

THE NORTHERN LIGHT

Volume 3 No. 5

NOVEMBER 1972



A WINDOW FOR FREEMASONS





We were pleasantly surprised and happy to witness and hear the presentation of an original "Class Song" in the Valley of Quincy, Ill. It was composed by a member of the Quincy Barbershop Chorus and of the Ill. George A. Newbury, 33°, Class and sung to the tune "On Top of Old Smokey". The composer is Lloyd D. Masten, 32°, a businessman who has been a Master Mason for 18 years.

"Down in ole Quincy on the Mississippi
We learned of the History of Consistory.

We're proud we're Free Masons for the whole world to see
We'll go down in history as still being free.

Our Class will not fail you as Masons you see
For our Class will be known as George Newbury.

We're not large in numbers and we're not small at all
But when e'er you need us we'll carry that ball."

* * *

Dr. Willard E. Edwards, 32°, of Honolulu, Hawaii, has been boosting for the adoption of The Perpetual Calendar for 50 years and for the adoption of Monday Holidays over a similar period. The Monday Holiday idea is being used this year in many states for Presidents Day in February, Memorial Day in May, Columbus Day in October and Veterans Day also in October. He now wishes to change Veterans Day to the second Monday in August. Labor Day likewise is observed in September.

His Perpetual Calendar would have the year divided into four equal quarters each with months of 30, 30, and 31 days and each quarter would begin on a Monday. The first day of the year would be New Year's Day and would be a day apart between December 31 and January 1, with the date "January 1" beginning on a Monday each year and followed by the 364-day fixed calendar.

In Leap Year (once every four years) there would be a Leap Year Day that would fall between June 31 and July 1; it would be unnumbered and called LYD. July 1 would be a Monday to start that quarter or second half-year. This would give us eight months with 30 days each and the same corresponding day number for each respective month. Thus, Monday the first would always be for January, April, July and October; Wednesday the first would always be for February, May, August and November; in the remaining four months Friday the first would be for March, June, September and December with Sunday the 31st also being for these same months.

Dr. Edwards likes to be known as the "Father of Presidents Day" and originator of The Perpetual Calendar and was raised a Master Mason in 1925 in Wollaston Lodge, Quincy, Mass. He is a retired electrical and corrosion control engineer, a retired Naval officer with rank of lieutenant commander, and a member of Honolulu Lodge No. 409 and the Valley of Honolulu.

* * *

We commend DeMolay Grand Master J. W. (Jack) Nutt of Little Rock, Arkansas, for his decision to honor the late Ill. J. Edgar Hoover, 33°, former head of the Federal Bureau of Investigation and a veteran member of

the DeMolay Supreme Council. Brother Nutt asked all DeMolay chapters and jurisdictions to hold J. Edgar Hoover Memorial Classes on a chapter, district, regional, or jurisdictional basis during the week of Oct. 29—Nov. 5.

This is appropriate recognition of the noble efforts of our late Brother Hoover in behalf of the youth of America. We trust that thousands of Masons throughout America supported this effort by getting DeMolay petitions of their sons, grandsons, nephews, and other deserving youths into the proper channels. We also would like to remind every Master Mason that their support of DeMolay in every way possible is one of the most worthwhile efforts they can make to help secure the future of Freemasonry.

* * *

We congratulate our good Brother Masons in Connecticut for their accomplishment in dedicating the new Charles J. Ramage Building at the Masonic Home and Hospital, Wallingford, Conn. The new Ramage Building is a modern six-story edifice centralizing all offices on the first floor and 150 bedrooms on the upper floors. It is one of several buildings making up the complex which has served thousands of worthy Masonic families since 1895.

The properties now encompass nearly 300 acres of woodland, farm, and gardens, and a complex of modern structures including a hospital, nursing and boarding home facilities. The 400-bed institution is known throughout the world for its leadership in the field of geriatrics under the capable direction of Doctor and Brother Kurt S. Pelz, who dedicated his lifetime to the care of the aged and retired last January.

* * *

Many times fathers have conferred degrees upon their sons or grandsons but Delaware Masons witnessed a reversal of this during the summer. Frank C. "Pop" Biesinger, Sr., was installed as Worshipful Master of Temple Lodge No. 11 with his son, Frank C. Biesinger, Jr., a Past Master of Temple Lodge, as the installing officer, and another son, William F. Biesinger, also a Past Master of Temple Lodge, assisting.

Pop Biesinger, who is 75, received his 50-year Grand Lodge pin last April. He also had the honor of receiving his actual Past Master Degree with Lousell Jewell, Grand Master of Masons in Delaware and a Past Master of Temple Lodge, presiding, and the two younger Biesingers serving as Deacons. Among Pop's cherished tokens of the Craft is a silver Past Master tie tack made by his grandson.

GEORGE E. BUROW, 33°

The Search For Knowledge

By GEORGE A. NEWBURY, 33°



From earliest times—long before recorded history—man has been in a continuing search for knowledge. In our day that search has led him into great adventures in outer space and the spectacular journeys to the moon which we have been privileged to witness through the miracle of television. In days to come it undoubtedly will lead him to our sister planets in the solar system and perhaps in time even beyond that.

However, in no area has the search for knowledge been more rewarding in terms of human happiness than in that of medicine and the complex phenomena of the human body. Laboratory research conducted over many years—often in the face of heartbreaking discouragement—have ended the tragedies due to smallpox, typhus, yellow fever, cholera, polio, and many others and brought relief from a multitude of other illnesses and infirmities.

Thirty years ago this Supreme Council undertook to sponsor such a search for knowledge in a field that has been aptly described as the "Mount Everest of medical research"—that of mental disease. Through the loyal support of our members and the dedicated efforts of our Professional Advisory Committee composed of some of the leading scientists in this field in the United States and Canada, much has been learned and substantial additions have been made to the fund of knowledge of malfunctions of the brain and the nervous system. No spectacular discovery has been made, as it never is until that final moment in a research effort, when light suddenly dawns, the fragments of knowledge painstakingly gleaned over the years fall into place, and the mystery is solved. Today these fragments of knowledge are being carefully assembled and checked and rechecked.

For the past 22 years, Dr. William Malamud, Sr., has been the Director of our research operation, succeeding Dr. Nolan D. C. Lewis, who served as Director from the inception of our project in 1934 until 1950. Under these two able men—each an outstanding scientist in his own right—our research operation has won the praise of many leaders in the field of medical research for the manner in which it has been organized and conducted. We maintain no laboratory. Rather we sponsor specific areas of research in leading medical colleges, hospitals, and mental institutions throughout the United States and Canada and some abroad. Periodically the heads of these research teams are brought together to report their results and to obtain the cross-fertilization of ideas that results from a well-conducted joint examination of their several research projects. We are greatly indebted to Dr. Lewis and Dr. Malamud for the outstanding leadership they have given our research effort, and as Dr. Malamud joins Dr. Lewis in a well-earned retirement, we wish him well and publicly express our gratitude to him for the skill and devotion with which he has served us. We are especially happy that he will remain as a member of our Professional Advisory Committee—all of whom incidentally serve without compensation.

Elsewhere in this issue you will be made acquainted with Dr. Steven Matthyse, who becomes our new Director. He comes to us with an amazing record of achievement. We welcome him and are delighted with the enthusiasm with which he has undertaken this new responsibility.

We are proud of the fact that each year for the past several years 10% of our members have responded to our annual appeal for the Benevolent Foundation which supports this research project. The members in some Valleys far exceed this percentage of participation. One Valley—Abington, Pa.—had a 57% participation this past year. A considerable number exceed 10% participation and a great many are over 20%.

We hope each of our members will give serious consideration to joining in this humanitarian undertaking.

Legacies to our Benevolent Foundation also are a major factor in this research effort. We have received one legacy of \$200,000, and many in lesser amounts. There were 23 legacies received this past year.

