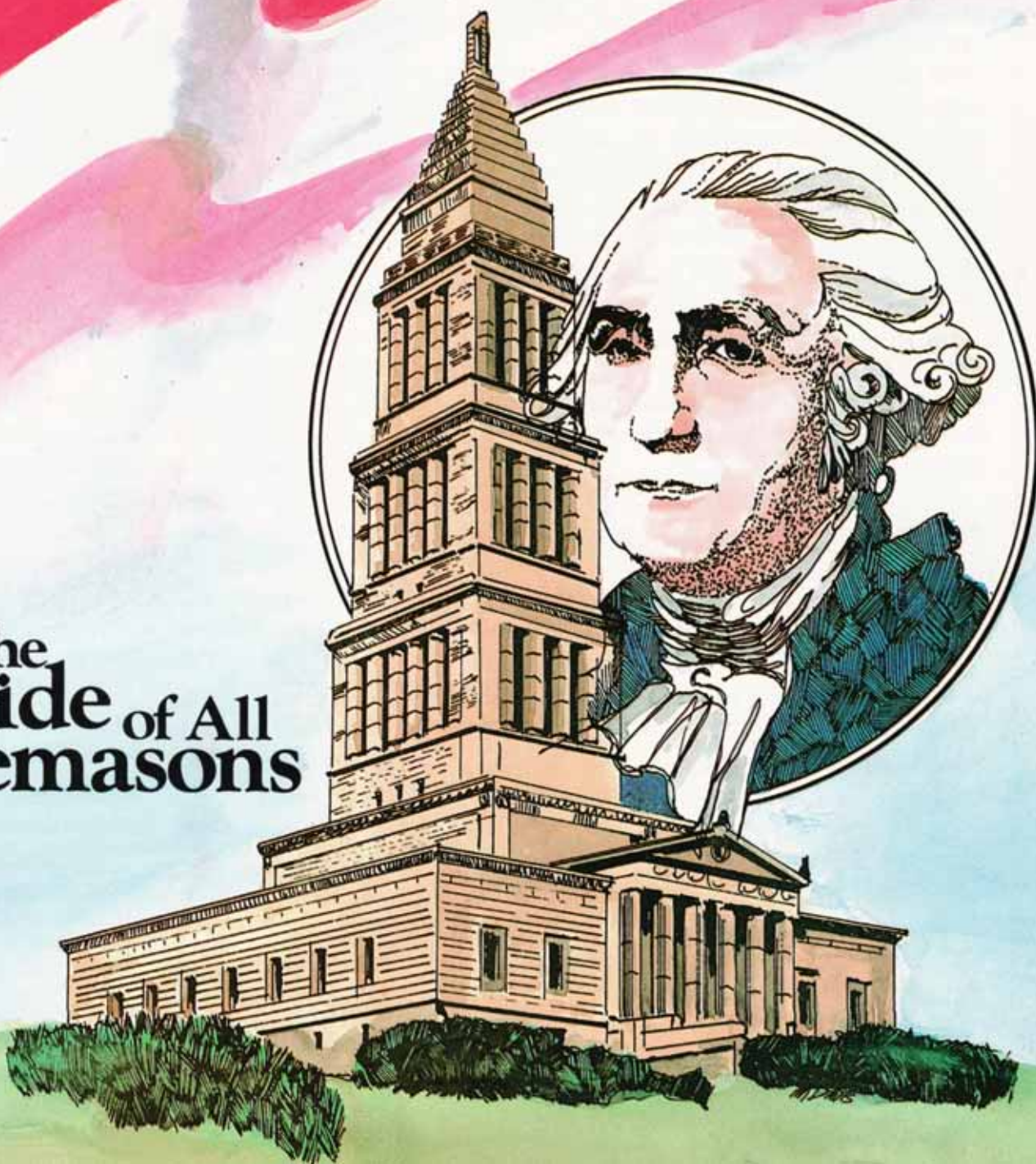


THE NORTHERN LIGHT

A WINDOW FOR
FREEMASONRY

Vol. 13 No. 1 JANUARY 1982

The
**Pride of All
Freemasons**



George Washington— 'He's Still there!'

The nation celebrates the 250th birthday of George Washington on February 22. Down through the years, the quality of his life and service have stood the test of time.

As one historian has noted, about every 30 years or so, someone comes along attempting to find a flaw in his character, to diminish his heroic proportions, or to weaken his memory. But, as Calvin Coolidge once said, wheeling around his chair so that he could look out his window at the Washington Monument, "He's still there!"

There are good reasons why Washington has endured while the lives of too many "heroes" have faded over the years. In many ways, Valley Forge remains one of the best examples of Washington the man.

It was the famed winter of 1777-78. At first, there was plenty of food and decent comfort for the troops. Then came January and the bleak winter. Miles of mud, dwindling supplies, and little more than hickory nuts to eat.

What followed was even worse—March with its blizzards! The men were sick with smallpox, typhus, and dysentery—and almost no medical help. Washington's army was thinned from disease, death, and desertion. Half of his men had neither shoes nor shirts. In the end, General Washington had but 3,000 half-starved soldiers at his command.

Yet, through it all, Washington was still there. What held him firm was an unyielding sense of duty. As Alistair Cooke comments, "He had given his word that he would hold on with his



STANLEY F. MAXWELL, 33rd

army, however sick and bedraggled it might be, and he proceeded to do so."

Washington the man won the battle of the winter. That was the real victory. The enemy was not the British army; the real foe was far more formidable—a weakness of will. But when the spring came, Washington and his men were still there! The American Revolution had not failed.

As Freemasons, this gallant hero is known to us as Brother George Washington. His love for our Fraternity is clear and his Masonic leadership is well-known. In Washington's life, the Man and the Mason were one!

On his 250th birthday, George Washington's Masonic legacy is with us: Above all else, *duty*!

There is no doubt that George Washington is "still there," as President Coolidge remarked. But, at this moment of history a more important question faces each of us as Masons, "What about our dedication to duty?"

May it be that history will say of us, "They were still there."

A handwritten signature in cursive script that reads "Stanley F. Maxwell".

Sovereign Grand Commander

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A WINDOW FOR FREEMASONRY

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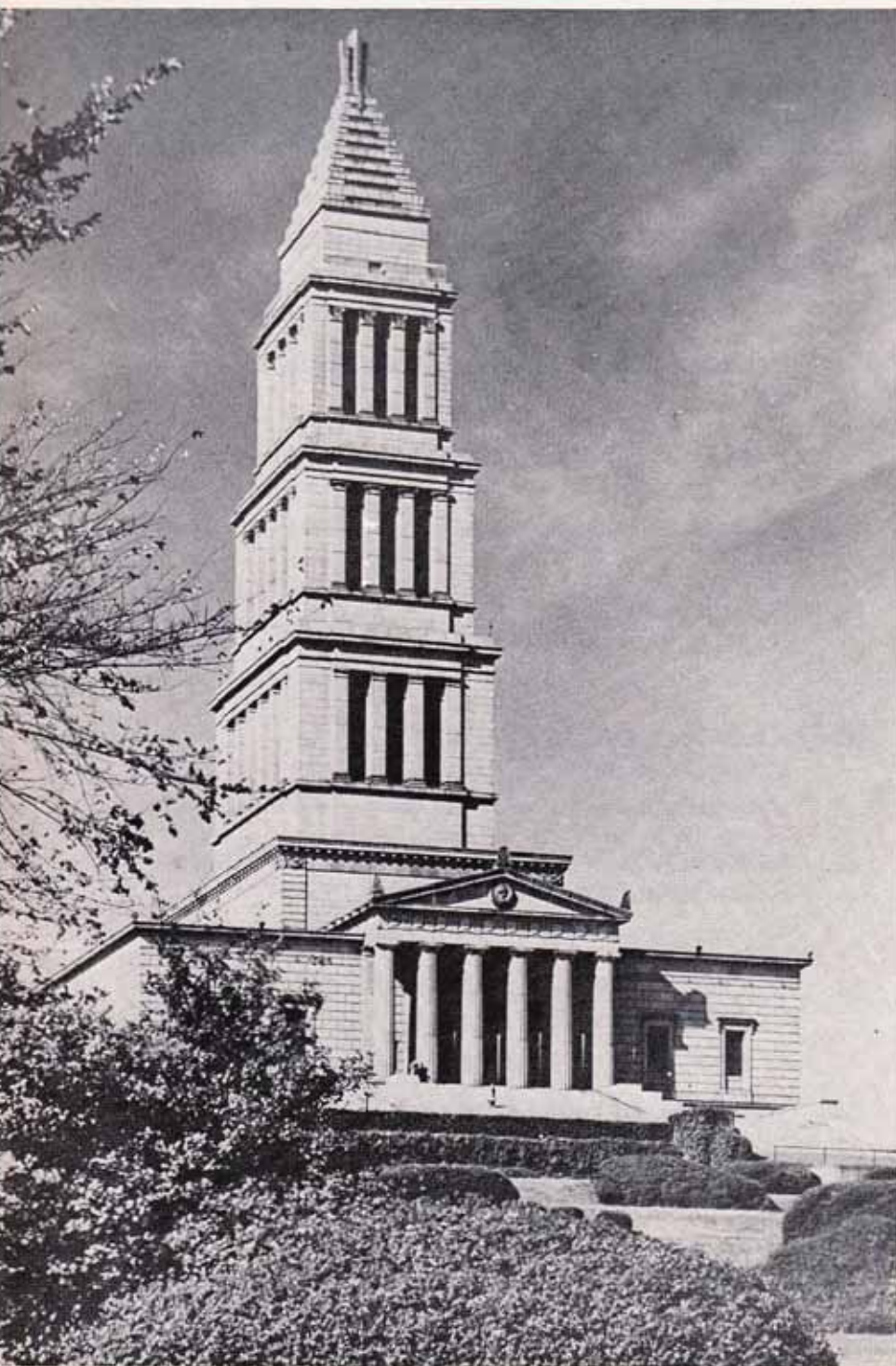


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Memorial Stands as Tribute To George Washington



As the nation prepares to honor the 250th anniversary of the birth of George Washington in February, Masons will celebrate also the 50th anniversary of the dedication of the George Washington Masonic National Memorial in Alexandria, Va.

