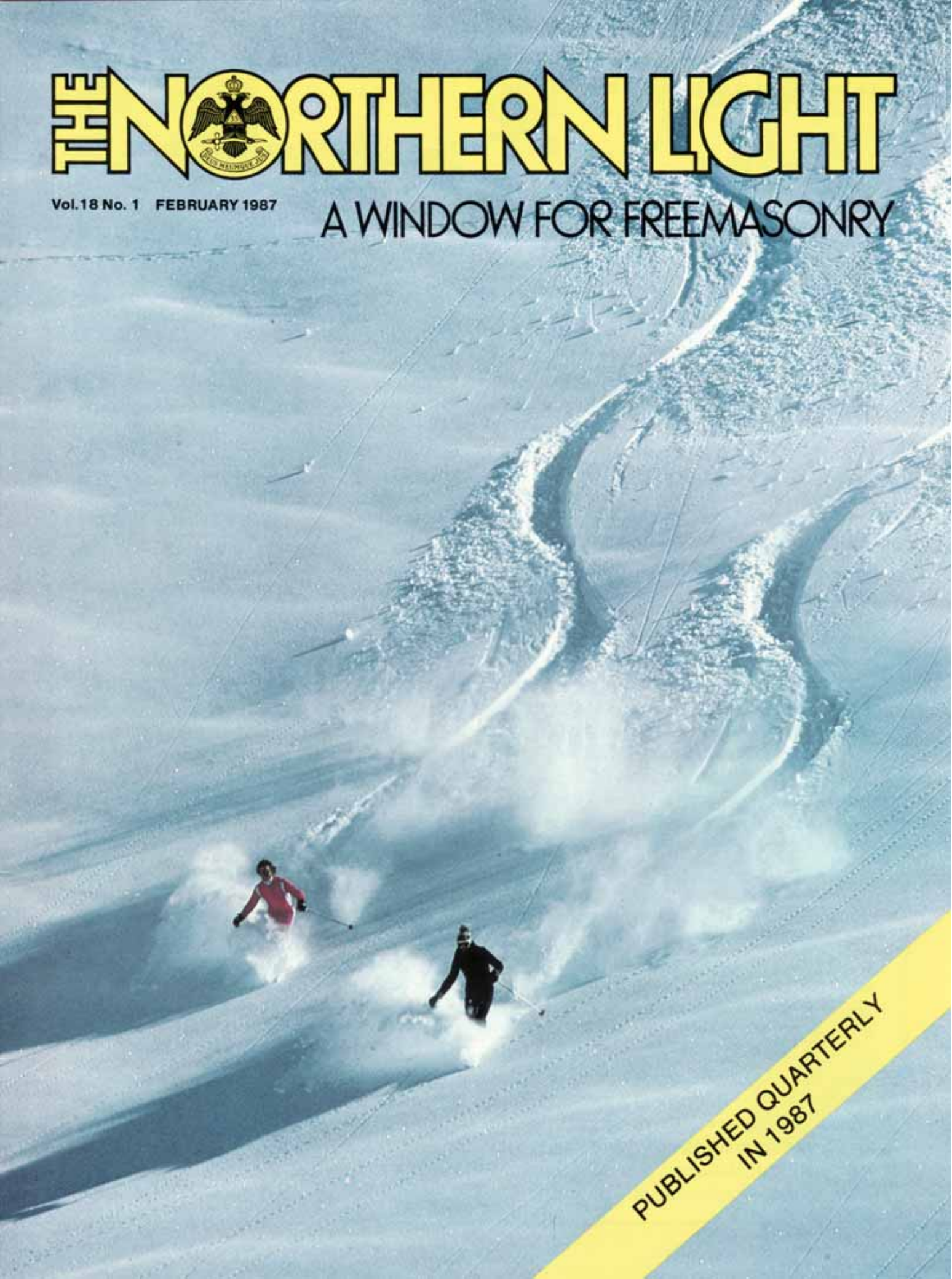
THE NORTHERN LIGHT

Vol.18 No. 1 FEBRUARY 1987

A WINDOW FOR FREEMASONRY



PUBLISHED QUARTERLY IN 1987

FROM THE SOVEREIGN GRAND COMMANDER

The Constitution and Freemasonry

FRANCIS G. PAUL, 33°

As a nation, we celebrate the 200th anniversary of the U.S. Constitution in 1987. It is indeed unfortunate that the occasion seems destined to attract far less public attention than did the 200th anniversary of the beginning of the American Revolution.

A comparision between these two momentous events in our history is fascinating because both were founded on issues of commerce.

"Taxation without representation" was at the heart of the American Revolution, while the myopic interests of the individual states under the Articles of Confederation made it impossible for the nation's economy to grow.

The Convention of 55 delegates in Philadelphia in the spring of 1787 did not begin on a "constitutional" note. In fact, the purpose of that gathering was simply to make the Articles of Confederation work more effectively.

As we all know, it did not take long for the delegates to realize that the Articles were defective: they lacked discipline. As a result the U.S. Constitution grew out of the recognition that the future of the fledgling nation depended upon a system of government that imposed strong discipline upon individuals, elected officials, states, and regions.

"If men were virtuous," stated James Madison, "there would be no need of governments at all." More than anything else, the framers of the Constitution knew that freedom required an open society where ideas and constituencies could collide. Simply, the health of the nation rested upon free expression. Therefore, the goal of the Constitution was to provide a way for the "collisions" to take place without disruption. In the view of Mr. Madison, "Ambition must be made to counteract ambition."

In setting forth a system of balances, the Constitution protected the nation from tyranny—everything from the tyranny of demagogues to the excesses of democracy. It is this genius, unknown to the world before the meeting in Philadelphia, that we continue to honor 200 years later.

There is no doubt that the delegates appreciated their place in history. They realized what they were creating. In the words of one delegate, Gouverneur Morris, "the whole human race will be affected by the proceedings of this Convention."

As we all know, 13 delegates who signed the Constitution were known to be Masons. Several others became members of the fraternity later in their lives.

George Washington's role at the Convention is important to remember. As chairman, he could not participate in the debates. Yet, as one historian has noted, "his majestic presence kept the Convention from flying apart on more than one occasion."

On the 200th anniversary of our War of Independence, we gave a gift to the American people—the Scottish Rite Masonic Museum of Our National Heritage. On the occasion of the bicentennial of the United States Constitution, it is appropriate to present yet another gift—the majestic presence of Freemasonry as a powerful force for the values and ideals which built this great nation, and now enhances stability, fosters unity and purpose, and builds our pride as a people.

Francis G. Paul

Sovereign Grand Commander

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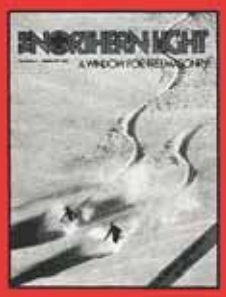

About the Front Cover

Will we leave an indelible mark for future generations to follow? On page 14, Ill.·. Raymond C. Ellis, 33°, says that we will need to reinforce our Masonic principles with actions if we intend to have them survive the tests of time. Cover photo by E. P. Jones/Camerique.

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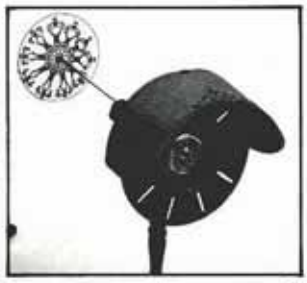
Volume 18 No. 1 **February 1987**

In This Issue

page 4



page 8

page 12

New DeMolay Center Opens in Kansas City

By RICHARD H. CURTIS, 33°

A spirit of optimism pervades the offices of the new DeMolay International headquarters in Kansas City, Missouri. Nothing but upbeat talk was heard at the November 14 cornerstone-laying and opening ceremonies for a new office building.

The facility, to be known as the DeMolay Service and Leadership Center, is located in a new executive office park off U.S. Interstate 29, about five miles from the Kansas City airport. The building was designed by Ill.·. Steven J. Krekus, 33°, a member of the Scottish Rite Valley of Cleveland, Ohio, and an Active Member of the International DeMolay Supreme Council.

The structure was built at a cost of $1.4 million. DeMolay has already been honored for the construction with a "1986 Commitment to Kansas City" award given by the Kansas City Corporation for Industrial Development.

In addition to office space for the headquarters staff, the center will contain a library and replica of the office once used by the organization's founder, Frank S. Land, at the former East Armour Boulevard location. That project will commence soon.

Also housed in the center will be the International DeMolay Hall of Fame, a project of the International DeMolay Alumni Association made possible through a grant from the DeMolay Foundation.

In 1937, "Dad" Land inducted seven Senior DeMolays into the orginal Hall of Fame to recognize their athletic achievements. They were Larry French, pitcher for the Chicago Cubs; Dick Bartell, shortstop for the New York Giants; Don Budge, national tennis champion; Stan Hack, third baseman for the Chicago Cubs; Lowell Spurgeon, football captain at Illinois University; Vernon Struck, football captain at Harvard University, and Archie San Romani, Olympic track miler. These names will be added to the "new" Hall of Fame being set up in the leadership and service center.

Now scheduled to be an annual event, the first induction ceremony since 1937 was held just prior to the opening ceremonies for the new headquarters. The new Hall of Fame is organized to recognize Senior DeMolays who have "significantly added to our quality of life through their professional or career achievements, and who have brought honor to themselves and to the Order of DeMolay."

Of the 14 members of the new class, some of the awards were presented posthumously.

Names from the broadcasting and entertainment field were Walt Disney, John Cameron Swayze, Walter "Red" Barber, John Wayne, and Gary Collins. Government officials included former Ambassador and Congressman Walter C. Ploeser, former Florida Governor Reubin O. Askew, and Congressman James C. Wright. Former astronaut Frank Borman was also a recipient.