39 Marrett Road, P.O. Box 519, Lexington, Mass. 02173

EDITOR, George E. Burow, 33°

ASSISTANT EDITOR, Richard H. Curtis, 32°

**EDITORIAL BOARD, George E. Burow, 33°, Chm.
Raymond C. Ellis, 33°
William H. Cantwell, 33°
James O. Lunsford, 33°
John A. Lloyd, 33°**

SUPREME COUNCIL, 33°

Ancient Accepted Scottish Rite

Northern Masonic Jurisdiction, United States of America

SOVEREIGN GRAND COMMANDER, George A. Newbury, 33°

GRAND LIEUTENANT COMMANDER, Orville W. Kimmel, 33

GRAND MINISTER OF STATE, Wayne E. Stichter, 33°

GRAND TREASURER GENERAL, William H. Cantwell, 33

GRAND SECRETARY GENERAL, Laurence E. Eaton, 33°

EXECUTIVE SECRETARY, Stanley F. Maxwell, 33°

In This Issue

- 2 **BURROING WITH BUROW** by George E. Burow
- 3 **THE SEARCH FOR KNOWLEDGE** by George A. Newbury
- 4 **'PEDDLING' DEMOLAY ON BICYCLE**
- 6 **NEW OFFICERS, DEPUTIES ELECTED AT ANNUAL MEETING**
- 8 **'WHAT IS THE HOUR?'** by George A. Newbury
- 10 **BEAN SOUP FOR INDIANAPOLIS WORKERS—AND IT WORKS** by Wayne Guthrie
- 12 **JEWISH THOUGHTS ABOUT CHRISTMAS** by Colman Winter
- 13 **'KING SOLOMON'S TEMPLE IN THE MASONIC TRADITION'** Reviewed by Alphonse Cerza
- 14 **GERMAN MASONIC STEINS** by J. Joseph Hersh
- 15 **1972-73 BENEVOLENT FUND APPEAL OPENS IN NOVEMBER**
- 16 **TOUCHED WITH FIRE** by Raymond C. Ellis
- 18 **VALLEY OF SOUTHERN ILLINOIS DEDICATES NEW SCOTTISH RITE CATHEDRAL**
- 19 **DR. MATTHYSSE—NEW DIRECTOR OF SCHIZOPHRENIA RESEARCH**

Published five times a year in January, April, June, September, and November, as the official publication of the Supreme Council, 33°, Ancient Accepted Scottish Rite of Freemasonry, Northern Masonic Jurisdiction, United States of America. Printed in U.S.A. Non-member subscription rate: \$2 for 1 year, \$5 for 3 years. Additional 50¢ per year outside U.S. domestic mail limits. Second class postage paid at Boston, Mass., and at additional mailing offices. POSTMASTER: Send Form 3579 to The Northern Light, P.O. Box 519, Lexington, Mass. 02173.

341-MILE CONN. TRIP

'Peddling' DeMolay on Bicycle

A dedicated young man can accomplish great things, especially when he is willing to give of himself and expend the necessary energy to reach his goal.

Carl Ek is thoroughly dedicated to DeMolay and always has made every effort to publicize the Order. So it was not surprising that he hit upon a novel method to "peddle" the Order. For 10 days near the close of his term as State Master Councilor for Connecticut, Carl rode a 10-speed bicycle on a 341-mile trip which took him to the meeting places of every DeMolay Chapter in his state.

The idea had been suggested a year ago by Ray Isleib, the 1971 state DeMolay leader, who proposed that he and Ek make such a trip together. Lack of time and the necessity of summer jobs precluded that trip. But Ek had the idea thoroughly in mind; the 1972 calendar was in his favor as International and State DeMolay sessions delayed his going to work before late June, and he knew a buddy who would assist with the project.

"It was doubtful as to whether I could get a job for three weeks and then take 11 days off," Ek said with tongue in cheek. "I didn't just want to sit around, and I thought that the bike ride was too good an idea to waste. Actually, I'm the only one crazy enough to do it."

Ek finished all his academic work as a sophomore at Yale University, and moved his possessions back home in mid-May. He sent news releases to all newspapers, radio, and TV stations in the state; he has served as state public-

ity chairman for DeMolay for three years.

"We try to send out monthly releases as a regular practice," Ek said. "But when I brought this one in, they were a little surprised."

"They" refers to Edward W. Slade, 32, Connecticut Executive Officer for DeMolay, and Ill. William Campbell, 33, a Senior DeMolay who is a Past Grand Master and now Grand Secretary of the Grand Lodge of Connecticut.

"Dad Slade thought I was crazy, but he said it was my legs and I guess Dad Campbell was resigned to the fact that I had made up my mind—he asked me if the insurance was all paid up," Ek related.

The two major obstacles to be overcome were the procurement of a 10-speed bike and the laying out of the route. Both were soon accomplished with the aid of Brian McAwley, State Senior Councilor. Brian borrowed the bike from Rodney Tarr, son-in-law of a Chapter Advisor, and Tarr also constructed a rack which was placed on McAwley's Corvair to transport the bike to special places.

For route advice, Ek and McAwley, conferred with Robin Heller, a professional truck driver and a DeMolay officer. A route was planned in an all-night session in Ek's Yale dorm, it avoided as many hills as possible, and the tentative itinerary called for starting from Ek's home in East Haven on May 30.

Publicity was mailed to the media and to each Chapter asking them to meet Ek at the Masonic Temple. De-

spite the fact that high schools were in session, 24 of the 30 chapters had representatives out to welcome Ek and offer him a cool drink. Ek did no conditioning prior to the trip because of his Yale final exam schedule.

As for sleeping, McAwley came up with the solution: "We'll put two sleeping bags in my car just in case, but at the last stop of the day we'll just ask who's going to take us home for the night." Fortunately for the low-budget operation, DeMolays and Advisers were more than willing to take in the weary wanderers.

The trip started at 9 A.M. on May 30 from his home with Ek peddling away from his somewhat skeptical mother, his barking dog to whom he tossed a biscuit, and a *New Haven Register* reporter who gave the ride page-one coverage with photo.

"I was fortunate that the bike had a child's seat," Ek said. "It was easy to strap in a box that contained necessities such as a pair of decent shorts, some tools, first aid equipment, and a box of dog biscuits to fend off unfriendly canines."

TV cameras were on hand for his first stop—at his own North Haven DeMolay Chapter. He rode about 35 miles the first day and frequently met the "chase car" piloted by McAwley, who gave up two weeks of his own time to accompany his leader.

"Without Brian, I never would have made it," Ek declared. "He was always on hand when I needed him to offer a word of encouragement or another can of EnergAde." The back of the Corvair

resembled a traveling hotel, with clothes, softball gear, an ice chest containing replenishing fluids, and a typewriter and stencils for office work. During the trip Brian wrote four reports and edited two others for the state conclave.

"I almost died on the last 11 miles of the first day," Ek said. "I hadn't thought of the salt-loss factor, which can lead to heat exhaustion." Fortunately, the Milford Masonic Temple, his last stop that day, also housed the office of D. W. Smith, a Master Mason and Yale alumnus who knew Ek. He gave the cyclist a can of Energade which refreshed the tired youth, and Ek kept himself well fortified thereafter.

On the second day he stopped at Bridgeport Chapter, which observed its 50th anniversary this year, and also met M. W. William Neu, a Senior DeMolay and the present Grand Master of Masons in Connecticut. That afternoon he rode six miles in a heavy downpour and was happy to have the rain cool him off after two hot days. That night Ek and McAwley joined two other state officers for a 50-mile drive to help confer the Order of the Carnation upon 10 Grand Officers of the Order of Rainbow for Girls.

First stop of day three was at Bethel, the newest chapter in the state. There were a dozen to greet him, the Mothers Club served lunch, and the newspaper used a picture and story. That afternoon he stopped at Monroe and found that his godmother had been assigned as a reporter and this brought an excellent story for the paper. And so the journey went.

Ek had excellent media coverage. On Saturday night he took time out to install officers at Milford Chapter and one afternoon he participated in a softball game. He passed through Hartford while the three Apollo Astronauts were there and he rode by the Coast Guard Academy as Vice President Spiro Agnew spoke to the graduating class.

On the ninth day of the ride, Ek stopped at the Waterbury Masonic Temple and spoke at the Connecticut Council of Deliberation with Ill. Irving E. Partridge, 33°, presiding. After being a guest for dinner, he attended a quarterly meeting of the Connecticut Court of Chevaliers.

The final day brought him back to the North Haven Masonic Temple and home. En route he stopped at the Masonic Home and Hospital in Wallingford and at the Grand Lodge Offices. At the latter, he was congratulated by Dad William Campbell, the first Senior DeMolay to be Grand Master of Masons in Connecticut.

Ek encountered few difficulties during the trip. The bike held up marvelously, requiring only some tightening of various loose joints and new brake pads. Most of the motorists were very courteous, he said, and many gave him the right-of-way. The major problems were poor roads, too many hills, and hanging caterpillars.

"The roads in some areas were potentially dangerous," he said. "If you're coming down a hill about 60 miles per hour as I did a few times, one rut could prove disastrous. The gypsy moth caterpillars were the biggest nuisance; I tried to ride around them but often had to go straight through and then spend five minutes taking them out of my hair and wiping the webs away."

Carl Ek's bike trip proved to be a highly successful publicity gimmick for DeMolay, according to Dad Slade, who added that Ek said it was well worth the trouble, and he recommended it for other DeMolay leaders in the states with small areas.

