



THE
NORTHERN LIGHT
A WINDOW FOR FREEMASONRY



Vol. 3 No. 3

JUNE 1972

Burrowing with urow

Three unusual happenings in connection with 50-year awards as Past Masters—in Pennsylvania, Vermont, and New Jersey:

At the Golden Anniversary celebration of John F. Laedlin Lodge No. 707, F&AM, of Williamsport, Pa., the Warrant Master or first Master of that Lodge presented a past master jewel to the retiring Master, Ill. John B. Caldwell, 33°, who had served as Worshipful Master of Eureka Lodge in 1917, transferred to Williamsport and served as Master of Laedlin Lodge in 1921. He also is a Past Commander of Williamsport Consistory, a Past Thrice Potent Master of Williamsport Lodge of Perfection, and a member of the York Cross of Honour. Retiring Master, who received the jewel presented by Ill. Brother Caldwell, is Paul H. Eberhart. Worshipful Master Nathan W. Stuart presided.

Masonic dignitaries assembled in Springfield, Vt., at a Past Masters Night to honor Worshipful Joseph B. Johnson on the occasion of his 50th anniversary as a Past Master of St. John's Lodge No. 41, Springfield. Brother Johnson, who was governor of Vermont, 1955-59, told of firing the old wood-burning stove in the former lodge room and of playing baseball 60 years ago before his many years of public service. Guest speakers included Vermont's present governor, Ill. Deane C. Davis, 33° and Grand Master Ralph E. Berry. Worshipful Master John T. Thurber was host.

The New Jersey ceremony honored Worshipful Percy S. Anderson of Hoboken, who was Master of Euclid Lodge No. 136, F&AM, in 1922. He also is a 55-year member of New Jersey Consistory. Grand Master Thomas R. Dougherty and New Jersey Grand Lodge officers participated in the event held in Townley Lodge at Palisades Park.

* * *

"Fraternal Brotherhood in Action" is demonstrated continually in Connecticut by joint programs involving 46,000 members of Freemasonry, 37,000 members of the Knights of Columbus, 10,000 members of B'nai B'rith, 2,500 members of Prince Hall Masonry, and the membership of other God-fearing and patriotic organizations who would earnestly participate in this program. It has as its basis the moral purposes of our American way of life and the object of loving one another, our God, and our country.

The 1971 ecumenical public program was held in the Hall of the House of Representatives in the State Capitol, Hartford, with leaders of the Grand Lodge of Connecticut, Knights of Columbus, B'nai B'rith, and Prince Hall Masons participating. Invocation was given by a Rabbi and benediction by a Catholic Bishop. Speakers included the Mayor of Hartford, the Chief Justice of the Connecticut Supreme Court, and a leader from each of the four organizations. Theme of the program: "Our fraternal organizations must continue to educate their members to understand the brotherhood of man under the fatherhood of God, and to act according to their individual ability in the fields of moral, civic, and patriotic responsibility."

* * *

If your older members find it too difficult to climb three or more flights of stairs to attend meetings, you may wish to



follow the example of enterprising Masons of King Hiram's Lodge, Provincetown, Mass. They found a good and economical solution by removing the first floor of their old frame Masonic Hall; then they poured a solid foundation, and lowered the former second and third floors on to this.

* * *

Zion Lodge No. 1, F&AM, of Detroit, has a long and proud heritage. It is known as "the oldest Lodge west of the Allegheny Mountains." It was established by a warrant issued April 24, 1764, by Provincial Grand Master Harison of New York. This warrant, Number 448 on the Registry of England, was surrendered to the Grand Lodge of New York when a new charter was granted. The Lodge also operated for a time under a warrant issued September 7, 1794, by the Provincial Grand Lodge of Canada. This was because England persisted in holding possession of and claiming title to what is now Michigan from 1783-1796.

In the summer of 1807 the records disclose that the Lodge met under the Canadian warrant, and organized under the Charter of New York. The University of Michigan, founded August 26, 1817, through the efforts of leaders of Zion Lodge, received one of its first and largest gifts (\$250) from Zion Lodge and lodge members gave \$680 of the first \$1,060 donated to the new university. Zion members also inaugurated a movement in 1825 for the formation of the Grand Lodge of the Territory of Michigan and this was accomplished July 31, 1826. This included what is now the state of Wisconsin. Zion had sponsored the formation of the Masonic Lodge at Green Bay, Wisc., in 1822.

* * *

Brother Virgil D. Angerman of the Valley of Chicago and Fair Oaks Lodge No. 1006, Oak Park, Ill., likes to spread Masonic goodwill and fellowship wherever he goes. While planning a trip to Florida he learned from his lodge secretary that 20 members were wintering in and near Fort Lauderdale; he noted their names and addresses, helped arrange a luncheon, and everyone had a good time. He has many ideas for enlivening Lodge programs and activities and will be happy to share them if you will write: 203 N. Kenilworth Ave., Oak Park, Ill. 60302.

* * *

Worshipful John E. Miller, Jr., District Deputy Grand Master for the 21st Masonic District of Pennsylvania and a member of the Valley of Altoona, says: "Freemasonry has always fielded a mythical All-Masonic Eleven—Faith, Reverence, Enthusiasm, Equality, Morality, Americanism, Service, Obedience, Nobility, Rationality, Yearnings."

We agree with Brother Miller that this spells Freemasonry very well.

GEORGE E. BUROW, 33°

Studying For Advancement



By **GEORGE A. NEWBURY, 33°**

I wish it were possible for all our readers to look over my shoulder and read the correspondence that passes over my desk from Scottish Rite leaders all over the World. Your first reaction would be one of amazement at the wide diversity in matters of procedure and program. However, as you continued to read, you would become conscious of a central theme prevailing everywhere—one of high moral and spiritual purpose and of a lofty and sincere idealism.

The newest Supreme Council in the World is that in Iran—Ancient Persia, a country which recently celebrated its 2500th Anniversary. Its distinguished Sovereign Grand Commander, Ill.º. Mahmoud Housman, 33°, recently sent me the following interesting account of their Scottish Rite work.

"Since the Consecration of the Supreme Council of A.A.S.R. for Iran on April 30, 1970, the Bodies under this Jurisdiction have continued their activities as follows:

"In the Lodges of Perfection, Socrates 101, Attare Neshabouri 104, Andisheh 107, 25 candidates have been initiated to the 4°, 27 to the 12°, and 15 to the 14°.

"In the Chapters of Rose Croix, Omid 102 (formerly called Gole Sobh) and Paydari 105 (formerly called Mehr) five candidates have been admitted.

"As the Ritual of the 28° of our Rite has closer connections with the history and tradition of Iran, a special Body has been constituted under the title Sanctuary Mehr No. 108. This Body has so far raised four candidates to the 22° and four others to the 28°.

"The Areopagus Mithra 103 has raised three candidates to the 30°. These three and five other senior brethren who had been initiated before the date of our consecration to the degree were admitted in the Consistory Danai 106 to the 31°. This was done in order for us to have a Tribunal when needed. In this Consistory no brother has as yet been given the 32°. The work in this Body has been limited to historical research and studies in esoterism.

"Our By-laws have been so arranged that the 4°, 12°, 13°, 14°, 18°, 22°, 28°, and 30° can only be conferred after full initiation in the respective rituals; other degrees are conferred by communication.

"The Subordinate Bodies of the Supreme Council for Iran have been so constituted that a candidate who enters as a Secret Master in a Lodge of Perfection can obtain the 30° only after six years of studious work, and writing and defending of five papers on subjects concerning our Order. This lapse of time is divided as follows:

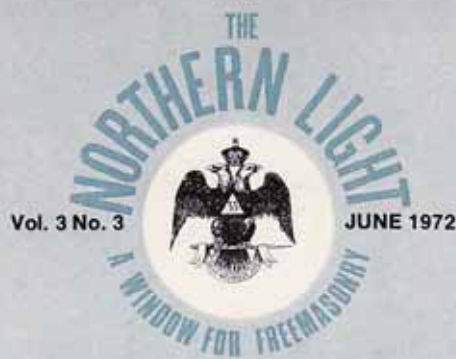
"Two years of work in a Lodge of Perfection, and one paper.

"Two years of work in a Chapter of Rose Croix and two papers.

"Two years of work in the Sanctuary and two papers.

"In addition, the members of the Subordinate Bodies of the Supreme Council for Iran are required to prepare and discuss subjects on historical or traditional background of the Esoterism of the Order.

"The aim of the Supreme Council for Iran and its Subordinate Bodies is to comprehend correctly and to make comprehensible the teachings of the A.A.S.R. and to point out, wherever possible, the connection of these highly appreciated teachings with traditions of Iranian culture."