From the sports world were E. P. Baruth, Pete Rose, Fran Tarkenton, Harmon Killebrew, and University of Nebraska football coach Tom Osborne.

Architect Steven J. Krekus, 33°, presents the working tools during the ceremony to M.·.W.·. P. Vincent Kinkead, Grand Master of Masons in Missouri.

Participating in the ribbon-cutting ceremony opening the new headquarters were Robert M. Walker, 32°, Deputy Grand Master for DeMolay; Henry E. Stickney, 32°, DeMolay Grand Master; Robert E. Screws, International Master Councilor; and Jack E. Carlson, International Congress Secretary.

Due to unseasonable cold temperatures, the major portion of the cornerstone-laying ceremony was moved inside the center. Performing the ceremony were officers of the Grand Lodge of Missouri under the supervision of Grand Master P. Vincent Kinkead.

Participating in the ribbon cutting ceremony were a number of DeMolay officials, including DeMolay Grand Master Henry E. Stickney and International Master Councilor Robert E. Screws. Deputy Grand Master Robert M. Walker served as Master of Ceremonies for the day.

Placed in the cornerstone was a time capsule to be opened in 25 years, when the Order of DeMolay will celebrate the 100th anniversary of the founding of the youth organization.

The festivities were held in conjunction with the mid-year ISC meetings and Executive Officers Conference.

Grand Master Stickney has used as his theme for the year, "A Commitment to Excellence," and he continued that thought in his remarks to the gathering assembled for the opening.

The new center is expected to provide more efficient service to the local DeMolay chapters and should serve as a spark for renewed enthusiasm. A young and energetic staff, under the direction of Grand Secretary Thomas C. Raum and Executive Director Ronald L. Molen, appear anxious to build upon that enthusiasm.

Officers of the Grand Lodge of Missouri assist the Grand Master at the cornerstone-laying ceremony for the new DeMolay headquarters.

Universality and Christianity

The following is an excerpt from a new History of the Supreme Council, scheduled for publication later this year. This work has been under consideration for a number of years. The early chapters were written by Past Sovereign Grand Commander George A. Newbury before his death. The balance of the book was completed by Ill.·. Brother Williams.

By LOUIS L. WILLIAMS, 33°

Universality has been the battle cry of Masonic orators and writers since Dr. James Anderson published his Constitutions of 1723. In that Masonic landmark of fact and fiction, he said, among other things:

> A Mason is oblig'd by his Tenure, to obey the moral Law; and if he rightly understands the Art, he will never be a stupid Atheist, nor an irreligious Libertine. But though in ancient Times Masons were charg'd in every Country to be of the Religion of that Country or Nation, whatever it was, yet 'tis now thought more expedient only to oblige them to that Religion in which all Men agree, leaving their particular opinions to themselves; that is, to be good Men and true, or Men of Honour and Honesty, by whatever Denominations or Persuasions they may distinguish'd; etc.

Ill.·. LOUIS L. WILLIAMS, 33°, is an Active Emeritus Member of the Supreme Council, a former Scottish Rite Deputy for Illinois and a Gourgas Medalist.

Theoretically, Masonic membership has only one test, namely, a belief in one God, or monotheism. Nor does Masonry attempt to define that God in any terms whatsoever. Beyond that, any man who is just and upright and of good character is eligible to belong. But how different the facts are from the theory. From a practical viewpoint, great numbers of the human race, from racial origins to religious beliefs, are barred from belonging. Thus Masonry is much more restrictive than would first appear from its announced principles.

During the early years of Operative Masonry, when the working masons were building the great cathedrals of Europe—say from 1250 to 1600 A.D.—all of those masons belonged to the Catholic Church, since that was the only church available; until Martin Luther nailed his 95 theses on the front door of the Wittenberg Cathedral in 1517, very few questioned that church's authority.

As speculative lodges gradually began to supersede operative groups, and the Protestant churches became stronger, membership in the Masonic lodges of the day took on more of a cosmopolitan nature. While all Masons were unquestionably church members of various enthusiasms and persuasions, in 1717, when the first Grand Lodge was formed, the majority of the members were unquestionably non-Catholics. But a belief in God was still a firm requirement, and this Anderson stated unequivocally in his first charge, but waiving all denominational requirements.

Thus we came to our doctrine of universality, still proclaimed today, although in practice it may be unattainable. Universality does not mean Christianity, although some Masons think it should be so interpreted. It means any race, creed or color, provided the individual believes in one God. White yellow, brown, red, black; Hindu, Buddhist, Moslem, Confucian, Taoist, Zoroastrian; all are eligible for membership in the Masonic fraternity.

But the Masonic fraternity did not reach such a position or belief overnight. The old Gothic manuscripts contained many allusions to Jesus Christ, to the Savior, to the Trinity, and to the Holy Church. After the "Ancients" split off from the "Modern" Grand Lodge about 1750, they strongly espoused the Royal Arch, which had even more definite Christian reference; and they felt this so strongly that even in the Union of 1813, when the two factions united in the present Grand Lodge of England, they were able to force the adoption of a clause in the Articles of Union which stated:

> It is declared and pronounced, that pure Ancient Masonry consists of three degrees and no more, viz., those of the Entered Apprentice, the Fellow Craft, and the Master Mason (including the Supreme Order of the Holy Royal Arch)

Thus it will be seen that for 100 years after the founding of the Grand Lodge in 1717, efforts to "de-Christianize" Masonry and its ritual were continuing. Jews were being admitted, even though gradually. Christian references in the ritual were gradually being eliminated, aided greatly in the United States by the Baltimore Convention of 1843, when certain zealous Masons attempted to organize the Grand Lodges of the United States into one Grand Lodge and, failing that, to adopt a standard ritual for all the U.S. Grand Lodges. Both failed.

But despite all this effort, Christian references still persist. The Feast Days of St. John the Baptist on June 24 and St. John the Evangelist on December 27 are still widely observed. Most American rituals still say, in part,

"Lodges in modern times are dedicated to St. John the Baptist, and St. John the Evangelist, two eminent Christian patrons of Freemasonry."

So from Anderson forward, efforts continued to remove all Christian references from Masonry, and those efforts still continue to this day. It is Masonry's contention that it is a philosophy and not a religion, hence all religious references should be removed. This of course would not prevent lessons, or degrees, to be taken from any historical period to represent such philosophical beliefs.

The Scottish Rite has long espoused such a belief and our Supreme Council has prepared position papers on it. This position has been that no candidate for the Scottish Rite degrees shall be required to assume any obligation to support any particular religious belief, except as Dr. Anderson states, "to oblige them to that Religion in which all Men agree."

This brings us to a consideration of the 18° in our Scottish Rite system.

Samuel Baynard, in his 1938 history of our Supreme Council, devotes 25 pages to a study of the ritual of the 18°. No one knows when or by whom the original degree was conceived. It came into the original French Lodge of Perfection system, perhaps around 1750, and came to the West when Stephen Morin established that Rite in San Domingo in 1761.

The Henry Francken book of rituals, dated in 1783, now in our archives in Lexington, Mass., names the degree as "Knight of the White Eagle or Pelican or Knight of the Rose Croix." At present we call it "Knight of the Rose Croix of H.R.D.M. (Harodim)." Harodim has been translated as meaning "Masters among the workmen of the temple." The initials are also said to represent the word "Heredom," which may mean "holy house" or various other obscure meanings, none of which are especially important.

The original degree was Christian in character, and still is, in that it has Jesus as the protagonist of the degree. The virtues of Faith, Hope and Charity are explained to the candidate, and the central theme comes from the gospel text of the address given by Jesus at the Last Supper, when he told the Disciples to "love one another." This was proclaimed as the "New Law," and is the heart of the degree. The Cross displaying a rose is the central symbol, and gives the degree this name of Rose Croix. There are many allusions to the life of Jesus, but at no time is there any Christian obligation. The original degree, however, did have such connotations, and about 1870 this led to a strong objection from Albert Pike, Grand Commander of the Southern Jurisdiction. The objection offended Josiah Drummond, Grand Commander of the Northern Jurisdiction, and led to a cooling of the friendship that had existed between them. Pike had rewritten the ritual of the degree for his Jurisdiction during his degree revision of 1855-59, and while he retained the basic character of the degree, he removed any possible Christian commitment.

Over the years, Masonry's doctrine of universality has been viewed from many angles

The Northern Supreme Council continued to agonize over the situation. In 1870, after a rather bitter division, Enoch Carson's influence led the Supreme Council to adopt a strong Christian stance in the ritual of the degree, despite some equally strong objections from many Jewish members, who claimed they could not accept the degree as then written. The arguments went on unceasingly for years.

Between 1870 and 1942, when a drastic revision was adopted as detailed hereafter, the Rituals Committee gave special reports on the degree no less than 15 times; the Committee on Jurisprudence, twice; the Pennsylvania Council of Deliberation presented a short resolution concerning it in 1886; and the Sovereign Grand Commanders devoted portions of their Allocutions to the subject 11 times over those years.

Since the 18° has always been considered to be the "heart of Scottish Rite Masonry," there were many heated debates on the subject.

Commander Melvin M. Johnson, who ruled from 1933-53, believed strongly in universality. In 1935 his Allocution contained a stirring address on "non-Christian candidates," in which he said:

> No feature of Masonry is more fascinating than its age-long quest of the Lost Word, the Ineffable Name, a quest that never tires, never tarries, knowing the while that every name is inadequate, and all words are but symbols of a Truth too great for words... Thus Masonry, so far from limiting the thought of God, is evermore in search of a more satisfying and revealing vision of the meaning of the universe, now luminous and lovely, now dark and terrible, and it invites all men to unite in this quest.

