THE NORTHERN LIGHT

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A WINDOW FOR FREEMASONRY

A Closer Look at SCHIZOPHRENIA

FROM THE SOVEREIGN GRAND COMMANDER

We Forget So Quickly

STANLEY F. MAXWELL, 33°

Strange notions creep into our thinking and before long these ideas change our view of life.

We forget, for example, that it has only been in the last 50 years or so that people in the United States have been able to look forward to lives of relative ease.

It was not so long ago that the 10- and 12-hour day were just about universal. The five-day week came about in the last 30 years. Overtime with pay is a recent development.

In the same way, having choices of life is really quite new. In even the recent past, most people did what had to be done—whether they liked it or not.

You may think that I am calling for a return to "the good old days." Not really. The point is that we forget so quickly. Today, most people turn their backs on the opportunity to meet a challenge. Anything difficult is avoided. When a problem arises, many just don't know what to do. They look for help everywhere—except inside themselves.

The words, "But I can't do that," are uttered every day. When was the last time you heard someone say, "Sure, I'll do it."?

The measure of life depends on overcoming obstacles, meeting challenges, and testing our inner strength. That is what sets apart men of character.

After a British setback in the Boer War, Prime Minister Arthur Balfour was called to Buckingham Palace. Vainly, Balfour tried to explain the South African situation to Queen Victoria. When he finished, the Queen replied coldly, "We are not interested in the possibility of defeat."

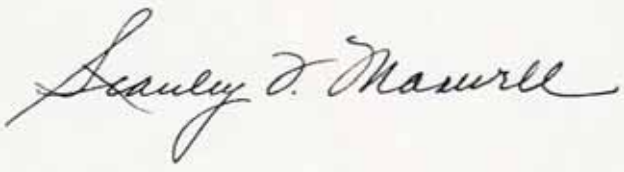
As Freemasons, we are not interested in problems; we are committed to finding solutions.

As Freemasons, we are not concerned with the darkness of today; we are completely committed to a brighter, better tomorrow.

We are building a legacy of hope for mankind.

May it always be said that we faced the struggles squarely so that those who come after us look with pride at our strength, our persistence, and our devotion.

It was the Scotsman Harry Lauder who gave us an important message—"I could tell where the lamplighter was by the trail he left behind him." Those around us can tell where we are by the way we meet the challenges of life.



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About the Front Cover

Since 1934, the Supreme Council has supported research in schizophrenia, the most prevalent of all mental diseases. With this issue we begin a new 10-part series on the war against schizophrenia so that the membership may gain a greater knowledge of the advances that have been made and the role the Scottish Rite has played in this drama. See page 4.

A WINDOW FOR FREEMASONRY

THE NORTHERN LIGHT

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A CLOSER LOOK AT SCHIZOPHRENIA—Part 1

The Masked Enemy

By JONATHAN R. SUGARMAN

"If some unknown disease should strike down and kill 1,000 young people in this city (New York) during the current year, do you think the medical profession, the newspapers, and the public generally would view the matter with complacency? Yet dementia praecox (schizophrenia) will come into this city as a masked enemy and steal away the lives of 1,000 young men and women during this year (1918) and scarcely no public mention of the matter will be made."

H. M. POLLOCK

In the preface to his 1936 monograph "Research in Dementia Praecox," Dr. Nolan Lewis—then director of the Scottish Rite Dementia Praecox Program—recalled the statement of H. M. Pollock to emphasize the need for vigorous research into the nature of schizophrenia. Four decades later, schizophrenia still lurks at the outer boundaries of public concern and awareness.

Perhaps such unconcern is to be expected. Schizophrenia is neither fatal nor contagious, and its victims are physically indistinguishable from their unaffected neighbors. Because schizophrenics are frequently shuttled away to hospitals isolated from the community and because friends and family members are reticent to publicize psychiatric disturbances, the personal, social, and economic consequences of schizophrenia are somewhat shielded from view.

But schizophrenia is no rare, exotic disease. Researchers have found that it strikes approximately one percent of the population in every culture studied. While members of lower socioeconomic groups are disproportionately represented among the victims of schizophrenia, the wealthy and well-educated succumb in large numbers as well. Half of the mental hospital beds in the country are occupied by schizophrenics. In addition to the millions of dollars spent on the direct care of schizophrenics, the loss of economic productivity due to the illness is enormous.

Recent estimates place the total annual cost of schizophrenia in the United States between 11.6 and 19.5 billion dollars. Even conservative figures suggest that the cost of schizophrenia equals approximately two percent of the gross national product. It is more difficult to assess the toll in personal suffering exacted by a devastating disease that affects over two million Americans.

The effects of schizophrenia are particularly damaging because of the population it invades, for its prime targets are those between adolescence and middle age. When breadwinners become unable to work and when homemakers can no longer care for their families, the number of victims of the illness of one individual can be multiplied several fold.

What is schizophrenia? It may be helpful to begin with a brief explanation of what schizophrenia is not.

First, schizophrenia does not mean "split personality" in the usual sense. True cases of multiple personality (when an individual vacillates between two or more personalities in a "Dr. Jekyll and Mr. Hyde" fashion, with each "personality" unaware of the other's existence) are rare in psychiatry. When they do occur, a psychiatric disorder other than schizophrenia is usually diagnosed. Nor is schizophrenia tantamount to mental retardation: some schizophrenics retain remarkable intellectual and artistic capabilities. Most schizophrenics are not violent, although many are disturbing or threatening to other members of their communities.