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There's Masonic Significance

In Rudyard Kipling's Tale

By MERVIN B. HOGAN, 33rd

Freemasonry had a great and lasting influence on the life and works of the late Rudyard Kipling, a poet laureate of England who received the Nobel Prize for literature in 1907. This is borne out by the multitude of Masonic allusions which are scattered throughout much of his prose and verse.

One of his masterpieces which shows the profound contribution Masonry made to Kipling's makeup and how Masonry deeply affected his thought processes is *The Man Who Would Be King*. It is a great and lasting narrative because it is endowed with all the characteristics which make this kind of work an established and true classic.

The action and intricacies of its unique plot will keep any reader engrossed in the story to its end. The penetrating and discerning reader—with the requisite interest—will find beneath the surface many basic aspects and factors of life presented, as well as untold implications, which will challenge and reward his thoughtful attention, study, and analysis with provocative and enlightening concepts and conclusions.

The story's grammar, speech, and style—its very choice of words and language—are all forceful contributing concepts to the impressively accomplished impact on the reader. The use of setting, incident, and action, together with personality and character, are all blended rather equally as the coherent supporting elements to the strength of the tale's structure.

With consummate skill, Kipling tersely presents the text of his short story with the leading statement: "Brother to a Prince and fellow to a beggar if he be found worthy." The story then opens:

The Law, as quoted, lays down a fair conduct of life, and one not easy to follow. I have been fellow to a beggar again and again under circumstances which prevented either of us finding out whether the other was worthy. I have still to be brother to a Prince, though I once came near to kinship with what might have been a veritable King . . . But, today, I greatly fear that my King is dead. . . .

No Freemason would fail to appreciate so simple and direct a presentation of a basic Craft tenet. This obviously Masonic introduction admirably fulfills its intent and also suggests an additional inference.

The narrator, who is the local newspaper editor, is by this means adroitly implicated as a co-conspirator with the two principal personalities. A subsequently encountered native chieftain, the loyal Billy Fish, and the narrator become two subordinate figures of the account. Two traveling rogues are the principal characters.

Cleverly and succinctly, Kipling presents his two knaves or scoundrels:

" . . . Now, Sir, let me introduce to you Brother Peachey Carnehan, that's him, and Brother Daniel Dravot, that is me, and the less said about our professions the better, for we have been most things in our time. Soldier, sailor, compositor, photographer, proof-reader, street-preacher, and correspondent of the *Backwoodsman*, when we thought the paper wanted one. . . ."

"Well and good," said Carnehan. ". . . Let me talk now, Dan. We have been all over India, mostly on foot. We have been boiler-fitters, engine-drivers, petty contractors, and all that, and we have decided that India isn't big enough for such as us."

The newspaper editor actually gets involved with the two principals—Peachey and Dan—right from the start. Peachey



IIIrd. MERVIN B. HOGAN, 33rd, an executive with the General Electric Co., is a former chairman of the Department of Mechanical Engineering, University of Utah, Salt Lake City. He is a Past Master of Wasatch Lodge, a former Grand Chaplain and Grand Orator of the Utah Grand Lodge, and member of the Syracuse, N.Y., Scottish Rite Bodies. A graduate of Utah, he has advanced degrees from the University of Pittsburgh and the University of Michigan, has had more than 25 scientific articles published, and during World War II helped perfect automatic computers for Navy gun control and automatic fire control apparatus for U.S. Navy planes.

approaches him with the request:

"... I would take it more than kind of you if you was to come out of Central India in time to catch him at Marwar Junction, and say to him: 'He has gone South for the week.' He'll know what that means. He's a big man with a red beard, ... You'll find him sleeping like a gentleman ... in a second-class apartment. ... Slip down the window and say: 'He has gone South for the week,' and he'll tumble. ... I ask you, a stranger—going to the West," he said with emphasis.

"Where have you come from?" said I.
"From the East," said he, "and I am hoping that you will give him the message on the Square—for the sake of my Mother as well as your own."

The Masonic nature of the tale is quickly revealed:

"Peachey," says Dravot, "we don't want to fight no more. The Craft's the trick, so help me!" and he brings forward that same Chief that I left at Bashkai—Billy Fish we called him afterwards. ... "Shake hands with him," says Dravot, and I shook hands and nearly dropped, for Billy Fish gave me the Grip. I said nothing, but tried him with the Fellow Craft Grip. He answers, all right, and I tried the Master's Grip, but that was a slip.

"A Fellow Craft he is!" I says to Dan. "Does he know the word?"—"He does," says Dan, "and all the priests know. It's a miracle. The Chiefs and the priests can work a Fellow Craft Lodge in a way that's very like ours, and they've cut the marks on the rocks, but they don't know the Third Degree, and they've come to find out. It's Gord's Truth. I've known these long years that the Afghans knew up to the Fellow Craft Degree but this is a miracle. A God and a Grand-Master of the Craft am I, and a Lodge in the Third Degree I will open, and we'll raise the head priests and the Chiefs of the villages."

Kipling's skillful and engaging use of Masonry in developing his plot is illustrated by Dan and Peachey's illegal use of their Masonic knowledge and background.

At the levee which was held that night on the hillside with big bonfires, Dravot gives out that him and me were Gods and sons of Alexander, and Past Grand-Masters in the Craft, and was come to make Kafiristan a country where every man should eat in peace and drink in quiet, and especially obey us. ...

The most amazing miracles was at Lodge next night. One of the old priests was watching us continuous, and I felt uneasy, for I knew we'd have to fudge the Ritual. ... The minute Dravot puts on the Master's apron that the girls had made for him, the priest fetches a whoop and a howl, and tries to overturn the stone that Dravot was sitting on. ... Dravot never winked an eye, not when ten priests took and tilted over the Grand-Master's chair. ... The priest begins rubbing the bottom end of it to clear away the black dirt, and presently he shows all the other priests the Master's Mark, same as was on Dravot's apron, cut into the stone. ...

The one chap falls flat on his face at Dravot's feet and kisses 'em. "Luck again," says Dravot, across the Lodge to me, "they say it's the missing Mark that no one could understand the why of. We're more than safe."

One suspects that the introduction of the "missing Master's Mark" was intentionally utilized in part to relate with the Lost Word and the vast symbolism associated with it. With the succinct allusion to the age-old legend of the Lost Word the questing reader finds himself confronted with every intimation and possible interpretation of that inspiring and fundamental message.

An involvement with Jesus of Nazareth is insistently emphasized by the closing sentences of the story. There is an almost endless number of threads of thought which are deftly and subtly hinted at by the narrator's words as he is bringing his story to its termination. Peachey has completed his account to the news writer and has left the publication's office. The newspaper man next reports:

That day at noon I had occasion to go down the blinding hot Mall, and I saw a crooked man crawling along the white dust of the roadside, his hat in his hand, quivering dolorously after the fashion of street-singers at Home. There was not a soul in sight, and he was out of all possible earshot of the houses. And he sang through his nose, turning his head from right to left:

Son of Man goes forth to war,
A golden crown to gain;
His blood-red banner streams afar—
Who follows in his train?

Some of Kipling's ingenious accomplishments with symbolism may be scanned briefly. For instance, the teachings of the Great Light are introduced in several ways. When Dravot as king and god insists on having a young woman to brighten the winter for him, the Genesis account of Adam and Eve in the Garden of Eden is pointedly alluded to. The fall of man may have been bitterly, realistically, and literally stressed when Dravot was executed by being caused to fall from the middle of the rope bridge into the seemingly bottomless chasm below.

Dravot and Carnehan were endeavoring to "save" the natives; obviously in the self-interests of the enterprising pair of adventurers. The natives, as is usual in these cases, didn't find the proffered salvation attractive. As a parallel, John the Baptist and Jesus of Nazareth endeavored to bring salvation to mankind in Palestine. Unappreciative and unresponsive, man didn't react favorably to the efforts, nor the tendered salvation, and abruptly disposed of John the Baptist by beheading him and of Jesus by crucifying him. The natives rejected Dravot and Carnehan's version of salvation and, having first disposed of Dan proceeded to the crucifixion of Peachey.

In the more obvious sense, the tale leaves the reader with the distinct warning that to seek and pursue power is an ever-demanding situation fraught with impending danger and possible, or even probable, death. Coupled with this truism is the commonly accepted reality that the equally fascinating game of roguery is likewise a highly strenuous and frequently short-lived enterprise. It may also have been one of the author's intentions to call attention to the fact it is a hazardous and unrewarding endeavor to seek elevation to high places which are beyond one's intrinsic capabilities.