In 1941, appealing for the adoption of a radical revision of the 18°, Commander Johnson again said:

> This is the heart of what our Rite seeks to inculcate in its degree of Rose Croix, this common faith. (That good will overcome evil.) When the battle is won, Freemasonry's greatest secret—secret only because the world will not learn it—will be secret no longer for then humanity will find peace in brotherhood.

The 1942 revision was duly adopted, but after two decades of trial, it was again revised. The present degree has been in use since 1964, without apparent dissent. It tells the story of the life and death of Jesus, and is based on the New Law he proclaimed at the Last Supper "that ye love one another." In its present form it should offend no religion, and is universal in its character and teachings.

In 1845, a rather unusual event occurred. Following the Morgan Incident of 1826, Scottish Rite Masonry became dormant from 1832 onward, until Giles Fonda Yates urged John Gourgas to revive it in 1843. In 1845, Gourgas received an appeal from Robert Thomas Crucefix, M.D., L.L.D., of

Continued on page 18

MUSEUM of NATIONAL HERITAGE

Early Magic Lanterns and Other Optical Amusements

Projected images have long fascinated audiences. More than 200 years before films were popular entertainment, people were captivated by the magic and wizardry of the projecting magic lantern. "Optical Amusements: Magic Lanterns and Other Transforming Images," a new exhibit at the Museum of Our National Heritage in Lexington, Mass., runs through October 18.

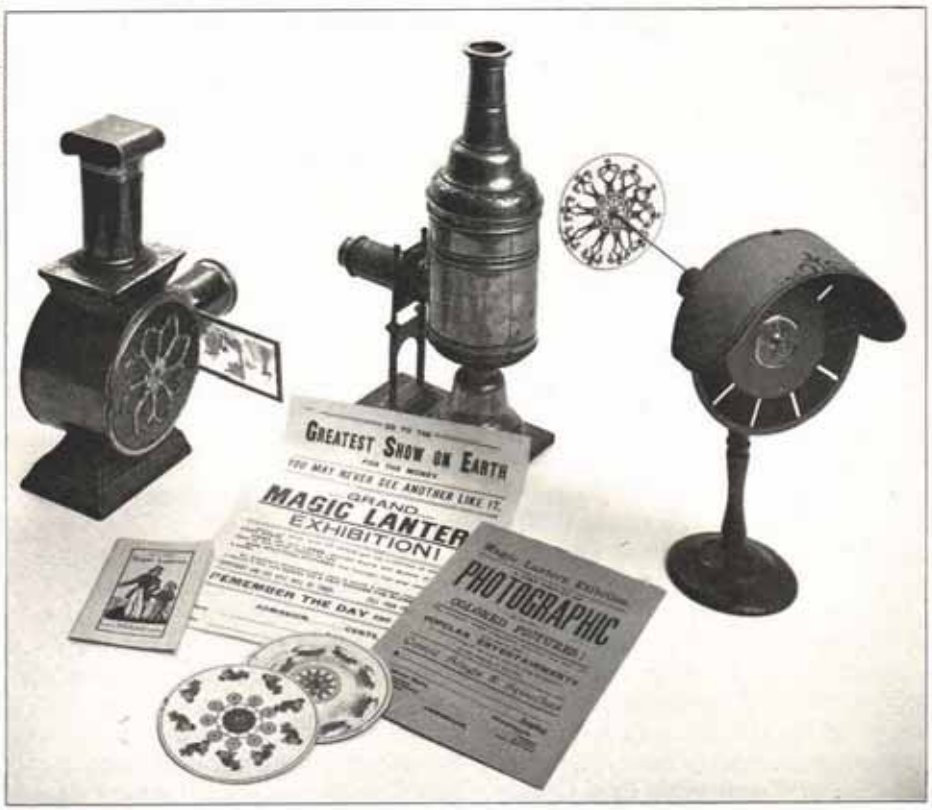
Drawn from the collection of Richard Balzer and presented in cooperation with the Magic Lantern Society of the United States and Canada, the exhibit traces the history of the magic lan tern from its first written description in 1646 to its decline in the 1900's and includes a recreated magic lantern performance. Magic lanterns of the 18th, 19th and early 20th century are displayed, along with stationary and moveable slides; postcards, prints, and playbills; and tickets to magic lantern performances.

Fascination with optical projection began in ancient Greece and China, where polished metal mirrors produced projected images. Leonardo da Vinci experimented with an early form of the camera—the camera obscura. He noted that images of illuminated objects, reflected through a small aperture in a dark room onto a piece of white paper, would preserve their shape and color.

The magic lantern was first fully described in 1646 by Father Athanasius Kircher, a German mathematician, and later illustrated in his second volume of *Ars Magna Lucis et Umbre* (The Great Art of Light and Shadows), published in 1671.

One of the first recorded lantern showmen was Etienne Gaspard Robert, known as Robertson, who offered public exhibitions called phantasmagorias—the projection of images onto a canvas from the rear—in Paris in the 1790's. The phantasmagoria show was introduced to London by the German, Philipsthal, in 1802. In Robertson's shows, thunder and lightning were followed by slides of ghosts and skeletons that grew larger and smaller by manipulating the lantern closer and further from the screen. Rear projection made it easy to keep audiences unaware of lantern movements.

—John Miller photo



Late 19th-century magic lanterns, left and center, with broadsides advertising magic lantern shows, and a "Ludoscope," right, an optical game, 1904.

In the 19th century, subject matter expanded to include travelogues, children's stories, and educational and religious lectures. Slides were originally hand-painted, then transfer-printed, chromolithographed, and photographically produced. Movement was added by slipping slides, pulley slides, and rack and pinion work slides.

Special effects were added, such as those produced by dissolving slides, allowing a scene seemingly to change from day to night or from spring to summer. The notion of dissolving images is still used in films today. Light sources evolved from candles to oil lamps, and then to gas light, lime light, and finally electricity.

While magic lanterns entertained both small and large groups, more intimate forms of optical parlor entertainment—

ALARUMS AND AUTOMATA

The extensive clock collection formed by the late Ill.'. Willis R. Michael, 33°, (1894-1969) contained many unusual timekeepers and clockwork mechanisms. Among the various mechanical means of measuring time that have been invented through the ages, Brother Michael was fascinated by clocks that would activate an alarum at a predetermined time or could entertain with automatically programmed animation. Clocks from the Michael collection are featured in a current exhibit, "Alarums and Automata: Clocks from the Museum Collection," at the Museum of Our National Heritage. The exhibition runs through May 31. Many of the clocks are now a part of the Museum's permanent collections.

"Tumbling Bell" clock. Gilbert Clock Company, c. 1935.

"Ripple Onion" twin steeple clock and detail. J. C. Brown, Bristol, Ct., 1845.

—John Hamilton photos

known by such exotic names a phenakistiscopes, thaumatropes, kaleidoscopes, zoetropes, and polyrama panoptiques—will also be included in the exhibit.

Two-dimensional images could be transformed or given a third dimension by means of perspective, special lenses, and transmitted or reflected light. These techniques were the basis of popular forms of entertainment in the 18th and 19th centuries.

Peepshows or perspective boxes were often shown publicly by itinerant showmen. Few large peepshows survive, but smaller versions, made as children's toys throughout the 19th century, remain. Favorite subjects ranged from historical events and famous places to natural phenomenon and sunsets.

Edward Barker, an Edinburgh painter, invented the panorama in 1787. The diorama was introduced in 1822 by Jacques Monde Daguerre, better known as the originator of the daguerreotype, and housed in specially constructed theaters. Seating in the center revolved, allowing spectators to see different parts of huge paintings enhanced by special lighting. These massive dioramas inspired smaller, longer-lasting versions popularized by the Victorians, called polyrama panoptiques.

Experimentation throughout the 19th century produced a variety of toys based on the phenomenon of "persistence of vision." The eye's retina retains the impression of an object for a fraction of a second after its disappearance. The playful thaumatrope offered two different pictures on either side of a disc which, when twirled, quickly gave the impression of one merged image. With the zoetrope, a spinning drum with a series of distinct drawings produced the illusion of motion. The same principle later made possible the invention of the moving pictures of modern-day films.

—John Miller photo

"The Magic Mirror or Wonderful Transformations" game, c. 1900. McLoughlin Bros., New York.

1787: A Year of Decisions

This is the second in a series of articles prepared in conjunction with the Supreme Council's commemoration of the bicentennial of the U.S. Constitution.

By ALPHONSE CERZA, 33°

The outstanding event that took place in the year 1787 was the Constitutional Convention, held in Philadelphia, between May and September, which resulted in the preparation of the Constitution establishing a new form of government for the United States of America.

With the coming of the new year there was continued trouble that had started the year before in the name of Shays' Rebellion. Daniel Shays was the leader of about 1,200 men, mostly farmers like himself. He had served in the War of Independence and had become a Captain. The group had many grievances including high taxes and mounting personal debts. Some had bought land on credit and were paying interest rates ranging from 25 to 40 percent a year; and the law provided for imprisonment for non-payment of debts.

Ill∴ ALPHONSE CERZA, 33°, is a noted Masonic scholar, researcher, and author, and has written book reviews and articles for many Masonic publications. A retired professor from John Marshall School of Law, Chicago, he has maintained a keen interest in preserving the Constitution.

Before you read this article try the trivia quiz on the facing page

Their petitions for relief had been ignored. Their protests attracted the attention of all the states and the discontent spilled over into adjoining areas.

Persons of substance looked upon the rebellion as a revolt against property rights and took special note that there was a need for a strong government to maintain law and order. A newly activated force of Massachusetts militia of about 4,400 men, supported with private funds and led by General Benjamin Lincoln, a Mason, was assembled with considerable difficulty to quell the Rebellion.