Finally, what laymen call "nervous breakdowns" are not necessarily schizophrenic episodes. Although some symptoms are shared by many mental illnesses, schizophrenics have several distinguishing characteristics which separate them from other psychiatric patients.

JONATHAN R. SUGARMAN graduated from Harvard College in 1977 and is now a student at Albert Einstein College of Medicine in New York preparing for a career in psychiatry. During the summers of 1973 and 1974, he received stipends from the Scottish Rite for research in schizophrenia.

In 1934, under the leadership of the then Sovereign Grand Commander Melvin Maynard Johnson, the Supreme Council decided to inaugurate a Scottish Rite beneficence which would satisfy three conditions: (1) It should be unique; (2) It should have widespread benefit to all humanity; (3) It should be within the means available to the Scottish Rite.

Research into schizophrenia was selected, since it was the most prevalent of all mental diseases and because it attacked its sufferers in the prime of their life. It is hard for us today to imagine the courage and vision it required to launch this venture. Theories as to the cause were rife, but facts were few. Productive methods of treatment were even less definitive.

From the beginning, the Scottish Rite program had a strong impact on the acquisition of new knowledge of the cause and treatment of this dreadful illness. It gives one a thrill to read what Grand Commander Johnson said about the program in the Allocution the following year: "Last year we made a new but tentative course upon the sea of benevolence. Columbus set out from Spain to sail to India. He failed to reach that goal, but he opened up a new world. The results exceeded his wildest dreams. . . . We may or may not find that for which we started, but . . . we shall, in any event, open up new worlds in the unexplored intricacies of the human mind."

Even that great man who dreamed great dreams could not have dreamed of the quantum leaps in understanding both schizophrenia per se and the human mind in general which scientists would take due to Scottish Rite support.

This is a fact well-known to the scientific community, but members of the Scottish Rite, and Masons in general, are less familiar with these developments. Accordingly, Grand Commander Stanley F. Maxwell directed that the story of the conquest of schizophrenia be told so all could know what advances have been made and what role the Northern Masonic Jurisdiction has played in this drama.

Even those of us who are involved in the war against schizophrenia on a daily basis have been impressed with the contributions to our knowledge made possible by the Scottish Rite. We are practicing what we proclaim: "Ordo ab Chao."

With this issue of *The Northern Light*, we begin a new 10-part series so that the membership may gain a greater knowledge of this Scottish Rite benevolence. Here is the story of man's conquest of ignorance made possible by compassion and faith and by the skills, hands, and minds of dedicated scientists.

Dr. Robert H. Felix, 33°
Research Director
Supreme Council
Schizophrenia Research Program

Schizophrenia is referred to in psychiatric parlance as a major psychosis. The term *psychosis* denotes a loss of contact with reality, a severe inability to function in society. Whereas many neurotics (individuals with less severe forms of psychological disturbance) are able to carry on interpersonal relationships and hold down jobs, psychoses seriously disrupt most areas of functioning. Psychotics experience difficulties in thinking and feeling. They often report disordered perceptual experiences (such as hallucinations), or cling to bizarre areas which are clearly contradicted by empirical facts.

Schizophrenia is by no means the only psychosis. For instance, a person who believes that his insides have rotted away and that his skull is full of cobwebs may be suffering from psychotic depression. Similarly, some individuals experience manic episodes in which they become either excessively elated or irritable. During these episodes, the tendency of manic patients to view themselves as endowed with special powers (such as omniscience) may be regarded as psychotic.

Schizophrenia is a disease (or, more accurately, a group of diseases) which profoundly affects the intellect and the emotions. In fact, the term *schizophrenia*, meaning "split mind" in Greek, refers to a bifurcation between emotional and intellectual functioning. Thinking becomes derailed: strange ideas meander in and out of a patient's con-

Continued on next page

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sciousness with little predictability, and the resulting bizarre combinations of thoughts emerge in unusual schizophrenic speech. Abnormal emotional responses, such as hilarious laughter at a relative's death, prevail in many situations.

One patient observed, "My thoughts get all jumbled up. I start thinking or talking about something, but I never get there. Instead, I wander off in the wrong directions and get caught up with all sorts of different things that may be connected with the things I want to say but in a way I can't explain."[1]

A schizophrenic's thoughts become disorganized, and the interpretation of normal sense data gathered from the external world is hampered.

Another patient wrote,

> "My conscious mind is like an information center whose staff are sick; as more of them become incapacitated, so the rest become more severely overworked. To send them a mass of new material to be worked out at this moment makes disorganization complete. Reason clocks off and leaves the door open to the inner mind. Unconscious impulses, like a band of irresponsible children, take over the telephone exchange and play around with the controls."[2]

How do schizophrenics appear to the rest of us as these inner battles are being waged? At first, we might notice that they have become peculiarly introspective and withdrawn. They may shun family and friends, and become increasingly unconcerned with their personal appearance and hygiene.

