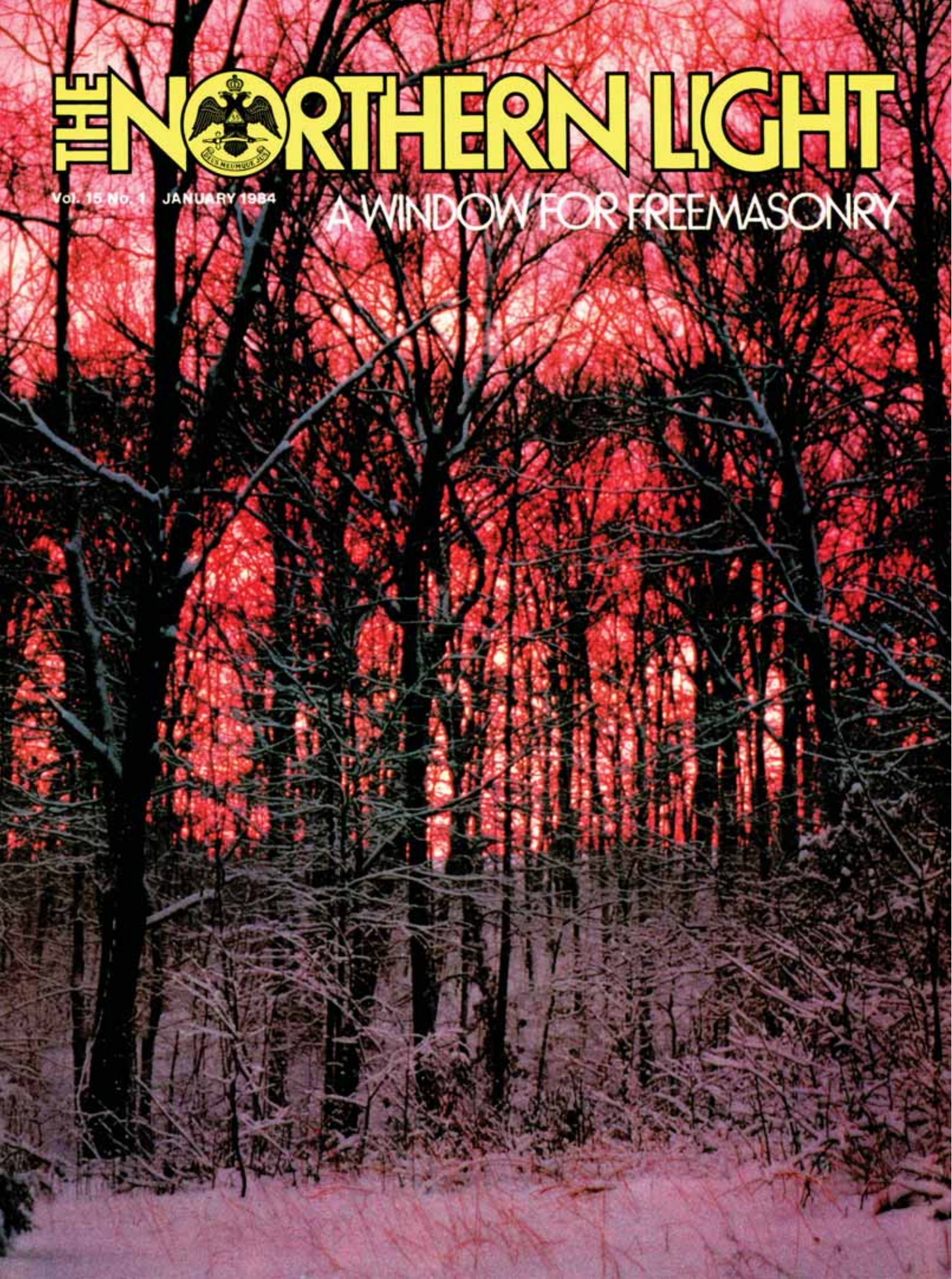


THE NORTHERN LIGHT

Vol. 15 No. 1 JANUARY 1984

A WINDOW FOR FREEMASONRY





STANLEY F. MAXWELL, 33rd

The Year We've Been Waiting For

The year 1984 has finally arrived! It was 34 years ago, 1949 to be exact, that author George Orwell introduced us to such ideas as "Big Brother is watching you," "Doublethink" and "Newspeak." All these Orwellian words have become part of our everyday vocabularies.

As we all know, the term "1984" has pictured a society in which, as Mr. Orwell so dramatically portrays, "freedom is slavery," "war is peace," and "ignorance is knowledge."

Now, at the beginning of the fateful year of 1984, we can ask ourselves if the worst has come to pass. Have we traded our freedom for security? Have we come to think that bondage is bliss and that control of the human mind is true freedom?

I seriously doubt that Mr. Orwell was saying to us over 30 years ago that by the year 1984 we would have succumbed to a dictatorship of the mind. He was really warning us that the possibility is always present.

Unless we are constantly on our guard, our freedom can be lost and we won't even know it. That's the real danger and the abiding message of Mr. Orwell's book *1984*.

There is a message in this for all of us. You and I tend to minimize our own importance. We forget that the greatness and the strength of our nation rests with its people. In the kind of technologically-advanced and fast-moving world of today, we tend not to think enough of ourselves. It is easy for any of us to feel dwarfed by all that seems to be so big, so powerful, and so complicated.

That's a mistake. A big mistake. The only way our country functions so well is because millions of people—like you and me—make it happen every day. In a very real way, everything depends on us. That is what responsibility is all about. That is the meaning of loyalty. And, that is why morality has meaning.

The possibility of a "1984" is always with us. Will we surrender our freedom because life may be easier? The answer rests inside each of us.

One of the most important words Mr. Orwell gave to us in his momentous book was "Crimesthink"—the systematic obliteration of the past. As we all know, it is our heritage that gives us strength, hope, and a sense of individual worth. When these are taken away, all freedom is lost.

Freemasonry stands firmly in opposition to all that would rob man of his dignity and place him in chains of slavery.

Freemasonry's great message to mankind is freedom of the mind. For centuries we have been keenly aware of how fragile is that freedom. Unless we endow men with a belief in themselves, the future is nothing less than the fateful picture painted by George Orwell in *1984*.

Stanley F. Maxwell
Sovereign Grand Commander

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About the Front Cover

With the dawn of a new year, Masonic Lodges and Scottish Rite Valleys approach new challenges. Articles by Ill.° Richard E. Fletcher, 33°, and Ill.° Louis L. Williams, 33°, provide food for thought to face those challenges. Cover photo by H. Armstrong Roberts, Philadelphia, Pa.

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The Critical Year 1784

By ALPHONSE CERZA, 33°

The year 1784 it was a critical year for the new United States of America because it was a period of transition from the old order to the new. Although the Peace Treaty had been signed on September 3, 1783, it was not ratified by the Continental Congress until January 14, 1784. The delay was caused partly by the slow means of communication and also by the lack of cooperation by the members of the Congress representing the new states.

Among the people there was great jubilation with the coming of peace because everyone was tired of the long war and they wanted to return to a normal way of life. But this spirit of optimism and great expectations was short lived. Peace did not bring instant prosperity. The damage done by the war had to be repaired and the disruption in all things had to be corrected. The transition from a state of war to a state of peace was not easy because of the many problems that developed quickly.

The general provisions of the Peace Treaty opened the door for misunderstanding in many areas.

France had hoped to gain some benefits with its friendly relations with the new nation but late in 1784 it started to impose trade restrictions on the Americans.



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.

The British merchants had been seriously hurt by the war because they lost a lucrative market as a result of the many boycotts as well as the hostilities. These merchants lost no time in trying to regain their markets and they flooded the new nation with goods that were in short supply. Unfortunately, the Americans were short of cash and were unable to pay for the goods. At the same time old creditors in England who had been unable to collect their bills during the war made demand for payment. By the end of the year the market was glutted with goods that created serious economic problems.