On January 27 General Lincoln arrived in Springfield with plans to attack. On February 4 the rebels were attacked at Petersham, 150 rebels were captured, and Shays was forced to flee. By the end of February the Rebellion was suppressed, and the following month the legislature pardoned all the rebels except Shays and three other leaders.

The unsuccessful Rebellion had its value because it focused attention on the inability of existing government to prevent violence by an armed mob.

On February 21, the Congress (sensing public approval) endorsed the address prepared at Annapolis the preceding year calling for a convention to be held in May at Philadelphia. The address had stated the purpose of the convention to consider trade relations and to "devise such further provisions as shall appear to them necessary to render the Constitution of the federal government adequate to the exigencies of the Union." But the Congress in its call stated the convention was to be "for the sole and express purpose of revising the Articles of Confederation."

In the meantime the states were selecting the names of the delegates that were to attend the convention. Rhode Island refused to take part in the convention.

Madison arrived in Philadelphia on May 3, eleven days before the date set for the meeting. For ten days he was the only delegate in the city except the Pennsylvania delegates. Madison spent his time studying the attributes of government and visiting with Franklin.

There were not enough delegates in Philadelphia on May 14 to constitute a quorum. While waiting for the delegates to appear, the delegates from Virginia met each morning for informal discussions. In the afternoon they met with the delegates from Pennsylvania to exchange views. During these informal meetings the delegates from Virginia explained the 15 Resolves which they had prepared as a basis for the deliberations of the convention.

On May 25 when a quorum was present, George Washington was unanimously elected presiding officer. Brother Edmund Randolph, Governor of Virginia, spoke at the start for about four hours and presented the Resolves which have become known as the Virginia Plan. He described the weaknesses of the Confederation and proposed the creation of a National Government with an Executive, a Legislature with two branches, and a Judicia-

TRY THIS TRIVIA QUIZ

How's your knowledge of the U.S. Constitution? Test yourself on the questions. Need help? You'll find all the answers within Ill.·. Brother Cerza's article on these two pages.

1. What was the original purpose of the Consitutional Convention?
2. What state refused to take part in the Convention?
3. Who presided at the Convention?
4. What was the "Virginia Plan"?
5. How did the French Mason, Charles de Montesquieu, influence the delegates to the Constitutional Convention?
6. Who wrote *The Federalist* papers?
7. Which state was first to ratify the Constitution?
8. What was the Northwest Ordinance?
9. Who was appointed the first Governor of the Northwest Territory?

ry. Many delegates were disturbed by the Resolves because what was being proposed did not conform with the purpose of the Convention expressed by the Congress to revise the Articles of Confederation.

On June 15 the delegates from New Jersey presented a plan, which was in accordance with the declared purpose of the meeting, and stressed that the Convention had no legal authority to consider the Plan outlined by Randolph, it was to be debated for days but the Virginia Plan prevailed.

For over four months, from five to seven hours a day, the delegates debated every proposal made. The deliberations were held behind closed doors to prevent outside influences. Although there did not exist at the time the lobbyists and special interest groups that are prevalent today to exert pressure on deliberative bodies, this was to prove to be a sound practice at the time. Fortunately the delegates were honest men. Many were learned students of government. All of them had years of experience with government, and most of them were willing to compromise in order to succeed in the purpose of the convention.

It is to be noted that Brother Charles de Montesquieu (1689-1755), a French Mason, had an indirect influence in the thinking of the delegates. In 1748 he had written *The Spirit of the Laws*, one of the greatest explanations of government ever written. It enjoyed a wide readership and was undoubtedly familiar to most of the delegates. In the book he stressed the separation of governmental powers into the legislative, executive, and judicial, with each being a check upon the others. His ideas are clearly reflected in the Constitution.

The Constitution of the United States, signed on September 17, contains 39 signatures. Several delegates refused to sign for various reasons. The main objection was that it did not have a Bill of Rights. The Continental Congress met on September 20 to consider the document. On September 27 a resolution was adopted to transmit the document to the supreme executive of each state; and on the next day a resolution was adopted that it be sent to the legislature of the states in order to be submitted to a convention of delegates to be chosen by the people.

Opposition to the document appeared soon. On September 27 Governor George Clinton, of New York, sent the first of two letters to the *New York Journal* using the name "Cato." These letters were answered on October 1 by Alexander Hamilton using the name "Caesar." Letters were exchanged between Madison and Hamilton as it became apparent that something had to be done to convince the people to support the proposed new government. They and John Jay proceeded to write items for various newspapers which were later printed in book form and have become known as *The Federalist*. Through the years they have become famous as an explanation of the Constitution.

Delaware was the first state to ratify the document on December 6. Pennsylvania followed on December 13, with New Jersey doing the same thing on December 18. It was to take many months in the new year before the document was adopted by enough states to take effect.

One other important event occurring in 1787 is often overlooked. On July 13, the Continental Congress enacted the Northwest Ordinance which established a government over the land north of the Ohio River and east of the Mississippi. This was the result of a plan prepared by Thomas Jefferson in 1784 and a report of a committee of the Congress. The Ordinance provided for the creation of from three to five states to be of equal position with the original states and established freedom of religion, the right of trial by jury, public education, and a ban on slavery. Congress appointed General Arthur St. Clair, a Mason, as Governor of the Northwest Territory.

Supreme Council Recognized By Bicentennial Commission

By RICHARD H. CURTIS, 33°

The Supreme Councils for the Northern and Southern Jurisdictions of the Scottish Rite have received official recognition from the Commission on the Bicentennial of the U.S. Constitution for its joint efforts to commemorate the anniversary of the document that has served as a firm foundation for the nation.

A proclamation declaring their intentions was signed by the Sovereign Grand Commanders of the two Jurisdictions at a ceremony at Independence Hall in Philadelphia in October. (See *The Northern Light*, November 1986.)

At a second ceremony in Washington, D.C., on November 17, the proclamation was presented to retired Supreme Court Chief Justice Warren Burger, chairman of the Bicentennial Commission. The former Chief Justice retired from the Supreme Court to devote time to the preparation of the observance of the 200th anniversary of the Constitution.

Serving as Master of Ceremonies for the event was Ill.·. Strom Thurmond, 33°, U.S. Senator from North Carolina and a member of the U.S. Bicentennial Commission.

The location for the ceremony had particular significance. It took place in the old Supreme Court Chamber in the north wing of the U.S. Capitol building. The Supreme Court first met in this chamber in 1810. Because of extensive damage to the building during the War of 1812, the chamber was not available for use for several years, and sessions were not held in the room again until 1819.

The dominant figure in the chamber at the time was Chief Justice John Marshall, a member of Richmond Lodge, Richmond, Va. Marshall had served as Grand Master of the Grand Lodge of Virginia (1793-95) prior to his tenure as Chief Justice (1801-35). He became known as the "authoritative interpreter of the Constitution."

During the Scottish Rite ceremony, Ill.·. C. Fred Kleinknecht, 33°, Grand Commander for the Southern Jurisdiction, cited the significance of the location chosen for the presentation of the proclamation and urged Masons to renew their commitment to the principles

Grand Commanders Kleinknecht (left) and Paul offer remarks prior to the presentation of the proclamation.

Participating in the ceremony at the nation's Capitol in November were Grand Commander Francis G. Paul, 33°; Senator Strom Thurmond, 33°; retired Chief Justice Warren Burger, and Grand Commander C. Fred Kleinknecht, 33°.

of the Constitution and pledge their best efforts "to see that this instrument of freedom will always remain the 'keystone of liberty' for all Americans."

Calling the day not only one of commitment but also of challenge, he said, "As Freemasons, we accept the challenge to play our rightful role in the observance of the bicentennial of our Constitution."

Grand Commander Francis G. Paul, 33°, pointed out the role Masons played in our nation's past and the responsibility we have today "to understand the past in order to strengthen our faith in the future of the United States."

He called for a "celebration of understanding" and emphasized the need for understanding the significance of the words in the Constitution and for "understanding the impact those 18th-century words have had on our lives."

In his response, Burger thanked the Scottish Rite Masons for their support and interest in the observance of the bicentennial. "It is all to easy for us to take for granted the good things we have," he said, "just as we have taken the Constitution for granted for all these years. We must remember that it was not easy to come by. It was hard bargaining and compromising that produced that document."

Free people cannot keep their freedoms, he concluded, unless from time to time they take note.

Scottish Rite Valleys are being encouraged to prepare programs for the observance. Scottish Rite Masons as individuals are also urged to work directly with local bicentennial commissions in their communities. "If no local commission exists," said Grand Commander Paul, "we suggest that you ask your local authorities to appoint one."

The goal of the bicentennial commission is to have a local commission in every community in the nation. The Commission has been serving as a clearinghouse for scheduled activities around the country. Programs approved by the U.S. Commission are receiving official recognition and are authorized to use the official bicentennial logo.

Articles about the Constitution, the Bill of Rights, and the signers of the Constitutions will be appearing throughout the year in *The Northern Light* and the Southern Jurisdiction's *The New Age*.

The Scottish Rite Masonic Museum of Our National Heritage, at Lexington, Mass., will open a major exhibit about the Constitution in April. Full details of the museum's bicentennial commemoration will appear in the next issue.

IN MEMORIAM
Ill.·. Ronald Astley, 33°

Ill.·. Ronald Astley, an Active Emeritus Member of the Supreme Council, died on December 31 at the age of 85.

He began his business career with the American Writing Paper Company and later joined the P. P. Kellogg Division of the United States Paper Company as purchasing agent. In 1927, he was associated with Highland Manufacturing Company, where he became treasurer and manager of the company. Following retirement in 1964, he served the Town of South Hadley, Mass., as an assessor.