Ill. William Campbell, 33°, Grand Secretary of the Grand Lodge of Connecticut greeted DeMolay State Master Councilor Carl Ek at the latter's stop at the Grand Lodge Offices and Masonic Home and Hospital, Wallingford, Conn. Campbell, the first Senior DeMolay GM of Connecticut and an Active Member of the DeMolay International Supreme Council, was somewhat skeptical of Ek's venture, initially, but was of great help in preparing the publicity which brought the name of DeMolay to thousands of readers and television viewers during the publicity ride.



KERN NAMED HONORARY COMMANDER

New Officers, Deputies Elected at Annual Meeting

The 160th Annual Session of the Supreme Council for the Northern Masonic Jurisdiction, Sept. 21-28, in Boston, brought numerous changes in the official tableau. Sovereign Grand Commander George A. Newbury was re-elected for another three-year term.

The official changes included the election of three new deputies, an Emeritus Member, two new Active Members, and five new officers.

* * *

Ill. Richard A. Kern, 33°, resigned as Grand Lieutenant Commander and as Deputy for Pennsylvania. In recognition of his invaluable and outstanding service to Scottish Rite, he was unanimously elected Honorary Sovereign Grand Commander and given a standing ovation. He is the first man to be so honored in the jurisdiction's 160-year history.



KIMMEL

YEAGER

Ill. W. Orville Kimmel, 33°, Active Member for Pennsylvania and Grand Master of Masons for that Commonwealth, was elected Grand Lieutenant Commander and Ill. William E. Yeager, 33°, a Past Grand Master, was elected Deputy for Pennsylvania.

The election of Ill. Brother Kern as Honorary Sovereign Grand Commander was made at the conclusion of the conferring of the 33°. This came as a complete surprise to him, and it was a most

dramatic ceremony as aides placed the traditional purple robe and insignia on him.

Ill. Brother Kern has completed 25 years as an Active Member of the Supreme Council and is Chairman of the Committee on Benevolence and the Committee on Fraternal Relations. He



KERN

was the 12th recipient of the distinguished Gourgas Medal and is recognized worldwide for his outstanding knowledge of Masonry in many countries as well as his ability to speak and write in several languages.

He served as Grand Master of Masons in Pennsylvania in 1946-47, received the 33° in 1944, and has an outstanding record of service to his country in both World Wars I and II. A medical doctor since 1914, he also has served as a Professor of Medicine at both the University of Pennsylvania and at Temple University, is a Rear Admiral of the U.S. Navy (Reserve) retired, and is active on special government assignments for the Department of Defense.

His record in Masonic service also is outstanding. He is to receive his 50-year pin in March, served as Worshipful Master of University Lodge in 1930, joined both Scottish Rite and York Rite in 1924, was elected Grand Minister of State for the Supreme Council in 1960, and Grand Lieutenant Commander in 1965. He became Deputy for Pennsylvania in 1966, and will continue as an Active Member.

Ill. Brother Kimmel was raised a Master Mason in 1934 in Robert Burns Lodge No. 464, Harrisburg, and served

as its Worshipful Master in 1947. He was installed Grand Master of Pennsylvania last December. He joined Scottish Rite in 1935 and is a Past Thrice Potent Master and Past Commander at Harrisburg. He also is a member of York Rite and Shrine.

Ill. Brother Yeager has been an Active Member since 1949, and was raised a Master Mason in 1918 in Hazle Lodge No. 327, Hazelton, Pa. He was Worshipful Master of Joseph Warren Lodge No. 726, Warren, in 1924, and served as Grand Master of Pennsylvania in 1950-51. He joined Scottish Rite in 1925, is a Past Sovereign Prince at Coudersport, and received the 33° in 1934. He is a Past Commander of Warren Commandery, Knights Templar, and a Past Imperial Sovereign of Red Cross of Constantine.

* * *

Two other veteran members retired from important posts. Ill. Norris G. Abbott, Jr., 33°, Deputy for Rhode Island and Grand Keeper of the Archives, requested and was granted Emeritus status. Ill. Clyde A. Fulton, 33°, Deputy for Michigan and Grand Master General of Ceremonies, retired from both posts but kept Active status.



RUÉRAT



ABBOTT

Ill. Albert P. Ruérat, 33°, was elected Deputy for Rhode Island and Grand Master General of Ceremonies.

Ill. James O. Lunsford, 33°, was elected Deputy for Michigan, and Ill. James F. Farr, 33°, was elected Grand Keeper of the Archives.

Ill. Brother Abbott had been Deputy for Rhode Island since 1949 and had held numerous posts of responsibility in the Supreme Council including Grand Keeper of the Archives since 1968. He was chairman of the Special Committee for the New Headquarters Building. He also was active on the Special Committee on the Museum and Library and was Chairman of the Building and Properties Committee. He has been on the Board of Directors and Trustees for many years, was treasurer of the Investment Committee, and Chairman of the Committee on Records. Masonically, he has been a Master Mason since 1919, served as Worshipful Master of Mt. Vernon Lodge No. 4, Providence, in 1928-29; has been in Scottish Rite since 1920, in York Rite since 1919, and is a Past Most Illustrious Grand Master of the Grand Council of Rhode Island.

Ill. Brother Ruérat has been an Active Member since 1954 and Grand Treasurer General since 1964. He was Grand Master of DeMolay International in 1968, and received the 33° in 1948. He has been a Master Mason since 1927, was Worshipful Master of Doric Lodge No. 38, Cranston, in 1939-40, and was Grand Master of Rhode Island in 1951-52. He joined the Scottish Rite in 1943, received the 33° in 1948, and also is a member of York Rite.



LUNS福德



FULTON

Ill. Brother Fulton had been Deputy for Michigan since 1954. He became an Active Member in 1945, was named to the Board of Directors in 1946, and became Grand Master General of Ceremonies in 1947. He has served on numerous committees but is known primarily for his work on the Finance Committee since 1953, having served as chairman the past five years. Masonically, he became a Master Mason in Charlotte Lodge No. 120 in 1912, and served as Worshipful Master in 1920-21. He joined Scottish Rite and

York Rite in 1912. He was Grand Commander of the Grand Commandery of Knights Templar for Michigan in 1933. He is a Past Commander-in-Chief of DeWitt Clinton Consistory, Grand Rapids, and received the 33° in 1940.

Ill. Brother Lunsford has been an Active Member since 1967 and received the 33° in 1959. He has been a Master Mason since 1935 and was Worshipful Master of Palestine Lodge No. 357, Detroit, in 1944. He joined Scottish Rite in 1945, and is a Past Thrice Potent Master

HIGHLIGHTS OF ACTION TAKEN AT 1972 SESSION

—Made the 4° an additional mandatory degree for portrayal at every Reunion of a Lodge of Perfection.

—Approval of the continued and increased support of DeMolay and youth activities.

—Approval of three seminars on program development under the leadership of the Program Development Committee.

—Approval of the Vignette Rituals for the 5° through 13° plus the 15° and 16°.

—Approval for the continuance of negotiations to produce a new educational movie on "Masonic Benevolences."

—Approval of the purchase of 20,000 copies of *The Builder* by Joseph Fort Newton to have available for Valleys to buy at reasonable cost for distribution to members.

—Approval of work done at the former Carriage House at the Lexington headquarters to fit it for use as the present library, which now is being catalogued.

—Approval of a Mid-Winter Meeting of the Supreme Council for Active Members to be held at Cincinnati on January 5-6, 1973.

and Past Commander at Detroit. He also is a member of the York Rite and Shrine.

Ill. Brother Farr has been an Active Member since 1967 and has done important work on the Special Committee for the Museum and Library and in Fraternal Relations. He was raised a Master Mason in The Harvard Lodge in 1944 and served as Worshipful Master in 1949-51. He is a Past Deputy Grand Master of the Massachusetts Grand Lodge and a Past Sovereign Prince in the Valley of Boston. He received the 33° in 1964, and is a member of the York Rite and Shrine.



FARR

* * *

Ill. William H. Cantwell, 33°, Deputy for Delaware, was elected Grand Treasurer General and succeeds Ill. Brother Ruérat. Ill. Neal L. Cobb, 33°, Active Member for Vermont, was elected Grand Captain General succeeding Ill. Brother Yeager.



CANTWELL



COBB

Ill. Brother Cantwell, Deputy for Delaware since 1968, has a number of Masonic honors. Raised a Master Mason in 1925 in Eureka Lodge No. 23, Wilmington, he served as Worshipful Master in 1932. He joined Scottish Rite in 1925 and York Rite in 1928. He is a Past Grand Senior Warden of Delaware Grand Lodge, a Past Grand High Priest of Royal Arch Masons, a Past Grand Master of Grand Council, and a Past Grand Sovereign of the Imperial Council of Red Cross of Constantine. He received the 33° in 1943, and was made an Active Member in 1957.