Kipling's portrayal and development of his characters is sympathetic, comprehensive, and accomplished. Daniel Dravot evolves as the aggressive, demanding and insistent male who ever more feverishly drives himself and thoroughly influences, then dominates, and inevitably and inexorably crowds Peachey Carnehan, as well as himself, to their mutual downfall and destruction. Due to his unflinching support of the two scamps, Billy Fish is primitively executed with them—his throat being cut. He is understandingly and convincingly portrayed as both the literary and literal supporting character.

Kipling demonstrates his exceptional and encompassing skill as a story teller, and enhances his tale tremendously, by having Dan Dravot's dried head and his five-pound gold crown disappear between Peachey Carnehan's visit with the reporting journalist at the newspaper office and the next time the tormented victim is encountered in the sun-smitten street.

The Man Who Would Be King is the achievement of a true master from the striking title itself to the crisp closing sentence. In six interest-provoking, attention-arousing, euphoniously arranged words, he states a terse and accurate indication of the story's subject matter, without in the least giving away the plot or revealing the action.

As a profoundly comprehensive and vital message to all, it is evident Kipling means to proclaim the universality of Freemasonry and, through it, stress the concept of the Brotherhood of Man and the Fatherhood of God. The tale was published in 1889 when the author was only 23. It fully demonstrates Kipling's striking genius for absorbing and assimilating in minute detail vast mountains of data and information pertaining to people, places, and events.

Joseph Rudyard Kipling was born December 30, 1865, in Bombay, India. A fair portion of his boyhood was lived in England where he received his formal education at United Services College, Westward Ho, North Devon. He was a journalist in India from 1882-89, serving

(Continued on page 7)

Abandoned Railroad Station

Becomes Masonic Temple

The birth of a Masonic Lodge some 10 years ago has led to the rebirth of an abandoned railroad station as an attractive Masonic Temple. The Temple is used extensively by Monaca-Center Lodge No. 791, F&AM, which has more than tripled its membership in that 10-year period.

This Lodge, newest in the 37th Masonic District of West-Central Pennsylv-

nia, was constituted March 11, 1961, with 59 members. Only two of the warrant members were past masters, both of Rochester Lodge No. 229; so much hard work in ritual and organization instruction was necessary from the start, as the nucleus came from eight lodges. The constituting ceremony was held in the Masonic Temple at Beaver Falls, the early stated meetings were in the Rochester

Lodge rooms, the Monaca-Center Fraternity Club was formed, and everyone went to work to raise funds for equipping the new Lodge and finding a home meeting place in or near Monaca.

Over the years, several sites for a temple were considered but rejected. On April 29, 1969, the Fraternity Club met again and Brother George Baltic, general building chairman, presented the proposal to buy the old Pittsburgh & Lake Erie Railroad station on Pacific Avenue at 14th Street in Monaca. This was approved unanimously and the members really went to work. They also enlisted the aid and services of many friends and relatives as well as townspeople and Brother Masons of other lodges.

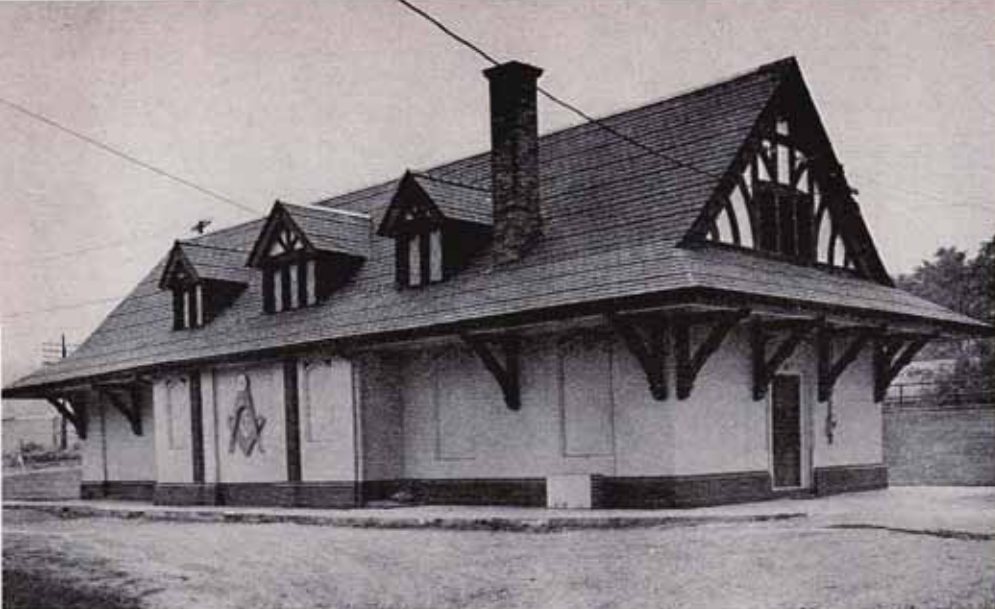
The transformation of a once dingy, 60-year-old railroad train station into a beautiful and well furnished Masonic Temple is the saga of more than 10,000 man-hours of labor, mostly donated by members and volunteers over a two-year period.

In October, 1969, the Fraternity Club obtained possession of the property which consisted of three lots and a brick veneer building of 28 x 80 feet with extensions in front and rear. The members immediately set out to remodel the structure to fit the needs of the Lodge. The building itself is set on a foundation of solid concrete walls.

The structure was rewired, the plumb-

Transformation from a 60-year-old railroad station into a beautiful Masonic Temple was the result of many hours of hard labor, much of which was provided by volunteers.





A former railroad station is now the home of Monaca-Center Lodge No. 791, F&AM, in Pennsylvania.

ing and heating systems redone, the exterior windows bricked, and the outside repainted. Unwanted partitions were removed and new ones built. One main feature of the interior was preserved—the beautiful wooden ceiling with massive supporting beams was cleaned and refinished. All work, with the exception of plastering, carpet, and wallpaper, was done by the volunteers.

The furniture was donated graciously by the Grand Lodge of Pennsylvania and is in itself of historical interest. It had been used in the Tower Room of the "New Masonic Hall" in Philadelphia in the 1870's, and is 100-135 years old. It was reupholstered and refinished and its beauty adds greatly to the appearance of the lodge room.

All the planning and hard work nearly ended in tragedy just a few weeks before the completion as a tornado passed only a few hundred feet from the Temple destroying everything in its path. But luckily it veered in the opposite direction. Donations came from several neighboring and district lodges, numerous townspeople and friends, and from the Scottish Rite Bodies of New Castle, as well as from most members of the Lodge.

Rich blue carpeting covers the 60 × 28-foot Lodge Room and the furniture is upholstered in bright crimson. The Temple itself is of Swiss chalet style.

At an open house when the public toured the unique Temple, Brother Robert Batto, District Deputy Grand Master, said: "The townspeople are very proud of this new Temple and what has been done for Freemasonry here."

He also gave particular recognition to Brother George W. Rowse, a Past Master

of the Lodge and president of the Monaca-Center Fraternity Club, and to Brother George Baltic, building chairman. Brother Batto said: "Had it not been for the leadership of these two men, together with the spirit of dedication to

make a dream become a reality that was shared by all the volunteer laborers... this could not have happened."

The Dedication Banquet was held at the Center Township Junior High School in Monaca with Grand Master Hiram P. Ball giving the address. Worshipful Master Edward M. Anderson, Jr., presided, and the program booklet was dedicated to Brother Frank A. Lynch, the Warrant Master.

RUDYARD KIPLING'S TALE

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as assistant editor of the *Civil and Military Gazette* and the *Pioneer*. He was precocious and gifted and matured early. When only 20 years old he published his first book, *Departmental Ditties*.

McGill University recognized him in 1899 with the D.C.L. degree. Oxford and Durham conferred the Litt.D. degree in 1907, while Cambridge in 1908 and Edinburgh in 1920 extended the same distinction. He later received similar honorary degrees from the Universities of Paris and Strasbourg. At Cambridge he was made an Honorary Fellow of Magdalene College and he served as Lord Rector of St. Andrews. He was the first English author to receive the Nobel Prize for literature.

In *Something of Myself*, Kipling reports he became a member of Hope and Perseverance Lodge No. 782 E.C., at Lahore, Punjab, India, in 1885, while not yet of proper age. He also writes, "I was entered by a member of the Brahmo Somaj (Hindu), passed by a Mohammedan, and raised by an Englishman. Our tyler was an Indian Jew." He served as lodge secre-

tary at Lahore, later helped found two lodges in England, and was elected poet laureate of Canongate Kilwinning Lodge No. 2 of Edinburgh, Scotland, a position traditionally held by the Scottish Bard, Robert Burns.