The English Parliament in 1784 was swamped with petitions and complaints relating to Americans refusing to meet their obligations and ignoring the terms of the Peace Treaty. This was partly due to the provision in the Peace Treaty that no impediments would be placed in the path of collecting long past-due bills. Failure to pay these past-due bills caused a freezing of credit and hampered expansion of trade. All these matters contributed to the economic depression that developed by the end of the year. Another element stifling trade was that some of the states in 1784 imposed import duties and thus discouraged trade.

England considered that the Americans were acting in bad faith in a number of areas of disputes. The Peace Treaty provided that the Congress would "earnestly recommend" to the states that they rescind all the laws that had been enacted to punish the Loyalists. Massachusetts complied at once, but the other states were slow in even giving the matter any consideration.

This agreement was resented by most Americans who looked upon the Loyalists as traitors of the new nation. This was not an academic dispute because the Loyalists who had remained in many

instances had their property damaged or confiscated. Some Loyalists had left the country but were now returning to face hostile neighbors. Some Loyalists who had left never returned and thus many talented persons were lost.

These misunderstandings by the British were used as an excuse not to abandon the forts around the Great Lakes region as was required by the Peace Treaty. The failure of both sides in implementing the Treaty did not make for a happy relationship.

Spain had never been sympathetic to the American cause and it decided to take advantage of the weak condition of the new nation and blocked the southern end of the Mississippi River to navigation. An envoy was sent to try to convince the Americans to give up all rights to navigation on the river.

One touchy problem was the Americans who had set up manufacturing enterprises during the war to make up for the loss of English imports. These businessmen seeing their newly created local markets threatened by resumed English imports asked protection from a Congress that was without power to regulate commerce.

Before too long many of the high hopes of freedom of commerce resulting from the end of the war did not materialize. A mixed blessing was the announcement in Europe of the opportunities in America which lured many immigrants to these shores. For example, the July 20, 1784, edition of the Pennsylvania Gazette reported that in one week 1,400 immigrants had arrived in the area.

Breaking away from Great Britain had some disadvantages for the Americans. Before the war each had ready markets for their goods and the Colonies enjoyed the protection of the British Navy. After the war this protection was lost, especially in the Meditera-

mean where the British resented the competition of American ships seeking new markets there. The Barbary Pirates recognizing the weakness of the new nation attacked American ships with no risk. The British also resented the western movement of the Americans and stirred up the Indians to discourage the Americans. In time the Americans were to solve these problems as the new nation became strong, and it found new markets in China and other places. But during the period of transition times were tough.

With peace many immediate problems surfaced, especially in the year 1784.

The army veterans had back-pay due them when the men were discharged from the service, but there was little money to meet these obligations.

The returning Loyalists and those who had remained cited the Peace Treaty and demanded redress from Americans who were not sympathetic to their claims.

There was a large war debt that had to be paid and no public agency to levy taxes to meet these bills.

There was a need to establish diplomatic and commercial relationships with other nations but there was an awareness in international circles of the weakness and disunity in the new nation since each state considered itself a free unit with a weak bind with the other states.

There were many boundary disputes and problems as to how commerce between the states should be regulated with no adequate public agency to solve these problems. The Congress functioning under the Articles of Confederation was not adequate for the task.

In the background were the fears and jealousies of one state toward the others; the farming states were afraid of the commercial states; the small states were

afraid of the large states; the poor states were afraid of the rich states, and the southern states mistrusted the northern states.

When the war started there were religious establishments in most of the Colonies, and many clergymen took sides in the struggle. This caused friction in many communities. With the end of the war there was a general feeling that the churches should be disestablished as the ideas of the Enlightenment with its emphasis on Deism came across the sea.

This feeling was to grow and became reflected in the religious freedom provisions in state constitutions and in the First Amendment of the Constitution of the United States later on.

On the political scene the states had established a degree of local government during the war and the British officials were forced to leave.

It became apparent that the Continental Congress had served a limited useful purpose but that it was ineffectual. It had no power of taxation, to regulate commerce, or any means of settling the many disputes that were arising between the states. There was no military power with which to win the respect of other nations. The new nation had no symbol of national power such as a king or president to create a degree of respect. Many foreign nations did not expect the new nation to succeed on its own. Many foreigners looked upon the democratic views of the new nation as a menace to world stability. The establishment of an Abolitionist Society in Pennsylvania in 1784 was looked upon as an indication of many changes to come and as a disturbing element in the stability of the established economic order.

Peace was to create problems for Freemasonry in America. Before the war there were in the Colonies "time

immemorial" lodges and the Grand Lodge of Scotland. With the idea of independence in the air and the desire to shed all connection with the old world, members of the craft felt something had to be done.

There had never been a similar situation in history where the political change in a country made it expedient to make a change in the organizational elements of Freemasonry.

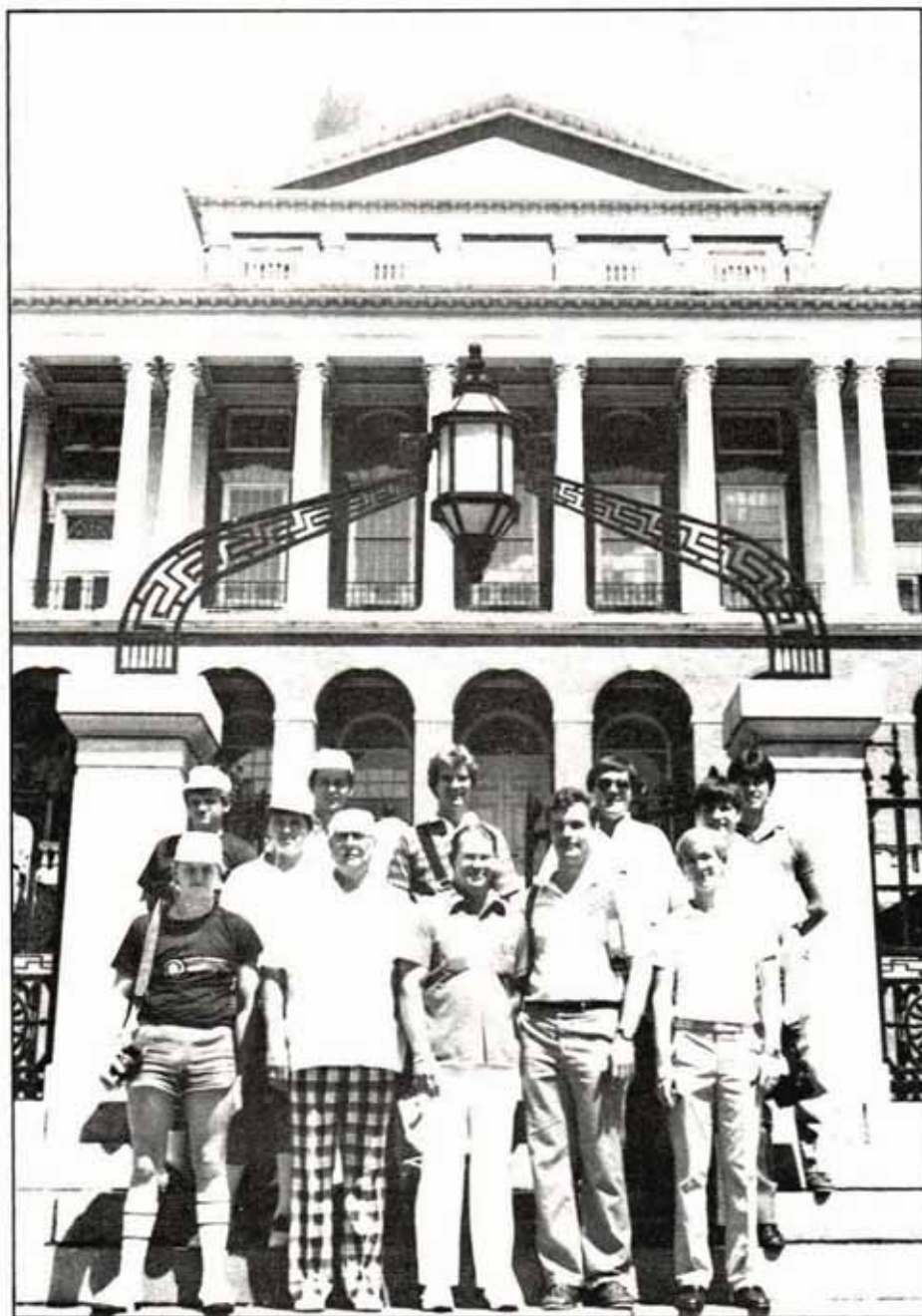
During the war many of the lodges in the Colonies had become dormant to a degree chiefly to avoid friction among members who were on different sides of the conflict.