The first clue that something is drastically wrong may be evident in the structure or content of the person's language. Unintelligible new words may be coined, or seemingly unrelated ideas strung together in rapid succession. Carrying on a reasonable conversation becomes difficult or impossible. The withdrawal from reality may become so great that a patient is unable to maintain any social relationships or to work.

Because schizophrenia is a complex disease, it is difficult to formulate a simple definition of the syndrome. Nevertheless, we will use the above introduction as a starting point to ask a number of questions about the nature of schizophrenia in subsequent articles. What causes schizophrenia, and who is likely to succumb to it? Is it hereditary? How is it treated, and what are the chances for recovery? In what way has schizophrenia research contributed to knowledge about psychology and brain function?

Before we begin to answer these questions, an example from another field of medicine may serve to emphasize their complexity. So far, we have spoken of schizophrenia as though it were a single disease, perhaps with a specific cause. However, schizophrenics may not be a homogeneous group even if their symptoms are similar.

Such is the case with diseases such as diabetes. Although all diabetics have abnormally high levels of sugar in their blood, there seem to be many different biochemical defects which result in the same constellation of symptoms.

Likewise, many investigators believe that several unrelated mechanisms may be able to trigger the symptoms of schizophrenia. Some believe schizophrenia to be an imbalance of brain chemicals, while others believe that allergic or anatomical factors may be responsible. Diverse methods of treatment have been studied, ranging from psychotherapy to brain surgery.

If schizophrenia is many diseases rather than a single illness, then the questions we ask will have many answers. Fortunately, a few answers do exist, and we will explore them in the months to come.

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[1] A. McGhie and J. Chapman "Disorders of Attention and Perception in Early Schizophrenia," *British Journal of Medical Psychology*, 34:103-116, 1961.

[2] M. Coate, *Beyond All Reason*. London, Constable, 1964.

Dr. Lewis Was First Director of Scottish Rite Research Program

When the Scottish Rite Schizophrenia Research Program was established in 1934, Dr. Nolan D.C. Lewis, 33°, was selected as the first field director. One of his initial assignments was to survey the field of past and then-current research activities in the complicated illness. The findings of his study were published as a monograph by the Supreme Council in 1936. This work became a standard in its time.

Dr. Lewis continued as research director until 1950 and then carried on his service to the Scottish Rite as a member of the professional advisory committee, which guides the Scottish Rite benevolence.

A graduate of the University of Maryland and its medical school in 1914, he also studied under Sigmund Freud at the University of Vienna in 1927-28. Over a span of more than three decades, he filled numerous hospital and laboratory posts, and served on the faculty of several universities and medical schools. At Columbia University and its affiliated institutions, he was Professor of Neurology, Professor of Psychiatry, and Director of the famed New York State Psychiatric Institute.

As one of the nation's preeminent psychiatrists, Dr. Lewis was appointed a consultant to the Nuremberg War Crimes Trials following World War II. As a psychoanalyst who specialized in schizophrenia, he interviewed and evaluated the top Nazi leaders who were brought to trial in this period.

Dr. Lewis was widely known as the author of more than 200 papers in his fields and as a contributor to and editor of many scientific and medical journals. He was honored by leading professional associations with distinctive awards.

Ill. Brother Lewis had the infrequent and unusual honor of being made a Master Mason "at sight" by George H. Deike, Grand Master of Pennsylvania, in 1948. He joined the Scottish Rite Valley of Coudersport, Pa., later that year, and received the 33° in 1960.

On Dec. 18, 1979, Dr. Lewis died at the age of 90, but his significant contributions will benefit humanity for generations to come.

Chicago's Masonic Ambassador

By ALPHONSE CERZA, 33°

A member of the Scottish Rite Valley of Chicago has become an unofficial "Masonic Ambassador." Since 1968, David H. Weber, 32°, has sponsored 157 new Scottish Rite members.

He also has been keeping symbolic lodges busy. The records there show him a sponsor for 131 new Masons.

When asked about the secret of his success in sponsoring candidates, his answer is simple and direct—"communication and information." Whenever an individual expresses interest in Freemasonry or inquires about the craft, he goes to work in a quiet and methodical way.

First he answers the specific questions, and then he explains briefly the nature of Freemasonry. Since the non-member has opened the door by making inquiry, he feels it is his duty to provide a complete explanation.

He always informs the person that Freemasonry is a voluntary association and each person must ask for a petition since invitations are never extended to anyone.

Brother Weber is concerned about the attitude of many members who remain silent when opportunities present themselves to do missionary work for the craft. This hesitation to "speak-up" is a mystery to him, because he has found so many non-Masons to be genuinely interested in knowing about Freemasonry. He also has observed that while many of our members are proud of their Masonic membership and the Masonic pin to declare to the world that they are Masons, nevertheless they hesitate to talk about Freemasonry when inquiries are made by a non-Mason.

ALPHONSE CERZA, 33°, a member of the Scottish Rite Valley of Chicago, is a noted Masonic scholar and researcher. He reviews Masonic books for The Northern Light *and a number of other publications.*

DAVID H. WEBER

Brother Weber has sponsored 157 new Scottish Rite members and 131 new Masons. He does not solicit new members, but he does talk about Masonry whenever someone inquires about the craft.