The King of England sought and cultivated Kipling's valued and respected friendship and the unrestricted and uninhibited expression of his opinions. Not only once, but several times, that same ultimate authority informed Kipling he would like to confer upon him the highest honor in his power to bestow, if Kipling would accept it. Government recognitions were consistently declined by him throughout his lifetime as it was his deep-seated conviction that any of them would limit or curtail his independence and freedom of thought and expression.

Kipling died in London, Jan. 18, 1936, just two days before his friend, King George V. He was buried in the Poets' Corner in the south transept of Westminster Abbey, thereby sharing Great Britain's national monument to its great figures and its immortals.

Is Your Family Participating?

By ALBERT N. HEPLER, JR., 33*

We are hearing a lot today about having the wives and families participating more in Masonic activities—and that is good!

Masonry always has been considered a man's organization, restricting its membership and meetings to men. I think it is the consensus that we want to continue to limit our membership to men in the future. There is ample opportunity for women to join Masonic-related organizations, should they care to be members of a fraternal group.

When Masonry was first established in this country during the early Colonial period, its rapid growth and popularity could be attributed greatly to the need for an interest and activity, some place for men to gather. Other than going to church on Sunday, there was little activity in those early days for a man to get away for fellowship with other men.

The difference today is that there are too many other interests and activities demanding a man's time, so he is not attracted to Lodge meetings. Part of this is the fault of the Lodge in failing to modernize its activities and to properly compete for a man's time.

There is, however, a hopeful indication and a good trend today for families to stay together more at home, and when they do go out to go together. This is due somewhat to the actual danger on our streets as it is unsafe in many large communities for a woman, and even for a man, to be out alone.

So Masonry has an opportunity today

to attract the family to Masonic gatherings and to make our fraternity more interesting and effective in family life. We should grasp this opportunity enthusiastically and exploit it to the fullest. We have much to gain by doing so.

Masonry in many of our Symbolic Lodges and in some of our Valleys is "off limits" so far as wives and families are concerned. There are many Symbolic Lodges that never have had a family social affair; others do it very seldom. This also is true in some of our Scottish Rite Valleys.

Masonry, in many of its organizations, has been guilty of actually injuring family life; not maliciously, certainly not intentionally, but that has been the end result just the same in far too many instances. Many of our energetic members, having ambition and dedication, really have abused the privilege of being a Mason by devoting too much of their time to Masonry to the exclusion, displeasure, and virtual alienation of their wives and children.

I can cite three instances in my own experience in which sons of prominent Masons have told me directly that they didn't want to join Masonry because our organization took their fathers away from them too much in their younger years when they needed Dad. One of these boys did relent and later became Master of his Lodge and now is a Scottish Rite officer.

We teach and advocate close family ties. We certainly never would recommend that a man not be with his wife and children. We want our members to be

good husbands and devoted fathers, but in our zeal to make our Lodge successful, we too often will require so much of our officers and workers that we command more of their time than their families get. This particularly is harmful in younger families. We should revise our schedules and requirements so that a young man can serve as an officer without imposing too much on the time needed for and by his family.

Quite often a young wife will discourage her husband from joining Masonry. If he does join, she will discourage him from becoming an officer because this will take him away from home where he is wanted and truly needed. Or, she may not want him to become a Mason because of the cost—she would prefer to have a new gown or a washing machine instead. We just have not made Masonry appealing or attractive to her and she can see no personal or family benefit whatsoever. She also feels that what they do should be done together as a family unit. We really can't be too critical of such an attitude or philosophy.

What I am pointing out is that Masonry needs to be more considerate and smarter in involving the women insofar as is possible. We should have more joint activities for husbands and wives and families—such as special dinners, entertainments, dances, card parties, picnics, trips, and a host of other opportunities that are available. A husband-and-wife Masonically-sponsored bowling league, as an example, would not be too visionary or out of line.

There is much that can be done to in-

Is Your Family Participating?

By ALBERT N. HEPLER, JR., 33*

We are hearing a lot today about having the wives and families participating more in Masonic activities—and that is good!

Masonry always has been considered a man's organization, restricting its membership and meetings to men. I think it is the consensus that we want to continue to limit our membership to men in the future. There is ample opportunity for women to join Masonic-related organizations, should they care to be members of a fraternal group.

When Masonry was first established in this country during the early Colonial period, its rapid growth and popularity could be attributed greatly to the need for an interest and activity, some place for men to gather. Other than going to church on Sunday, there was little activity in those early days for a man to get away for fellowship with other men.

The difference today is that there are too many other interests and activities demanding a man's time, so he is not attracted to Lodge meetings. Part of this is the fault of the Lodge in failing to modernize its activities and to properly compete for a man's time.

There is, however, a hopeful indication and a good trend today for families to stay together more at home, and when they do go out to go together. This is due somewhat to the actual danger on our streets as it is unsafe in many large communities for a woman, and even for a man, to be out alone.

So Masonry has an opportunity today

to attract the family to Masonic gatherings and to make our fraternity more interesting and effective in family life. We should grasp this opportunity enthusiastically and exploit it to the fullest. We have much to gain by doing so.

Masonry in many of our Symbolic Lodges and in some of our Valleys is "off limits" so far as wives and families are concerned. There are many Symbolic Lodges that never have had a family social affair; others do it very seldom. This also is true in some of our Scottish Rite Valleys.

Masonry, in many of its organizations, has been guilty of actually injuring family life; not maliciously, certainly not intentionally, but that has been the end result just the same in far too many instances. Many of our energetic members, having ambition and dedication, really have abused the privilege of being a Mason by devoting too much of their time to Masonry to the exclusion, displeasure, and virtual alienation of their wives and children.

I can cite three instances in my own experience in which sons of prominent Masons have told me directly that they didn't want to join Masonry because our organization took their fathers away from them too much in their younger years when they needed Dad. One of these boys did relent and later became Master of his Lodge and now is a Scottish Rite officer.

We teach and advocate close family ties. We certainly never would recommend that a man not be with his wife and children. We want our members to be

good husbands and devoted fathers, but in our zeal to make our Lodge successful, we too often will require so much of our officers and workers that we command more of their time than their families get. This particularly is harmful in younger families. We should revise our schedules and requirements so that a young man can serve as an officer without imposing too much on the time needed for and by his family.

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There is much that can be done to in-

FORERUNNER OF AMERICAN REVOLUTION

Anniversary of 'Gaspee Incident' in R.I.

By **NORRIS G. ABBOTT, JR., 33°**

In 1772, Rhode Island, like the other Thirteen Colonies, was suffering from revenue taxes. These were imposed by the English Parliament in an attempt to replenish the treasury which had been depleted by the Seven Years War and the French and Indian War. Since British troops had been sent to the New World to defend the colonies from the French, members of Parliament believed the colonies should bear part of the war expenses.

On the other hand, the colonies had suffered from participation in the wars and most colonists believed that they had done their part—both physically and financially. Moreover, they strongly resented the arbitrary passage of laws, aimed at the colonies, by a body in which the colonies had no representation.

It was in this atmosphere of tension that the British armed schooner *Gaspee*,

commanded by Lieutenant William Dudingston, was dispatched to Narragansett Bay to enforce the revenue laws. As he checked all shipping in the Bay, the Lieutenant soon aroused the ire of the local inhabitants by his supercilious, arbitrary attitude and harassment. Even the river packets were not permitted to pass up to Providence without being hailed and searched. The owners were frequently hauled into court on trumped up charges. Letters of protest brought insolent answers from Dudingston, who was supported by the commander of the British fleet, the Honorable Admiral Montagu.

On June 9, 1772, the sloop *Hannah*, with Captain William Lindsey, out of New York and bound for Providence, touched at Newport and reported her cargo to the custom house, the only one in the colony. On the following day she started on her way up the river. The *Gaspee* promptly followed her and fired the customary shot across her bow as a warn-

ing to stop.

Captain Lindsey, however, crowded on all sail and the race was on. For several miles it was touch and go but it was eventually settled by a bit of Yankee strategy. About six miles below Providence the shore runs out in a long spit of land, much of which is under water at high tide. By leaning far over, in a brisk wind, the packet scudded across the point but the *Gaspee* in hot pursuit stuck fast on the bar. The *Hannah* pursued her course to Providence and the word was spread.

The beat of a drum soon was heard through the streets and the voice of the Town Crier calling: "The *Gaspee* is run aground off Namquid Point and cannot float before 3 o'clock tomorrow morning. Those people who feel disposed to go and destroy that troublesome vessel are invited to repair to Mr. James Sabin's house this evening."