After the war, with the passage of time, the lodges were to surrender their charters and form Grand Lodges in each of the states. It took many years for the situation to unravel and to stabilize. There was also the fear that foreign Grand Lodges would issue charters to lodges in the new nation. And there was also an awareness that some method of issuing charters in an orderly manner should be established.

The result was the creation and the development of the doctrine of exclusive jurisdiction, sometimes called an "American doctrine." Under this doctrine, once a Grand Lodge was formed in a state it became the only regular Grand Lodge authorized to issue charters within the state. It also brought about a strong resentment against the issuance of charters by foreign Grand Lodges in the United States. The issuance of charters by foreign Grand Lodges to lodges in several states was a strong inducement to accept the doctrine. It took years for the doctrine to be completely implemented but it worked well for the orderly development of the craft in the new nation.

All in all, the year 1784 was one of transition with many problems which had to be solved.

Indiana DeMolays Visit Museum



The Indiana delegation toured a number of cities on the journey. While in Boston they visited historic sites and posed for a photo session on the front steps of the State House.

It was called the "Boston Pilgrimage," and several members of Indiana DeMolay won the opportunity to take advantage of the journey.

The trip was part of a membership incentive program started by the Murat Shrine Temple DeMolay Unit at Indianapolis to encourage membership awareness and develop new techniques for enlisting young men into the Order of DeMolay. To qualify for the Boston Pilgrimage, a member of Indiana DeMolay had to be the first-line sponsor for at least eight new candidates during the year.

Starting at Indianapolis on July 30, the week-long pilgrimage included tours of historic sites along the way including stops at Gettysburg, Hershey, and Philadelphia, Pa., and Boston, Concord, and Lexington, Mass.

The group visited a portion of an International DeMolay Leadership Conference in progress and attended a special meeting of Battle Green Chapter in Lexington. While in Lexington, the group spent some time at the Scottish Rite Masonic Museum of Our National Heritage where they were greeted by Sovereign Grand Commander Stanley F. Maxwell, 33°, who conducted a tour of the facility.

Indiana DeMolays on the pilgrimage were Brian Atkinson, Eric Vermuillon, Tony Sandlin, Brian Albertson, Troy Bonte, Jeff Kennedy, and James W. Price, DeMolay International Congress Secretary.

Accompanying the DeMolays were Ill. William Alexander, 33°, DeMolay Executive Officer for Indiana; Tim Tribbett, Executive Secretary of the Indiana DeMolay Foundation, and Chuck Southern, driver of the pilgrimage van.

The success of the trip has inspired the organizers to arrange pilgrimages to other locations in the future.



The Sovereign Grand Commander greeted the Indiana guests on their arrival at the Museum of Our National Heritage.

—Michael Marks photos



Chauffering the group in the van was Chuck Southern, 32°.

Progress Report On Schizophrenia Research

The following is an excerpt from the annual report of the Scottish Rite Program in Schizophrenia Research prepared by the research director.

By STEVEN MATTHYSSE

The best way to summarize the state of our schizophrenia research program is to review representative projects that we support. I have selected only a small sample. Without using technical language, I will try to convey the essence of each project and how it fits into our program.

Nerve cells communicate with each other by sending and receiving chemical signals, known as "transmitters." At the present time, the most important of these for schizophrenia research is *dopamine*, which is now widely believed to be involved in the disease process, although the exact mechanism has yet to be worked out.

The Scottish Rite program pioneered research on dopamine in the brain before it became as fashionable as it is now.

The newest development in this field is the discovery of ways to study the genes that control the manufacture of

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dopamine in the brain. Dr. Roland Ciaranello of Stanford University was awarded a grant to study these genetic mechanisms. Schizophrenia is known to be, at least in part, hereditary; that, too, is a discovery which the Scottish Rite was intimately involved with—first, through its support of the founder of psychiatric genetics, Franz Kallman, and later through its grants to Seymour Kety and his associates, who carried out the most thorough and convincing genetic studies of schizophrenia. Now, at last, a link can be forged between the genes which cause a person to become vulnerable to schizophrenia, and the chemical transmitters of the brain.

Dr. Ciaranello, incidentally, is a member of the Professional Advisory Section for the Supreme Council. It was decided long ago that members of the Advisory Committee could receive grant awards, and a special mechanism was created to prevent conflict of interest. Whenever a Committee member applies for a grant, independent recommendations are sought from outside

reviewers about the scientific merit of the proposal. In this way, our program can recruit some of the most productive scientists in the field of schizophrenia to serve on our advisory section, without interfering with their own research efforts.

The present generation of anti-schizophrenic drugs leaves much to be desired. To be sure, the drugs have made possible a far more normal and tolerable life for tens of thousands of schizophrenic patients. Many are able to live with their families in the community, or in half-way houses, instead of spending their lives behind the walls of mental hospitals. Nevertheless, these drugs have shortcomings. One is that the patient's motivation to pursue a life beneficial to society, and the depth of his emotional feeling for other people, rarely become fully normal. I hope that our program will devote much effort, in the future, to developing a fully effective medication. In addition, most of the anti-schizophrenic drugs cause side effects—tremor, restlessness, and worst of all, writhing movements of the arms and face which, when they are severe, can almost make the cure worse than the disease.

One of our applicants, Dr. Alan Gelenberg of the Lindemann Mental Health Center and Harvard Medical School, had a simple but clever idea. Some of the drugs used to treat schizophrenia are remarkably similar in chemical structure to medications used for completely different purposes—for example, the treatment of nausea and vomiting. Dr. Gelenberg wants to know: Do these drugs ever cause side effects, like the writhing movements, when they are taken by mentally normal people for the treatment of nausea? In other words, does the drug produce the side effect by itself or only in the abnormal brain of a schizophrenic? Our Advisory



DR. STEVEN MATTHYSSE served as Director of the Scottish Rite Schizophrenia Research Program in 1972-76, and returned to that position last year following the retirement of Dr. Robert Felix.

Section was very enthusiastic about this project. Ideas do not have to be complicated to be good!

One of our most famous grantees is Dr. Oleh Hornykiewicz, who has laboratories in Vienna and in Toronto, Canada. Dr. Hornykiewicz discovered the cause of Parkinson's disease, which afflicts so many older people. Curiously enough, it involves dopamine, the same chemical transmitter that is thought to be related to schizophrenia.

*Each technological advance
opens up new avenues
for understanding
the workings of the brain.*

Parkinson's disease is caused by having too little dopamine in the centers of the brain that control movement. Recently, Dr. Hornykiewicz has been studying schizophrenic brains in the same way, searching for chemical abnormalities.