Ill. Brother Cobb, an Active Member since 1964, is a Past Grand Master of Masons in Vermont. He was raised a Master Mason in St. John's Lodge No. 41, Springfield, in 1943, was its Worshipful Master in 1949-50, and was elected Grand Master in 1962. He joined Scottish Rite in 1945, was Thrice

(Continued on page 9)

We Must Answer the Call

WHAT IS THE HOUR?

The following is an excerpt from the Allocution of the Sovereign Grand Commander delivered at the Annual Meeting of the Supreme Council, 33°, at Boston on Sept. 26, 1972.

By **GEORGE A. NEWBURY, 33°**

Many times in the course of our Masonic degree rituals we hear the question asked: "What is the hour?" It is answered in many ways, but never in a more striking manner than in the 32° when we hear that stirring response: "The hour is always *now!*" And then a moment later comes that compelling injunction: "Even now our call to duty has sounded. Let us hasten to answer it ere it is too late!"

What a wealth of meaning is encompassed in those few words. There is a call to duty! We are summoned to answer it. The hour is *now!*

Have you been hearing that call? Have you heard it in the attacks on our religious heritage—on the attempts to undermine our own and our children's belief in God? Have you heard it in the insidious endeavors to debauch the morals of our youth with drugs, obscene pictures on the screen and in the press, and by the all-too-common use of foul language on the street and even in our modern literature? Have you heard it in the endeavors to disparage our Coun-

try's history, to demean our national heroes, to desecrate our Country's Flag, and to undermine the loyalty of our people?

"The hour is *now!* Even now our call to duty has sounded! Let us hasten to answer it ere it is too late!"

Freemasonry is no idle philosophy to be indulged in by dreamers. Every word of our ritual from the initial question to an Entered Apprentice: "What come you here to do?" to that challenging call to duty in the 32° is suggestive of action.

Today that call to duty on the part of Masons is sounding insistently and urgently. Seldom in history has it sounded more ominously. In a very real sense "the hour is *now!*"

The things Freemasonry stands for—the very foundation on which the magnificent structure of Freemasonry has been erected—are being challenged today and challenged violently, even viciously—belief in God, a high standard of personal morality, the ideal of a universal brotherhood among men, the concept that we are our brother's keeper, a devoted patriotism and unswerving loyalty to our Country and reverence for our Country's flag. These are not only the things Freemasonry believes in. They are Freemasonry.

They also are the things out of which the delicate fabric of civilization has

been woven. They are the things which the great teachers of all religions down through the ages have sought to instill in the minds and hearts of men. They are things for which men in times past have made unbelievable sacrifices—for which men have fought and died—for which martyrs have suffered torture—for which women have prayed. For us in America they are things upon which our Country was founded and have played a commanding role in its rise to greatness.

Are we now to treat these things lightly—to complacently let the challenge to them go unanswered? God forbid!

Picture, if you will, a Godless society—a populace given over to lust and the gratification of animal desires; the family, the bulwark of civilization, a place without love, devotion, and chastity; a community where no man is safe and all are daily prey to the lawless, the venal, and the depraved; a Country in shambles, its laws a mockery and none to hold high its standard. How far such a picture is from the dream of Washington as we present it in our 20°. Listen to the words of our ritual.

"I present you our Country's banner, with the recommendation that it be displayed at each meeting of the lodge.

"Masons have died for this flag. Masons have striven for the new Country

that this flag represents. Masons, I doubt not, will ever prove loyal and devoted to it, and to the freedom for which it stands.

"We are still a young and struggling people. I dream of a day when we shall be a Nation, rather than a mere confederation of states. A Nation, one and indivisible, whose duty and delight it shall be, through all the centuries to exemplify to the world the blessings of true and perfect liberty.

"In the coming years the poor and oppressed from many alien peoples will flock to this free land. It may be that ignorance, vice, and shameful greed may seek to assail our institutions, to destroy our liberties, and to poison the fountain of justice and equity. But so long as Freemasonry stands united in the bonds of brotherhood, the stalwart defender of liberty in law, this Republic shall endure in honor."

Such were the lofty aspirations that

the Father of our Country—whom some today to their shame would seek to demean—had for the future of our land. Such should be our aspirations for it. Those aspirations will be realized only as we hear and respond to that "call of duty" which today is sounding throughout our Country and throughout the world with clarion intensity. It is a call to loyalty and to patriotism—a call to uphold those virtues of decency and morality among our people without which loyalty and patriotism become a meaningless mockery.

That call for the most part must be answered by us individually if it is to be answered successfully. It will be answered by what we do and by letting our friends and associates know where we stand. Hopefully every Mason will answer it sternly and without equivocation. Let us not be hesitant in condemning those things which every right-thinking person knows should be con-

demned.

However, that "call to duty" must also be answered by organizations such as the Masonic Fraternity. Let there be no question where our lodges and governing bodies stand on these issues. Let all our lodge activities reflect our high ideals and let none cast any doubt on them.

In years past the Masonic lodge has been a potent influence in supporting those virtues and moral attitudes upon which civilization rests and which distinguish—or which should distinguish—men from beasts. Being a Mason has been a badge of honor recognized alike by Mason and non-Mason. Let us keep it so and let each of us recognize our individual responsibility for keeping it so.

"What is the hour?"

"Our call for duty has sounded. Let us hasten to answer ere it is too late."

"The hour is now!"

NEW OFFICERS, DEPUTIES ELECTED AT ANNUAL MEETING

Potent Master in 1954-55, and received the 33° in 1962. He also is a member of York Rite and Shrine.

* * *

Elected to Active Membership were Ill.° Henry J. Cooper, 33°, of Warwick, R.I., and Ill.° Ralph M. Tompkins, 33°, of Wellsville, N.Y.

Ill.° Brother Cooper is a retired school administrator and a prominent educator. He is a Past Grand Master of Masons in Rhode Island, was raised a Master Mason in 1940 in Nathanael Greene Lodge No. 45, and served as Worshipful Master in 1946-47. He joined the Scottish Rite in 1944, is an outstanding ritualist, has been director of degrees since 1948 and is a Past Most Wise Master. He received the 33° in 1954, and is a member of the York Rite.

He was Rhode Island Educator of the Year in 1966 and was named Outstanding Educator in New England for 1970 by the New England Association of School Superintendents. He is a

member and past officer of numerous educational associations and has the Charles Carroll and Century Club awards.



COOPER



TOMPKINS

Ill.° Brother Tompkins is a retired oil producer with 43 years of experience in drilling crude oil and natural gas wells. He also is the former owner of the Garthwait Torpedo Co. He was raised a Master Mason in 1927 in Wellsville Lodge No. 230 and served as Worshipful Master in 1935. He joined Scottish Rite in 1929, is a Past Thrice Potent Master and Past Commander in the Valley of Corning, and received the 33° in 1939 at age 33.

He is chairman of Trustees for Corn-

ing Consistory and General Director of Degrees. He has been very active in DeMolay work and holds a DeMolay Cross of Honor. He also has been active in Grand Lodge committees in New York, in the York Rite Bodies, the Red Cross of Constantine, and the Shrine.

Both new Actives also have numerous civic accomplishments and are active members of their respective churches.

* * *

Most Worshipful Donald W. Vose, 33°, Grand Master of Masons for the Commonwealth of Massachusetts, delivered the address of welcome at the opening session and was seated at the right hand of Grand Commander Newbury. Ten other presiding Grand Masters also were received and had places of honor.

Sovereign Grand Commanders were present from 10 sister jurisdictions as well as representatives from two other jurisdictions; several of the foregoing were accompanied by aides.

VALLEY CONTINUES TO GROW

Bean Soup for Indianapolis

By WAYNE GUTHRIE, 33°

The annual Bean Supper of the Scottish Rite Valley of Indianapolis is a tradition of 28 years—and it has helped the Valley of Indianapolis to show a net gain in membership every year since 1944!

It is one of the membership “gimmicks” which helped make Indianapolis the largest Valley in the Northern Masonic Jurisdiction in 1964, a spot it has continued to hold since. For several

years this Indiana Valley led the world in the number of members but “lost” this title to the Valley of Dallas, Texas, a couple of years ago.

This September festival is a sort of pep session for the membership development workers in preparation for the ensuing solicitation of petitions for the fall classes. Recognition is given to those membership development leaders who have done outstanding work in the solicitation.

Those who carry signed petitions are

asked to turn them in; originally, a huge bean bag was suspended in front of the head table and the petitions were dropped therein. With approximately 2,900 attending the dinner (and once there were more than 3,100, necessitating a “second table”), this became too time-consuming. Now several delegated workers pass between the tables and collect the petitions for the general membership chairman.