When the last piece of granite was cemented into place in 1973, it had taken just over 50 years to complete the Masonic Memorial.

Masons throughout the United States can take great pride in the Memorial which honors our first President and Freemasonry's commitment to liberty and love of country.

Standing 333 feet high on Shooters Hill, the Memorial overlooks the nation's capital while just a mile away is the Potomac River. The 36 acres covering the site of the Memorial were well known to Brother Washington.

On February 22, the 71st annual meeting of the George Washington Masonic National Memorial Association will come to order in the auditorium as Grand Masters and representatives of the Grand Lodges across the country gather to continue Freemasonry's dedication to the "life and work of the great Mason, the master-builder of our nation—George Washington." Sovereign Grand Commander Stanley F. Maxwell, 33°, is currently President of the Memorial Association.

Each year, more than 100,000 visitors are impressed by the Memorial's immense proportions, architectural elegance and unsurpassed dignity. The 17'3" bronze statue of George Washington in Masonic regalia in Memorial Hall, a gift of the Order of DeMolay, is nothing less than inspiring.

Here at the Memorial one gains a special feeling about George Washington, the man and Mason. On display are his famous Masonic trowel used in laying the cornerstone of the U.S. Capitol in 1793, his family Bible, and

the clock that his physician stopped at the moment of his death.

From the George Washington museum and the library with its outstanding collection of books and documents, to the replica Lodge Room, the Memorial should be "the pride of all Freemasons," states Ill. Brother Maxwell. The museum was the gift of the Scottish Rite Masons in the United States, while the library was provided by the Grand Lodge of Pennsylvania.

The Grotto Archives Room, the Royal Arch Room, the Cryptic Room, the Knights Templar Room, the Observation Floor, and the Shrine Rooms bring together in one national location our Masonic bodies. Plans have just been approved for a new addition to the Tall Cedars of Lebanon Room.

The Memorial is an extraordinary accomplishment. Beginning as a dream in 1910, the cornerstone was laid in 1923 as 25,000 people gathered for the occasion. Then in 1932, the bicentennial year of Washington's birth, the building was formally dedicated.

Adding up what was required in construction, it would have taken 1,900 freight cars to move the 74,491 tons of materials including over 10,000 tons of New Hampshire granite, 1¼ million feet of lumber for the forms, and 25 tons of nails.

Of special importance to the life of the Memorial is the Alexandria-Washington Lodge which holds its meetings in the building. George Washington was this lodge's first Worshipful Master.

Continuing support for the George Washington Masonic National Memorial comes from several sources. There are donations from individuals, contributions from Grand Lodges, a small portion of initiation fees from new Masons, legacies, and the proceeds from a modest endowment. Each year, many Masons in the United States become life members by contributing to the Memorial.

At the time construction began, the members of the George Washington Masonic National Memorial Association set forth their purpose. Speaking of the Memorial, they said, "Erected of enduring materials, our Temple will stand through the ages." Today's Masons are continuing to carry out this goal.

TV Spot for Washington Masonic Memorial

TV stations across the nation have just received a 30-second public service announcement which aims at dramatizing "the spirit of George Washington" for viewers.

Released in conjunction with the events marking the first President's 250th birthday anniversary, the filmed spot has been sent to 400 stations, including Armed Forces Television. It was produced for the George Washington Masonic National Memorial in Alexandria, Va., through a grant from the Grand Lodge of Masons in Pennsylvania.

"Through the medium of television," states Ill. Stanley F. Maxwell, 33°, president of the Memorial, "we are attempting to call attention to the outstanding qualities of character which guided George Washington throughout his life."

In the opening sequence, the 17-ft. bronze statue at the Memorial of George Washington in Masonic regalia is shown along with words by historian Samuel Eliot Morison:

A simple gentleman of Virginia with no extraordinary talents had so disciplined himself that he could lead an insubordinate and divided people into ordered liberty and enduring union.

Then in a series of brief sequences, George Washington, played by an actor in 18th-century dress, appears on the

steps of a government building, in an electronics plant, in a home where a family is having dinner, and with a class of second-grade students as they pledge allegiance to the flag. As these scenes come onto the screen, the narrator indicates that the qualities of life that led Washington to greatness are still needed in our lives today. Finally, viewers are reminded that "the future belongs to those who care."

In the final seconds, the George Washington Masonic National Memorial is shown.

Each Grand Master is receiving information on the television stations in his state so that special contact can be made urging the stations to use the TV spot as often as possible during 1982.

"We think this brief film is truly in the service of the public, particularly at a time when all of us need to do whatever we can to strengthen our personal commitment to a sense of duty and responsibility," Ill. Brother Maxwell comments.

A camera crew photographed sequences with "George Washington" on the steps of the state capitol building in Providence, R.I., one of the many scenes used for the filming of the 30-second television public service announcement.





George Washington: American Superhero

By BARBARA FRANCO

"George Washington: American Superhero," a new exhibit at the Scottish Rite Masonic Museum of Our National Heritage, Lexington, Mass., presents an historical view of Washington's role as the most celebrated hero in American history. He is the first historical figure that children learn about in school; his face is familiar to all of us on currency, postage stamps, statues, and paintings.

We all know the story of the cherry tree and how he could not tell a lie. Most of us are less aware of why we regard Washington as a hero and how he has become the prototype for what Americans regard as heroic.

This exhibit about Washington is as much about ourselves as Americans and how we have used Washington to forge a national identity. It has been designed to increase understanding about Washington by exploring the qualities that we admire and demand in our heroes.

Was Washington Thomas Carlyle's great man, "the indispensable saviour of his epoch—the lightning without which the fuel never would have burnt" (Thomas Carlyle, *On Heroes, Hero-Worship and the Heroic in History*, 1841), or was it the revolution that "not only required, but created talents"? (David Ramsay, *The History of the*

American Revolution, Philadelphia 1789.)

Washington's life presents many contradictions. On the one hand his career includes the stuff of heroes. His height was remarkable at 6'3" and his commanding presence was often commented upon. By the age of 22, he was already a military hero in colonial Virginia. He was never wounded throughout his military career, although he constantly and often recklessly exposed himself to fire. At the age of 43, he was the overwhelming choice of the Continental Congress to lead the 13 colonies in their struggle for independence.

On the other hand, he was not well-educated, having completed only the equivalent of an elementary education. He taught himself the rudiments of surveying. Throughout his life, agricultural books were his favorite reading, and he was characterized as a deliberate and methodical thinker. The god-like Washington, as his contemporaries described him, wore false teeth. Throughout the eight years of the Revolutionary War, Washington took part in only 11 major engagements with the British and won only five.

Success is not necessarily the most important characteristic of an American hero. Washington's personal attributes embodying the hopes and ideals of the new nation were probably more important than his success or failure as a general. We most admire Washington's willingness to try against impossible odds and his persistence in working out solutions despite many difficulties and setbacks. He modestly credited luck or providence for his accomplishments and unselfishly used power for the common good rather than personal gain. Washington often chose a less efficient and more difficult way to do things in order to maintain his principles. When granted emer-

gency dictatorial powers during the Revolution, he used them sparingly and continued to support the authority of Congress despite its inability to provide funds and supplies for his army. Throughout the war, he consistently refused to plunder civilian property for the supplies that his troops badly needed.

A hero must reflect the time and place in which he lives and Washington definitely qualifies in this respect. He was a perfect 18th-century gentleman, schooled in the self-discipline and courtly manners of his age. He espoused the Enlightenment philosophy of the Age of Reason by supporting new ideas of liberty, equality, and religious tolerance. He also enjoyed the gentlemanly pursuits of his day: fine dress, horsemanship, dancing, theater, and gambling. His diaries and accounts attest to his fondness for madeira wine. His home at Mount Vernon was a model of 18th-century design and elegance.