Our Foundation was one of the first to recognize the importance of chemical analyses of the brain post-mortem in schizophrenia, which led to the founding of the "Brain Tissue Bank" directed by Dr. Edward Bird. Families afflicted with schizophrenia are often grateful that, thanks to the Scottish Rite and other supporters of the "Brain Bank," the brain of a sufferer from this disease can be used for research to help prevent suffering in others. Dr. Hornykiewicz has made some preliminary observations, suggesting that the amount of noradrenaline—a transmitter very similar to dopamine—is abnormal in the brain of schizophrenics, but he is appropriately cautious and will use the Scottish Rite funds to repeat and confirm his earlier studies. It is a hopeful

and encouraging sign that scientists of Dr. Hornykiewicz's stature are willing to join us in our quest to conquer schizophrenia.

Each technological advance opens up new avenues for understanding the workings of the brain, and the Schizophrenia Research Program tries to encourage early and vigorous application of these new techniques to the problem of schizophrenia. An example is "brain electrical activity mapping" (BEAM), a new technique developed by Dr. Frank Duffy at Children's Hospital in Boston, and applied to the problem of schizophrenia by Dr. Robert McCarley of the Massachusetts Mental Health Center and Harvard Medical School. The EEG (brain wave) has been a useful diagnostic test in neurology for many years. Since each nerve cell is only one of millions like itself in the brain, the electrical activity of any one cell can no longer be detected separately by the time it reaches the surface of the brain. On the other hand, the added activity of many thousands of nerve cells does give rise to a wave large enough to measure. In epilepsy, for example, the combined wave is distinctly abnormal. Nothing so clear-cut has been observed in schizophrenia. The new technique being used by Duffy and McCarley records the "brain waves" simultaneously at many points on the surface of the scalp, and displays the results visually on a television monitor. In this way more subtle abnormalities can be detected.

The Scottish Rite is supporting a pilot study to see if this technique will provide more of a lead in schizophrenia than the traditional kind of EEG. We are taking a calculated risk financially, and the investigators are risking their time and effort. Science, like finance, requires risk-taking, and a balanced portfolio should include some risks with hope of a high yield as well as conservative investments with less risk but smaller potential. Often we find that after a pilot project is supported by the Scottish Rite, the federal government is willing to step in and continue the funding. At that point, our policy is to withdraw our funds in order to be able to get other projects started. In that way, our support has considerable financial leverage. Our resources cannot, of course, match the National Institute of Mental Health or other government agencies, but we can move more flexibly and imaginatively into new areas, and we are proud of our record of getting new

projects started.

Many of the projects supported by the Scottish Rite program are concerned with the biology of the brain, because we believe that only a deeper understanding of the brain can lead to a genuine cure of schizophrenia and other baffling mental diseases. Nevertheless, our "portfolio" also contains projects of a more clinical, descriptive nature, because our understanding of the forms schizophrenia can take is

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constantly evolving. Recently there has been a great deal of controversy about the boundaries between schizophrenia and manic-depressive illness. In manic-depressive illness, states of elated or even grandiose mood alternate with bleak depression and self-pity. Thanks to the discovery of lithium as a treatment, many patients with manic-depressive illness can be effectively stabilized. What becomes confusing to patients, their families and even their doctors is that there are forms of mental illness which seem to be about half-way between schizophrenia and manic-depressive illness. These patients have some of the signs of both, and not all the features of either. Until the diagnosis is clarified, the best treatment plan cannot be worked out. When such patients are used in research studies, their uncertain diagnosis inevitably muddies the waters. With the aid of

Continued on page 16

Freemasonry Should Be A Vital

By RICHARD E. FLETCHER, 33rd

From the earliest beginnings of Freemasonry, Freemasons have been involved in community life. In point of fact, Freemasons have been involved in the construction of many of the buildings that still stand in communities in Europe today. This, of course, is a practical use of the Freemasons trade as a builder in stone and brick.

There is also another kind of Masonic builder. This builder becomes part of the life of his community and is the Mason who extends himself beyond the lodgeroom and becomes involved in his own local area.

In more recent times, however, we seem to have strayed from our traditional role as builders in the community. This is a situation that has developed over many years. No one seemed to realize it was happening, but we should recognize that it has and now this trend needs to be turned around.

The history of the American West always talks about the Westward Movement of our people. As towns came to be settled, they had as their first three buildings a church, a town hall, and a fraternal lodge; of course, in those days, such buildings were usually the focal point of whatever social life was avail-

'Freemasonry has far too much to offer the world to be bottled up in our lodgeroom'

able. Very likely the lodge building itself will never return to the importance it once held; *but Masons should return to the importance they once held!*

Freemasonry has far too much to offer the world to be entirely bottled up in our lodgerooms. The lodgeroom should be a source of strength where we can meet together and draw strength from each other. That strength should be carried with us as we go back into the community and work with others.

It is so important to realize that "No man is an island." We do not live isolated lives. Each of us touch people every day. We touch each other as Masons, we touch our families, our co-workers, our friends. We also touch those whom we do not like or with whom we disagree. How are we viewed by those whom we touch? It is this association with others that makes Freemasonry so vitally important in our own lives.

It is my deepest feeling that our

Order is sprinkled with values, with wisdom, and with knowledge. But, Masonry is the foundation that brings these important considerations together.

Knowledge without practical use has very little value. There are many textbooks that describe the correct procedure for performing open-heart surgery; but until you have a skilled surgeon putting that knowledge to use, of what value is it?

The same is true in Freemasonry. We have thousands of books telling us the correct procedure for being a Mason. But, until we put that knowledge to practical use, of what value is it?

In today's world, there is a sad commentary on an old familiar quote, "The Lord Giveth." Today we hear, and it is both sad and true, that "The Lord Giveth and We Grabbeth and Runneth." Today's values are, unfortunately, entirely self-centered. This goes against everything Freemasonry teaches. It is one of our Order's greatest



IIIrd, RICHARD E. FLETCHER, 33rd, a member of the Valley of Burlington, Vt., is currently the Grand Master of the Grand Lodge of Vermont.

Part of Your Community

strengths that we are taught the opposite: Our duties lie:

1. First to our God
2. Second to our fellow man
3. And lastly to ourselves.

See how far that thought will get you in today's world.

Freemasonry is an extremely critical link in the chain of our learning that can help to separate us from today's self-centered, misdirected values and help us to become, once again, a vital part of our communities.

Let me illustrate this point with a quote from James Billington's book, *Fire in the Minds of Men*. Mr. Billington writes very strongly that Freemasonry was deeply involved in what he calls "Modern Revolution." He talks about the involvement of Freemasons in the founding and early years of our nation.

In talking about the structure of Freemasonry, he has this to say:

"The rituals leading to each new level of membership were not, as is sometimes suggested, childish initiations. They were awesome rites of passage into new types of association, promising access to higher truths of Nature once the blindfold was removed in the inner room of the lodge. Each novice sought to become a 'free' and 'perfected' Mason capable of reading the plans of the 'divine architect' for 'rebuilding the Temple of Solomon,' and reshaping the secular order with moral force."

Secular is a word defined as: "of or pertaining to the world."

Many of the early thinkers who helped shape our nation were Masons. Throughout our history, those in leadership positions in industry, in government, and in literature have very often been Masons. Since we, as Masons, have historically helped to shape and build our society, we are, quite natural

ly, an integral part of whatever that society has become! Why are we, then, not more active in our communities? Why are we not a grass roots force for good with everyone we touch?

We certainly have the teachings to become such people, yet we seem to hold back from becoming directly involved.

It is not my suggestion that we put on our regalia and go out into the streets shouting for revolution. What I am suggesting is this: We are what we are willing to make of ourselves! We need

to incorporate Masonry's values into our lives, so that when we deal with others we do so on a strong foundation of moral and spiritual worth.