There was plenty of enthusiasm and by 9 o'clock that evening a large company



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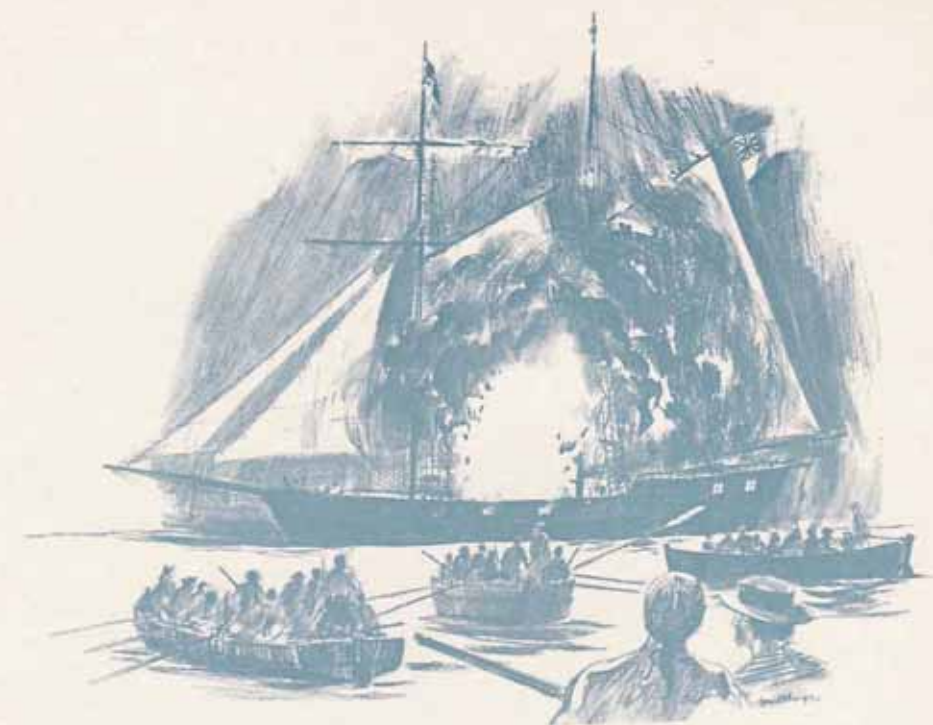
had gathered in what was known as Sabin's Tavern where John Brown, one of Rhode Island's famous Brown brothers and one of the most enterprising and wealthy merchants in New England, outlined the plan for the expedition. Eight longboats with muffled oars, filled with men armed with guns, pistols, swords, and clubs, and under the direction of Abraham Whipple—later to become the first Commodore of the American Navy—were soon on their way. The boats were able to approach close to the Gaspee before the watch on deck gave the alarm.

Lieutenant Dudingston rushed on deck, discharged his pistols at the attackers, and received in return a musket ball in the left groin. A hand-to-hand fight followed in which the colonists gained the upper hand, made prisoners of the Commander and his crew, took them to the Warwick shore for safe keeping and returned to set the Gaspee on fire. The flames leaped up through the sails and the rigging, and after the powder magazine exploded there was only a bit of floating wreckage left. Quietly the boats returned to town, and the men separated and went to their homes.

Rewards of 100 pounds for information leading to the arrest of any person engaged in the enterprise and an additional 500 pounds for the "Captain" were soon offered. A special court of commissioners was appointed to inquire into the matter, but neither reward nor judicial investigation led to the discovery of those involved although most everyone in town must have known the perpetrators. Of considerable importance was the fact that the Commissioners not only were instructed to discover the participants in the raid but also to send them to England for trial.

This, in itself, was contrary to colonial law, a serious threat to American liberty, and served eventually to help unite the colonies in their decision to resist. It also is worthy to note that John Brown, Abraham Whipple, and many others in the longboats were members of St. John's Lodge of Providence, and one of them, Ephraim Bowen, who was the last survivor, later served as Rhode Island's Grand Master of Masons, 1809-10.

The Gaspee raid not only was the most important of Rhode Island's many contributions to the cause of freedom but it also was the first armed conflict of the Revolutionary War—three years before Lexington and Concord. Prompted by the Gaspee incident, Virginia's House of Burgesses on March 12, 1773, appointed a committee for intercolonial correspon-



Burning of the Gaspee

dence and invited the other colonies to take similar measures. These "Committees of Correspondence" were the forerunners of the First Continental Congress which in turn led to the Declaration of Independence.

The 200th Anniversary of this epochal event will be celebrated in Pawtuxet, R.I., on June 9-11. The three-day program which commemorates the raid on His Majesty's ship is called the "Seventh Annual Gaspee Days."

The Gaspee Days program has received an award from the Freedoms Foundation at Valley Forge, and the Governor of Rhode Island has proclaimed 1972 as "The Year of the Gaspee."

Rhode Island's 1972 automobile license plates bear a small black and white sticker—a silhouette of the "Gaspee"—to symbolize the state's claim that the American Revolutionary War began here 200 years ago. A commemorative coin has been designed, bearing an engraving of the Independent Man—the 12-foot bronze statue on top of the state house dome—and the words "First Blow for Freedom." Steps also are being taken to have a commemorative stamp issued to recognize the importance of the "Gaspee Incident."

Seventh Annual Gaspee Days

Friday, June 9

- 8 p.m. Band Concert in Memorial Grove.
- 10 p.m. Fireworks.

Saturday, June 10

The historic village of Pawtuxet (1638) will be bedecked with buntings and historical flags with the residents in colonial costumes. Colonial food and drinks will be served in local restaurants and taverns.

- 11 a.m. Ecumenical Memorial Service, Pawtuxet Baptist Church.
- 2 p.m. Parade of chartered commands and fife and drum corps from states as far south as Virginia, high school bands and floats, followed by a muster of the fife and drum corps.
- 8 p.m. Colonial Ball (Costumed) with a Grand March.

Sunday, June 11

- Noon Power boat races in Narragansett Bay.
- 3 p.m. Old Fashioned Rhode Island Clambake in Grove.

Abbott Scholar

METAMORPHOSIS OF A MANUSCRIPT

By ROBERT L. NIKLAUS

Covered with dirty brown wrapping paper, the package on my desk contained a bomb. When opened, and its contents activated, the package would explode superstitions, stir controversy—and bring freedom. The package contained a manuscript.

Seated across the desk from me was the author. His gravel voice matched his stocky frame and bull neck. Equally so, his snapping brown eyes matched the vigorous assault of his writing against witchcraft. As an energetic African Christian whose family included witch doctors a

generation ago, the author knew first hand what he was attacking.

As the author talked, I let my mind wander a little. I remembered African friends who told how old women were forced to drink the poison cup to prove they had not eaten the life force of younger relatives. I remembered the suffering of men rejected by their families through the wild accusations of villagers driven by the fear of witchcraft. This fear and its resulting abuses still run strongly in the minds of many Africans.

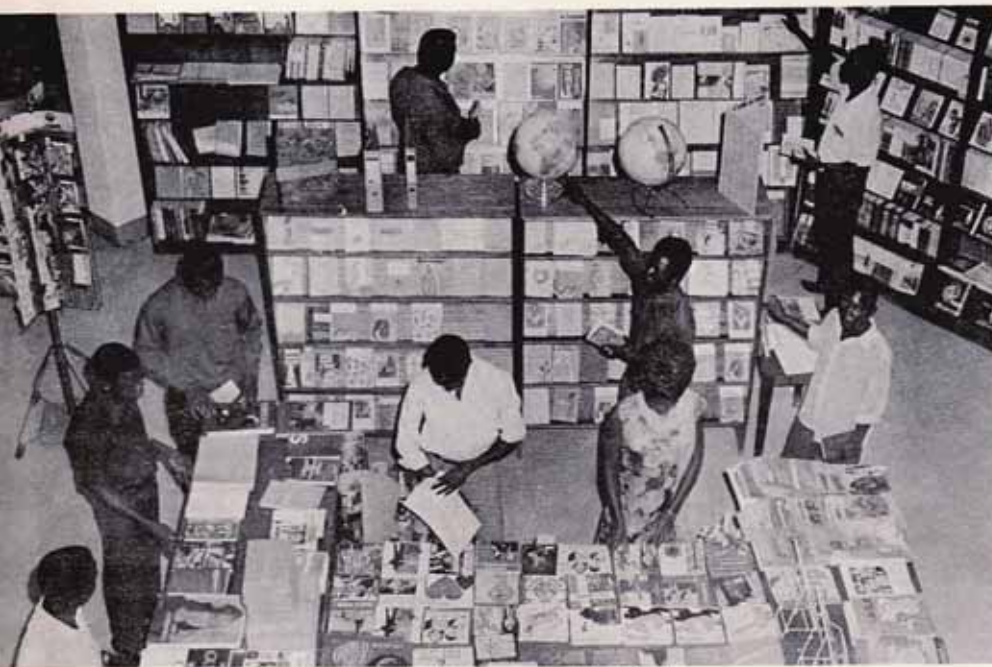
How many people, I mused, would be liberated by the message of this manuscript? How many lives spared?