As the "father of his country," Washington had already become an international symbol of liberty and democracy at the time of his death in 1799. Americans mourned the nation's hero by elevating him to almost divine status. George Washington became an institution. Elaborate funeral processions and memorials immortalized his contributions to American Independence, the constitution of the United States, and his role as the first president. Balls and celebrations have marked the anniversaries of his birth since 1784. Along with the 4th of July and Thanksgiving, Washington's birthday became one of our earliest national holidays.

Hero worship answers a particularly American need for patriotic identity. Along with the flag, the American eagle, and the Declaration of Indepen-



BARBARA FRANCO is a curator at the Museum of Our National Heritage.



dence, heroes help personify abstract concepts of liberty, unity, and justice that are the basis of American patriotism. At various times in American history depending on the changing moods and expectations of patriotic feeling, George Washington as a hero has been viewed quite differently. While early biographers praised the "immortal Washington" and created the image of an idealized saint, 20th century historians attempted to debunk the legends and myths about Washington by portraying him as a human being with faults and weaknesses.

In the early years of the new nation, poems, eulogies, and memorials enshrined the image of Washington as a Greek god. In the 19th century, Victorian sentiment set the anecdotal and moralistic tone for hero worship of Washington. Personal accounts of his childhood, family life, and virtues were recorded in massive volumes or roman-

tically depicted in popular lithographs and engravings. At the time of the Civil War, Washington became a symbol of the Union, and the centennial celebration of 1876 further spurred interest in Washington and the Revolutionary period.

By the 20th century, the moralistic tales and myths that had grown up around Washington, such as the story of the cherry tree were rejected by serious historians who tried instead to write about the facts of Washington's life. Attempting to destroy the myths, the debunkers stressed Washington's human qualities, his aristocratic lifestyle, drinking habits, love affairs, and ambition. One author, Robert Hughes, despite his efforts to restore Washington to human scale had to admit, "the more I study Washington, the greater and better I think him. . . . He was a man of such tremendous undeniable achievement that he does not need to be

bolstered with propaganda, protected by a priestcraft of suppression, or celebrated by any fourth of July oratory."

Now 250 years after his birth, historians can return to the 18th-century opinion of Abigail Adams that "simple truth is his best, his greatest eulogy." It is little wonder that again and again Washington has been used as a model of good behavior in children's books.

George Washington became a Freemason in the Lodge at Fredericksburgh, Va., in 1752. Throughout his life, Washington was active in Freemasonry and particularly during the Revolutionary War when many of his generals were also Masons. Washington remains one of the fraternity's most celebrated members. He personifies many of the moral teachings of Freemasonry that include equality, charity, honesty, uprightness, and proper conduct.

Other fraternal organizations, such as the United American Mechanics, Washington Benevolent Society, and the Patriotic Order of the Sons of America, have also used Washington as a symbol of national identity and moral character.

This exhibit helps to restore a more balanced image of Washington by including both the human and heroic qualities of this famous American. Because the exhibit is also about how we as Americans have elevated Washington to the status of a superhero, parts of the exhibit are designed to encourage visitor participation. In addition to original artifacts, illustrative prints, objects owned by Washington, and the many and varied items memorializing his contributions, visitors also have an opportunity to test their own judgement against Washington's decisions. A question-and-answer board tests how much the visitor knows about the facts of Washington's life, and images of Washington in sculpture, paintings, and prints explore the theme of what Washington really looked like. Elaborating on the popular concept that "George Washington slept here," a computer provides visitors with the information of whether or not Washington visited their town.

The exhibit, scheduled through October 31, commemorates the 250th anniversary of Washington's birth. Tours of the exhibition will be offered for school groups from March to June, and educational packets of classroom materials are available to teachers. Exhibit tours for Masonic groups can be arranged through October.

Run, Donnie, Run

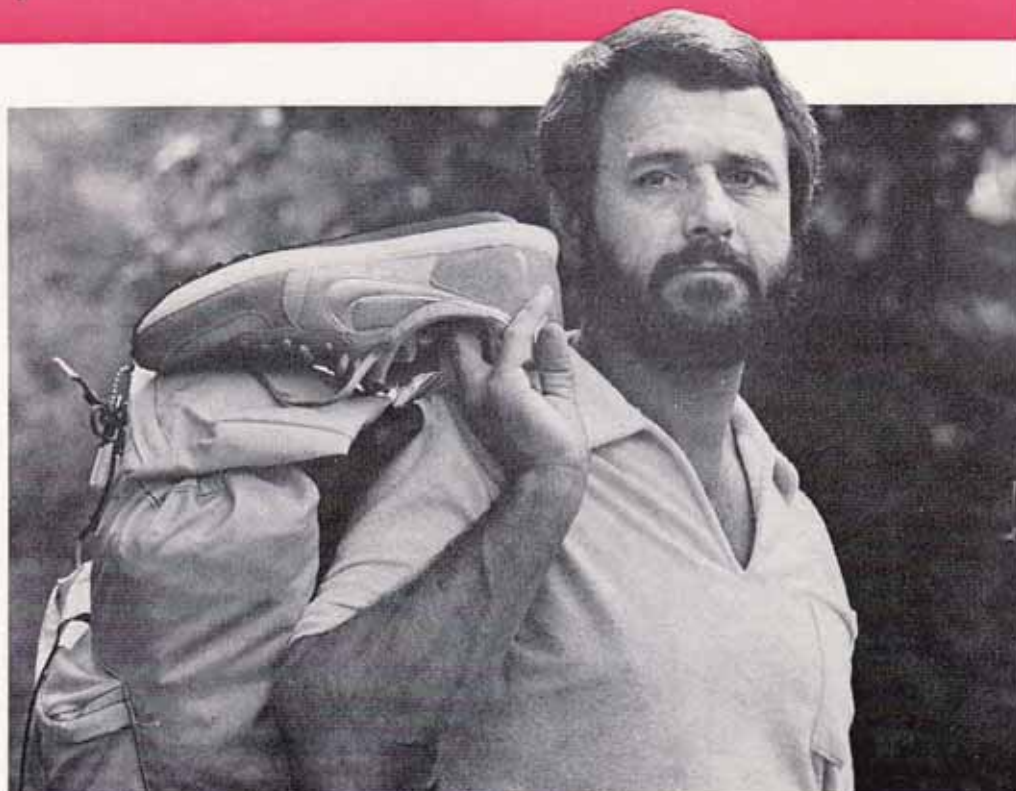
By JACK P. DeVISE, 33°

On June 28, Terry Fox, a young Canadian cancer victim, died. Fox had attempted to run across the North American continent in the interest of cancer. At the start he had dipped his artificial leg in the Atlantic Ocean (having lost his leg to cancer) and had hoped to repeat the gesture upon reaching the Pacific. He was forced to abandon his run about half-way across Canada in Thunder Bay, Ontario, and died a few weeks later. He had raised some \$25 million for the Canadian Cancer Society.

In Cincinnati, Brother Donald Lee Marrs, 32°, had followed with interest the efforts of Terry Fox. His own lymphoma cancer was in remission and he was so moved by the attempt that he determined to complete the run for Terry Fox.

Marrs is a letter carrier and received leave time and the blessings of the Postal authorities. On July 25, the 44-year-old Marrs set out from Carlyle, Ill., which was directly south of where Terry Fox had ended his run. He had planned to spend nights in local jails or with ministers who might take him in for the night. He had originally planned to complete the trip in 110 days or 20 miles per day.

In his first two days, he covered 79 miles. He had stated that he wanted to



Donald Marrs, 32°, of Cincinnati, took up where Canadian cancer victim Terry Fox left off in a coast-to-coast run for cancer. He set out from Carlyle, Ill., on July 25 and reached San Francisco on Oct. 27.

"touch a few lives and to offer hope and strength to other cancer patients." Marrs jogged to Union, Mo., on July 27, and according to his wife, Lee, "He got quite a few foot blisters the first day, so the next day he walked the 20 miles (to Union). He said he might have to get crutches, but he'll make it."

Marrs left home with a couple hundred dollars, a shirt, one pair of shorts, jeans, socks, two pairs of shoes, toothbrush, and a can of dog-away spray. Not much for a man proposing to run 2,200 miles across America in the name of cancer.

Fox had taken a year to line up corporate pledges for his cause, but Marrs' decision to continue the run for cancer came too quickly for the American Cancer Society to set up any publicity

or pledges. Marrs wasn't worried about publicity. He said he hoped to raise "anything at all" for the Cancer Society. He felt that no one could duplicate what Fox had done.

On Wednesday, July 29, he hobbled 24 more miles on crutches only to throw them down as he jogged into Jefferson City, Mo., on Thursday with a police escort. A reception awaited him on the State Capitol steps where he was greeted by Governor Christopher "Kit" Bond, who gave him a key to the city. The city paid for his room at the Ramada Inn.