According to Brother Weber, his work is not complete merely by answering questions and engaging in informal conversations. The second thing he always does is to give to the non-member two printed leaflets supplied by the Grand Lodge Committee on Masonic Education. One is titled, "Freemasonry, a Way of Life," which he suggests that the individual read at his convenience. The second—"Freemasonry, Does It Concern Me?"—he suggests be given to the non-member's wife to read.

After a reasonable lapse of time he inquires of the non-member if he has any questions about Freemasonry. Then he presents him with three booklets—"What is Freemasonry?", "The Story of Freemasonry in the United States," and "Colonial Freemasonry." These are published by the Grand Lodge Committee on Masonic Education.

Keeping in touch with the non-member is of vital importance in order to answer any questions he may have and to be helpful in every way possible.

When the individual indicates that he is interested in becoming a Mason, Brother Weber presents him with a petition and assists him in every way to get it prepared in proper form and then filed with his lodge. To date none of his petitioners have been rejected. Brother Weber has exercised care in accepting petitions for membership.

The filing of the petition does not cause Brother Weber to forget the matter. Once the petition is accepted and the candidate is elected, Brother Weber presents him with the first of a series of booklets prepared for this purpose by the Grand Lodge Committee on Masonic Education.

He also calls on the telephone those members who served on the investigation committee to make sure they are present when the degrees are being conferred on the candidate. He does this because he feels the candidate will feel more at home if he sees some familiar faces among the members in attendance.

After each degree has been received he presents the candidate with the additional booklets of the series. These book-

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Master Comic, Master Mason

By GLENN LAXTON, 32°

> *'That 300-pound man with the derby and twiddling tie made the world a much happier place by his work.'*

Oliver Hardy was a very funny man. He was also a very successful man and was known all over the world as one half of the most famous comedy team in the history of motion pictures—Laurel and Hardy.

Together with Stan Laurel he entertained movie audiences for 20 years before his retirement. Then, when television began showing the old Laurel and Hardy films, he was more popular than ever.

But while most people recognize the name few realize that "Babe," as his family and friends called him, was a Master Mason long before he was a movie star. In fact, the Masons played an important role in the young life of Oliver Hardy whose heart was as big as his 300-pound body.

Oliver Norvell Hardy was born January 18, 1892, in Harlem, Georgia. He attended Georgia Military College, and when his family moved to Milledgeville, Georgia, he managed that town's first movie theatre. It was here in his late teens that Hardy gained his first interest in films.

Oliver Hardy's sister, Elizabeth Sage, maintains that her brother was a heavy child because of his father's death when the boy was only ten. Oliver, very close to his father, simply went on an eating binge and never lost the weight.

In fact, Oliver Hardy's real name was Norvell Hardy. It was after his father's death that he took the name Oliver. His dad had been named Oliver and the youngster always wanted it to be a part of him. He also used the full name throughout his career with Laurel, one of the few instances in movie history that a team actually used their own names on screen.

In 1913, Oliver Hardy moved to Jacksonville, Florida, and went to work for the Lubin Motion Picture Company. During his years in Jacksonville, Oliver was made a Mason in Solomon Lodge No. 20. His wife Lucille has stated Babe was very proud of being a Mason and tried to live up to the Masonic ideals all his life. In October 1948, after most of his films were completed and the heyday of Laurel and Hardy over, he was made a life member of Solomon Lodge.

Despite the fact that Laurel and Hardy made nearly 100 motion pictures as a team and Oliver 213 as a single—mostly on the West coast—Babe still managed to keep up his interest in the Masonic fraternity. He was a frequent visitor to Hollywood and Mt. Olive Lodges in California.

A little known item about Oliver Hardy is indicative of his Masonic nature. When he and Stan Laurel were making films, it was Stan who did most of the writing, directing, and inventing of material and gags. But if it were not for Oliver's good nature, this would never have worked out. Realizing his English partner's long years on the vaude-

GLENN LAXTON, 32°, is a member of the Scottish Rite Valley of Providence, R.I., and a television reporter for WPRI-TV, Channel 12, in Providence.

Together with Stan Laurel (left), Brother Hardy (right) entertained movie audiences for 20 years before his retirement. Then, when television began showing the old Laurel and Hardy films, the team became more popular than ever.

ville stage and almost insatiable appetite to create funny material, he told Stan anything he came up with was all right. And it was.

Oliver spent his time off playing golf getting as much as 36 holes of play in every day. Laurel knew of Hardy's passion for the sport and would often keep the mild-mannered Hardy on the set going over and over routines and getting the rotund actor more and more exasperated. It was through this that Hardy developed his famous glare at the cameras. It looked so good in the uncut film that Laurel decided it should be left in.

The essence of Laurel and Hardy's comedy was childlike. It was their contention that two men doing childlike things was funny. All actors must play a part and it takes a good actor to do comedy. The very good comedians—like Laurel and Hardy—play children. Because they do the things that children do, they are funny.

For years critics refused to place Babe and Stan alongside their contemporaries like Chaplin, Keaton, and Harold Lloyd. (Lloyd, by the way, was an active Mason and one who devoted many years to Masonic work.)

But eventually these critics changed their minds. In 1961, Stan Laurel was awarded an Oscar for the work he and Hardy had left the movie world. Although he was touched, Laurel was disappointed that the award came several years after Hardy's death.