If history teaches us anything, it is that the role of the Mason is very clearly to be involved! Not only in lodge work in the lodgeroom, but in Masons' work in the world.

Freemasons have the potential to be one of the greatest forces in the world today for building strong communities. Let's not be content to settle for anything less!

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.

(OBSTACLES) + (TARGET) - (BELT)

+ (NATIVES) - (START) + (INHIBIT)

- (TEACH) + (WATCH) - (VOTE) +

(SERVER) - (CASH) + (TOTAL) -

(RAW) - (BLISTER) =

□ □ □ □ □ □ □ □ □ □ □ □ □ □

Answer will appear in the next issue.

Answer from previous issue: APRON



Unearthing the Past

About 160 years ago, someone stood in the Wilson house, located on a farm in Dover, Mass., and systematically pitched dishes, old teacups, rusted knives, broken jugs and other household goods down the cellar stairs. They knocked down the house's interior walls, toppled the chimney and pushed in the foundation's stones. When archaeologists excavated the cellar hole in 1978, the pottery and other objects unearthed from the hole provided substantial clues to reconstruct the family's history over several generations and to deduce what daily life was like for these 18th-century farmers and their families.

The Wilson Farm site (1733-1823) is one of ten recent archaeological excavations examined in "Unearthing New England's Past: The Ceramic Evidence," an exhibit on view throughout 1984 at the Scottish Rite Masonic Museum of Our National Heritage, Lexington, Mass.

The exhibit was organized by the museum in collaboration with the China Students' Club of Boston, a group dedicated to the study of ceramics, who are marking their 50th anniversary, and historical archaeologists.

The exhibit will travel to the Connecticut Historical Society, Hartford, Conn., from February 27, 1985 to August 10, 1985, and to the New Hampshire Historical Society, Concord, N.H., from September 19, 1985 to January 18, 1986.

Funding for the exhibit and special programs was provided in part by a

grant from the National Endowment for the Humanities.

"Unearthing New England's Past" focuses on historical archaeology and the ceramic artifacts unearthed from ten New England historical sites—two 17th-century forts; two shipwrecks from the Revolutionary War period (one American, the other British); an 18th-century farmhouse in Dover, Mass.; an 18th-century home in Portsmouth, N.H.; early American potteries in Goshen, Ct., and Charlestown, Mass.; a 17th-century city block in Boston, and a 17th-century tavern site in Wellfleet, Mass.

To show the important role of ceramics in archaeology, the exhibit displays over 300 ceramic objects—sherds, reconstructed pieces, and comparable collection pieces—according to site but keyed to various time periods, social units, and archaeological themes.

A history of basic ceramic types and identification (such as creamwares, pearlwares, porcelains, chinese export wares, and ordinary redwares, among others) is another facet of the exhibition. Visitors are encouraged to take part in the process of historical research in the "Archaeological Laboratory," where they can match and mend pottery and learn about lab techniques. A videotape explains how a site is excavated and why people of all ages often join an archaeological dig.

There are five basic exhibit themes.

The first, "Transplanted Europeans," explores the thesis that 17th-century immigrants to New England were people who thought of themselves as establishing an outpost of the mother country not as founding a new nation. The sites in this section, all-17th century, are Pentagoet, a French settlement in Castine, Me.; Great Island Tavern, Well-

—David Switzer photo

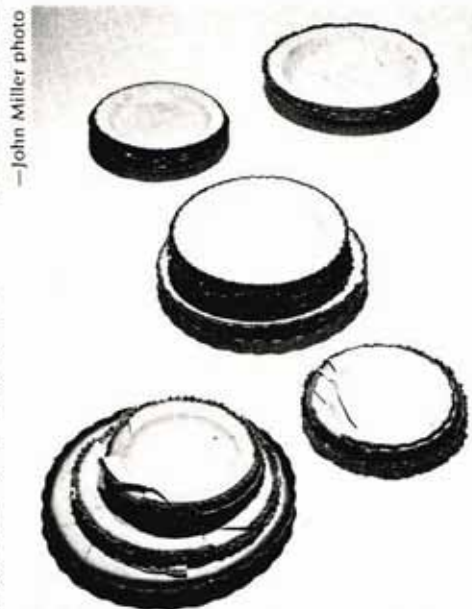


Underwater archeologists at work at site of the shipwreck, *Defence*, a privateer sunk in Maine's Penobscot Bay in 1779.



The Hart-Shortridge House, Portsmouth, N.H., c. 1890. The cellar hole was excavated after the house was moved. (From the Patch collection, Strawberry Banke, Inc.)

Sets of pearlware plates (c. 1790-1820) with blue and green shell edges were found in the cellar hole of the Hart-Shortridge House.



—John Miller photo

fleet, Mass., and Fort William Henry, an English fort in Pemaquid, Me.

"Local Ceramic Production," the second theme, focuses on the thriving community of Charlestown, Mass., as an urban center of redware production in 18th-century New England, and the rural community of Goshen, Ct., the home of potter and farmer, Hervey Brooks.

The third theme, "Yankee Households: Farmers and Tradesmen," compares the ceramic artifacts found in two Yankee middle-class households, one urban and one rural. Surprisingly, the

contrast was great, with evidence indicating different social rituals and lifestyles within a similar time span. The Wilson family (1733-1823), farmers from Dover, owned old-fashioned, conservative ceramics, some of them "seconds," while the occupants of the Hart-Shortridge House of Portsmouth, N.H., (1760-1840) acquired the latest in ceramic fashion. Their ceramics testified to the continuing popularity of imported English goods even after the Revolution.

"Time Capsules" introduces the fascinating subject of underwater archae-

ology by examining the remains of two shipwrecks—the British frigate *Orpheus*, which sank off Portsmouth, R.I., in 1778, and the American brigantine *Defence*, which sank in Penobscot Bay, Me., in 1779. The contents that were recovered rather dramatically from the sea are time capsules of a moment in history.

The final theme, "Urban Salvage," uses a "lunch hour" excavation on a construction site in downtown Boston to illustrate the problems faced by archaeologists when construction schedules leave little time for careful excavation. This excavation revealed important ceramics that provided archaeologists with insights into the cosmopolitan tastes of early Bostonians.

An exhibit catalog, with site essays and information with photographs on ceramics, is available by writing the museum at P.O. Box 519, Lexington, Mass 02173. The cost is \$14 post-paid.



—John Miller photo

Red earthenware storage jars, with brown lead glaze, found aboard the *Defence*, were made in New England around 1775. They were probably used to store grain and flour.

Face the Problems of Our Times

The following is an excerpt of a charge delivered at the close of the conferral of the 33° at the Supreme Council Session in Milwaukee in September.

By LOUIS L. WILLIAMS, 33°

After the degree is all over, and after the applause that rings out here tonight has all died away, and after you have returned to your various Valleys around our Northern Masonic Jurisdiction, you may well ask, "What now?"

This is the question I shall try to answer for you.

All of you will well recall another red-letter day in your lives—the night when you received your Third Degree. You will remember that after you had passed through one of the most impressive ceremonies in the whole of your life's experiences, the Worshipful Master pointed out to you the example of Hiram Abiff, one of Masonry's great patrons, and asked you to pattern your life upon his. You will also remember that Hiram Abiff was noted for his steadfastness of purpose and for his integrity, which he maintained even unto death.

Tonight, as you followed the unfolding of this degree, your conductor represented

for you another great man and Mason, our illustrious predecessor in the Scottish Rite, Brother John James Joseph Gourgas, who, in the dark days of our fraternity which followed the Morgan Affair in 1826, and for two decades thereafter, maintained our beloved Scottish Rite almost single-handedly, and became known as our Conservator.