Marrs had been following U.S. Route 50 in Kansas, and for some 35 miles, U.S. 50 and I-35 combine. He was stopped by a Kansas state police officer and given a warning ticket for



ILL.: JACK P. DeVISE, 33°, is the Secretary for the Scottish Rite Valley of Cincinnati and editor of the Valley publication.

running along an Interstate. He planned to reach Pueblo sometime during the first week in September. Pausing in Raystown, Mo., for a day of rest, he talked of the problems of passing through the Rockies with quiet confidence. His feet were improving and he had added a jar of vaseline to his backpack to cut down on the blisters. He had now completed more than 350 miles and was averaging some 30 miles per day. A Kansas City, Mo., radio station had joined the effort, pledging \$1 for each mile Marris would run from Kansas City to California, while another Kansas City station pledged \$3,500.

Some 18 days and 500 miles from the start found Brother Marris outside Newton, Kans. Still limping because the soles of his feet had become open sores, his lips, too, were blistered and peeling; his face, arms, and legs burned to a deep bronze from the Midwest sun. He was still 1700 miles from his destination, San Francisco.

Marris stated that his journey had been filled with a few blisters, but that had been far outshadowed by the outpouring of love, both given and received. "To sum up my trip so far, it's been a blessing. People stop and shake my hand, and maybe donate what they're able. I hear an encouraging word and am offered a meal. It's been one beautiful experience after another."

"This says a lot for our country. There are some very good people out there. I look forward to every day." Marris' cancer had let him see what few see, feel what few feel, understand what few understand. Sights, sounds, activities so often taken for granted had now become a joyous privilege.

Marris headed south and passed through Oklahoma City and Amarillo, Tex., to stop and visit relatives. He then headed back north to pick up U.S. 50 by flying from Amarillo to Pueblo, Colo. He arrived in Denver on September 1—just 100 miles east of the halfway point to San Francisco. Not receiving permission to run on I-70, he had to reroute his journey by being driven to Pueblo and taking U.S. 50 West. The Information Bulletin of the U.S. Postal Service in Cincinnati printed, "RUN DONNIE RUN—YOU'RE HALFWAY THERE!"

He arrived in Salt Lake City, Utah, on September 22 and flew home to Cincinnati the following day to take part in "Donald Marris Day" on Fountain Square and a brief reunion with his



His fellow postal employees showed their support and kept posted on his progress.

wife Lee and sons Bob and Tim. Taking part in the ceremonies with Marris were Mayor Dave Mann of Cincinnati, the Cancer Society, and the Postal Employees Union. A message was also read from Judge Edgar L. Miller, Grand Master of Masons in Ohio.

On Saturday, September 26, he flew back to Salt Lake City to resume his trek. Local Postal Unions paid for the fare. Crossing from Nevada into California on Sunday, October 20, Marris needed special legislation to be allowed to run on I-80 from Sacramento to San Francisco—the only way to get there. He had walked 38 miles that day and was just south of Lake Tahoe. Cincinnati Mayor Mann and others convinced California Governor Jerry Brown to grant permission, and the walk finished in San Francisco on Tuesday, October 27.

Don Marris emerged on the south end of the Golden Gate Bridge during a morning drizzle and said he was feeling fit after the three-month-two-day trek. "I just have to thank God for giving me the strength, I knew He'd do it," he said. "And I'm very thankful that Terry Fox touched my life."

"Terry Fox gave everything he had for people like myself, for the cancer patients," Marris added. "I just had to do something to try to repay him and hopefully touch on a life or two like he touched on mine."

Fox had begun the journey by dipping his artificial leg in the Atlantic Ocean. On October 27, Marris finished

the journey by touching the Pacific Ocean water flowing into the mouth of San Francisco Bay. "I saw the most beautiful and the greatest country on earth and I met the most wonderful people on the face of the earth," Marris said as his wife Lee and Postal Service officials stood nearby. He joked that the worst hazard he had faced was the traffic on the California freeways. But Lee Marris recalled a day when her husband was forced to walk 38 miles on crutches because his feet were so badly blistered.

While in Colorado, Marris received a letter from President Reagan, postmarked Santa Barbara, Calif. "I have learned of your taking up the cause of Terry Fox, who had hoped to finish the Marathon of Hope across North America," the President wrote in his letter. "You have my admiration and respect. I know the tremendous pride your family and friends must feel for you, and Nancy and I want to join in wishing you a very successful journey."

Brother Marris is a member of Colerain Lodge No. 759 in Cincinnati and the Scottish Rite Valley of Cincinnati. He received a prolonged standing ovation on being introduced during the 32nd banquet of the 1981 Fall Reunion of the Valley of Cincinnati held in November.

Words of encouragement continue to pour in to Don at his Cincinnati home on 4403 Delhi Pike, and contributions in his honor continue to be made to the American Cancer Society.

A Woman's View of Masonry

By ISAMAY OSBORNE

As the wife of a Past Grand Master, I am asked frequently, "What does Masonry mean to you?"

Everyone could respond to that question, and every response would be different.

Immediate connotations come to mind—like roast beef and green beans almondine, or Monday night meetings, the big brick building on the corner, the annual summer picnic, a Christmas party, fish fries, card parties, installations, funerals, the Worshipful Master's top hat and gavel. To some, Masonry means a red fez and crippled children; to others, a white plumed hat.

Yes, Masonry *is* all these things, but it is so much more.

What does Masonry mean to *me*? I suppose my understanding of Masonry has developed in stages. As a young child, it meant an occasional meeting my father attended. As his work schedule changed, Masonry meant more meetings and more involvement on his part, until that proud day when he became Worshipful Master of his lodge. During this same time, my parents' activities also included the Order of the Eastern Star and my own membership in the Order of Rainbow for Girls. Each of us served our respective

*Masonry extends
beyond the
individual Mason
to other members
of his family
so that all may
gain from the
benefit of
friendship*

organizations in our local lodge, chapter, and assembly and each of us served our state organizations as well.

Of course, Rainbow activities often included the Order of DeMolay, and through that organization I met one particular DeMolay who was to become a very important part of my life.

The youth organizations which are supported by the Masonic fraternity have beautiful lessons—the lighted cross of Jobs Daughters, the flower talk of DeMolay, and the unveiling of life's treasures in Rainbow. These things are all an important part of what Masonry means to me, even though they are not Masonic organizations.

We speak of many organizations together with Masonry as though they are one all-encompassing entity. Masonry is the foundation from which others have developed. Many of these organizations predicate their membership on Masonic affiliation. Therefore, I personally feel it is a privilege to be a part of this fraternal family, and to be permitted to meet in the beautiful Masonic Temples.

I am proud to be the wife of a Master Mason, for I am proud of those virtues for which he and Masonry stand. Charity is one. Sometimes we see the results of that generosity in visible things, such as hospitals, or homes for the aged, or childrens' homes. Often we cannot "see" the charity, as it takes other forms, such as helping those with vision impairments, emotional problems, educational needs, or visiting someone in a hospital.

Have you ever visited the Masonic Home in your state? In Michigan, for instance, you sense a great feeling of pride as you approach the circle drive in front of the stately structure. But an even greater feeling of satisfaction comes into your heart when you sit and visit with the residents who call it home. If you haven't taken advantage of this opportunity, spend a day. You will never regret the time and effort spent.

For all of us, there are two tangible evidences of Masonry that were built by Masons for mankind.

One is the Scottish Rite Masonic Museum of Our National Heritage in Lexington, Mass. Sure, there are Masonic displays and exhibits, but its primary purpose is simply stated as a museum of our national heritage.

The second is the George Washington Masonic National Memorial, in Alexandria, Va. It is devoted to many aspects of Masonry, but it stands open



ISAMAY OSBORNE is the wife of Ill.^{W.} Robert N. Osborne, 33°, a Past Grand Master for the Grand Lodge of Michigan. Her interest in needlework has prompted her to prepare a fascinating illustrated lecture on Masonic textiles

to all mankind to see and enjoy. Approaching Washington, D.C., by air, you can easily see this magnificent building which sets proudly on a hill overlooking our nation's Capitol. It is a fitting tribute to Masonry and to George Washington, our first President, who was a Mason.

But perhaps you need not travel so far. In the Renaissance Center in downtown Detroit, on the lawn of Old Mariners' Church on Jefferson Avenue (which incidentally was the site of the Old Council House where the Grand Lodge of Michigan was founded in 1826), stands a statue of George Washington in Masonic regalia. It was presented to the city by the Masons of Michigan. There are similar visible evidences throughout America.

Masonry means a history lesson, too. You've heard the story about the Masonic meeting being held at the Green Dragon Tavern in colonial Boston. The meeting did not last very long one evening. Shortly after it closed, a band of Indians boarded an English ship and dumped box after box of tea into Boston harbor. Could those "Indians" have been . . . ? Well, whether it is fact or not, it is true that many Masons were actively involved in the formation of our great nation.

Patriotism is certainly an important part of Masonry. Doesn't our American flag stand proudly in the lodge room? That flag represents our freedoms—speech, religion, assembly—those freedoms we enjoy but often take for granted. Indeed, Masonry encourages those freedoms.