But first that parcel wrapped in dirty brown paper had to go through the difficult and expensive metamorphosis of publication before it could help anyone. That's where I come in.

As editorial manager of an interchurch publishing house, I have the staff and equipment to affect that metamorphosis in black and white. The *Centre protestant d'editions et de diffusion* (CEDI) where I work is located in Kinshasa, the boomtown capital of the Republic of Zaire (formerly Congo). CEDI originally was founded in 1945 by a group of Protestant missions which pooled their resources. They organized a publishing venture ca-

REV. ROBERT L. NIKLAUS is a native of Williamsport, Pa., and was awarded an Abbott Scholarship at Syracuse University in 1968. He now is director of the *Librairie Evangelique au Congo* in the Democratic Republic of Zaire in Kinshasa, Africa.





The main bookstore room at the Centre.

pable of writing, printing, and selling literature—all under the same roof.

CEDI gradually attracted more support until today 22 different denominations and religious organizations share in the joint publishing house. There are 95 Zairians and five missionaries operating a modern non-profit establishment producing literature in six languages for churches throughout the nation.

Much of the literature is religious: devotional and Bible study books, hymnals and Scripture selections. But CEDI's interests go beyond this. Thousands of literacy books and materials prepared by the staff are sold annually. Authors are commissioned to write books on the cultural heritage of the different peoples of Zaire. Books on hygiene, family life, livestock raising, and other practical topics are sold through CEDI's nationwide network of bookstores.

The publishing house was just getting started in 1945 when I was first impressed with the possibility of serving God in Zaire. I was just 13 years old, living in Williamsport, Pa. That impression grew to a conviction that carried me through public school, the Nyack Missionary College, and two years as assistant pastor of a Christian & Missionary Alliance Church in Erie, Pa. I arrived in Zaire for the first time in 1958.

Perhaps I should say *we* arrived. While

studying French in Brussels, Belgium, in 1957, I met an attractive young nurse I could not brush off as just another language student. Janet McIlwaine had arrived in Europe from Fall River, Mass., a month earlier than I to study language and tropical medicine. She was planning on medical work with the Conservative Baptist Foreign Missionary Society in Kivu, the opposite side of the country from where my mission worked. We both concluded that the distance was too great between the two missions. The wedding took place in Brussels following our year of study.

The bride and groom were American. The best man came down from Paris. The matron-of-honor was Canadian. The stand-in parents for the bride lived in Brussels, while the substitute parents for the bridegroom drove over from The Hague, Holland. The ceremony was conducted by a Swedish pastor. The bridegroom's roommate, an Englishman, was also in the wedding party.

Our family as well has an international character. Two of our three daughters (Karen, 10; Erica, 8; Judy, 6) was born in Zaire. Karen created quite a stir among the villagers around our mission station at Kwimba. She was one of the few white babies born in the region in many years. So many women came in to greet the little blond-headed stranger that her Afri-

can name became *Makonde di Kwimba* (the hostess of Kwimba).

During that first four-year term of trekking through the jungles and ministering to many village congregations, my concept of missionary work changed. I realized that African pastors were doing the same pastoral work as I, only doing it much better. The churches needed me to do work the Zairians were not yet ready to do.

Through prayer and studying the needs of the church, I became convinced that my ministry to the church and nation was through literature. So for the next four years I worked in the publication office of our mission in Zaire.

While on furlough in 1968, I enrolled in the School of Journalism at Syracuse University. Going back to school after 12 years away from the classroom was difficult but rewarding. One of the brightest moments of that year was when I received notice that I had been awarded an Abbott Scholarship. That award resolved to a great extent the problem of tuition payments. But equally so, the gesture itself was like an encouraging pat on the back when it was most needed. The certificate which accompanied the check for \$1,000 means as much to me as the Master's Degree which I earned that year at Syracuse.

After graduation, my family and I flew to Kinshasa and CEDI. It was there one day I found that dirty brown parcel on my desk. The manuscript on witchcraft is now well into the process of publishing metamorphosis. Within a few months it will emerge in the form of a new book, circulate widely throughout the Lower Zaire, and bring liberation and healing to the whole man.

I have an idea already how it will be received. One of the proofreaders came to me recently waving the galley proofs in his hand. "This book must be put into our language, too!" he exclaimed. "The people in our province have the very same problems and this message will help them greatly."

The business of publishing has numerous dividends of satisfaction. The fascination of plugging in to a people's way of thinking. The expression of creating through design and layout. The excitement of rolling presses. The sense of achievement in a well made book. But the greatest satisfaction for me is to know that through publishing I am unleashing the power of Jesus Christ who promised, "You shall know the truth, and the truth will set you free."

THE NEED FOR GENUINE TOLERANCE

By JOHN G. FLECK, 33*

The late Owen D. Young, a prominent Boston lawyer who became counsel and then Chairman of the Board of General Electric Company and who prepared the Young Plan for German reparations in 1929, was wont to relate this parable:

"If I lived just back of you on a parallel street, I would be your neighbor, but I might not be your friend. If I came to the garden fence in the summer twilight and boasted of my roses, I would still be your neighbor, but I would not be your friend. If I noticed the spray of flowers beside your front door and never inquired what I could do, we would still be neighbors, but we would not be friends. If you called on me and asked for my help to maintain the voluntary Social Service Agencies of the community, and I coldly refused, we would still be neighbors but never would we become friends."

We can be neighbors without being friends, and we can be friends without being neighbors. But we can only function well as citizens within the framework of a friendly spirit. Perhaps it all begins with tolerance.

Tolerance is a peculiar sort of attitude. When you have it, you must fight to keep it. If you do not have it, it is quite a struggle to obtain it. But it is worth all that you put into it. Kipling, sometimes referred to as the Poet Laureate of Freemasonry along with others, said in his well known Rectorial Address at St. Andrews University: "Let the counsel of thine own heart stand, for there is no man more faithful unto thee than it. For a man's mind is sometimes wont to show him more than seven watchmen who sit alone in a high tower." He could have been speaking of tolerance.

*"Refusal to become involved
is not tolerance—it is
selfish unconcern."*

Ogden Nash, in a quatrain, expresses wonder whether tolerance, on which he prided himself, was really tolerance or just the effect of having a rubber spine.

That is a good question in a time when tolerance is regarded as the supreme virtue. Some Liberals flatter themselves that they alone have this shining gift. All others are reactionary. Actually, what they have is an excess of intolerance. All over the country, from Harvard Yard to the Berkeley, California Kindergarten, some young people of questionable age have vented their spleens—sometimes with violence to endanger—in advocating their right of protest. Their raucous bad manners exhibit only intolerance.

In the sense of bigoted denunciation of every view and idea except our own, intolerance is a menace to a free society. It has wrought immeasurable harm in the world. It has caused cruel persecution, the horrible inquisition, the bitter anti-Masonic outrages of the 1830's, and the execution of people for their opinions. Four members of the Society of Friends were hanged on Boston Common in

1661, one died in Virginia as the result of a flogging and subsequent neglect in prison. In our time, we have seen the colossal evils of intolerance in Nazi Germany, Fascist Italy, Communist Russia, and in our own Middle South. After 50 years, the Russian Revolution has not established Democracy.

In our time, tolerance only too frequently stands for an easygoing indifference—better named dynamic apathy—the attitude that does not care about the moral quality of things. A refusal to become involved is not tolerance; it is selfish unconcern. We see it dramatized by the empty benches on the sidelines of our Symbolic Lodges; by sidewalks from which the snow has not been removed before it turned to ice; by an auto parked across a driveway or in front of a fire hydrant; by the almost-empty cathedral—save for the expectant candidates waiting for a dynamic degree portrayal. Tolerant apathy is pictured by rivers filthy with industrial waste; by cities imperiled by deadly smog; by the brutal murder of a weary charwoman before dawn in front of her home after a night of honest toil.

In his 1938 Supreme Council Vesper Service Sermon, Dr. Mellyar H. Lichliter, 33*, insisted that there is a definite frontier of tolerance. "There is a certain point," he said, "beyond which we cannot go without the sacrifice of conviction. To sacrifice conviction in an effort to be tolerant and broadminded is a betrayal of trust. There are differences in moral values, in social practices, and in personal habits which root back in one's religious training," he continued. "A tolerance which is barren of critical and discriminating sense of values cannot justify itself at the bar of reason. It degenerates into a shallow sentimentalism."