The piece de resistance of the dinner—bean soup—includes 600 pounds of Great Northern Beans, 375 pounds of ham, and 350 pounds of beef. For the “trimmings”—some 500 apple pies, 100 huge pans of cornbread, with 650 pounds of cabbage and 60 pounds of carrots in the cole slaw.



Roger Mosser, Senior Warden of Indianapolis Lodge of Perfection and Chairman of General Membership Development Committee, checks the pot as A. L. Simonel, manager of the Food Service Department, stirs the bean soup.

Workers—And It Works!

There is a minimum of speeches. The general membership chairman sounds the keynote of the campaign, and a main speaker gives a brief address in a challenging, enthusiastic, and light vein. A brief entertainment concludes festivities.

This supper is just one of three membership development pep sessions held each year. In early January there is a luncheon for district, county, and unit leaders who hear an appeal from the general membership chairman and receive the packets of materials to be given to the workers in the field.

The third is an annual summer get-together on the last Saturday in July at which the goal for the fiscal year is outlined and general materials distributed. Traditionally this is in the spacious wooded grove at the Roberts dairy farm with a meal prepared by the Valley's culinary staff and served under a tent.

Goal for the past year was 1,050 new members; it was exceeded with 1,254 inducted.

The Valley of Indianapolis has organized the entire central portion of Indiana into 10 districts with various counties assigned to each. Districts range from four to seven counties, covering 50 overall. Marion County, which includes Indianapolis, has eight group leaders plus three special committees for industrial and professional groups, Shrine, and Grotto. Each district, county, and group has a chairman, a vice-chairman, and numerous committeemen. Marion County units are further broken down into committees for each Blue Lodge.

There are approximately 1,500 members assigned to the various membership development groups, and a good time is had by all while laboring zealously and industriously for the advancement of the Rite.

A final statistics blast—the Annual Returns to the Supreme Council for 1945 showed Indianapolis with 13,478 members; for 1971 it was 31,561; and for 1972 it is 31,786.

Wondering how to serve Bean Soup to 3,000? Here's how they do it in Indianapolis:

BEAN SOUP

600 lbs. Great Northern Beans
375 lbs. ham
350 lbs. beef
5 bushels green peppers
60 bunches celery
250 lbs. onions
48 No. 10 cans of tomatoes
2 lbs. garlic
2½ lbs. black pepper
17 lbs. salt

THE "TRIMMINGS"

500 apple pies (6 pieces each)
100 pans cornbread (56 pieces each)
250 lbs. sliced onions
90 lbs. American cheese
120 lbs. oyster crackers
75 lbs. coffee (4,550 cups)
24 gal. milk
32 qts. coffee cream

COLE SLAW

650 lbs. cabbage
60 lbs. carrots
½ bu. green peppers
12 gal. salad dressing
2½ gal. vinegar
salt and sugar



ILL. WAYNE GUTHRIE, 33, a columnist for the Indianapolis News, has chronicled events in Hoosierland for more than 50 years. A 1920 graduate of the University of Indiana, he is Grand Steward and Grand Tyler of Indiana Grand Lodge and edits the Scottish Rite and Shrine publications in Indianapolis. He was president of his Scottish Rite Class in 1946, has been very active in Kiwanis Club, has won a dozen citations from Freedoms Foundation at Valley Forge through the years for his columns on Americanism, and recently was elected to the Indiana Academy in recognition of his contributions to the cultural, civic, and social life of that state.

JEWISH THOUGHTS ABOUT CHRISTMAS

The following message appeared in the December 1971 issue of Lehigh Consistory News, Valley of Allentown, Pa.

By COLMAN WINTER, 33°

In case you wondered what Christmas means to a commander-in-chief who happens to be Jewish, I'll tell you.

Memories. Memories of my youth—the times I would visit with friends on Christmas Eve and help with the trimming of the tree; recalling the exciting smell of turkey roasting in the oven, and Bing Crosby singing "White Christmas."

Memories of my high school days, playing in the school orchestra while we accompanied a church choir in a performance of Handel's "Messiah." To me, it can never be Christmas without hearing this great musical masterpiece. Christmas without the "Messiah" is like Passover without wine.

Why are these memories so meaningful to me? Because throughout the ages, the Christmas season always meant a change in the human experience; an uplifting of the spirit; a spirit so abundant, that it spills over to others, Christians and non-Christians alike.

Even today, with the indignities and agonies we inflict on ourselves and each other, Christmas comes and we set aside our hostilities and reveal ourselves as God wanted us to be.

Wouldn't it be nice if we could find a place where we can capture this spirit and have it available throughout the year. I think I have found the place. My Scottish Rite Cathedral (and yours). Without any attempt of explanation, it seems that each time I sit with my Brethren in Consistory, I get the same feeling as in those days when I helped my friends with their tree. My advice, then, is if you can't wait for Christmas, try Consistory. Try it; and you'll like it.

Thus inspired by the lofty Judeo-Christian teachings of our rite, I offer you this season's wish:

May the Grand Architect of the Universe cause the great lesson brought to mankind by the Prince of Peace: "Peace on Earth, good will to all men" be illumined by the spiritual candles of the Festival of Lights; that each man can touch another, feel the spirit of faith flow between them, and emerge forever out of the darkness of ignorance and mistrust into the light of fraternal love and respect. Let the sunshine in.



ILL. V. COLMAN WINTER, 33°, is Commander-in-Chief of Lehigh Consistory, Allentown, Pa. A native of Philadelphia and graduate of Temple University, he is a mechanical contractor and a professional musician with experience as an arranger and conductor. He is a member of Lafayette Lodge No. 71, Philadelphia, and of Crescent Shrine Temple. He has been active in Scottish Rite for 15 years, is a member of the American Society of Sanitary Engineers, and a Director of the Junior Chamber of Commerce.

When you change your address . . .



notify the SECRETARY OF YOUR VALLEY immediately!

Please do not send changes of address directly to the magazine.



'King Solomon's Temple In The Masonic Tradition'

Reviewed by ALPHONSE CERZA, 33rd



KING SOLOMON'S TEMPLE IN THE MASONIC TRADITION, by Alex Horne. Published by The Aquarian Press, London, England. 352 pp. Available in the United States from the author, 100 Font Boulevard, #5-L, San Francisco, Cal. 94132. \$9.00 postpaid.

King Solomon and his Temple are an important part of the symbolism and ceremonies of Freemasonry not only in the Blue Lodge but in many of the appendant bodies. Consequently, a book on the subject will be received with a great deal of enthusiasm by everyone desiring to know as much as possible about Freemasonry, its history, and its traditions. The author uses the word "tradition" deliberately in the title; he explains in the book that he is not writing a history of the subject but is examining the part that King Solomon's Temple has played in the traditions of the Craft.

At the very outset the book presents a map of Palestine in the times of Solomon in which the various places of interest discussed in the book are located. There is a foreword written by Brother Harry Carr, secretary and editor of Quatuor Coronati Lodge, and one of the world's most outstanding Masonic scholars, in which he states, "Every chapter of this deeply absorbing work is likely to find interested readers no matter what their approach may be." The book consists of 14 chapters. It starts with a presentation of various legends relating to the Temple and our Craft, how the Temple was constructed, the architectural details of interest to Masons, and the men who constructed the Temple.

The book covers every conceivable aspect of the Temple of Solomon and its Masonic significance, with a scholarly consideration of the Holy Bible, Masonic and non-Masonic literary sources, as well as various archaeological expeditions of recent years. It considers such basic questions as whether there actually ever was a Temple of Solomon, the sources of the Legend of the third degree, how the Temple was built, who were the workmen, a description of the Temple and some of its details of interest to Masons such as the pillars, globes, etc. Travelers in the land of the Bible will be disappointed to learn that though they were shown commercially oriented places that were represented as being the site of the Temple, that there has been no arch-

eological finds which have been authenticated as such; the author explains that in all likelihood the Temple was destroyed so effectively that no traces will ever be found of its location; he expressed the opinion, however, that there is adequate evidence in the literature of the period to show that there was in fact a Temple.

In this book the reader will find many familiar names such as Josephus, the ancient historian, links with the Ancient Manuscripts of Freemasonry, James Anderson and his famous Constitutions, and the standard works of general history and of the Craft. There are so many side excursions taken by the author on related subjects of interest that the reader marvels at the years of patient research that went into the compilation of the material that has been incorporated into the book. For example, a great deal of material is presented on the Ancient Manuscripts of Freemasonry (and where reproductions can be found) and their relationship with the Temple; there are many Biblical references; the so-called historical references made by Anderson in his famous editions of the Constitutions of the Freemasons are examined and discussed. Non-Masonic works on the subject have not been ignored but have been given careful consideration.