In 1923, he married Pauline Lane, who passed away in 1964. In 1967, he married Violet Williams, who survives.

Ill.·. Brother Astley was raised a Master Mason in Mount Holyoke Lodge, South Hadley, Mass., in 1928, and was Master in 1934. For the Grand Lodge of Massachusetts he was a past District Deputy Grand Master, past Senior Grand Warden, a member of the education committee, 1947-70, and a member of the board of directors, 1953-77. He was also a member of the York Rite Bodies in Holyoke, and Melha Shrine Temple, Springfield.

Receiving his Scottish Rite degrees in the Valley of Springfield in 1953, he became Thrice Potent Master of the Lodge of Perfection in 1963. A recipient of the 33° in 1961, he was crowned an Active Member of the Supreme Council in 1967. He became an Active Emeritus Member in 1976. For the Supreme Council he served on the committees on finance, buildings and properties, and benevolences, and the special committee on program development. He was also Grand Representative of the Supreme Council for Honduras near the Northern Masonic Jurisdiction.

Vision for Tomorrow

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

By RAYMOND C. ELLIS, 33°

Today we are living in an age of flux and upheaval—frightening in its possibilities. It is quite evident that civilization is balanced on the thin knife edge of possible destruction; that mankind holds in its hands a power so great that it could turn this speck of dust we call Earth into a blackened cinder whirling endlessly through the depths of interstellar space—unwept, unhonored and unsung.

We hear on every hand—especially from those on the "mourners' bench"—plaintive laments about our problems. But this always has been so. The fact of the matter is we have always had problems. Life itself is a series of problems—of challenges to be met—of obstacles to be overcome—of problems to be solved.

Arnold Toynbee concluded his monumental work on history with the statement that "civilizations survive only as long as they respond successfully to challenges." We have challenges today, and the time to meet them always is now.

Ill.·. RAYMOND C. ELLIS, 33°, a Past Grand Master of the Grand Lodge of New York, a former Scottish Rite Deputy for New York, and an Active Emeritus Member of the Supreme Council, celebrated his 90th birthday this month.

It is quite evident that the time has come when we should reassess and reexamine our customs, our traditions, and our practices. It is a basic fact that no organization ever stands still. It will either go forward or backward. But in order to progress there must be an increase of knowledge. Before knowledge may be increased, there must first be a sense of doubt, which, in turn, leads to a spirit of inquiry. Certain it is that as long as men are perfectly satisfied with their own opinions, they will never examine the basis on which they are built. Hence doubt and inquiry must intervene—and perhaps skepticism, which is an abomination to the indolent because it imposes on them the fatigue of inquiry. Knowledge comes only at the price of great labor and therefore of great sacrifice.

In this day and age it seems startlingly clear that our fraternity should change some of its practices, customs and traditions.

Those who do not change, at best are out of step; at worst, out of existence.

For example, we have long had the custom not to encourage, not to invite, not to nudge anyone to become a member of our fraternity. It is my understanding that our English brethren have no such tradition or practice. Time and again I have had the experience of asking someone in their 50's or 60's why they never became a member of our craft. Invariably, the answer has been, "Nobody ever asked me."

We assume that the general public is acquainted with our traditions and customs. The cold, hard fact is this: it just is not so. And this tradition of not encouraging anyone to become a Mason is not a landmark but only a tradition. Neither Pound nor Mackey list it as a landmark. This tradition, in my judgment, has become encrusted with the barnacles of antiquity and is a definite major liability to the craft.

Then there is the matter of communications with the public. Most Grand Lodges have none, and among the few that have, they are woefully inadequate. We must get before the non-Masonic world so they will know who we are, what we are, and what we do.

It is encouraging to note that our Sovereign Grand Commander and also several of our Grand Lodges are doing something about it. For example, the Sovereign Grand Commander has appointed a committee, headed by Ill.·. John H. VanGordon, 33°, Active Emeritus Member, to the herculean task of assembling data from our 50 Grand Lodges to determine just what the craft does annually in the area of charitable contributions. The data as of now is incomplete, but from what they have assembled, it is my guess we are contributing a minimum of $1 million a day! And when all of the facts are in, it will exceed $500 million a year! This information should be of great advantage to the craft when disseminated to the public.

Today the challenges with which our fraternity and country are confronted are frightening and awe-inspiring—and they are both from *without* and from *within*. Grave as they may be that threaten from without, they are minor compared to those that threaten us from within.

Apathy! Indifference! Complacency! These are the great American crimes!

I do not underestimate the dangers from without, but I am convinced that no power from without can beat us. We can only beat ourselves. Sometimes I think we're working overtime to do it.

I am more afraid of the Americans than I am of the Russians.

I am afraid of Americans who become indifferent to the decay of national ideals—who have become so accustomed to every form of political chicanery, graft and corruption that these are accepted with little protest as a normal part of our life.

I am afraid of Americans who are indifferent to the tender, loving care meted out by many of our courts. I am beginning to think the time has come when we should take the handcuffs off the police and put them back on the criminals where they belong.

I am afraid of Americans who are indifferent to the use of the ballot. By half a vote per election district, President Eisenhower carried the State of Kentucky.

In this room there are many who can recall the election night when Charles Evans Hughes went to bed thinking that he had been elected President of the United States. Then in the small hours of the morning, late returns came from Humboldt County in northern California. California went Democratic and Woodrow Wilson was President of the United States.

It's a shame and disgrace to our country that at the last presidential election, only somewhere between 57-58% of the electorate took the trouble to cross the road and scratch a ballot or pull a lever.

I am afraid of Americans who ought to and do know better, who give lip service to the fight against inflation; who espouse policies of fiscal idiocy and sell their children and grandchildren down the river for personal profit.

I am afraid of Americans who have forgotten that the price of liberty is eternal viligance—that will be the land of the free only as long as we are the home of the brave.

I am afraid of Americans who put first things last and last things first; who put gold before God, pleasure before happiness, and leisure before work. This is the road to ruin.

No nation is ever greater than its spiritual concepts. Technology without intellectual honesty will fall; Production without morality will sink of its own weight into the ground.

It is about time for every Mason and every American to stand up and be counted and to defend and protect those landmarks responsible for our greatness as a nation and as a craft.

Standing here in the present, we hear posterity calling to us from the depths of the future—so to live that their day and age will be better because we lived and served.

'Standing in the present we hear posterity call to us from the depths of the future'

Voltaire, a member of Seven Sisters Lodge in Paris, defined history as "the tread of wooden shoes going up the stairs and the slither of silk coming down again."

I am optimistic about our craft. I believe the tide has begun to turn. If we listen with open ears, we may hear the faint tread of wooden shoes again starting up the stairs; and if we look up, we will see a faint swelling of the buds on the uppermost branches of the trees. Every now and then there is a rift in the clouds, through which the sunlight blazes in all its glory.

I like to think of our fraternity today as an armored knight, snatched from the Age of Chivalry, moving steadily, if still slowly, forward with lance set and visor down.

There is a great message in these few lines written centuries ago in the Sanskrit:

Look to this day, for it is life—
The very life of life!
In its brief span lie all the verities and realities of our existence:
The bliss of growth,
The splendor of beauty,
The glory of action.
For yesterday is but a dream,
And tomorrow is only a vision;
But today well lived
Makes every yesterday a dream of happiness,
And every tomorrow a vision of hope;
Look well, therefore, to this day!

MASONIC WORD MATH

How to solve: Start with the first word. Add to it the letters of the second word. Then add or subtract the letters of the following words. Total the remaining letters and unscramble them to find a word associated with Masonry.

(ENDEAVOR) + (WEATHER) − (HEAD) + (SPEND) − (SNOW) + (YESTERDAY) − (TAPE) + (CLOCKS) − (VERSE) + (SPARE) − (ACCORD) − (PLAY) + (NOTICE) − (SCREEN) − (TIRED) =

☐ ☐ ☐ ☐ ☐ ☐ ☐ ☐

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

Strategy for the Battle

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

By STEVEN MATTHYSSE

In 1910 William James, America's foremost psychologist, wrote an essay about war that has ever since been regarded as a classic. In his essay, called "The Moral Equilvalent of War," James argued that, however repugnant war may be in the modern world, soldiers have always earned respect, because their code of values requires them to put aside self-interest, and dedicate their lives to a common cause. Strenuousness, valor, heroism, self-sacrifice are values that cannot be denied, in war or in peace. James was no militarist—he looked forward to "a time when acts of war shall be formally outlawed as between civilized peoples"—but he believed that society must find a "moral equivalent of war," in order that wars of destruction might no longer be fought. "We must make new energies and hardihoods," James said, "continue the manliness to which the military mind so faithfully clings."

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

I am sure that William James would have thought of our battle against schizophrenia as a "moral equivalent of war." If we are fighting a war against schizophrenia, we have to plan our strategy for battles ahead.

First, a word of caution. The concept of a war on schizophrenia is appealing, but also dangerous. On the one hand it is a rallying-cry, focusing our energies; it keeps us on the alert, aware of the magnitude of our mission; it prevents us from "going soft," from settling down to a kind of benevolent bureaucracy. On the other hand, the military metaphor can be dangerous if it leads us to manipulate science by steering the funds "from the top," listening only to ourselves, not paying attention to the opinions of the scientific community. Every granting agency administrator is subject to this temptation. These are "general of the army" fantasies gone too far.

The reason the control-from-the-top strategy does not work is that science does not proceed in a straight line toward a goal. It is more like building a wall; each part has to be built up to a certain level, then the parts can interact with each other and progress can be made. Unfortunately, however, science is not as predictable as building a wall. Discoveries become ready to happen in their own time. No amount of wishing will bring about a discovery whose time has not come. Crucial ideas come from unexpected places. Good scientists have an instinct for the fracture lines of nature, where it is ready to open up and reveal its secrets. That is why our advisors have always preferred to announce the availability of grants for research "on schizophrenia," rather than to solicit applications on specific topics.