George Washington certainly stands foremost as a famous Mason but consider also many other well-known figures who have been Masons. You sense a feeling of pride to know that great leaders from so many professions have chosen Masonry as a way of life.

This way of life teaches one service, tolerance, compassion, justice, understanding, patience, love, sharing, caring, respect for others, respect for self. You could not ask for greater ideals.

Yes, Masonry is all these things, but it is even more.

Masonry extends beyond the individual Mason to other members of his family so that all may gain from the benefit of friendship. That wonderful commodity called friendship will always be there with the outstretched hand and a smile which says welcome. Friends sow flowers along the road-sides of life.

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.

(TRUE) + (SACRED) - (STAR) +
(TRAINING) - (GRAND) +
(BALLOONS) - (RATE) + (STRAY) -
(SILLY) + (ANTELOPE) - (ROTTEN)
+ (SECRET) - (ABUSE) - (PEEL) =

□ □ □ □ □ □ □ □ □ □ □ □ □ □

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

George Washington AMERICAN SUPERHERO MUSEUM OF OUR NATIONAL HERITAGE

JANUARY 10 — OCTOBER 31, 1982

A MUSEUM - CLASSROOM EXPERIENCE



THE EXHIBIT commemorates the 250th anniversary of Washington's birth. As the first and most celebrated national hero, George Washington offers a rich opportunity to explore the theme of heroes and hero-worship in American history. Using original artifacts and participatory activities, the exhibit portrays the life of Washington and examines the distinctive qualities that make him an American hero.

CLASSROOM MATERIALS are available from the Museum. Interdisciplinary and multi-reading-level learning packets on George Washington can be purchased and used in conjunction with curriculum units on the American Revolution, heroes in history, and 18th century life.

GUIDED TOURS of this exhibition will be offered from March, 1982 to June, 1982.

TO Education Program
Museum of Our National Heritage
Box 519, 33 Marrett Road
Lexington, MA 02173

- ☐ Please send _____ Washington Learning Packets at \$3.00 each.
- ☐ I would like to visit the Washington Exhibit with my class.
Please send information and reservation forms.
- ☐ A learning packet on Francis Drake and early exploration and discovery in the Elizabethan period is also available.
Please send _____ Drake Packets at \$3.00 each.
Total Enclosed _____

New Jersey Mason 'Digs' for Solomon's Throne

by DAVID REDLUS, 33°

He wasn't satisfied with what he had seen, so Ill.° David Redlus, 33°, commissioned an artist to "do it right." Ill.° Brother Redlus, a member of the Scottish Rite Valley of Southern New Jersey, spent ten years researching King Solomon's throne. He worked with John Kogel, an art instructor at St. Joseph's College, Philadelphia, who transferred the research onto canvas.

Says Redlus, "The many allusions in Masonry to the 'oriental chair' sparked an interest which led me to seek more light on the throne of Solomon."

The result of his research is reflected in the artist's view of the throne. Due to size and other considerations, it was necessary to take some liberties with the biblical, historical, and legendary descriptions from which it was painted.

The throne is mentioned briefly in the Bible (DEUT. 17:18). The only discoverable descriptions originate in the Midrashim or Commentaries written after the Diaspora.

Since there seems to be no authentic picture of the throne (a highly imaginative picture appeared in *National Geographic*, Dec. 1957), it required a great deal of research and correspondence before the picture could be started.

It also took much searching to find an artist to undertake the commission. Ill.° Brother Redlus feels free-lance artist Kogel portrayed, as faithfully as possible, the descriptions available.

Next to the Temple in its magnificence, it is the throne of Solomon that perpetuates the name and fame of the wise king. None before him and none after him could produce a like work of art, and when the kings, his vassals, saw the magnificence of the throne they fell down and praised God.

The throne was covered with fine gold from Ophir, studded with beryls, inlaid with marble, and jeweled with emeralds, rubies, pearls, and all manner of gems.

On each of its six steps there were two golden lions and two golden eagles, a lion and eagle to the left, and a lion and eagle to the right. The pairs stood face to face, so that the right paw of the lion was opposite the left wing of the eagle, and his left paw opposite the right wing of the eagle. The royal seat was at the top, which was round.

On the first step leading to the seat crouched an ox, and opposite him a lion; on the second, a wolf and a lamb; on the third, a leopard and a goat; on the fourth perched an eagle and a peacock; on the fifth a falcon and a cock; and on the sixth a hawk and a sparrow; all made of gold. At the very top rested a dove, her claws set upon a hawk, signifying a time when war will be vanquished by peace all over the world.

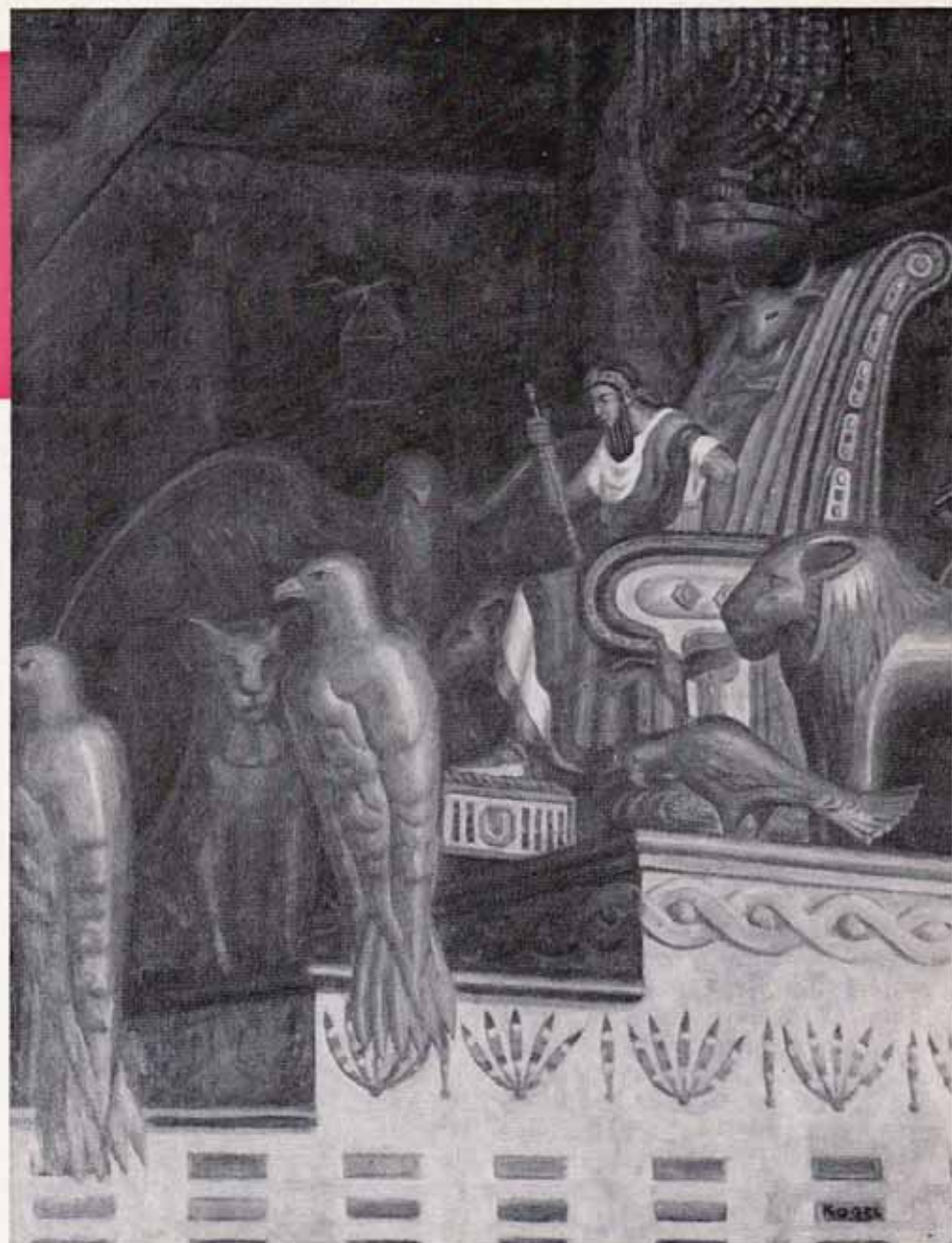


Dr. Redlus, a podiatrist in Cherry Hill, N.J., has spent 10 years researching King Solomon's throne.

Free-lance artist John Kogel worked with Dr. Redlus to transfer his research onto canvas.

Over the seat hung a golden candlestick, with golden lamps, pomegranates, snuff dishes, censers, chains, and lilies. Seven branches extended from each side. On the arms to the right were the images of the seven patriarchs of the world—Adam, Noah, Shem, Job, Abraham, Isaac, and Jacob. On the arms to the left were the images of the seven pious men of the world—Kohath, Amram, Moses, Aaron, Eldad, Medad, and the prophet Hur. Attached to the top of the candlestick was a golden bowl filled with the purest olive oil, to be used for the candlestick in the Temple, and below, a golden basin, also filled with the purest olive oil, for the candlestick over the throne. The basin bore the image of the high priest Eli; those of his sons Hophni and Phinehas were on the two faucets protruding from the basin, and those of Nadab and Abihu on the tubes connecting the faucets with the basin.