The author, Alex Horne, has been a member of the Craft for many years, received the 33rd in the Southern Jurisdiction, and is the only full member in the United States of Quatuor Coronati Lodge, of London, the first Masonic research lodge of the world. He has been studying the subject of the book for years; several of his articles about the Temple have appeared in the Transactions of Quatuor Coronati Lodge in recent years and have been subjected to careful scrutiny and comment. He brings to the book the result of years of devoted membership to the Craft and diligent work in the literary quarries.

This book is a valuable addition to any Masonic library.

IIIrd. ALPHONSE CERZA, 33rd, 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.

GERMAN MASONIC STEINS

By J. JOSEPH HERSH, 32nd

Masons have left their mark on numerous articles, coins, and buildings through the years. Among some of the most interesting are those to be found on various pieces of ceramic ware.

The Masonic stein made by the firm of Villeroy and Boch, situated in the town of Mettlach on the Moselle River of the Saar and near the French border, is one of Germany's contributions to Masonic history. Several years ago I came upon this ceramic work of art by accident and realized that it was notably rare and unrecognized due to the scarcity of available literature on steins as pertaining to Freemasonry.

The literature on Mettlach steins, the name given them by collectors, is very scanty due to a disastrous fire that completely destroyed the stein-making facil-

ity of Villeroy and Boch soon after World War I. Forever lost in the fire were the archives and know-how of Mettlach Ware, and to this date no artisan has been able to reproduce anything comparable.

Several catalogues of Mettlach Ware were salvaged from the disaster, notably Mettlach Catalogue 1899. "Making Steins in an Old Monastery" was a brochure published by Villeroy and Boch and distributed on the occasion of their centenary as a Pottery.

Fortunately, E. R. Thielier copied portions of this brochure in 1909 giving the early history and development of the "chromolith" process, commonly referred to as etched, and of which the Masonic Stein is a classic example. Quoting from the brochure, "The ornamentations instead of being moulded bas-reliefs, were inlaid in the body of the article in various designs, the effect being much like Cloisonne enamel work."

There was a bulletin "Stein News" published as a newsletter by Henry J. Dwillard. "The Stein Collector" termed

it "A brief Description of Villeroy and Boch, Mettlach Steins Made Before 1899," and this appeared after the fire. He refers to Mettlach No. 1819 as a "half liter stein, the scene of two hands being joined in a hearty handshake, etched type, inlay lid."

R. H. Mohr of Illinois, who published a text "Mettlach Steins and Their Prices," in his fourth edition published in 1971, has copied Dwillard's description verbatim.

Again quoting from Bulletin No. 1 of Dwillard: "These are not Beer Steins as many like to call them; they are 'Art Steins' and not used for drinking purposes." True, they were cherished as status symbols, gifts for special occasions, and works of art for home decoration.

These works of art began in the early 1860's and the Castle Mark on the bottom of the stein was applied after 1874. The Castle represents the Old Mettlach Abbey standing on the ground of the firm of Villeroy and Boch and, according to tradition, a place where Stoneware Steins were made for more than



DR. J. JOSEPH HERSH, 32nd, is a retired general surgeon of Mt. Lebanon, Pa. A 1926 graduate of the University of Pittsburgh Medical School, he practiced surgery in the Pittsburgh district until 1970. He is a Diplomate of the American Board of Surgery, a Fellow in the American College of Surgeons, a Distinguished Alumnus of Alpha Omega Alpha Honorary Medical Society, a Past President of the Staffs and Chief of a General Surgical Section of Passavant Hospital, Pittsburgh, and St. Clair Memorial Hospital, Mt. Lebanon. He has been a Mason since 1930, is a Past Master of Oakland Lodge No. 535 and was the first Master of Brotherhood Lodge No. 762, both of Pittsburgh. He joined the Scottish Rite in 1944, Valley of New York City. He is a Past President of Stein Collectors International and is a Board Member and Officer of Music for Mt. Lebanon, a civic organization devoted to the performing arts.

1,200 years, having been started by the Benedictine Monks.

Char Warth was one of the pioneer artists at the beginning of the Chromolith period of Mettlach. This is proven by his design of the 17-inch golden etched plaque of Bismark No. 1109 and marked with the raised rectangular V & B used prior to 1874. Although this stein, design No. 1819, was made in 1900, it is pictured in the copy of the 1899 catalogue and therefore designed by Warth at an earlier period.

Needless to say, Char Warth was a Master Mason. Only a well informed Mason could conceive so much on so little space. There are no Masonic secrets given away on his creative art stein but only a Mason could read into it and from it get the message it contained. That he made this stein for Master Masons and from dates on this particular stein, the presence of the

stein in the 1899 catalogue, and Char Warth's masterpiece of Otto Von Bismark in civilian attire marked prior to 1874, all add to the popularity of Masonry in Germany at the turn of the present century.

Incidentally, on the left side of the body at the base of the handle is the signature of its creator, C. Warth.

Freemasonry has been active in Germany for more than 200 years, although it was officially liquidated in 1933 under the nationalist dictatorship (Hitler). After World War II various Lodges were reconstituted and by 1949 there were 151 active Lodges with some 6,000 members. Present statistics of the United Grand Lodges of Germany show 372 Lodges and 20,321 members; these figures include some Lodges chartered by American and Canadian Grand Bodies which work in the English language.



1972-73 Benevolent Fund Appeal Opens in November

The annual solicitation for the Supreme Council Benevolent Foundation will be made with the appeal folders and accompanying familiar blue envelopes being mailed from Lexington in mid-November.

The 1972-73 appeal would follow the general pattern used last year with the Supreme Council taking over the mailing, thus relieving Valley secretaries of this chore. The setup makes use of data processing in tabulating results, compiling more frequent reports as the campaign progresses, and getting the list of donors back to the Valleys faster.

Contributions to the Benevolent Foundation last year numbered more than 50,000 for the seventh consecutive year as 52,681 gifts brought a total of \$540,971.88 from members, Bodies, and friends. This total surpassed the \$509,619.03 received in the previous year and was second only to the 1968-69 year when \$593,568.82 was contributed.

Memorial gifts and legacies continued to increase and were significant factors in the final results. There were a record 2,058 "Enduring Memorials" totaling \$29,599, and 23 bequests brought

\$140,417.90 to the Benevolent Foundation. There also were 127 contributions from Bodies and Councils of Deliberation, another high.

New Hampshire continued as the pacesetter in the percentage of individual members responding to the annual appeal with 29.9%. Connecticut captured second place with 21%, followed by Delaware with 19.3%, and Vermont with 18.6%.

There were 17 Valleys topping the 20% participation mark in supporting Scottish Rite's major charitable fund. These included all five in New Hampshire again, four in Connecticut, two each in Vermont and New York, and single Valleys in Massachusetts, Rhode Island, Pennsylvania, and Illinois.

Members in 84 of the 113 Lodges of Perfection exceeded the 10% mark including every Valley in the states of Maine, New Hampshire, Vermont, Massachusetts, Rhode Island, Connecticut, New Jersey, Pennsylvania, Delaware, and Wisconsin. New York had 20 of its 25 Valleys in this range while Michigan and Illinois had two each.

The cooperation and support of all Valleys and all members in the 1972-73

appeal is urged and strongly recommended. All contributions, bequests, legacies, devises, or transfers to the Supreme Council Benevolent Foundation are deductible in computing taxable income or the value of an estate in accordance with applicable provisions of the Internal Revenue Code.

The Scottish Rite Committee on Research in Schizophrenia allocated 37 separate grants during the past year, some of them for periods of up to three years' duration. These were distributed throughout this country and abroad and included studies in a wide variety of scientific and medical areas relating to schizophrenia. Technical and scientific reports of these are issued and published at intervals in medical, psychiatric, and scientific journals.

This past summer 14 student stipends were allocated for students training in seven recognized centers of learning. The recently formed Fellowship Committee is proceeding to implement a Research Fellowship Program and a brochure has been prepared as a guide for those who plan to submit applications. Copies can be obtained from the Supreme Council headquarters.

TOUCHED WITH FIRE

By RAYMOND C. ELLIS, 33rd

People who are "touched with fire" have strong hearts that are open to a great cause. They develop a consuming passion for something outside themselves. They believe in something for which they will live—and something for which they will die if called upon to do so.

A text for this dissertation can be found in the 20th chapter of the Book of Proverbs in the 27th verse: "The spirit of man is the candle of the Lord."

It is quite obvious to any casual observer of history that the progress of mankind—spiritually and materially—is due primarily to those dedicated men and women who at some time in their lives have become immersed in a great cause and who, as a result, have been "touched with fire." From that time forth, they have been different people. St. Paul, for example, was never the same after he was "touched with fire" on the Damascus Road.