On the other hand, we cannot abdicate the responsibility to decide among the many proposals that are submitted. Nor, I believe, should the Advisory Section limit itself to considerations of "scientific merit" alone; for if it did, there would be no distinction between us and any broad-based science support agency like the National Science Foundation. Since we have to make decisions, and our "battle fantasies" are sure to influence our assignment of priorities among those proposals that pass muster for scientifc merit, it is good for us to put our ideas about strategy on the table, and discuss them openly. I will begin by telling you mine.

In my view, there are four major areas where advances need to be made, if we are to get to the bottom of the disease, schizophrenia. They are: (1) genetics; (2) human brain chemistry and anatomy; (3) pharmacology; (4) concepts and languages for describing brain function.

(1) The first area is *genetics*. The traditional focus has been on the question of "heredity versus environment." The facts seem to be paradoxical. A disease has to be caused either by heredity or environment. Since we no longer believe that faulty upbringing is the cause of schizophrenia, it has to be heredity. But if heredity is the cause, why are most of the relatives of schizophrenics normal? We do not observe one out of two children affected, as in a dominant disease like Huntington's chorea, or one out of four, as in a recessive like Tay-Sachs disease.

The problem is that "schizophrenia" may not actually be what is inherited. I can explain this by going back to what genes are thought to do in the development of the brain. (a) Genes make enzymes, but enzymes are metabolic machinery, and would not be expected to cause any specific behavior, like schizophrenia. (b) Genes control the numbers of cells in specific brain areas, for example the number of dopamine

cells, but dopamine cells are involved in so many important functions that a change in the number of dopamine cells would not cause any single change in behavior. (c) Genes govern the processes by which nerve cells migrate during formation of the embryo. For example, nerve cells attach to pre-existing fibers, and ride along them like a trolley. There are mutations that cause the cells not to get on the fiber as they should, or not to get off at the right place. These mutations, like the others we have discussed, would affect many behaviors at once, since the cerebral cortex would be formed in a disorderly manner.

A single gene is likely to have many effects, and intra-uterine factors, genetic modifiers, or chance may determine which one appears in any one individual who has the gene. Different parts of the brain might be affected in different people. In some brain areas the change might be harmless, or even beneficial; in others, it might have a devastating effect.

The strategy of genetics is like a game of chess; it has three phases. First is the *opening game*, whose purpose is to show that something is heritable about an important behavior, such as schizophrenia. That was the work of the adoption studies carried out by Seymour Kety, who serves as Chairman of our advisory board; and these studies succeeded. There *is* something heritable about schizophrenia.

The *end game* is to locate and isolate the gene, by using the new techniques of molecular biology. Recently there has been spectacular success in finding the gene for Huntington's disease, and I am sure the time will come when the same strategy can be used in schizophrenia; but an intermediate stage is needed first. Before we can locate the gene, we need to find out what the genes for schizophrenia actually do, if not cause schizophrenia itself. That is the task of the *middle game*, which is the phase I believe we are in. We expect that these genes will be responsible for different effects in different family members. Some of these effects will cause mild disorders; some will be harmless; some may even be beneficial. The family, we believe, is the stage on which the genetic drama is played out, not the individual.

(2) The second critical area is *human brain chemistry and anatomy*. Our field has moved beyond what Seymour Kety once called the "blood, sweat, tears and urine" era, partly because of the support our Foundation gave to Dr. Edward Bird, the energetic director of the McLean Hospital Brain Tissue Bank, at the time when the Bank was founded. In the past, focusing on blood and other body fluids was tempting because it was comparatively easy, and a lot of hasty claims were made; but too many things can happen to a molecule on the way from the brain to the urine. It may seem surprising that, at first, direct study of the human brain met with a great deal of skepticism within the scientific community. It was feared that anatomical structures would deteriorate beyond recognition upon death, and that amounts of chemical substances would drastically change. Now we know this pessimistic view is not justified, although one does have to be very selective in choosing substances and structures to study, since some deteriorate or change in amount.

There have been important technical advances in the field of human brain chemistry and anatomy. (a) Very fine dissection is now possible. It is essential for success, because the brain is composed of hundreds of tiny nuclei

Continued on page 18

SUPREME COUNCIL BENEVOLENT FOUNDATION AND OPERATION OF SCHIZOPHRENIA RESEARCH PROGRAM AUGUST 1, 1985—JULY 31, 1986

Principal and Income Assets

Cash in banks 7/31/85		829,631
Investments (at book value) 7/31/85 (Market value of investments 7/31/85: $24,881,768)		19,630,477
		$20,460,108
Contributions	322,168	
Legacies	553,144	
Gain on sale of securities	1,092,920	1,968,232
		$22,428,340
Receipts over Disbursements*		297,590
		$22,725,930
Cash in banks 7/31/86		$ 1,134,403
Investments (at book value) 7/31/86 (Market value of investments 7/31/86: $30,434,979)		21,591,527
		$22,725,930

Receipts and Disbursements

Receipts		
Investment income		$ 1,301,600
Interest income		46,833
Total receipts		$ 1,348,433
Disbursements		
Grants to researchers	$797,621	
Fellowships	12,000	
Research committee expenses	11,744	
Salaries and taxes (Research director and clerical)	40,169	$ 861,534
Fund-raising and data processing costs:		
Printing, mailing services, etc.	$ 77,581	
Data Processing	7,350	
General expense items	4,378	$ 89,309
Support to the Scottish Rite Masonic Museum and Library, Inc., as directed by vote of the Supreme Council.		100,000
Total disbursements		1,050,843
**Receipts over disbursements*		$ 297,590

STRATEGY FOR THE BATTLE

Continued from page 17

very close together, which carry out very different functions. (b) We now have much more precise and objective ways of counting nerve cells and studying their anatomical patterns in brain tissue. The advent of computerized microscopes has made the work less tedious and more accurate. (c) There is more complete knowledge of which substances are reliable to study post-mortem and which are not. (d) Finally, and perhaps most important, is the enormous expansion in knowledge of the normal constituents of the brain. In the applied and clinical sciences, we always stand on the shoulders of basic science. The health of basic science is crucial to our task.

In future research on brain chemistry, we will look to the genetic studies that I mentioned before to provide clues—by triangulation—about the kinds of processes to be studied in the post-mortem brain. Despite its small physical size, the brain—with over ten billion nerve cells and many more connections among them—is far too vast a territory to cover anatomically and neurochemically, without clues about where to look and what to look for. Family studies can provide those clues, and must, if decisive progress is to be made.

(3) The next cornerstone of research progress in schizophrenia is *pharmacology*. The drugs we have, as Gerald Klerman has said, make schizophrenics "better but not well." The dopamine-blocking tests used in industry have been of the simplest kind—effects on movement in small animals—so it is not surprising that tardive dyskinesia and other movement disorders result from the drugs that are derived from these tests. It is possible, instead, to study the cognitive and emotional components of the dopamine system in animals, by giving them appropriate psychological tasks. In that way, drugs might be developed that do not have severe movement side effects. Much more effort also needs to be made to develop drugs based on genuinely new principles, that might act on the symptoms that dopamine blockers fail to treat. At first it may seem impossible to imagine a drug that counteracts apathy or promotes social learning, because these actions would be adding something positive to the patient's life, and ordinarily we think of drugs as suppressing something negative, like hallucinations or delusions. I don't believe it is impossible; but I will have to postpone explaining why drugs with a positive actions may be possible until I discuss the fourth area of research.

(4) Finally, if we are to get to the bottom of the problem of schizophrenia, I believe we need *conceptual advances* in our understanding of brain function. Our ways of thinking about dieases of the brain are still very primitive, because our models of brain function—the languages we use to describe how the brain processes information—are not well developed. For the most part, we think in terms of a telephone switchboard, or of a conventional computer. Most of the computers we have today process in "serial" mode. They have vast memory and speed but all operations still have to go single-file

Continued on page 20

UNIVERSALITY AND CHRISTIANITY

Continued from page 7

London, to permit him to establish the Scottish Rite in England. This request was favorably received, and a charter was issued to Crucefix, authorizing him to proceed. This charter was signed by the seven Active Members of the Northern Supreme Council of 1845, headed by Gourgas and Yates. It should be noted that all seven were Knights Templar, three had been Grand Commanders and two of them Grand Masters of the Grand Encampment, K.T.

In a letter accompanying the charter, which the English Brethren claimed was part of the charter, this paragraph appeared, concerning the 18°.

> *No Jew* Brother is *ever* to be received in this degree under any circumstances, or pretext whatever. *None but Christian Brothers* can be initiated into it.

The emphasis is in the original document. This situation can only be explained in the light of the period in which it happened. Three of the original founders of the Southern Supreme Council in 1801 were Jews; de la Motta, who had confirmed the Northern Supreme Council in 1813 was a Jew, and Simson, our second Grand Commander, who served from 1825-32, was a Jew. Yet the 1845 group which authorized the issuance of the English charter were all Knights Templar, and this may explain their unusual act. It certainly did not indicate the universality of the Scottish Rite.

The whole matter went virtually unnoticed until a Conference of English-speaking Supreme Councils was held in Quebec in 1954. At this Conference, Commander Pitts of Canada raised a question about certain Supreme Councils, notably England, requiring a belief in The Holy and Undivided Trinity. Major Loyd, representing the Supreme Council of England, then presented the above facts about their original 1845 charter from the Northern Jurisdiction. This came as a shocking surprise to Commander George E. Bushnell and the Northern Jurisdiction delegates, and subsequent research produced the above cited alarming facts.