Oliver Hardy suffered a stroke on September 12, 1956, and died at his mother-in-law's house on August 7, 1957, at the age of 65. But he left behind a string of comedies, the quality of which we shall never see again. Never, for example, will there be movies like "The Music Box," where Laurel and Hardy carry a piano up a gigantic flight of outdoor stairs only to have it slip back to the bottom numerous times.

A little boy watching them on television wanted to meet Stan and Babe. His mother told him that they were in heaven. Yet he still insisted that he wanted to be with Laurel and Hardy. Fortunately, we can be with them always through their films. And it is an extra joy to know that the 300-pound man with the derby and twiddling tie—who made the world a much happier place by his work—was also a Master Mason.

MUSEUM of our NATIONAL HERITAGE

'Belter' Will Travel

The furniture of John Henry Belter, the most famous American cabinetmaker of the mid-19th century, is the subject of a new exhibit at the Scottish Rite Masonic Museum of Our National Heritage in Lexington, Mass.

Organized to travel nationally, "John Henry Belter and the Rococo Revival," celebrates the ornately carved furniture of Belter and his contemporaries and this unique period in American furniture design, usually known as the "Rococo Revival."

This is the first major exhibit of Belter furniture. Documented and attributed works by Belter—such as sofas, tables, chairs, meridiennes, a bed, and other furnishings typically Rococo Revival—have been brought together from the extensive private collection of Gloria and Richard Manney and from many museum collections across the country. Funding for the exhibition has been supported by a grant from the National Endowment for the Arts.

Following its initial showing through October 12 at the Museum of Our National Heritage, the exhibition will travel in the United States to the Art Institute of Chicago, Cooper-Hewitt Museum in New York, Mississippi Museum of Art, and Louisiana State Museum.

In the realm of American furniture design, the term "Belter" brings to mind any furniture in the Rococo Revival style: plush upholstery, sinuous curves, and fine woods elaborately carved with fruits, flowers, and pierced work designs. Purists reserve the term for furniture actually made in the shop of cabinetmaker John Henry Belter in New York between the years 1844 and 1863.

In new research, art historian and guest curator, Marvin Schwartz, has analyzed Belter's individual style of carving, designing, and manufacturing, and with additional research by Douglas True and Edward Stanek, has compiled technical and stylistic evidence which provide insights into the construction and technology of Belter's methods.

An exhibit catalog, written by Schwartz, is scheduled for publication this fall.

Born in Germany, Belter was among the million or more immigrants who flocked to the United States during the 1840's, a period of rapid expansion. He was a skilled artisan with the maturity and experience to open his own furniture shop soon after he arrived.

Working exclusively in the Rococo Revival style, Belter became famous for the carved rosewood, mahogany, and oak parlor furniture he made in "suites" of chairs, sofas, and meridiennes, which were purchased for the elegant townhouses and mansions of his wealthy patrons. Belter's contributions to this period of furniture-making and design were both distinctive and innovative. He received four U.S. patents for manufacturing techniques that combined improved methods of laminating and pressing wood with the finest traditional skills of wood carving.

Belter furniture with an affixed paper label is exceedingly rare. Absence of the identifying mark has contributed to the widespread practice of attributing any elaborately carved 19th century furniture to Belter's shop. Photo courtesy of Museum of the City of New York.

Because few pieces of furniture with original paper labels or bills exist, and due to the persistent practice of calling any Rococo Revival furniture "Belter," identification of actual Belter pieces has been difficult. However, some documented pieces do exist and are on view in this exhibit.

Among approximately 60 pieces of Belter furniture on display are a laminated rosewood bed and sofa from the collection of Gloria and Richard Manney. The furniture was made during the mid-19th century. Photos courtesy of Stanek & True.

A Belter chair, with the original bill of sale, has been lent by the Governor's Mansion, Austin, Texas. A table, with an affixed paper label that shows Belter's Broadway shop, can be dated to 1850. Another piece with the original Belter label is a hall tree which will be displayed along with period textiles, a tea set, and other Rococo Revival furnishings.

Representative examples of furniture made by Belter's contemporaries include the work of Charles A. Baudouine, Alexander Roux, and John and Joseph Meeks, to name a few.

Lenders are Gloria and Richard Manney, Brooklyn Museum, Chrysler Museum, Cincinnati Art Museum, Cooper-Hewitt Museum, Metropolitan Museum of Art, Munson-Williams-Proctor Institute, Smithsonian Museum of History and Technology, Maryland Historical Society, Museum of the City of New York, Newark Museum, Virginia Museum of Fine Arts, Western Reserve Historical Society, and the Governor's Mansion, Austin, Texas.