In Boston once I walked along the Boston Common until I came to the old brick Park Street Church where I noticed a bronze plaque to the effect that this was a church in which powder was stored during the War of 1812. Then something else caught my eye. It was engraving on the plaque that said it was from the pulpit of this church that William Lloyd Garrison denounced human slavery.

Then I remembered what happened to William Lloyd Garrison in Boston, Mass.—in a city and in a state which, a few years later, put more men in the Union Army during the Civil War than any other state. He denounced slavery, and because he was ahead of his time, his printing press was broken; he was mobbed in the streets of Boston; his type was strewn in the gutter. Then I remembered what he said: "I will not

expostulate, I will not extenuate, and I will be heard."

And he was heard. He was heard because he believed in something—because he was "touched with fire." William Lloyd Garrison was a "candle of the Lord."

Fortunately for mankind, we always have had men who were "candles of the Lord" and who lived and died for principle. Abraham Lincoln was such a man. He was born in a log cabin on the frontier. The school did not equip him. The church did not fashion him. He was what he was. He was God's man and he had a great and a deep consuming passion. The consuming passion of his life was not to free the slaves but to save the Union. He stated it bluntly in a brief but trenchant letter to Horace Greeley who had attacked him in the New York Tribune. In substance this is what Abraham Lincoln wrote:

"I would save the Union. I would save it the shortest way under the Constitution. If I could save the Union without freeing any slaves, I would do it. If I could save it by freeing all the slaves, I would do it. If I could save it by freeing some and leaving others alone, I would do that also. What I do, I do because I believe it helps to save the Union. And what I forbear, I forbear because it would help to save the

Union."

And he did save the Union—although he died in Ford's Theatre in Washington with a bullet in the back of his head.

Some time ago I came across information concerning the signers of the Declaration of Independence. If there were ever 56 men who had a consuming passion for liberty, these were the men. Certainly these 56 men—individually and collectively—were "touched with fire," and they were "candles of the Lord." They concluded this immortal document with these words: "To this we pledge our lives, our fortunes, and our sacred honor."

We would do well to remember that they had lives and fortunes and sacred honor to pledge. The wife of Francis Lewis in Flushing, N.Y., was arrested and imprisoned and died shortly after as a result of her imprisonment. Several were captured by the British and imprisoned in St. Augustine, Florida. A dozen or more had their property burned to the ground and their families scattered. They died in poverty, but they believed in something.

Because they believed in something they have left us a heritage by which we can live today. Whenever these men come to mind, I think of Caesar Rodney of Delaware, with his face half ea-



ILLUSTRATION: RAYMOND C. ELLIS, 33rd, Scottish Deputy for the State of New York, is a writer and speaker of note. A graduate of Brooklyn Law School and St. Lawrence University, he holds the Doctor of Humane Letters degree from Hartwick College. An infantry veteran of World War I, he is a life insurance executive, has been a Mason 50 years, served as Master in 1925, was Grand Master of New York 1954-56, and was President of New York Masonic Foundation 1948-52.

ten away by cancer, who rode through a night of wind and rain and storm to Philadelphia to cast his ballot with the Delaware Delegation for Independence.

And I am reminded of a news item from Philadelphia more than 175 years later concerning William Scranton who had been elected governor of Pennsylvania. It seems that Governor Scranton had compiled a list of 22 top echelon men in Pennsylvania whom he was considering for appointment to important office. He had their records checked and this is what he found: 14 of these 22 prominent men had not voted in the last Primary, 12 had not voted for any governor that November, and 5 of the 22 had not even voted for President!

Do you suppose these men were "touched with fire" or that they had any consuming passion for their Country or their State? Time is short and time is always running out—but if there ever was a period in our history when we have need for men in religious, civil, and fraternal groups who are "touched with fire," this is the day.

In 1963, our Methodist brethren celebrated the 260th anniversary of the birth of a man by the name of John Wesley who, when he died at age 88, had founded the Methodist Church and had contributed more to Christianity than any man since the Reformation. For 50 years he traveled all over England, in fact all over much of the world, on horseback and over the worst roads imaginable. He denounced the drunkard, he denounced slavery, he fought the entrenched evil of his time with fire and sword. He also denounced ministers who did not minister, preachers who did not preach, judges who did not judge, and the people of the churches of that day who professed Christ with their lips and then proceeded to deny Him with their lives. He wrote a history of England on horseback. He made \$150,000 in our money with his writings. He gave it all away and when he died there were six men who needed money who carried him to his grave. He had said, "If I have 50 pounds to my name outside of my books, any man can call me a thief and a robber."

John Wesley in 1738 at Aldersgate was "touched with fire." From then on he had a consuming passion for Jesus Christ—60 times he was mobbed, once he was struck to the ground with a club but he got to his knees and prayed so fervently and so earnestly that there was silence. Finally, the leader of the

mob reached over, took him by the hand and said, "Mr. Wesley, I will follow you to the end of my days." And he did! John Wesley was a "Candle of the Lord."

As we look back over the pages of history, we find people in all positions of life—both humble and great—who have been "touched with fire" and who have contributed so much to the advancement of civilization.

For example, there were the boys of the Torpedo Squadron who were slaughtered at Midway because they were sent off their carrier in old, slow, and antiquated planes without enough gas to return if they reached the Japanese Fleet and completed their mission. They were very young and they were very brave—and they all were "touched with fire."

Every plane was shot down. Only one boy survived. They knew when they left the Hornet that they had small chance, if any, to return. Just before takeoff, Lt. J. C. Waldron reported to Capt. Mitscher and promised they would press through to all obstacles, well knowing that his squadron was doomed to destruction, with no chance to return safely to the carrier. This is what he said to his squadron before takeoff:

"I want each to do his utmost to destroy our enemies. If there is only one plane left to make a final run-in, I want that man to go in and get a hit. May God be with us all."

To be "touched with fire" is not a question of age. These boys were the young and the brave, but they were "candles of the Lord" in their advancement of civilization.

Finally, there was a man named Paul. He was just an ordinary man who kept the letter of the law and who was so timid and retiring that, at the stoning of Stephen, he stood apart and held the clothes of those who threw the stones. This man was Saul then—but one day, on the Damascus Road, he was "touched with fire."

From that day forth he was a different man—he was God's man—he was Christ's servant. He was a "candle of the Lord." He said he would know nothing but Jesus Christ, and Him crucified. He traveled all over the known world preaching the Gospel. He was instant in season and out of season. Here are some of the things that happened to him:

"Five times he received 40 stripes save one, thrice he was beaten with rods, once he was stoned, three times

he suffered shipwreck, he was in journeyings often, in perils of waters, in perils of robbers, in perils of his own countrymen, in perils of the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren, in weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness."

At the end, as he was about to die, he wrote in his Second Letter to Timothy, "I am now ready to be offered and the time of my departure is at hand. I have fought a good fight. I have finished my course; I have kept the faith."

Here was a man who believed in something; who had a consuming passion for his Saviour, Jesus Christ. Here was a man who was a "Candle of the Lord" and literally "touched with fire." Although he probably died alone in a Roman arena, he changed the course of history.

What we need today, especially in high places—in our national, state, and civic governments, in our churches and in our synagogues, and in every Grand Lodge of every one of our Sovereign Grand Jurisdictions—are men who believe in something! And particularly in principle rather than expediency, and who, when the chips are down, are ready to stand up and be counted!

In all walks of life, and in all positions of life, we have too many feeble and timid so-called leaders, who back and fill, who can't come to a decision, and who cringe at the mere sight of an issue or a problem. The consuming passion of their lives is no great cause but rather their own personal popularity and comfort. Their ambition is to get by in peace and quiet and take no stand that can be subject to question.

John Ruskin once said, "It isn't so much that people disbelieve in Christ as that they neglect Him." This is the real tragedy in the world today—the cold, apathetic indifference of people who are "good people" in general, but who seek nothing more than to live out their days in a sort of tranquil and popular quiescence.

But there are also those few who do believe in something and who become "touched with fire." These are the people who, in the religious and secular worlds, have carried the torch and who have become "candles of the Lord" in the advancement of civilization. For such we have a great need and are especially grateful.

Valley of Southern Illinois Dedicates New Scottish Rite Cathedral

A Red Letter Day for Southern Illinois was August 26, as the official ceremony of Consecration and Dedication of the Scottish Rite Cathedral for the Valley of Southern Illinois was conducted with Ill. George A. Newbury, 33°, Sovereign Grand Commander of the Northern Masonic Jurisdiction, presiding.

The new white brick and stone structure, erected at a cost of \$2,100,000, is an imposing tri-level edifice which graces the central high portion of a 32-acre site at the north edge of Belleville. It includes an auditorium which seats 850, a dining room which can serve 900 at a sitting, and a beautiful and spacious lounge which seats more than 100 comfortably. Other features include a large kitchen with the latest in electrical equipment and the capability to serve 1,000 in 30 minutes, a large dressing and makeup room, an adequate stage, and three parking lots to handle 500 autos.