On the upper part of the throne stood 70 golden chairs for the members of the Sanhedrin, and two more for the high priest and his vicar. When the high priest came to do homage to the king, the members of the Sanhedrin also appeared, to judge the people, and they took their seats to the right and left of the king. At the approach of the witnesses, the machinery of the throne rumbled. The wheels turned, the ox howled, the lion roared, the wolf



howled, the lamb bleated, the leopard growled, the goat cried, the falcon screamed, the peacock gobbled, the cock crowed, the hawk screeched, the sparrow chirped—all to terrify the witnesses and keep them from giving false testimony.

When Solomon set foot upon the first step to ascend to his seat, its machinery was put into motion. The golden ox arose and led him to the second step, and there passed him over to the care of the beasts guarding it, and so he was conducted from step to step up to the sixth, where the eagles received him and placed him upon his seat. As soon as he was seated, a great eagle set the royal crown upon his

head. Thereupon a huge snake rolled itself up against the machinery, forcing the lions and eagles upward until they encircled the head of the king. A golden dove flew down from a pillar, took the sacred scroll out of a casket, and gave it to the king, so that he might obey the injunction of the Scriptures to have the law with him and read therein all the days of his life. Above the throne 24 vines interlaced, forming a shady arbor over the head of the king, and sweet aromatic perfumes exhaled from two golden lions.

It was the task of seven heralds to keep Solomon reminded of his duties as king and judge. The first one of the

(Continued on next page)

SOLOMON'S THRONE

Continued from previous page

heralds approached him when he set foot on the first step of the throne, and began to recite the law for kings. "He shall not multiply wives to himself." At the second step, the second herald reminded him, "He shall not multiply horses to himself." At the third, the next herald said, "Neither shall he greatly multiply to himself silver and gold." At the fourth step, he was told by the fourth herald, "Thou shalt not wrest judgment." At the fifth step, "Thou shalt not respect persons," and at the sixth, "Neither shalt thou take a gift." Finally, when he was about to seat himself upon the throne, the seventh herald cried out: "Know before whom thou standest."

The throne did not remain long in the possession of the Israelites. During the life of Rehoboam, the son of Solomon, it was carried to Egypt. Shishak, the father-in-law of Solomon, appropriated it as indemnity for claims which he urged against the Jewish state in behalf of his widowed daughter. When Sennacherib conquered Egypt, he carried the throne away with him, but, on his homeward march, during the overthrow of his army before the gates of Jerusalem, he had to part with it to Hezekiah.

Now it remained in Palestine until the time of Jehoash, when it was once more carried to Egypt by Pharaoh Necho. His possession of the throne brought him little joy. Unacquainted with its wonderful mechanism, he was injured in the side by one of the lions the first time he attempted to mount it, and forever after limped, wherefore he was given the surname Necho, the hobbler.

Nebuchadnezzar was the next possessor of the throne. It fell to his lot at the conquest of Egypt, but when he attempted to use it in Babylonia, he fared no better than his predecessor in Egypt. The lion standing near the throne gave him so severe a blow that he never again dared ascend it.

Through Darius the throne reached Elam, but knowing what its other owners had suffered, he did not venture to seat himself on it, and his example was imitated by Ahasuerus. The latter tried to have his artificers fashion him like artistic work; but, of course, they failed. The Median rulers parted with the throne to the Greek Monarchs, and finally it was carried to Rome.



Assisting the Sovereign Grand Commander with the presentation of the Gourgas Medal to Ill. Brother Williams were Active and Active Emeriti Members of the Supreme Council from Illinois. Shown above are Ill. Brothers Norman R. Buecker, Robert L. Giesel, George E. Burow, Grand Commander Maxwell, Louis L. Williams, Robert B. Perkins, and Arlo E. Perkins.

Williams Receives Gourgas Medal

The Gourgas Medal of Scottish Rite Freemasonry, a rarely-conferred honor, has been presented to Ill. Louis L. Williams, 33°, of Bloomington, Ill. The medal conferred for "notably distinguished service in the cause of Freemasonry, humanity, or country" was given to Ill. Brother Williams by Sovereign Grand Commander Stanley F. Maxwell, 33°. Present also for the award ceremony were the Illinois Active and Active Emeriti Members of the Supreme Council.

As the latest recipient of the medal, Ill. Brother Williams was honored for his outstanding contributions to the Masonic fraternity over more than half a century. His service has included posts with the Grand Lodge of Masons in Illinois and the Scottish Rite Valley of Bloomington in addition to his assistance to the Supreme Council for more than four decades, beginning as an Honorary Member and culminating with productive years as an Active Member in the Supreme Council and its Deputy for Illinois.

A recognized Masonic ritualist, writer and historian, he has made his

talents available to numerous Masonic organizations and groups, and he had a leading role in planning and constructing the Scottish Rite Masonic Museum of Our National Heritage at Lexington, Mass., where the growing Supreme Council Library bears the names "Williams-Van Gorden." In addition, he is recognized as one of the founders of the Masonic Book Club. Benefiting from his wide-ranging knowledge and abilities have been such institutions as Illinois Wesleyan University, the Withers' Public Library at Bloomington, and the famed American Passion Play.

Only 21 medals have been presented since the establishment of the Gourgas Award in 1938.

John James Joseph Gourgas, in whose name the medal is created, was one of the founders of the Supreme Council for the Northern Jurisdiction of the United States. Gourgas was Grand Secretary General for this organization in 1813 until 1832, when he became the Sovereign Grand Commander, an office he held until 1851. He was known as the "Conservator of Scottish Rite."



IN A NOOK WITH A BOOK



'New York Freemasonry'

Reviewed by ALPHONSE CERZA, 33°

NEW YORK FREEMASONRY, by Herbert T. Singer and Ossian Lang. Published in 1981 by The Grand Lodge of New York. Available from Lodge Sales, Room 1, Masonic Hall, 71 W. 23rd St., New York, N.Y. 10010. 287 pp. \$9.50

The year 1981 marked the 200th anniversary of the formation of the Grand Lodge of New York. The publication of this one-volume history of Freemasonry in New York was one of the many programs commemorating the anniversary. In 1922, the Grand Lodge of New York published a history of the craft in that state. It was a fine book but has been out-of-print for many years. Written by Ossian Lang, who had been Grand Historian, the book covered the beginning of the craft in New York and brought the story down to the year 1922. The old volume has been reproduced (with a few changes) in the first 110 pages of the new bicentennial edition. The balance of the book presents a chronology of Masonic events in New York from 1881 to date, and then presents the work of the craft in New York in various chapters devoted to activities rather than being presented in chronological order. There are many pictures of buildings, statues, and persons prominent in the work of the craft in the state. There is a detailed appendix of basic information, such as the list of Grand Lodge officers, membership statistics, census of

the Masonic Home, list of officers of the Home, and a list of presidents and directors of the Medical Research Laboratory. It is a fine compendium of information relating to the craft and its work in New York.

Masons residing outside the state will find much of interest in this book. For example, since the William Morgan affair occurred in New York and caused havoc within the craft all over the country, there is a good summary of what occurred during those dark days for the craft. The pictures in the book were selected with care. We find here photos of the historic DeWint House, the George Washington monument with Masonic regalia, and the Masonic Pavillion which was erected and maintained by the Grand Lodge of New York during the New York World's Fair in 1964-65. There is also a good presentation of how the Holy Bible of St. John's Lodge was used at the first inauguration of George Washington as President of the United States.

This book is well written and ably organized making it interesting to read and to consult for information about the craft in the state. There emerges a picture of an active craft at work on many vital projects from which we can gain guidance on what can be done by the craft to be an important part of the community. For example, one chapter is devoted to a presentation of how the Grand Lodge and individual Masons in 1810 contributed a considerable amount of money to help establish a free nonsectarian school for the children of New York City.

OTHER MASONIC BOOKS OF INTEREST

The Freemason at Work, by Harry Carr. Originally published in 1976. After five printings of this popular book, it has been revised. It contains 201 questions and answers selected from the many received by Quatuor Coronati Lodge while the author was Secretary and Editor of the lodge. Available at \$19 from the author, 8 Graham Lodge, Graham Road, Hendon, London NW4 3DG, England.

Washington Portfolio. Facts for speakers. Available for \$2.50 plus 70¢ postage from the Masonic Service Association, 8120 Fenton St., Silver Spring, Md. 20910.

G. Washington: Master Mason, by Allen E. Roberts. Approaches the man from a human interest standpoint. Published in 1976 by Macoy Publishing & Masonic Supply Co., Inc., P.O. Box 9759, Richmond, VA. 23228. \$8.50 plus \$1.50 for postage and handling.