EXHIBITION SCHEDULE

MUSEUM OF OUR NATIONAL HERITAGE
Lexington, Massachusetts
April 6, 1980 – October 12, 1980

ART INSTITUTE OF CHICAGO
Chicago, Illinois
November 15, 1980 – January 4, 1981

COOPER-HEWITT MUSEUM
New York, New York
March 10, 1981 – May 10, 1981

MISSISSIPPI MUSEUM OF ART
Jackson, Mississippi
June 19 1981 – August 30, 1981

LOUISIANA STATE MUSEUM
New Orleans, Louisiana
October 3, 1981 – March 7, 1982

Vice President *Who?*

By PAUL D. FISHER, 32°

On September 12, 1978, the *Wall Street Journal* featured an editorial captioned, "Remember George Mifflin Dallas?" In it, Vice President Walter F. Mondale is cited as reminding a group of Texans that their city was named after James K. Polk's Vice President. Vice President Mondale is quoted as saying, "It's what worries me about this job . . . People all over the world have heard of the city of Dallas, and it's remarkable how few have heard about poor old George Mifflin Dallas. I hope that doesn't happen to me."

Brother Dallas was neither poor nor old. He was an eminent lawyer and was elected Vice President at the age of 52. The quote, however, does point out how rapidly and completely U.S. Vice Presidents and major Masonic leaders fall into obscurity. The zenith of Dallas' lengthy public career probably occurred with his 1845-1849 term with Polk. Masonically, his greatest service was rendered with his courageous 1836 public stand against the Pennsylvania Anti-Masonic movement.

George Mifflin Dallas was born on July 10 1792, in Philadelphia and inherited the family zest for politics and public service.

PAUL D. FISHER, 32°, is the DeMolay Executive Officer for Pennsylvania and served recently as a presiding officer in the Scottish Rite Valley of Reading, Pa.

His father, Alexander J. Dallas, was a notable public figure. A political ally of Madison, he was appointed Secretary of the Treasury in 1814 and also served as acting Secretary of War.

George graduated at the age of 17 from Princeton University with highest honors, studied law in his father's office, and in 1813 traveled to Russia with a U.S. diplomatic mission as private secretary to Albert Gallatin.

Dallas is described as being distinguished in appearance and always fashionably dressed. He was tall, with an aquiline nose, hazel eyes, prematurely gray hair, and a forceful speaking voice.

His marriage to Sophia Chew Nicklin, eldest daughter of a prominent Philadelphia businessman, was an uncommonly happy one. Many letters and some poetry attest to their strong feelings for each other during subsequent separations necessitated by George's career. They had eight children and were devoted parents.

Dallas settled into the routine of building a thriving law practice, yet also found time to handle two appointed positions. He served as solicitor of the Second Bank of the United States and as Deputy Attorney General for Philadelphia. Initiated into Freemasonry on March 21, 1818, in Franklin Lodge No. 134, Philadelphia, he served as Worshipful Master in the years 1820 and 1821.

For several decades the two major factions of the Democratic Party in Pennsylvania were headed by Dallas and his chief opponent, Brother James Buchanan. Buchanan served as Worshipful Master of Lodge No. 43, Lancaster, Pa. in 1823 and was appointed the first District Deputy Grand Master of that district.

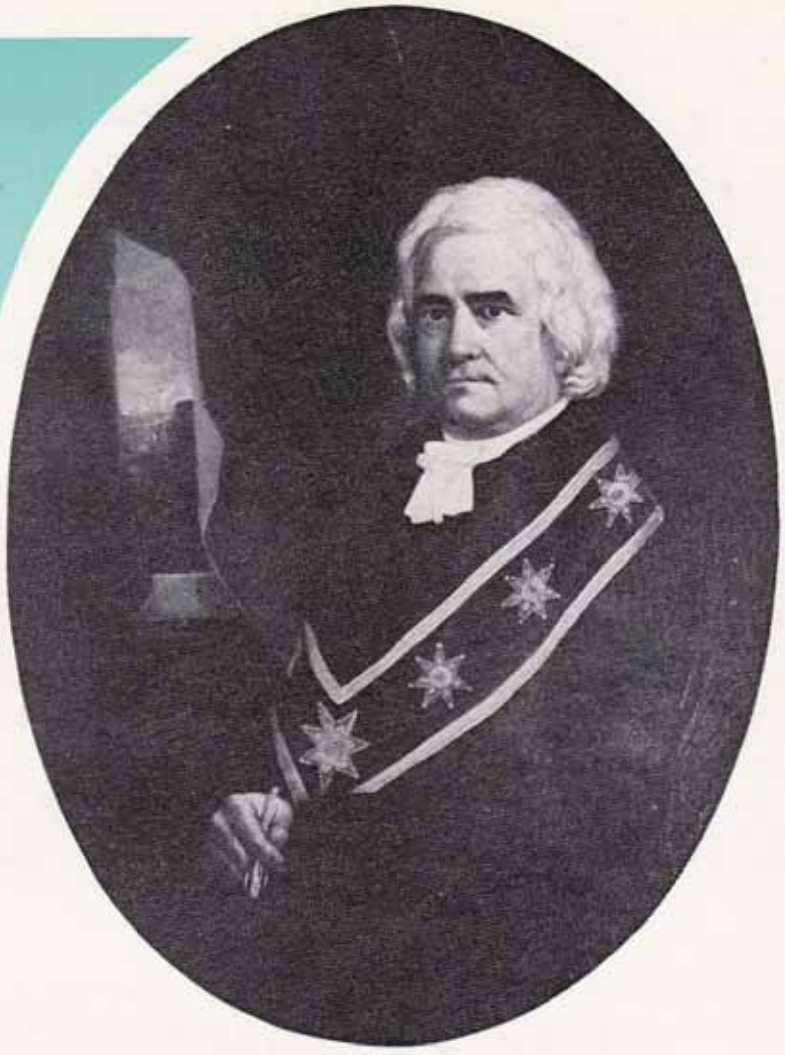
Nineteenth century Pennsylvania politics has been defined as "a game without rules." Various factions, like medieval barons, moved across the chess board of confusion, patronage, alliances, and counter-alliances. To greatly simplify the situation, Dallas controlled the Philadelphia vote, and through the prominence of a brother-in-law, the Pittsburgh vote as well. Buchanan based his strength on a coalition of the German and Scotch-Irish ethnic groups.