What was so noteworthy about these two great Masons that we as individuals are charged to pattern our lives after them? Simply stated, it was this. Each one met the challenge of his day and emerged victorious.

And thus I challenge you—here and now—to face up to the problems of our times and to help to conquer them.

In one of the greatest Masonic poems ever written, Douglas Malloch of Michigan said:

"We walk the path the great have trod;
The great in heart, the great in mind;
Who looked through Masonry to God;
And looked through God to all Mankind;
Learned more than sign, or word, or grip;
Learned Man's and God's Relationship."

Yes, we too are walking down the same paths trod by our predecessors in

*'It is a real challenge
to keep the light of truth
shining brightly for
generations to come'*

Masonry, and we are learning the same lessons today of our relationship to God and to our fellowmen.

In the very First Degree in Masonry, we were taught the fundamental principles of life, the basic tenets of our profession—brotherly love, relief, and truth. These three basic principles pose a direct challenge to our practice of Masonry. Can we meet the challenge of brotherly love to the point where it will overcome the hatred that has arisen to set race against race, and nation against nation? I can tell you it isn't easy.

Do you realize that the white race is already a minority race in the world, even counting in the Russians; and that at the present rate of reproduction, in just a few generations white people of European racial descent will be a minority in our own country? Soon we shall have to learn to practice the lessons of universality (which we preach) in order to survive.

Do you remember that old-time hymn we used to sing in our old-fashioned revival meetings? "Gimme that ol'time religion." One verse said, "Makes me love everybody, and it's good enough for me." The tenet of brotherly love



ILL'. LOUIS L. WILLIAMS, 33°, a noted Masonic scholar, is an Active Emeritus Member of the Supreme Council and a former Scottish Rite Deputy for Illinois.

***'Part of our challenge
is to make our fraternity
an active participant in life
and not an idle spectator'***

challenges us to enlarge our concept to include every human being.

Masons have always been noted for their charity. As our leaders have pointed out, organized Masonic charity runs into tens of millions of dollars annually. Yet as we look out over the world, we see thousands dying each day from hunger, while we paid our farmers 23 billions of dollars in 1983 not to grow food. Yes, I know we are confronted with problems of storage and distribution. But wouldn't you think all those billions of dollars would go a long way toward solving those problems.

We can agree with Pooh-bah, Prime Minister of Japan, in Gilbert and Sullivan's "Mikado" when he sings in despair, "Here's a how-de-do, here's a state of things; here's a pretty mess!" We are challenged as Masons to do all we can to help our own political and national leaders to use the highest principles of charity as they try to solve these seemingly insoluble worldwide problems.

How does the principle of truth challenge us here tonight? John, the beloved Disciple, said, "Ye shall know the truth, and the truth shall make you free." What are the shackles that bind us? They are the bonds of ignorance. Only the great light of truth can prevail against the darkness of ignorance. Even now our public school system is under constant attack, mostly from within. It is a real challenge to keep the light of truth shining brightly for the generations yet to come.

Louis Kossuth was a great Hungarian patriot during the middle of the last century. In 1852 he came to the United States, and was "made a Mason at sight" by the Grand Master of Ohio in a ceremony in Cincinnati. After his initiation he said: "If all men were Freemasons, what a worldwide and glorious republic we should have."

Part of our challenge is to make our beloved fraternity an active participant in life and not an idle spectator sitting on the sidelines.

In 1966 the Grand Lodge of Massachusetts published a collection of addresses by one of their great Past Grand Masters, Dr. Thomas S. Roy, 33°. This book was titled *Dare We Be Masons?* His answer? That we treat Masonry as a vital force, and not just an empty philosophy; that we make it a tool with which to build a better world, and not just a pleasant evening's ceremony.

When you joined Freemasonry nobody promised you a rose garden. The future may be difficult, and the road you travel may be a rough and rugged one. But you are not traveling alone. There are hundreds here tonight who travel with you, and millions more around the world who share your dreams, your high hopes, and your aspirations.

John Oxenham, the British poet, voiced it well when he wrote:

"To every man there openeth
A way, and ways, and a way;
And the high soul climbs the high way,
And the low soul gropes the low;
And in between, on the misty flats,
The rest drift to and fro.
But to every man there openeth
A high way and a low;
And every man decideth
The way his soul shall go."

We are all pledged to travel the high way. Let us set out upon the journey with a heart filled with courage, and a spirit that is free.

Remember that tomorrow is the first day of the rest of your life. Every new day is a new challenge. The U.S. Army has a current TV commercial which says, "Be all that you can be." Masonry does not challenge us to mediocrity; it challenges us to greatness. From the moment we entered the Scottish Rite we were taught to strive always for perfection. We will continue that struggle. The goal may be unattainable, but we can still "fight the good fight, with all our might."

About 750 B.C., which was 250 years after Solomon had built his great temple in Jerusalem, the Jewish people had fallen upon evil days. Out of their despair there arose their greatest prophet, Isaiah. In the same chapter of his famous Book of Prophecy, the 9th chapter, in which he spoke of the coming of the Messiah, Isaiah also commented upon the condition in which his people found themselves at the moment. He said: "The bricks are fallen, but we will build with hewn stone. The Sycamores are cut down, but we will put Cedars in their place." This is our task as Masons, and a fitting task it is for us, for we are builders.

Where hatred has torn down the bricks of our society, we will build with the hewn stone of brotherly love. Where poverty has cut down the Sycamores, we will plant the Cedars of charity in their place. We will dare to be Masons, and raise on high for all to see the flaming torch of truth. "The bricks are fallen!" This is our challenge.

And this is our response. "We will build with hewn stone!"

Double Eagle Award Ends in March

Since the Order of the Double Eagle Awards were first announced by Sovereign Grand Commander Stanley F. Maxwell, 33°, over a year ago, almost 200 Scottish Rite Masons have been honored as recipients of the award.

"The Order of the Double Eagle is very special," states Ill.° Brother Maxwell, "because it represents a special commitment to a belief in our way of life as expressed through our Scottish Rite Masonic Museum of Our National Heritage in Lexington, Mass."

The Sovereign Grand Commander, along with many Deputies, has presented most of the awards personally. "It is always a great honor to be able to give a member this award," says Ill.° Brother Maxwell.

Over one-half million dollars in new

gifts have strengthened the Endowment Fund of the Museum and Library as a result of the Order of the Double Eagle program. "The response has been both impressive and gratifying," Commander Maxwell reports.

The deadline of March 31, 1984, has been set as the final date for pledges or gifts to be made in order for a Scottish Rite member to qualify for the Double Eagle Award.

The sterling silver award is presented to those giving \$1,000 and a 14k gold

award is granted for gifts of \$2,500. A 14k gold award with diamond is presented to donors of \$5,000. An investment of \$5,000 in the Supreme Council's Pooled Income Fund also qualifies for the award. Gifts may be in cash, securities, or three-year pledges.

Information on the Order of the Double Eagle Award program is available by writing to the Sovereign Grand Commander, Supreme Council Headquarters, P.O. Box 519, Lexington, Mass. 02173.



SCHIZOPHRENIA RESEARCH

Continued from page 9

Scottish Rite support, the well-known psychiatric epidemiologist Dr. Ming Tsuang of Brown University is making a thorough study of this borderland zone between schizophrenia and manic-depressive illness. He hopes to be able to come up with some accurate and predictive diagnostic criteria for patients who have some signs of both illnesses.