Hi, Dad! by Herbert Ewing Duncan. Originally published in 1970 this is a revised edition of the story of Frank S. Land, founder of the Order of DeMolay. Available at \$9.25 for the hardcover edition, and \$4.25 for the softcover edition, from the Order of DeMolay, Jewelry and Regalia Department, 201 East Armour Boulevard, Kansas City, Mo. 64111.

A Register of Supreme Councils Active and Extinct, compiled by George Draffen, 33°, Lt. Grand Commander of the Supreme Council for Scotland. Revised edition available on request, so long as the limited supply lasts, from the Supreme Council, P.O. Box 519, Lexington, Mass. 02173.

The Lodge at Fredericksburg, a digest of the early records of Washington's Mother Lodge, compiled by Ronald E. Heaton and James R. Case. Originally published in 1975. Republished in 1981 by the Masonic Service Association, 8120 Fenton St., Silver Spring, Md. 20910. \$2 plus 60¢ postage.



High-Risk Children

By JONATHAN SUGARMAN

A respectable proportion of the millions of dollars directed to the support of schizophrenia research in this century has been offered in the hope that an ounce of prevention is indeed worth a pound of cure. Many conditions—diseases such as measles, polio, and tetanus—can be avoided by a simple vaccination, but a “schizophrenia vaccine” will probably never exist.

Prevention of schizophrenia will likely entail a substantial expenditure of time and effort on the part of individual psychiatrists and other mental health workers. In order to conserve valuable resources, these efforts will have to be focused on the appropriate groups: those whose vulnerability for developing schizophrenia is greatest. Psychiatric researchers have therefore attempted to identify individuals at highest risk for becoming mentally ill as a prelude to efforts at prevention. Investigators supported by the Scottish Rite schizophrenia research program have been among the pacesetters in the quest to identify the antecedents of schizophrenia.

The general strategy for the study of those at high risk for becoming schizophrenic is rather straightforward. It has

Investigators supported by the Scottish Rite research program have been among the pacesetters in the quest to identify the antecedents of schizophrenia

long been recognized that schizophrenia is a disease which runs in families. Or, from another standpoint, the children of schizophrenics have a greater likelihood of eventually becoming psychotic than do those in the population at large.

Because schizophrenia seldom becomes obvious before adolescence, there exists a large span of time during which the schizophrenic-to-be is not psychotic. At this point, the problem can be separated into a few parts. First of all, even under the worst of circumstances, only some of the offspring of schizophrenics will ultimately become ill as adults. If this is true, an obvious goal would be to differentiate between schizophrenics-to-be and their more fortunate siblings.

In order to identify children likely to become schizophrenic later in life, it is necessary that the pre-schizophrenic children differ in some way from other children. The differences might be so subtle that they are only evident after careful psychological testing, or they

might be flagrant enough to be recognized by simple observation of the child's behavior. In either case, it would be helpful to examine the high-risk children over an extended period of time, ideally until they are well into adulthood. (Recall that the first episode of schizophrenia usually takes place between the ages of 15 and 40.)

The translation of this relatively simple research strategy from theory into practice has been an arduous task. The first major investigation of high-risk children was conceived in 1969 by Dr. Sarnoff Mednick, a psychologist whose work has been supported by the Scottish Rite for many years. In the summer of 1961, Dr. Mednick began a research program on offspring of schizophrenics in the state of Michigan. He was forced to abandon the project shortly after its inception, however, because it rapidly became obvious that lack of adequate records in the state would prevent him from keeping track of his subjects for the requisite 20 years. Fortunately, Mednick became aware of a



DR. JONATHAN R. SUGARMAN is a graduate of Harvard College and Albert Einstein College of Medicine in New York. Currently he is in residency in Seattle, Wash.

Danish study in which the investigator had been able to keep track of 92% of 5,500 subjects for 60 years. The researcher's success was explained by the Danish Folkeregister, a population index containing the current address of every resident of Denmark.

Accordingly, with the collaboration of Dr. Fini Schulsinger, Director of the Psychiatry Department of the Kommunehospitalet in Copenhagen, Dr. Mednick began work on a new program in 1962. Drs. Mednick and Schulsinger gathered 207 children whose mothers suffered from severe schizophrenia. It was estimated, according to previously gathered statistics, that about 30 of the children would ultimately become schizophrenic, and another 100 would experience some other type of mental illness or behavioral difficulty. At the same time, 104 children of non-schizophrenic mothers were chosen as a comparison group. Very few of the comparison group were expected to become schizophrenic.

Each child was examined with five psychological tests, an in-depth psychiatric interview, and a selection of psychophysiological tests designed to measure the responsiveness of the child's nervous system and its reaction to stress. Mednick and Schulsinger obtained an account of each subject's birth from a midwife's report, an interview with the child's parent, and school report. After the initial testing session, the subjects have been reexamined periodically for the past 19 years.

At the time of the last major follow-up study (a 10-year evaluation published in 1976), 8.7% of the high-risk subjects had become schizophrenic and 31.85% had other severe psychiatric difficulties. Only one of the low-risk group was diagnosed as schizophrenic, and it was discovered that his mother had experienced psychotic episodes.

Although it is still too early to draw any final conclusions from this monumental research program (which is scheduled to continue until 1982), some interesting results have already been obtained. The high-risk subjects who were diagnosed as having schizophrenia or a similar disease in the 10-year follow-up study could be distinguished as a group from the other subjects on several tests of nervous system functioning which had been performed a decade earlier. Those who suffered from psychiatric breakdowns also tended to have lost their mothers earlier than the children who remained well. Finally, the high-risk children who fell ill showed evidence of abnormal thought processes on some of the psychological tests administered at the initial examination in 1962.

It should not be inferred from Mednick's first abortive attempt at a high-risk study in Michigan that research concerning the offspring of schizophrenics is not alive and well on this side of the Atlantic. In fact, several remarkable American projects are currently receiving the support of the Scottish Rite schizophrenia research program.

In New York, Dr. L. Erlenmeyer-Kimling is coordinating a project which bears a number of similarities to the Danish study. She has taken advantage of a naturally occurring situation which places children at an even higher risk for becoming schizophrenic than offspring of schizophrenic mothers. It has been estimated that about 10–15% of the children of schizophrenic mothers will themselves become schizophrenic. Dr. Erlenmeyer-Kimling, after analyzing a number of studies including children whose parents were *both* schizophrenic, estimated that the child's risk in such a "dual mating" is approximately 35–45%. Consequently, she

gathered three groups of children (offspring of two schizophrenic parents, of a schizophrenic mother, or with neither parent schizophrenic) and evaluated them with a number of psychological and psychophysiological tests. Because New York lacks an equivalent of the Danish Folkeregister, the subjects are frequently contacted in order to maintain a knowledge of their whereabouts. The program is in its early years, and the fate of the high-risk children is still unknown. Initial studies, however, suggest that the high-risk children have difficulties in a psychological test which measures the ability to maintain attention to various stimuli. It is interesting that similar attentional deficits have been observed in adult schizophrenics. (See *The Northern Light*, April, 1981.)

The interface between attentional disorders and children at high risk for schizophrenia has been extensively examined by Dr. Norman Garnezy, a member of the professional advisory board to the Scottish Rite schizophrenia research program. Dr. Garnezy, one of the outstanding figures in contemporary American psychology, is the principal investigator in an ambitious analysis of the development of children whose future mental health is in jeopardy according to several sets of criteria. Instead of focusing entirely upon the children of schizophrenics, however, Dr. Garnezy's group is studying children with various types of behavioral difficulties as well. The University of Minnesota program, known as "Project Competence," includes evaluation of four groups of subjects: offspring of schizophrenics, children of depressed mothers, children whose "acting out" behavior had resulted in referral to a child guidance center, and children who were fearful, withdrawn, or socially isolated. A sample of normal classmates of the "target" children were chosen as a comparison group. Dr. Garnezy and his colleagues have collected an extensive amount of information concerning the social and psychological functioning of hundreds of children. A unique characteristic of Project Competence is its attempt to correlate social competence and functioning (as evaluated, for instance, by teachers and peers) and performance on laboratory tests, such as reaction time, designed to evaluate attention. (See *The Northern Light*, April 1981, for a discussion of reaction time.) The

(Continued on next page)

HIGH-RISK CHILDREN

Continued from previous page

children most vulnerable to severe psychiatric disorders such as schizophrenia are members of the "acting out" group and the offspring of schizophrenics. The academic and social functioning of these children has been consistently inferior to that of the other groups. Similarly, their performance on laboratory measures of attention has proved to be deficient.

Perhaps the most striking evidence of the attentional deficit was observed in a study by Dr. Lee Marcus. Dr. Marcus, in a doctoral dissertation at the University of Minnesota, found that performance on a reaction time test could be normalized by various experi-

mental manipulations in all groups except in the children of schizophrenic mothers. The refractory nature of these (albeit subtle) psychological impairments may have important ramifications for the future health of high-risk children. With financial support from the Scottish Rite, it is hoped that the investigators of Project Competence will further define the psychological characteristics of children vulnerable to later psychiatric illness.