Dallas, who attached his political fortunes to the Andrew Jackson camp, was elected Mayor of Philadelphia in 1828, and U.S. Senator in 1831. In defending the charter of the Second Bank of the United States, which Jackson adamently opposed and finally vetoed, Dallas suffered a temporary political setback at the national level.

He was elected Junior Grand Warden of the Grand Lodge of Pennsylvania in 1828, progressing through the stations to serve as Grand Master in 1835. He was a dedicated and knowledgeable Grand Lodge officer, particularly in his labors to secure a new building for the Grand Lodge. The mid-1830's were the high point of the anti-Masonic movement; ironically, Dallas' mother lodge forfeited its warrant in 1832, most likely a victim to the hysteria of the time.

The anti-Masonic movement in Pennsylvania was led by Thaddeus Stevens, a demogogue par excellence, who sponsored a bill titled, "An act to suppress secret societies bound together by unlawful oaths." The state legislature appointed a committee, with Stevens as chairman, to investigate the fraternity.

On January 18, 1836, under subpoena, 25 leading Pennsylvania Masons appeared before the Pennsylvania House of Representatives. The room was packed with fanatic anti-Masons as well as the curious public. They were disappointed in their anticipation to learn the hallowed secrets of the order,



because each one of the 25 brothers refused to take the witness stand and testify under oath.

The most courageous and telling statement was made by Dallas, who put his entire political career on the line. He stated, in part,

"I am a member of the Society of Freemasons. It is more than 20 years since I became so. At that period the example of the wisest and truest patriots, of Dr. Franklin, Gen. Washington, of Gen. Warren, of Gen. La-Fayette, and of many near and dear friends were naturally alluring. Public opinion designated the association as alike virtuous, useful, and harmless; and legislation, which never discountenanced the connection, subsequently and expressly encouraged its continuance by signal marks of approval.

"The ninth article of the Constitution of Pennsylvania entitled a Declaration of Rights, sets forth, and unalterably establishes, 'the general, great, and essential principles of liberty and free government.' It was intended by this article to guarantee the citizen against the inroads of powers, exercised from whatever quarters, and under whatever pretext . . . I claim with special reference to this article of her constitution to possess and to enjoy rights and liberties which no earthly power can abridge or destroy . . . I will not consent to consider as idle and nugatory the emphatic precaution that 'the people shall be secure in their persons, houses, papers, and possessions, from unreasonable searches and seizures.' I will not consent to the validity of any 'ex post facto law.' In a word I will not consent to hold my rights and liberties of private intercourse, private sentiment, and private business, subject to the domiciliary, the changeable majority, or the ideal policy of any body of men whatever.

"The society of Freemasons is, in this state, strictly of a private nature. It is not incorporated. Like other voluntary associations, it is neither formed nor forbidden by law . . . I respectfully affirm to this committee my absolute conviction, that the proceeding which attempts, under the forms of legislation and through my own agency, to pry into, expose, condemn, and ridicule my personal doings and relations with this body of citizens, is as utterly inconsistent with the tenor and terms of the Constitution as its expansion to similar cases would be fatal to freedom.

"I have thought it due to the committee and to myself to preface, by these explanatory remarks, my refusal to be sworn."

Who among us today would be willing to take such an outspoken stand for Freemasonry? Here was the battleground of a basic constitutional question: Does the State have the right to control fraternal societies? As the U.S. Constitution excluded government from authority over churches, so Dallas and his Brother Masons firmly established the point that our order was likewise independent of government control as long as it obeyed the laws that apply to the general public.

Following several days of debate concerning the disposition of the Masons, whether to indict them for contempt or to close the investigation, the House, by a vote of 48 to 45, released them. The flood of bigotry which caused many lodges to lapse into darkness, particularly in the northern states, gradually began to ebb.

Dallas returned to his Philadelphia law practice and the continuing struggle with Buchanan for control of the Democratic Party. Following some political maneuvering, Dallas was offered the position of Minister to Russia and served ably in that capacity from 1837 to 1839.

In 1844, the Democratic convention met in Baltimore. President Van Buren already had a majority of the delegates committed to him. However, when he

Continued on page 14

VICE PRESIDENT *WHO?*

Continued from page 13

came out against the annexation of Texas, Andrew Jackson withdrew his support denying him the "two-thirds" vote needed for nomination. On the ninth ballot the first true "dark horse," James K. Polk, was nominated. (Brother Polk was made a Freemason on June 5, 1820, in Columbia Lodge No. 31, Columbia, Tenn.) George Dallas was selected as his running mate.