Along this line, one of my responsibilities as Research Director is to answer correspondence—about a letter a week—from Masons concerning patients thought to have schizophrenia, sometimes in their own families, sometimes in those of friends or acquaintances. Many of the letters depict tragic waste of the lives of young people, and intense frustration at the inability of modern medicine—despite its spectacular successes in other fields—to help. We do not directly offer medical advice or services, since our mission is research. Nevertheless, we always try to make appropriate medical referrals. Our daily contact with research scientists working on schizophrenia gives us a good vantage point to suggest medical centers that are at the forefront of knowl-

*We do not directly offer
medical advice or services,
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is research.*

edge. One of the major suggestions we often make to patients' families is that they obtain expert consultation about diagnosis, along the lines of the careful distinctions that Dr. Tsuang is making. Surprisingly often, the term "schizophrenia" is misused for any serious mental illness, which may actually turn

out not to be schizophrenia at all, but some other disorder which responds to a different kind of treatment.

One of the challenges of working on the riddle of schizophrenia, which is a strong motivation for many of the scientists our program supports, is that the illness gets us into fundamental questions about the mind and the mystery of the relationship between mind and brain. There is a close parallel with cancer, the greatest unsolved problem of physical medicine. Cell growth is the most basic process of living organisms, and to understand how that process gets out of control and causes cancer takes medical science into the fundamentals of life itself. In the same way, feeling, thinking, planning, motivation—the most basic processes of the mind—are all profoundly disturbed in schizophrenia, and to understand why, we must plunge into the depths of the biology of the brain and mind. It was the great insight of the founders of our program, over 40 years ago, that this challenge was worthy of Scottish Rite Freemasonry, and we are proud to be following in their courageous steps.



IN A NOOK WITH A BOOK

'Grand Lodge of Georgia'

Reviewed by ALPHONSE CERZA, 33°

THE GRAND LODGE OF GEORGIA, F. & A. M., 1786-1980, by William Henry Rosier and Fred Lamar Pearson, Jr. Published by The Grand Lodge of Georgia, 811 Mulberry St., Macon, Ga. 31298. 348 pp. \$21.

Freemasonry came early to the area now known as the state of Georgia. We now have the first complete history of Freemasonry in that state containing all the important things of interest. The traditional date of the establishment of Freemasonry there is February 21, 1734 (present calendar), when General James Oglethorpe and a number of Masons met as a Masonic lodge under the spreading branches of a magnificent live oak tree near the Medway River (a tidal stream). Brother Oglethorpe had served as a Member of Parliament for many years and was concerned about the degrading condition of persons imprisoned for debt. He induced the government to contribute money to establish a colony in the area and also secured donations from private persons. He led 150 persons to the new colony and remained there for a year to help it be firmly established.

Other Masonic meetings were held there in the 1700's. Soon after the formation of the Grand Lodge in 1717, the system of having Provincial Grand Lodges was started. In 1735 the Grand Master of England granted permission to Roger Lacy to constitute a lodge in Savannah. Other Provincial Grand Masters were appointed with the passing years. This book has a good description of the

illusory powers of a Provincial Grand Master. One chapter is devoted to the early Georgia lodges including the period of the War of Independence. The history becomes complicated for a time because of missing records due to a fire that destroyed all records, the existence of plural Grand Lodges, and jurisdictional disputes. These matters are handled with great skill.

The Masons living in Georgia will find this volume indispensable for an appreciation of the craft in their state. Masons living outside the state will find much in this book of general Masonic interest. There are presented such items as George Washington's visit there in 1791, the devastating effects of the Morgan affair, the revival after this event, the influence of the Baltimore Convention of 1843, the formation of the Masonic Home, the many Masonic charities, the settlement of the rival Grand Lodges uniting them into one, the formation of a Female College, and the terrible effects of the War of 1860. The chief value in the reading of this book is that it presents a good picture of how lodges were formed early in our history, how they worked, what they did, and how Grand Lodges came into existence.

The two authors of this book had skills which complemented each other. William Henry Rosier has been Secretary of the Educational and Historical Commission of the Grand Lodge of Georgia and for years collected items of historical interest relating to the craft. Dr. F. Lamar Pearson, Jr., for years has been a Professor of History at Valdosta State College and also editor of the *Masonic Messenger*. The result of their joint effort is an excellently-researched and skillfully-written history.



OTHER MASONIC BOOKS OF INTEREST

Ancient Landmarks of Freemasonry. Updated reprint of a survey made on this subject covering all states in the United States. Available from the Masonic Service Association, 8120 Fenton St., Silver Spring, Md., 20910. \$2.50.

The Beginnings of Freemasonry in America, by Melvin M. Johnson. Facsimile reprint of a Masonic classic containing all that is known about the craft at its beginning in the United States. Written by a Past Sovereign Grand Commander of the Supreme Council, NMJ. Available from the Masonic Book Club, P.O. Box 1536, Bloomington, Ill. 61701. \$20.

What Masonry Means, by William E. Hammond. Revised edition of an old favorite describing the nature of the craft in simple terms. Available from the Macoy Publishing and Masonic Supply Co., P.O. Box 9759, Richmond, Va. 23228. \$6.

Biblical Characters in Freemasonry, by John H. Van Gorden. Excellent listing and description of all names in the various Masonic degrees of Freemasonry taken from the Holy Bible with references. Available from the Supreme Council, P.O. Box 519, Lexington, Mass. 02173. \$12.

The Sword of Solomon, by Robert S. Easter. Delightful historical novel with background material of the times of David and Solomon with Masonic significance. Available from the Macoy Publishing and Masonic Supply Co., P.O. Box 9759, Richmond, Va. 23228. \$5.

Harry S. Truman, reproduction of a color painting showing him with the Masonic regalia of Grand Master. Suitable for use in 1984 to commemorate the centennial of his birth. Available from the Masonic Service Association, 8120 Fenton St., Silver Spring, Md. 20910. \$3.

OUR READERS RESPOND

The Warren Court

Just a few words to express some comments regarding your article in the September 1983 issue titled "Passion for Justice," covering Justice Earl Warren.

Except for one brief paragraph acknowledging opposition to Warren's position on civil liberties, your entire article ("Passion for Justice," Sept. 1983) attempts to portray a picture of Justice Earl Warren as a "unanimously" recognized statesman in America.

Even if you dislike recognizing it, there are two schools of thought in this country concerning the so-called beneficial effects of some of the "Warren Decisions," and I for one happen to disagree with some of his philosophy that was forced upon us. The Miranda decision has wreaked havoc throughout our entire system of law enforcement where today the attitude of those sitting as judges is one of "accommodation" of the criminal element and little if any consideration for the victims.

As for the Engle-Vitale decision, why didn't you comment on the incongruous fact that both "esteemed" houses of our government consistently open their sessions with prayer? And yet we are to believe that children in school are unconditionally prohibited from any reference to God during any of their school hours. What can these children's feelings be when they are told this, and yet when they are spectators at school-sponsored sporting events they invariably see the teams just before the start of the game huddled together in a serious moment of contemplation with our Great Architect seeking strength and guidance as they are about to enter the arena of contest?

Fortunately, in this country we are still entitled to our opinions, you to yours and me to mine. I think it wrong for you to be permitted to use the pages of *The Northern Light* as a forum to expound upon the political beliefs of Justice Warren. Your article should have been restricted to acknowledging his contributions to Masonry.

Gordon G. Foerster, 32°
Breckville, Ohio

I thought it quite a coincidence that the September issue carries an article by the Grand Commander concerning the break-

down of the American family along with an article about Earl Warren. I followed Earl Warren's political activity quite closely, and am convinced that the decisions reached in the so-called "Warren Court," set the stage for the very breakdown in the American family that now concerns us.

Marvin C. Bonne
San Mateo, Calif.

Membership Trends

("Membership Trends" Nov. 1983), Dr. S. Brent Morris accompanies his article with a chart on which the vertical scale is logarithmic. We are told that this "allows easy comparison of growth rates." However, the article does not deal with growth rates at all.

What the logarithmic scale does do is to compress a drop in membership of some 700,000 Masons into a small square, while it spreads a similar drop in total numbers, for Odd Fellows and Pythians to occupy half the chart.