At present it would seem that no further discussion or action is necessary. The Southern Supreme Council adopted a universal 18° under Pike in the 1860's. We eliminated any possible Christian commitment in 1942 under Johnson. Any matter of discord should be laid to rest, and the 18° of the Northern Jurisdiction is "For All Men and All Time," which was the title of a monograph on this subject by Commander Johnson in 1946.

A proper attitude toward the entire subject of universality and the "new law of love" might best be illustrated by an incident which occurred in New York City a few years ago. A Protestant group, compelled to vacate its old church before the new one was completed, was invited by a Jewish congregation to share its place of worship. A prominent businessman in the Protestant group said to the Rabbi, "This is a very Christian thing for you to do," to which the Rabbi replied, with a smile, "We think it is a very Jewish thing to do."

IN A NOOK WITH A BOOK

Reviewed by ALPHONSE CERZA, 33°

'The Master Builders'

THE MASTER BUILDERS; A History of the Grand Lodge of Free and Accepted Masons of Pennsylvania; Vol. I: 1731-1873. By Wayne A. Huss. Published by the Grand Lodge of Pennsylvania, One North Broad St., Philadelphia, Pa. 19107. 325 pp. $22.95.

This is the first of a projected three-volume history of Freemasonry in Pennsylvania. The second volume is scheduled to be available in the Fall of 1987 and will cover the years 1874 to the present. The third volume is scheduled to be available in 1988 and will contain the biographies of all the men who have served Pennsylvania as Grand Masters. The volumes are planned as one of the projects to help celebrate the 200th anniversary of the independence of the Grand Lodge of Pennsylvania from the Grand Lodge of England.

The first chapter presents an excellent description of the early beginnings of Freemasonry and its evolution from the craft guilds of the British Isles with a good picture of the working of the operative craft. The formation of the first Grand Lodge in 1717 is described briefly with the many problems that existed at the time. The second chapter covers the early days of Freemasonry in the American colonies with special emphasis on Pennsylvania. The connection of Benjamin Franklin with the craft is covered briefly. The popularity of Freemasonry is indicated by its steady growth over the years. One confusing element during the early period was the existence of lodges with charters from the "Modern" and the "Ancient" Grand Lodges. One of the persistant problems was locating a home for the Grand Lodge as it moved from place to place.

The years 1826-39 were troublesome because of the anti-Masonic political movement, but the revival between 1840-55 left Freemasonry in good shape. One unique feature in this fine book is that while the research was taking place certain old detailed records were discovered which were placed on a computer; as a result many interesting facts are presented in the form of tables and charts. These include information on charitable disbursements of the Grand Lodge, geographical distribution of Pennsylvania lodges, membership statistics, and a breakdown of occupations of the members at various periods.

The fees charged for the degrees compared with the wage scales indicate that it was expensive to become a Mason in those early days but this did not stop petitioners. As a matter of fact, several Grand Masters complained that too many men were becoming members.

The author of this major work is a non-Mason. Wayne A. Huss, a professor of history at Villanova, received his Ph.D. in American history in January 1985 from Temple University. His doctoral dissertation is titled, "Pennsylvania Freemasonry: An Intellectual and Social Analysis, 1727-1826." Dr. Huss has brought to the preparation of this book a fresh perspective of the subject. The book is well-organized, adequately prepared with footnotes, with many appendices presenting interesting facts useful for the purposes of comparison.

The book ends with the details of how the outstanding Masonic Temple in Philadelphia was built and dedicated with suitable public ceremonies.

OTHER MASONIC BOOKS OF INTEREST

Masonic Vocabulary. Small booklet defining and listing many frequently encountered words in Freemasonry. Available at $1 a copy from the Masonic Service Association, 8120 Fenton St., Silver Spring, Md. 20910.

Masonry Along the Brazos Valley, by George H. T. French. A delightful book to read for relaxation. It presents a perceptive travel experience along the Brazos Valley of Texas noting all items of Masonic interest and stopping long enough to consider the history of the item and the spot. Available at $10 a copy from Brother Wayne Poorman, Texas Lodge of Research, P.O. Box 609, Rosenberg, Texas 77471.

Norton I, Emperor of the United States, by William Drury. This book tells the story of Brother Joshua A. Norton, who arrived in San Francisco during the Gold Rush Days, acquired a fortune engaging in various business activities, but lost everything in a wild speculation. Later he proclaimed himself Emperor of the United States and the local newspapers publicized his activities for 20 years because he was good "copy." He became the leading tourist attraction in the city. He was buried in a Masonic cemetery and he is still remembered in many ways in San Francisco. Makes interesting reading. $16.95. Published by Dodd, Mead & Co., 79 Madison Ave., New York, N.Y. 10016.

Masonic Membership of the Signers of the Constitution of the United States, by Ronald E. Heaton. Reprint of an item long out-of-print but of interest during the year 1987, the 200th anniversary of the preparation and signing of our great charter. Available at $2.25 a copy from The Masonic Service Association, 8120, Fenton St., Silver Spring, Md. 20910.

English Masonic Exposures, 1760-69, with commentaries by A. C. F. Jackson. Reproduces in full three of the most popular of the exposures of the period. Available at $21.50 from Macoy Publishing & Masonic Supply Co., P.O.Box 9759, Richmond, Va. 23228.

STRATEGY FOR THE BATTLE

Continued from page 18

through one set of registers. The brain computes much more slowly than these computers, but it processes in parallel. My retina passes information to the brain simultaneously about every object in my field of view as I look out at the room; it does not have to scan the scene like a television camera.

Our thinking about the brain needs to be stretched. I will give you some examples of new ways of thinking about brain function, not to insist that you take them seriously, but to show that other perspectives are possible.

(a) Could parts of the brain shut other parts off, as a desperate measure to escape from intolerable conflict? Could psychosis result from the brain interacting destructively with itself, rather than from atrophy of nerve cells? Indeed, could cell loss be the result of long-term functional disuse, rather than the other way around? That would be a more optimistic view, because the destructive interference could conceivably be prevented by medication. That is why I suggested before that drugs that overcome "negative" symptoms like apathy might be possible.

(b) Could the disease be in the "software" rather than the "hardware": in the way the neurons are programmed, rather than in their wired-in connections? The "program" is just as much a part of biology as the "wiring." What I am going to say may surprise you, but I think the formation of the brain during embryogenesis is similar to the formation of ice crystals when a glass of water freezes. Each molecule of water interacts with its neighbors, and as a result of that interaction over very short distances, a pattern crystallizes out that takes shape over very long distances. Similarly, a pattern of functional activity in the brain may crystallize out during embryogenesis. Adaptation of the organism for learning and retaining skills and information will be optimal if these patterns of functional activity are highly varied in space throughout the brain, but stable in time. Then the brain would be in a position to select the exact functional combination needed to solve a problem, and count on that pattern being available if it is needed in the future. Mental disease might result from functional activity patterns insufficiently varied in space or insufficiently stable in time. The brain would be like an orchestra where either every musician was playing the same instrument, or the players got up and shifted places every few minutes; the conductor would have a devil of a time making music. Our concepts need to be stretched, so that in all our empirical work we can be looking in the most important directions, and interpreting the results creatively.

This is not a popular kind of research, because it deals with theory, which is harder to evaluate than experiment, and brilliant ideas and idle speculation may be difficult to tell apart. There is a wonderful drawing by Leonardo da Vinci of a landscape, as viewed from one of his imaginary flying machines. What is fascinating about the drawing is that Leonardo could never have seen the landscape from the air; he imagined the new perspective and drew it perfectly. In the same way, we need to encourage talented people to look at data on the brain from new perspectives. Our Foundation has been more active in this area than Federal agencies. For example, last year we supported a project by a young scientist, Dr. Jonathan Cohen, which seeks to bring "artificial intelligence" computer techniques to bear on the

problem of schizophrenic language.

I would like to offer some general conclusions about the scientific effort on schizophrenia. The fact that science does not progress in a straight line toward a goal is very frustrating to those who give out money for research, and to those whose careers are in psychiatric research. I think it is safe to predict that all four of the critical areas I identified are going to make major advances in the decade ahead: genetics, human brain chemistry and anatomy, pharmacology, and concepts of brain function. Whether these areas will come together to give us what we want, I cannot say. On the other hand, what is the alternative? We have to take a chance. People like ourselves took a chance in working on tuberculosis, on syphillis, on polio, on Parkinson's disease. I see no reason to think that schizophrenia will be any different. If we work on it hard enough and long enough, we will figure it out.

I also want to say, on behalf of scientists, that the effort is not just a one-way street, where we donate our services to the community. Practical questions provide science with stimulation and challenge. Sometimes, the more practical, the more stimualting. Think of Pasteur. He was given the most practical of problems—the beer was going sour. The brewing industry hired him to figure out why. Out of that challenge, to a man with a great instinct for science, came the theory of fermentation, the beginning of all modern biochemistry.

Finally, I would like to return once more to the theme of the "moral equivalent of war," and look at it, not from the scientist's point of view, but from that of the Masonic fraternity as a whole.

Scottish Rite Masons have given freely and generously to this cause for many years, and there is no doubt that their efforts have borne much fruit. It troubles me, though, that the results of that dedication remain rather abstract, remote from the lives of the people who contribute.

I have often wondered if there might be a way to bring the battle against mental illness closer to home.

Is it conceivable that the Scottish Rite Masons could mount a campaign of direct, personal involvement, to complement the financial effort which they make through the Benevolent Foundation?