In the presence of vicious evils, we need more than a rubber spine which buckles under when we are attacked or disputed. We need what might truly be called the intolerance of Jesus of Nazareth, the exemplar of our Rose Croix Degree. He vigorously opposed those who "devoured widows' houses." He could not tolerate them because he loved people and hated the greed that exploited them, as shown in our 11°. He could not tolerate those who injured "little ones" and caused them to do evil. There are glaring evils in our modern social order to which we should never get comfortably adjusted. That means we are not concerned about evil done to others so long as our own skins are safe.

The glory of America has been its moral decisiveness. Again and again we have been distinguished by a generous boldness on issues that divided on the distinction between right and wrong. A famous sea captain arrived home on a Sunday morning after an absence of two years. He met his wife at the garden gate and kissed her. Our Puritan fathers were outraged. The captain was put in the stocks for two hours. Our Founding Fathers were not tolerant, but they were morally decisive.

There were Abraham Lincoln and Stephen A. Douglas. Douglas decided to depend on the moral indifference of the American people. He said he didn't care if slavery was voted up or down. Lincoln said: "I care and the New Testament cares." Lincoln lost a seat in the U.S. Senate. But when the country was on the verge of social confusion it chose for its leader a man who chose to identify his political fortunes with his moral sensitivity. It may be all right to let a man who

*"We cannot be free to love
except in the framework
of law."*

doesn't care about moral issues go to the Senate, but when the country is looking for authoritative leadership it had better pick the man who is morally sensitive.

In Samuel Morison's magnificent *Life of Christopher Columbus*, he wrote this: "That it was theoretically possible to reach the Orient by sailing West, every educated man would admit, since every educated man knew the world to be a sphere—but nobody had done anything to test the theory. . . . Most sensible people admitted that a voyage west to China could be made, and a few people said it could be done, but nobody cared to try." Columbus cared enough to try, and he won the battle against the sea.

The noblest teacher of them all said: "A new commandment I give unto you that ye love one another." We name it the *New Law*. But we cannot be free to love except in a framework of law. Robert Frost once remarked: "I would as soon write free verse as play tennis with the net

down." He didn't pretend to be a churchman. He was not a Mason. But he knew that life, love, and law were strangely intermingled and that you could not have one without the other. He knew that you can't be a poet and that you can't be a man without both. Law without love is as dry as dust; and love without law is so loose that it is like a river that has overrun its banks and washes away the precious land.

An older person, facing the setting sun, comes to me. Love says, "Be gentle with her; this is a difficult time of life—facing the unknown future." But if I find she is bathing herself in self-pity, what she needs is not gentleness but sternness—sternness in love. If, on the other hand, she is facing the future bravely and fearfully at the same time, what she needs is reassurance that someone will always stand by her—someone who knows the way well.

Love doesn't always mean the same kind of action. The attitude is always the same, but the action depends on the circumstances. The situation is more complicated if it involves more people.

No one can tell you how to express the New Law of Love in any particular situation. Jesus himself refused to tell two brothers how to settle a dispute over a family will. All anyone can tell you is that you will never do it perfectly, even if you live to be as old as I am. Only one did it to perfection, and in a sense He did it for you. But if you cease to move in this direction, you will have loosened that imperative tension which makes it possible for a free man, a Roman citizen, to say with disarming simplicity: "Love is the fulfilling of the law." And that is genuine tolerance, isn't it?



III° JOHN G. FLECK, 33°, has been Grand Prior of the Supreme Council since 1961. For 10 years he served as editor of the *News-Letter* until his retirement in 1969. He is now an emeritus member of the Supreme Council. An ordained minister of the Lutheran Church, he has been pastor of St. John's Lutheran Church in Baltimore (1915-1929) and Parkside Lutheran Church in Buffalo (1930-1959).

A Boy in Search of a Mason

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By JERRY C. RASOR, 32°

In a recent issue of Life magazine appeared a picture of a young boy looking wistfully into the eye of the camera. The caption under the photo read . . . "Fatherless 12-year-old boy would like an adult to take him fishing on opening day." Life magazine entitled the story "A Boy in Search of a Man." An equally appropriate title might have been "A Boy in Search of a Mason" . . . and that phrase has a deeper meaning which engenders broad implications for all of us who would call ourselves Freemasons.

Today's youth are searching. They are searching for values on which to build

their lives and mold their dreams. They are searching for alternatives to war, pollution, and prejudice. They are searching for a universal Truth which can give meaning to their very existence.

Their search is often in vain, their sense of value lost in a society which covets material wealth and flounders in various stages of moral decay. Their alternatives to war, pollution, and prejudice are not found in the teeming jungles of Vietnam, in the foul waters of Lake Erie, or in the rotting ghettos of our major cities. And their search for Truth is left unsatisfied by an organized Church, which seems too busy searching for its own identity in a 20th Century world.

What, then, is the recourse for these young searchers? In many instances, the only avenue open to them is dissent, and they use that tool as a means of making their views known to an adult world. The great majority understand the limits of

dissent, and they exercise it with intelligence and restraint. As a result of this constructive dissent, we have been made acutely aware of the abuses of our environment, the excesses of the Vietnam war and the prejudices that are ingrained in our way of life. Like George Washington, Thomas Jefferson, Patrick Henry, and many other patriotic dissenters of the past, today's youth dissent because they see injustice, inequity, and indecision, and they speak out against them.

How can we as Freemasons provide the answers to their dissent?

First, we must avoid a Jekyll-Hyde facade. We cannot be one person in the Lodge room, and another in our every day lives. Young people are very sensitive to adult deportment, and they can readily spot a "phony." Therefore it is imperative that we exemplify Masonry by living the industrious, self-reliant, clean, and wholesome life that is espoused in our



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'INTRODUCTION TO FREEMASONRY'



Reviewed by Alphonse Cerza 33°

INTRODUCTION TO FREEMASONRY, by H. L. Haywood. Published in 1971 by Research Lodge No. 2, 2602 Terrace Road, Des Moines, Iowa 50312; 79 pp. \$1.00 postpaid.

Our late Brother Harry L. Haywood spent most of his adult years exclusively to the study of Freemasonry and writing numerous books on the subject. Recognizing the need for a short but complete presentation of the subject as a "first" experience he wrote almost fifty years ago a booklet which he entitled "Introduction to Freemasonry." It was published as one of ten items issued under the title Dollar Masonic Library, a co-operative venture of two Masonic groups. The set of booklets was an immediate success and these booklets have long been out-of-print. Research Lodge No. 2, which is becoming a shining light in Iowa Masonry, decided to reissue Haywood's fine booklet.

This work has ten chapters but its subject matter is divided into five parts. The first explains the origin and the purpose of Freemasonry. The second explains how the Craft is organized. The third explains the degrees conferred on a new member. The fourth tells the story of the Craft around the world. And the fifth presents briefly the history and development of Freemasonry in the United States. Each of these parts has in mind not the scholar seeking new light or unusual items but rather the member seeking an explanation of the basic elements of the Craft. The new member will find out about the "side orders" which often perplex him. The ritual is explained in its historical background which will make it more meaningful to

the reader. The older member who has never read a good Masonic book will "eat it up" as he goes from page to page and learns what he has been missing all these years as he watched the drama of the degrees.

This little book discusses such fascinating questions as "How old is Masonry?" The legend of the Cathedral Builders is discussed briefly. There is enough mention of the ancient Masonic manuscripts to make one want to learn more. The description of the formation of the "Ancient" Grand Lodge of England is explained so that the reader will understand what it means in the title of the Craft.

Brother Haywood was a devoted student of the Craft. For years he explored the highways and by-ways of documents, books, and other items which had any connection whatsoever with the Craft. In his many books he presented to us the results of these researches. He always wrote in a clear and easy-to-read style. This little book of his has been neglected for too long a period. Research Lodge No. 2 is to be congratulated for reissuing it and making it available for our present generation of Masonic readers to enjoy.

III°. ALPHONSE CERZA, 33°, noted Masonic scholar, researcher, and author, is a member of the Valley of Chicago and a past president of the Philaethes Society. A professor at John Marshall School of Law, Chicago, he is an avid reader and translator and has written columns for many Masonic publications.

teachings, and that exemplification will require 24 hours of each day.

Second, let's forget the "generation gap" and build a relationship on those beliefs we share in common.

Today's young people yearn for a world at peace . . . and so do we.

Today's young people advocate brotherly love . . . and so do we.

Today's young people want to relieve the miseries of their fellow human beings . . . and so do we.

Too many of us assume a "clenched fist" attitude when we see long hair and mod clothes or hear the heavy beat and the ear-shattering decibels of today's pop music. But have you listened to the words recently? They are no longer limited to grunts and groans. The lyrics have evolved into a message of real significance. They sing of Brotherly Love and Truth! They sing of peace and harmony! They sing of a God who rules the world! But, Brethren, *so do we!*

Our responsibilities to today's boys and girls is one of making ourselves available to them and presenting them with a set of true moral values. When Truth is spoken openly, intelligently, and compassionately, it is understood by people of all ages. There is no "generation gap" in the realm of Truth.