The impressive consecration ceremony was followed with an address by Ill. John R. Murphy, 33°, Most Worshipful Grand Master of the Grand Lodge of Illinois. Special music was sung by the Choir of the Union United Methodist Church of Belleville.

Ill. Myron K. Lingle, 33°, Deputy for Illinois, served as Acting Grand Lieutenant Commander. Other ceremonial officers included Ill. George E.

Burow, 33°, as Grand Minister of State; Ill. James D. Green, 33°, Grand Master General of Ceremonies; Ill. Jesse C. Nichols, Jr., 33°, Grand Captain General; Ill. W. Kimbrell Stephens, 33°, Grand Keeper of the Archives; Ill. Herman Dammerman, 33°, Grand Marshal General; Ill. Charles Tinsley, 33°, Grand Seneschal; Ill. J. William Harrington, 33°, Grand Treasurer General; Ill. Samuel V. Hurst, 33°, Grand Standard Bearer; Ill. Harold E. Wolfe, 33°, Grand Sword Bearer; Ill. John G. Fleck, 33°, Grand Prior; Ill. Stanley F. Maxwell, 33°, Grand Secretary General; and Sublime Princes Harold G. Ewing, Ronald W. Miller, Fred H. Houze, and E. Gene Ross as Grand Marshals of the Camp.

Ill. Robert B. Perkins, 33°, Commander-in-Chief of the Valley of Southern Illinois, received the Sovereign Grand Commander and his staff and gave the address of welcome. Ill. Harold G. Baker, Jr., 33°, First Lieutenant Commander, presided at the dedicatory banquet which followed, and Deputy

Lingle gave the address there.

Commander Perkins presided at the open house which was held from noon until 7 p.m. on Sunday and featured conducted tours for Masonic families and friends. He introduced Sovereign Grand Commander Newbury who delivered an inspiring dedicatory address that afternoon before an assembly of more than 700. Special music was played by Organist Paul O. Godt, 32°, in the Preceptory and the Noblemen of Ainal Temple Shrine entertained in the dining room.

Ground for the new structure was broken October 31, 1970, and the cornerstone was laid March 7, 1971, by officers of the Grand Lodge of Illinois with Ill. Clinton H. Lang, 33°, Grand Master, presiding. The Dedication Reunion was held October 20, 21, 1972, with a large class inducted by the Valley of Southern Illinois and degree casts from the Valleys of Peoria, Bloomington, and Danville participating.

The center of attraction as one enters the foyer of this new building is a huge

Principals in the Consecration Ceremony for the new home of the Scottish Rite Valley of Southern Illinois at Belleville surround the altar. From left, Ill. Myron K. Lingle, 33°, Scottish Rite Deputy for Illinois; Ill. George A. Newbury, 33°, Sovereign Grand Commander; Ill. Robert B. Perkins, 33°, Commander-in-Chief, Valley of Southern Illinois; Ill. John R. Murphy, 33°, Grand Master of the Grand Lodge of Illinois, AF&AM.



Memorial Fountain about 20 feet in diameter which is dedicated to the memory of the deceased members of the Valley. To the right at ground level is the auditorium with comfortable theater seats in purple, red, and orange upholstery. The lighting and sound equipment is the latest and most modern available. The front stage curtain is purple with traveling drapes, while the back drop is charcoal.

The stage has a direct opening of 48 feet with a 16-foot forestage, its depth is 44 feet and there are two wings of 23 feet each. The dressing room and makeup room is directly below the auditorium; the main room is 31 by 62

feet. The all-electric kitchen is fully equipped to serve more than 1000 meals at a time.

All decoration was coordinated by a professional interior decorator and the membership lounge has a corner for each of the four seasons with suitable accessories. There are television sets, desks and chairs, sofas, tables for cards and other games, and two double-door openings to a patio that faces the picnic grove. The Scottish Rite offices, a board of directors room, and a large room (as yet unfurnished) that is suitable for a Lodge Hall or classroom also are included on the lower level to the left of the foyer.

The spacious and beautifully appointed dining room is on the upper level and above the lounge. Its three sides are of glass and the fourth has serving counters which adjoin the kitchen. Each of 110 round tables seats eight comfortably and the speaker's table is opposite the serving counters. The entire building has wall-to-wall carpeting.

Valley officers have set themselves a goal of increasing their 9,400 membership to more than 10,000 in 1973.

Editor's Note: An exterior view of the new Scottish Rite Cathedral appears on the back cover.

Dr. Matthyse—New Director of Schizophrenia Research

Dr. Steven Matthyse, of the Division of Psychiatric Research at Massachusetts General Hospital and Assistant Professor of Psychobiology at Harvard University Medical School, has been named field director of research for the Scottish Rite Schizophrenia Research Program.

He succeeds Dr. William Malamud, Sr., of Boston, who recently retired after serving as research director since 1950.

The new director was graduated from Yale University, *summa cum laude*, where he majored in theoretical physics. After publishing several research papers in physics, Dr. Matthyse decided to leave the field in search of a career which he considered more relevant to human problems. He trained in neuropsychology, biochemistry, and clinical psychology at Rockefeller University and Harvard, receiving the Ph.D. in 1967. He taught psychology at Pitzer College for three years where he also served as chairman of the curriculum committee.

In the course of these endeavors, he concluded: "From the experience of teaching about mental illness, I became convinced that schizophrenia was the major problem area in mental health, indeed perhaps in all health fields; that it was fundamentally caused by an abnormality in brain function; and that it would eventually yield to biological research."

In order to pursue laboratory research



DR. MATTHYSSE

in schizophrenia more actively. Dr. Matthyse did postdoctoral work with Drs. Eugene Roberts and Seymour Kety, both of whom are members of the Professional Advisory Board of the Scottish Rite program, and Dr. Kety serves as chairman. He has remained with Dr. Kety on the staff of the Psychiatric Research Laboratories at Mass. General Hospital, and as Assistant Professor at Harvard Medical School.

In the field of schizophrenia, Dr. Matthyse recently served as Co-Chairman of a workshop on "Prospects for Research in Schizophrenia," and was selected as a member of the International Advisory Board for the "Annual Review of the Schizophrenic Syndrome." He presented his research in schizophrenia as an invited speaker at the 1972 colloquium of the Instituto Nacional de Neurologia of the National University of Mexico, and at an Ameri-

can Society of Neurochemistry symposium on "Contributions of Neurochemistry to Neurology and Psychiatry."

Dr. Matthyse became acquainted with the Schizophrenia Research Program of the Scottish Rite first as recipient of a grant, and later as a member of the Advisory Board. As Research Director, he plans to expand the practice of encouraging research proposals from unusually capable laboratories which are not now devoted to the study of schizophrenia. He also plans to organize conferences of workers in fields related to schizophrenia, when they will be timely in coordinating, stimulating, or critically evaluating research.

Dr. Matthyse's laboratory work concerns the mechanism of action of the tranquilizing drugs used to treat schizophrenia. In this connection he states: "Knowing where and how these drugs act in the brain might indicate which brain regions or systems are damaged in schizophrenia. Since much is already known about the effects of tranquilizing drugs on the patients' psychological state, what is most important now is to clarify their effects on the electrical and biochemical functioning of the brain. I expect to continue these studies while serving as Research Director, and I am hopeful that the laboratory work and the research planning activities for the Scottish Rite will be mutually enriching."

ABOUT THE COVER

The aerial view of the Rhode Island Capitol at Providence shows its beauty to good advantage. Its marble dome is the second largest unsupported one in the world and the first of its kind in America. Its cornerstone was laid Oct. 15, 1896, by the Most Worshipful Grand Master of Masons and the Grand Lodge Officers of Rhode Island. Carved in marble over the pillared portico is this quotation from the Royal Charter of 1663: "To hold forth a lively experiment that a most flourishing civil state may stand and best be maintained with full liberty in religious concerns." Photo courtesy of Rhode Island Development Council.

VALLEY OF SOUTHERN ILLINOIS

The impressive structure of white brick and stone is the new home of the Scottish Rite Bodies of Southern Illinois. The Dedication Reunion for the \$2 million structure was held October 20-21, with the Valleys of Peoria, Bloomington, and Danville assisting their Southern Illinois Brothers in presenting degrees for a large class of candidates. The tri-level building is very functional, is decorated in modern decor, and is situated in the center of a 32-acre tract near the intersection of N. 57th St. and Illinois Route 161 in Belleville. There are three parking lots surrounding the building, and an adjoining picnic grove awaits development. (Consecration story on page 18.)