I can tell you that the need for personal involvement in mental health work by healthy, empathetic, successful people is very great. Even if the underlying causes of the disease are biological, companionship and emotional support can make a great difference in the outcome. Think of mental retardation as an example. A child is born with a brain less adequate than normal to handle the tasks of daily living. As a result, he needs even more help from others than most people. The same is true with mental illness. The Masons seem to me to be in an ideal position to make a personal contribution to the well-being of emotionally ill people. Those who are ill need role models, people who have succeeded in life, to help them find success for themselves; they need compassionate companions who can help them find self-esteem; they need people with values and standards to give them a sense of stability and belonging.

My idea is that the "moral equivalent of war" should be carried out on two fronts at the same time: financially, through support of research that will ultimately eradicate mental disease; and personally, by helping directly to make the lives of those who are ill happier. Can the idea work? That question is for you.

OUR READERS RESPOND

From the beginning

I enjoyed your article ("How Much Do You Know About the U.S. Constitution?" Nov. 1986) and the questions which you set forth therein. I must confess that in grading myself on my answers to your test questions, I did not get a perfect score; however, I was also unable to give the author a score of 100%.

It is my understanding that the answer to the last question, "What are the first three words of the U.S. Constitution?", is not "We the people . . . ," since those words are the first words of the Preamble of the Constitution. I respectfully submit that the proper answer to your question is "All legislative powers . . . " which are the opening words of Article I. Should you agree that this is the case, I would have to give you a grade of 90% on your answers to the ten questions which were posed.

Mark F. Quinn, Jr., 32°
Pottstown, Pa.

Editor's note: For all practical purposes, the Preamble is part of the Constitution. It is considered an introductory statement. Therefore, the first three words of the Constitution would be "We the people." Is this brief explanation sufficient to restore our score to 100%?

Joiners

I continue to be amazed at the response of most Scottish Rite Masons as to the reason for a lack of growth in Masonic organizations. Perhaps we are "too close to the trees."

Blue Lodge Masonry is still the foundation of the Order and until new members are required to be Master Masons (and hopefully active participants) for at least three years, I am afraid the decline in new members will continue.

I am apalled at the way new Masons are encouraged to petition Scottish Rite shortly after—and sometimes immediately after—their raising. This encourages "joiners," not workers. By establishing and encouraging good membership and work habits in one's Blue Lodge, a foundation can be built upon Freemasonry's concepts.

Wayne W. Kohn, 32°
Toledo, Ohio

What can we do?

Your Footnotes column ("What Can We Do?" Sept. 1986) inspires me to offer a couple of suggestions.

Why not make George Washington's birthday the *one* day, at least, that every Masons wears the Masonic pin. It is a day that would be easy to remember, it would be national in scope, and it would cost very little. The impact could be very noticeable.

Campsites operated by Masons should be published in a booklet. After all, people travel more than ever, and putting down in a place that has a friendly reception would be comforting to all travelers. Family members would learn that there is meaning to the membership.

In major airports, a telephone marked for Masons to call the local office would be a help to many travelers. Perhaps some of the big Scottish Rite Valley offices could handle this. Why not give it a try in one airport?

How about a national "800" phone number that all members could put on a bracelet together with the Blue Lodge number and state. Finding a person in a hospital or accident would mean a call that would reach the 800 operator, who would then notify the lodge secretary.

In these days of much worldwide travel the fraternity should operate much as the guilds did in the Middle Ages. Why have we walked away from that service and brotherly association?

Charles H. Jack, Jr., 32°
Point Pleasant Beach, N.J.

Silent movie remembered

It was interesting to me to read the excellent article on General Lew Wallace ("Ben Hur Author a Forgotten Hero," June 1986) because I remember seeing the silent movie of "Ben Hur" in 1925. Also, I have read the book.

My husband and I have visited the study in Crawfordsville, Indiana. It is small and crammed with memorabilia, but most impressive. General Wallace was a remarkable man, creative in many ways. I believe he was also an artist. To see the collection in that place is worth an afternoon's time.

Thanks for sharing the remembrance in such a fine way.

Mrs. Vinson E. Gritten
Danville, Ill.

Native Americans

It certainly is most refreshing to read in the annual meeting highlights (Nov. 1986) that the former 24° will be replaced by a new 24°, an American Indian degree.

I know of no people in the Western Hemisphere who have been as badly treated as the Native American. I know, because I am also native American.

If we look back we will find that many Indians, particularly Chiefs, were Master Masons. This is easy for me to understand because of the similarity of so many of the modes of recognition.

It certainly is fitting for the Supreme Council to take the step. Thanking you in an Indian way—"Wanishi" (thank you).

Albert E. Schucker, 32°
Reading, Pa.

Lombardy Hall

I was delighted to see the article about Lombardy Hall in the September 1986 issue. When I was born in May of 1940, my parents brought me home from the hospital to what is now referred to as "Lombardy Hall." My uncle was caretaker of the cemetery and our family lived with him. Most of my childhood was spent there.

Some of the happiest years of my life were spent in that house, and I am so pleased that this magnificent building is being preserved for future generations.

Mrs. Margaret Young
Pennsville, N.J.

Hooked on 'lent'

In the museum article on American Hooked Rugs (Sept. 1986), the expression, "lent by . . .", is used entirely instead of "loaned." I'm not an English major but am curious to know why.

John W. Lamade, 32°
Camp Hill, Pa.

Editor's note: Either word is proper. The museum staff has chosen to use the shorter version.

Footnotes*

** Quarterly.* At the recommendation of the Editorial Board, the Supreme Council has approved a new publication schedule for *The Northern Light* for 1987. With this issue we begin publishing on a quarterly basis, and we feel the decision makes sense.

Since the inception of the magazine in 1970, we have seen increasing production costs and a drastic escalation in postal rates. The savings as a result of the elimination of one issue per year (from five issues to four) will allow us to add pages to each issue. We see no major problem in shifting from five issues of 20 pages each to four 24-page issues.

We have never attempted to be a news vehicle carrying "hot off the press" news items. To do so would compel us to become a monthly publication. Instead we have concentrated on articles of general Masonic interest, with a blend of historical, philosophical, and inspirational features. We have also shown generalized stories of Masons and Masonic groups in action today.

With the new schedule, we will publish during the months of February, May, August and November. We welcome your comments on the selection of features for future issues.

** Lutherans.* A number of Masonic publications across the country have run news items about the forthcoming merger of various synods of the Lutheran Churches and their "stand" on fraternal organizations. Much of the news has been interwined with false information.

According to Bishop Harold R. Wimmer of the Lutheran Church in America's New England Synod, the new church (to be known as the Evangelical Lutheran Church in America) "will not exclude its baptized members from being members of fraternal organizations such as Masonic lodges."

The 1988 merger will bring together the Lutheran Church in America (LCA), the American Lutheran Church (ALC) and the Association of Evangelical Churches (AELC). The Missouri Synod, which has discouraged its members from the fraternity, will not be merging into the new church.

The LCA has never allowed its ordained pastors to be members of "any organization which claims to possess in its teachings and ceremonies that which the Lord has given solely to His Church." This position will apply to pastors in the new ELCA. Although Masonry is not spelled out, the statement has been interpreted by Lutheran clergy as a limitation that pastors may not be members of Masonic organizations. There has never been an intolerance toward the baptized membership with respect to Masonic lodges, said Bishop Wimmer.

"The new Lutheran church will neither encourage nor discourage its baptized members to join any organizations," he said. "It will retain its current proclamation that its members never place any other human institution ahead of the Gospel."

** Roses.* Among the many floats in the 1987 Rose Bowl parade in Pasadena was one entered by the Grand Lodge of California. The entry proclaimed Freemasonry's support of the Constitution. A series of three flying American eagles symbolized liberty, peace, and equality. Below the first eagle was a replica of the Liberty Bell. The second eagle held a garland of palms in its beak. Below the third eagle was a replica of a scroll representing the Constitution.

** Quiet fraternity.* The publicity and public relations committee for the Grand Lodge of Connecticut has produced a new decal identifying Masonry as "the quiet fraternity." The four-inch decal can be used on car windows or home windows as well as on apron cases, briefcases and file drawers.

The cost is $1 each or 3 for $2 and 10 for $5. Bulk orders are available at 100 for $50, 300 or more for $45 per hundred, and 500 or more for $40 per hundred. Larger quantities on request.

When ordering, be sure to indicate how many "inside" and how many "outside" decals you want. Checks should be made payable to "G. L. Public Relations Committee," and send to Richard W. Bogart, 14 Fairview Ave., Deep River, CT 06417.

** Fraternal poems.* Frequently we receive requests from Masonic poets to have their creativity published. Our policy has always been to refrain from including unsolicited poems within the pages of *The Northern Light.*

Now comes the hero for all would-be poets. Through Anchor Communications, Allen E. Roberts, 32°, has announced plans to publish a new book, *The Flame of Fraternalism*, and invites poets to submit their work for a treasury of fraternal poems that cover the tenets and principles taught in Masonry.

The writers of the three poems judged most outstanding will receive special awards. The deadline for submission is September 1, and final selection will be made by September 30.

Here are the details: There are no limits on length, style or number of poems. The theme must be fraternal in nature. Only one poem per page with name, address, and phone on each page. A declaration of originality and a statement that the poem has never been printed in a copyrighted publication must accompany the submission.

Mail to: Poems, Anchor Communications, Drawer 70, Highland Springs, VA 23075.

RICHARD H. CURTIS, 33°
Editor

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The Supreme Councils for the Northern and Southern Jurisdictions have received official recognition from the Commission on the Bicentennial of the U.S. Constitution. A joint proclamation signed by the Sovereign Grand Commanders at Philadelphia in October was presented to former Supreme Court Chief Justice Warren Burger, chairman of the Bicentennial Commission, at a ceremony in November. For details, see page 12.