How many boys are there in search of a Mason? You have only to open your door and your heart. The whole world is just outside.

The Fight Against Childhood Schizophrenia

By GEORGE E. GARDNER, 33*

For over a third of a century now the individual members of the Scottish Rite have contributed their dollars to the fight, through research, against one of mankind's greatest scourges—the mental disease called “schizophrenia.” Scottish Rite Masons were the very first group in medical history to seek out and support the finest research minds in our university centers to try to wrest from nature her “secret cause” of this greatest of the mental afflictions that besets mankind.

Throughout the years even though this Scottish Rite supported research has been carried out, almost without exception both here and abroad by scientists in the very topmost academic positions in their medical and psychological specialties, the cause of schizophrenia still eludes us. Yet Scottish Rite Masons by the thousands have “hung in there” with their support, and the research goes on.

However, there is one aspect or area of research relative to this condition called “schizophrenia” about which Scottish Rite Masons have not been thoroughly

informed. I refer here to the fact that schizophrenia, as a disastrous mental disease, is not confined solely to our adult population. Schizophrenia attacks children, and, specifically, it attacks children in the infancy and pre-school years of child life. When it does emerge and becomes clinically clear and evident as a diagnosis, all child psychiatrists know that in the light of our present lack of knowledge as to its cause and treatment the hope for recovery in the form of normal childhood development is very minimal indeed.

It is in the research fight against this grave *childhood* disorder that the members of the Scottish Rite are involved—and have been, increasingly so, in the past decade. In fact, at this moment, more than 60% of Scottish Rite sponsored research is directed to the search for the cause of this disease of childhood. Scottish Rite Masons take their place—with our own and other Fraternal Bodies—on the frontier battles for child health—in the battles relative to childhood congenital defects, life endangering and disabling burns of children, and the battles

to restore function to children with crippling diseases.

What is the nature, and picture, of this severe childhood disability called “childhood schizophrenia” that Scottish Rite Masons are fighting through their research support?

It is not difficult to describe as a clinical picture, nor is it difficult to describe the anguish and the anxieties that beset parents once they are confronted with the fact that this is the condition which afflicts their child.

The condition of “childhood schizophrenia” (or “Autism” as it is designated by physicians) manifests itself in the child's first 12 months of life. In fact, it appears so early in life—and its signs are so specific—that any pediatrician, child psychiatrist, or clinical psychologist who could not detect its presence in a child at two years of age would be a poorly trained child health specialist indeed!

Most important in signs is the fact that the afflicted child does not *relate positively* to other human beings. He does not place at the highest level in value “persons,” that is, his mother, father, or others



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in his environment. For the gratification of his normal bodily pleasure needs for food, warmth, bodily contact, love, sounds, sights, smells, etc., he does not preferably select and forever thereafter exclusively prefer above all other objects that one object that the normal child sets as the very highest valued object in this world, namely, a human being. Based upon, and stemming from, this basic disability of "non-relatedness to human beings" his maturation is henceforth (tragically, in many cases) forever blocked. Most importantly he does not acquire effective and efficient systems of communication with words to other humans, and his ability to learn and progress to mature levels of thinking and learning is never realized. Other signs and symptoms of immaturation emerge and are clinically evident, but this *one*—his seeming "unrelatedness to other human beings"—is basic in importance.

The outcome for the child so afflicted is grave; the suffering and the anxieties of the parents is known only to them and to the physicians who try to guide them in possible programs for their child's care.

The cause and prevention of this terrible affliction of infancy and early childhood is as unknown today as was the cause and prevention of poliomyelitis in the last great epidemic of 1955—just 17 short years ago. But through research—after a half century of discouraging results—poliomyelitis was eventually conquered. And the really glorious aspect in all this to my mind was the year after year patience (patience based on both hope and confidence) of those supporting poliomyelitis research that the scientists of our universities some day surely would find the cause and establish effective measures leading to its eradication.

Scottish Rite Masons at this moment are involved in the fight against another disastrous affliction of childhood, namely, childhood schizophrenia. They support research as to its cause and its eventual eradication. They are dedicated to these ends, and in their dedication they doggedly manifest the patience that is exacted of all those who would do eventual good for mankind!

Editor's Note. There's still time to make your contribution to the Supreme Council Benevolent Foundation to aid schizophrenia research. The 1971-72 solicitation ends July 31.



In what is believed to have been an historic first in the United States, Scottish Rite Masons played host to Knights of Columbus delegates during the 71st annual Indiana Convention in South Bend the weekend of May 11-14, turning over their Masonic Temple for the Saturday night convention banquet. Planning the affair in the Temple were, left to right, Theo J. Jena, president of the St. Joseph Valley (Scottish Rite) Temple Assn.; Joseph T. Helling, K of C banquet chairman and past faithful navigator of the Fr. Neiuwland General Assembly, Fourth Degree; Dr. John B. Toepp, convention chairman and past grand knight of the host Santa Maria Council 553; Ira J. Martz (standing), secretary of the Scottish Rite Valley; Norris N. Emmons, thrice potent master, Scottish Rite; and Arthur V. Phillon, immediate past state deputy, Knights of Columbus.

IS YOUR FAMILY PARTICIPATING?

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much, she may urge him not to join. Many wives have kept good men from joining our fraternity because of a selfish attitude, not realizing what Masonry can mean to her man and to herself.

We had better start cultivating the little girl now by doing those things which will cause her to form a favorable image of our fraternity. Later she will encourage her husband to join "Father's Lodge." She also will be willing and proud to have her man become an officer should he have that opportunity.

I was greatly impressed and inspired recently in attending the first event of its kind in the history of a certain Valley. It was a Father-Daughter dinner and entertainment. The Presiding Officer initiating this event was told by other officers that it couldn't be done, that it wouldn't draw. He persisted and was rewarded for his courage and ingenuity by an overflow attendance of more than 800 fathers and

daughters. In attendance were little girls and big girls—some were married daughters, some were daughters-in-law, and some were granddaughters. It was a great evening and most heartwarming to see Masons of all ages enjoying an evening with their "little girls" for the first time in their Temple.

It already has been determined that this will be an annual event of that Valley!

Sponsoring family-oriented entertainments regularly in the Temple so the children will remember it as being a Lodge event can be a great help in later years when the great decision is to be made about joining the Lodge.

"All the flowers of all the tomorrows are in the seeds of today."

If we plant the seeds of Masonry in the hearts of the youngsters, there will be a bountiful harvest in Masonry's tomorrow!

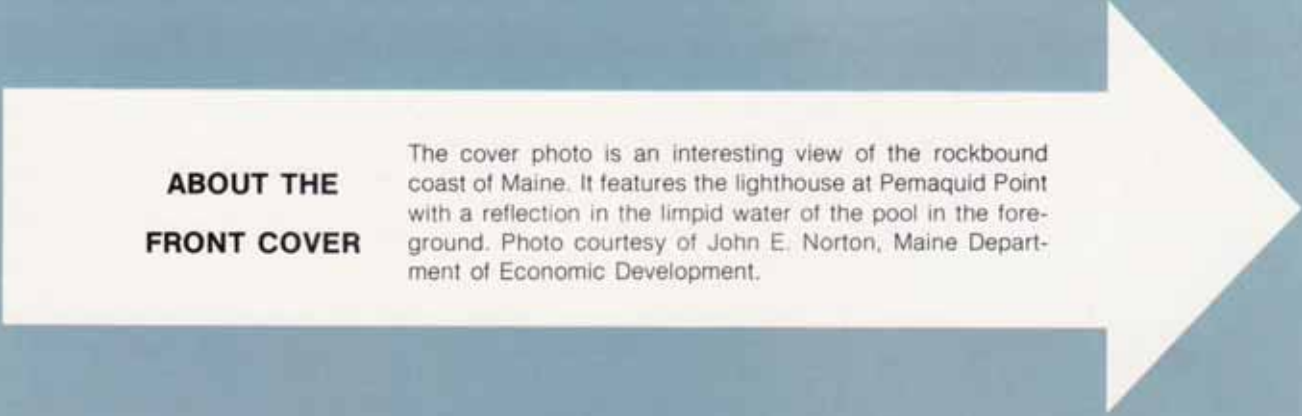


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ABOUT THE FRONT COVER

The cover photo is an interesting view of the rockbound coast of Maine. It features the lighthouse at Pemaquid Point with a reflection in the limpid water of the pool in the foreground. Photo courtesy of John E. Norton, Maine Department of Economic Development.