What I find more disheartening is this clinging to the premise that Masons do not solicit members. Ask new candidates why they joined. The rare ones will tell you that their father was a Mason and they wanted to join also. Even rarer is the candidate who had attended social functions of the Masons and wanted to join. I would venture to say that the vast majority would tell a story of being solicited by a friend, employer, co-worker, neighbor, distant relative, etc.

I agree with Dr. Morris. If the Masons were to actively solicit new members, it would not change the current membership decline, because new members have been actively solicited for years. If this is not the case, then why are we always being told to replace ourselves with a candidate, or sign up two new members? Can this type of thing be done without solicitation? I think it time we start being honest with ourselves.

L. Robert Smith, 32°
North Providence, R.I.

There are numerous background causes for our trends, mostly ourselves! Communism has a goodly amount of interference. Masonry used to play an important, active part in our country. Communism is everywhere now, and progressing with each passing month. Their objective is to overthrow America without themselves getting hurt nor firing a shot and they are succeeding through our own complacencies! We have lowered our guard, our ideals, our morals to permit them to have their fling at our lives, our governments, our organizations.

We have become locked in a complacent, small world of "I don't care" attitude.

Lodges, too, have become violators of complacency. TV has done many organizations much damage but not as much as we have ourselves! All we want to do when it comes to the stated meetings is to get them over with as quickly as possible to return to our abodes and "the tube."

Each generation of Americans loses a degree of our freedoms, a degree of our patriotism, a degree of respect for our Constitution due to neglect of our educational systems to teach these most important values to American ideals. Our lodges could sanction a revised and active program to help counter some of this loss. We could reeducate quite a few brothers who have missed proper patriotic teachings, who in turn could influence their own children with what the schools neglect doing.

Walter W. Henricks
Wolcottville, Ind.

Schizophrenia Research

I read with interest in the November issue that Dr. Felix retired as Director of Schizophrenia Research.

I was unaware that we Masons were involved in this type of research and would like to learn more about it.

Wilbert T. Roberts, 32°
Utica, N.Y.

Editor's note: See "Progress Report on Schizophrenia Research" on page 8 of this issue.

Whittall vs. Whittall

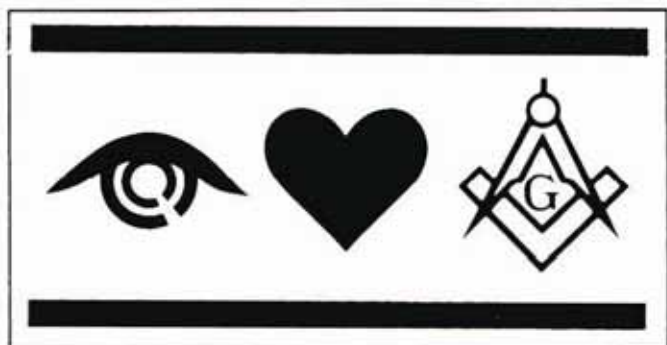
A Masonic Brother passed on a copy of *The Northern Light* that contained a reference ("Footnotes," Sept. 1983) to Matthew J. Whittall, only the name is properly spelled Whittall.

M.J. was a distant relative of mine and the name is painted on a 250-foot-high chimney on the remains of the rug factory in Worcester and can be seen for miles or could be seen the last time I passed through. Although Whittall rugs are not manufactured now, the chimney still stands.

Also, it may interest you to know that there is a Whittall Room in the Congressional Library in Washington, D.C., containing various musical instruments and original scores by composers. M.J.'s widow bequeathed funds to the Library and the Juilliard School of Music for the benefit of talented young people who do not have sufficient funds to pay for instruction and to provide for maintenance of the room at the Library.

Eldon K. Whittall
Brooklyn, N.Y.

Footnotes*



*** For bumper lovers.** It was bound to happen, and the officers association of the First Masonic District of Ohio came up with it—a new bumper sticker, “I Love Freemasonry.”

The stickers are available at \$1 each from Irvin H. Wittekind, 3944 S. Jefferson Ave., Cincinnati, Ohio 45212. Proceeds will benefit the 1986 Grand Master's Fund in the First Masonic District of Ohio.

*** Just published.** Last year's two-part article on Masonic timepieces by C. Clark Julius, 32°, has been expanded by the author and is now available in a 52-page booklet. Complete with photos, the booklet *Masonic Timepieces, Rings, Balls & Watch Fobs* can be ordered for \$6 from C. Clark Julius, P.O. Box 115, Dover, Pa. 17315.

*** Working together.** Ill. William L. Granning, 33°, a past Commander-in-chief in the Valley of Grand Rapids, has been chaplain of St. Joseph Valley Lodge No. 4, Niles, Mich., for more than 30 years but can't recall a Masonic funeral service as unusual as the one conducted for Robert L. Hemminger, 32°.

The deceased brother was not affiliated with any particular church. When the funeral director inquired about a place large enough to accommodate the number of people expected to attend the service, Rt. Rev. Msgr. John D. Slowey invited the Masonic Lodge to conduct the service at St. Mary's Catholic Church.

Msgr. Slowey, who had been a good friend of Brother Hemminger, opened with a brief eulogy and appropriate scripture reading and then turned the service over to Ill. Brother Granning.

The church was almost filled to capacity, said the lodge chaplain, and “there seemed to be almost as many Catholics present as Masons.”

*** Age factor.** Many Masonic lodges can claim three or more brothers from the same family, but here's one that made us take a second look.

Ill. Lee Ferbstein, 33°, is a member of Adenarian Lodge, Akron, Ohio, and was raised when he was 21 years old. At the age of 87 he is far from being the oldest member of the lodge. His two older brothers, ages 90 and 95, were both raised at the age of 21.

Count it up. That's quite a few years of service from one family.

*** Honored.** Dr. Alfred B. Bonds, Jr., 33°, president of Baldwin-Wallace College in Berea, Ohio, from 1956 to 1982, has been presented the Rufus Putnam Distinguished Service Award by the Grand Lodge of Ohio.

Dr. Bonds' long and exemplary career in education has been international in scope and influence.

He is only the fifth recipient of the Masonic award, joining well-known Ohioans C. William O'Neill, former Governor and Chief Justice of the Ohio Supreme Court; William B. Saxbe, for-

mer U.S. Senator and Ambassador to India; John W. Galbreath, real estate developer, sports team owner, and philanthropist, and John W. Bricker, former Ohio Governor and U.S. Senator.

The award recognizes a member of the Masonic fraternity who has distinguished himself in service to mankind.

Dr. Bonds began his career as an assistant dean at Louisiana State University. He later worked in the White House as assistant executive secretary of President Harry Truman's commission on higher education, and then was a special education consultant for UNESCO in Paris. He subsequently was named the first civilian director of training for the Atomic Energy Commission and later served as commissioner of education for Arkansas. He was sent abroad in the early 1950's with the Education Mission to Cairo, Egypt, and was also a member of the American team which made the first educational survey of Israel at the invitation of David Ben-Gurion.

During his 26 years at the helm of Baldwin-Wallace, Dr. Bonds earned a reputation for establishing new programs, insisting on a balanced budget and sound fiscal policies, and undergirding ties with the United Methodist Church. Twenty new facilities on campus emerged during his administration.

Dr. Bonds has been a Mason for more than 40 years. He received the 33° in 1956 and continues to serve on the Board of Trustees of the Scottish Rite Valley of Cleveland.

The Rufus Putnam Distinguished Service Award, named for the first Grand Master of Ohio Masons, was presented by Vernon E. Musser, 33°, Grand Master during 1982-83, who was a student during Dr. Bonds' presidency at Baldwin-Wallace.



RICHARD H. CURTIS, 33°
Editor

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