In addition to the programs described above, more than 15 other research groups are involved in ongoing studies of children vulnerable to schizophrenia. Dr. John Romano, a Scottish Rite researcher from the University of Rochester, is studying characteristics of *parents* of high-risk children

which might heighten or diminish the chances that a vulnerable child will become ill. Other researchers have considered the fascinating observation that some of the children of schizophrenics are "invulnerable" and perhaps even more likely to lead creative and productive lives than other children. Several other groups are attempting to chronicle the life experiences of children whose heritage has placed them at an elevated risk for becoming schizophrenic.

After the psychological tests, the statistical predictions, and the clinical descriptions have been completed, however, psychiatrists are still left with a singularly compelling problem: the child. The descriptions of the research projects in the previous paragraphs have failed to emphasize the separate human tragedies which combine to form "high-risk target groups" and "research subjects." In addition to some ill-defined statistical risk for becoming ill, each child carries the burden of a disturbed parent whose mental illness frequently curtails the ability to provide an optimal or even adequate upbringing.

The description of one child tells the story:

She is quite a nice mother, really. She doesn't do anything bad. She doesn't hit or anything. She just sits. She is like a kid, mostly. When I gave her a lot of candy she just sucks it up all like a vacuum cleaner. She doesn't comb her hair and her dress has spots on it. Sometimes she laughs at me and I am not making any jokes. I say: "Mom, why are you laughing at me?" and she just laughs more. I don't like it when she laughs like that. It's not like real laughing. She never used to be like that when I was little. She was just ordinary.*

When schizophrenia can be prevented, this child's story will not have to be relived. Before that time, the results of high-risk research may aid in alleviating the effects of parental schizophrenia on children. While studies of children vulnerable to schizophrenia will not single-handedly unravel the mysteries of schizophrenia, they will continue to provide invaluable clues concerning its origins, its consequences, and its treatment.

*Anthony, E. J. The mutative impact of serious mental and physical illness in a parent on family life. *Canadian Psychiatric Association Journal*, 14: 433-453, 1967.

SUPREME COUNCIL BENEVOLENT FOUNDATION AND OPERATION OF SCHIZOPHRENIA RESEARCH PROGRAM AUGUST 1, 1980-JULY 31, 1981

Principal and Income Assets

| | |
|--|---------------------|
| Cash in banks 7/31/80 | \$ 169,150 |
| Notes Receivable—Scottish Rite Masonic Museum and Library, Inc. 7/31/80 | 625,000 |
| Investments (at book value) 7/31/80 (Market value of investments 7/31/80: \$14,187,364) | 13,605,326 |
| | <u>\$14,399,476</u> |
| Interest | \$ 843 |
| Contributions | 368,868 |
| Capital gain | 180,480 |
| Miscellaneous | 9,331 |
| | <u>559,522</u> |

Receipts over disbursements*

| | |
|--|---------------------|
| | \$14,958,998 |
| | <u>568,594</u> |
| | <u>\$15,527,592</u> |
| Cash in banks 7/31/81 | \$ 532,417 |
| Notes Receivable—Scottish Rite Masonic Museum and Library, Inc. 7/31/81 | 875,000 |
| Investments (at book value) 7/31/81 (Market value of investments 7/31/81: \$14,355,872) | 14,120,175 |
| | <u>\$15,527,592</u> |

Receipts

| | |
|----------------------|---------------------|
| Investment income | \$ 990,306 |
| Interest income | 34,802 |
| Miscellaneous income | 5,072 |
| | <u>\$ 1,030,180</u> |

Disbursements

| | |
|---|-------------------|
| Grants to researchers | \$346,476 |
| Fellowships | 12,000 |
| Research committee expenses | 9,240 |
| Salaries, taxes, and retirement allowance (Research director and clerical) | 28,445 |
| | <u>\$ 396,161</u> |
| Fund-raising and data processing costs: Printing, mailing services, etc. | \$ 48,094 |
| Data processing | 15,704 |
| General expense items | 1,627 |
| | <u>65,425</u> |
| | <u>\$ 461,586</u> |

*Receipts over disbursements \$ 568,594
(Reserved for 1982 grants)

Footnotes*



* **Needlework.** Ill.º Orlando M. Bowen, 33º, of Allentown, Pa., has an interesting hobby, and he'd like to share it with others. When his wife passed away in 1974, he found quite a bit of time on his hands, so he started doing needlepoint.

After experimenting with several pieces, he was ready to tackle something with a Scottish Rite emblem on it but couldn't find anything suitable. With the help of a neighbor, he created his own. Using his specially-designed counted cross-stitch chart as a guide, he was able to work with a plain piece of material to come up with an impressive work of art.

The counted cross-stitch chart is now available for \$4 from Ill.º Brother Bowen, 721 S. 25th St., Allentown, Pa. 18103. He in turn is donating \$1 from each sale to the Museum of Our National Heritage. Directions are included to convert the 33º emblem to the 32º emblem. To avoid confusion, we should emphasize that the order includes only a chart and not a complete kit.

Ill.º Brother Bowen is a Past Master of Greenleaf Lodge No. 561, Allentown, and a Past Sovereign Prince and Commander-in-chief in the Scottish Rite Valley of Allentown. He received the 33º in 1972.

* **Actively participating.** Loss of membership and a dwindling participation had contributed to a situation that alarmed some members of Heights Lodge No. 633, Cleveland Heights, Ohio. Among those interested to see the lodge return to its former active reputation is Ill.º Charles E. Spahr, 33º, who was installed in December as Worshipful Master.

For the past several years he has been working diligently as an officer in the line with those involved in the rebuilding program. In anticipation of a large crowd for the installation, arrangements were made to hold the program in the Cleveland Masonic Temple. The installing officer was Ill.º Charles S. Ward, 33º, Past Grand Master of Ohio. Heading a long list of distinguished guests were Ohio Grand Master Charles B. Moody, 33º, and Sovereign Grand Commander Stanley E. Maxwell, 33º.

Ill.º Brother Spahr, who was elected an Active Member of the Supreme Council in 1977, retired several years ago as chairman of the board and chief executive officer of Standard Oil of Ohio. He played a vital role in the development of the Alaska pipeline. (See *The Northern Light*, Sept. 1977.)

* **DeMolay Brunch.** Ten years ago, Ill.º Edward J. Zebrowski, Sr., 33º, had an idea for raising funds for the Indiana DeMolay Foundation. Since that time more than \$100,000 has been turned over from the proceeds of a DeMolay Brunch.

The original DeMolay Brunch was held at the Murat Shrine Temple in Indianapolis in 1972. Ill.º Brother Zebrowski (or "Big Z" as he is sometimes called) is an Active Member of the International DeMolay Supreme Council and a past president of the Indiana DeMolay Foundation, Inc. He has offered a Polish-American menu which now serves nearly 3,000 people each year. The Murat Temple DeMolay Unit was organized several years ago and now sponsors the brunch.

The success of the original DeMolay Brunch has resulted in the formation of several DeMolay Brunches throughout the country. Last July, a DeMolay Brunch was held in North Liberty, Ind., and was sponsored by the Scottish Rite Valley of South Bend.

As an added attraction to last year's Indianapolis brunch, Ill.º William H. Hudnut, III, 33º, Mayor of the City of Indianapolis, issued a proclamation declaring Sept. 19 as "Edward J. Zebrowski Day." The mayor cited Ed's "many contributions toward the positive development of DeMolay in Indiana."

* **Chapel honors.** The Chapel of Four Chaplains at Philadelphia has honored Ralph F. Spearly, 32º, of State College, Pa., with its bronze medallion for distinguished public service.

Brother Spearly, a member of the Scottish Rite Valley of Williamsport, Pa., is the Supreme Tall Cedar of North America.

On special occasions, the Chapel awards the bronze medallion to those who have distinguished themselves in their service. Brother Spearly was cited for his leadership in directing the Tall Cedars of Lebanon philanthropy—the fight against Muscular Dystrophy. The presentation was made by Chapel trustee John L. Koenig, 32º.



RICHARD H. CURTIS, 33º
Editor



As a prelude to the 250th anniversary of the birth of America's first President, the Scottish Rite Valley of Southern New Jersey dedicated a George Washington Memorial Parlor in the West Collingswood Scottish Rite Temple in September. The ceremony was conducted by Sovereign Grand Commander Stanley F. Maxwell, 33°, assisted by the presiding officers of the Valley. Accompanying the Grand Commander to New Jersey was a large delega-

tion of Active and Active Emeriti Members of the Supreme Council who had been meeting in Philadelphia in preparation for the opening session of the Supreme Council's Annual Meeting. Shown above are Thrice Potent Master Lawrence J. Krawitz, 32°; Sovereign Prince Harry E. Lang, 32°, Commander-in-chief Robert H. Brown, 33°; Grand Commander Maxwell, and Most Wise Master Charles P. Roberts, 32°.