> ***'Who among us today would be willing to take such an outspoken stand for Freemasonry?'***

Dallas was a major proponent of "Manifest Destiny" and championed the annexation of the Republic of Texas. His open adherence to this cause was a major factor in winning him the Vice Presidential nomination. Because of his strong advocacy, the City and County of Dallas, Texas, were named in his honor.

The team of Polk and Dallas proved to be compatible; Dallas was kept well informed and proved a loyal ally to the administration. In fact, he was so loyal that he destroyed any future chance of attaining the Presidency. In 1846, a low protective tariff was debated in Congress. The Senate was equally divided over the question although President Polk was throwing his weight behind its passage. Dallas was caught in the middle.

Pennsylvania in general was bitterly opposed to a low tariff for economic reasons; however, the Vice President's party platform and leader were committed to it. Feeling that he represented the nation as a whole, Dallas, as presiding officer of the Senate, broke the tie by voting in favor of the bill. This act of conscience cost him all future consideration for public office. Feeling was so intense that he was hanged in effigy in his home state and newspapers proclaimed, "Farewell to all vice presidents from Pennsylvania for the future." Considering the Commonwealth's lage bloc of electoral votes, it is interesting to note that none has been nominated since that time.

To eliminate a presidential rival in 1856, President Franklin Pierce offered Dallas the position of Minister to Great Britain. Dallas accepted with the thought that he could be nominated at the party convention even though not present. He was dead wrong, as Buchanan swept the board not only for the Democratic nomination but also for the Presidency.

Dallas' position at the Court of St. James lasted until 1861 and he proved to be a fine diplomat. His accomplishments included quieting Central American problems which had almost led to war, and persuading Great Britain to give up her right to search foreign vessels, an item of historic major disagreement between the two countries. Dallas concluded his service in London by aiding in preventing English recognition of the new Confederate government. He was recalled by President Lincoln in May 1861, returned to his Philadelphia law practice, and died of a heart attack on December 31, 1864.

Although this statesman is not considered a major 19th century political figure, we must be impressed with his record when we consider that he was jousting with men such as Calhoun, Clay, Jackson, and Webster. He was a man who was willing to take a public stand on what he believed to be right and to vote according to his conscience. This fall when you hear the clamor for the "Cowboys," give a cheer for Dallas—George Mifflin Dallas, that is.

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.

(SCORE) + (THEM) + (BLOW) − (WHERE) + (FRAME) − (MOST) + (SOON) − (SCARF) + (LASTLY) − (MEAT) + (MYSTIC) − (ONLY) − (LOST) = □ □ □ □ □ □ □ □ □

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

SCONAM DORW HAMT • MASONIC WORD MATH

'Tried and Proven'

Reviewed by ALPHONSE CERZA, 33°

TRIED AND PROVEN, A Lodge System of Masonic Instruction. Published in 1980 by the Masonic Service Association, 8120 Fenton St., Silver Spring, Md. 20910. 59 pp. $1.84.

In recent years many leaders of the craft have become aware that when a candidate receives the Masonic degrees he becomes a member but he does not become a Freemason until he understands the philosophy of Freemasonry and learns something about its heritage. As a result, many Grand Lodges have formed Masonic education committees for the purpose of developing programs to give the new member instruction beyond the ritual and thereby to become a Freemason. This booklet is designed to serve that purpose especially in states that do not have a Masonic education committee.

This booklet explains that the purpose of the lodge system of Masonic instruction is to inform the candidate about the fundamentals of the craft, and that a committee of five members is recommended to present the program. Before the candidate receives the first degree the committee meets with one or more candidates and suggestions are made for each of the recommended meetings. It is recognized that an informed Mason is a better Mason, and that putting members to work will benefit them, the candidate, and the lodge. The program also enables the candidate to become acquainted with some of the lodge members and to feel at home with his new experience.

The method of instruction is made easy for the members of the committee and also for the candidate. There is nothing for anyone to memorize and nothing for the candidate to read or to study. This booklet is designed to save time for everyone by presenting complete lectures that can be read to the candidate at each meeting.

This first meeting is designed to take place before the first degree is conferred. Five topics presented in this booklet cover a brief history of the craft, the qualifications of a Mason, the lodge organization, the work of the Worshipful Master, and the duties and privileges of lodge membership.

The second meeting takes place after the first degree has been conferred, and the committee reads the material explaining the meaning of the words "Entered Apprentice." This is also an interpretation of the first degree, further explanation of the tenets and symbols of the first degree, and the duties and privileges of an Entered Apprentice.

The third meeting takes place after the second degree has been conferred and the candidate is told about the meaning of the word "Fellowcraft" and the meaning of the ritual of the second degree. The symbols and allegories are explained to him as well as the duties and privileges of a Fellowcraft.

The fourth meeting takes place with the candidate after he has received the third degree, and he receives additional instruction on the meaning of the degree and its symbols and allegories. Also explained are the fundamental laws of the craft as well as the duties, privileges, and rights of a Master Mason.

OTHER MASONIC BOOKS OF INTEREST

Masonic Leadership. Excellent presentation of the subject of how to develop Masonic leadership. Available at $12 from Minnesota Leadership Committee, c/o Jack A. Benson, 811 23rd Ave., N.W., New Brighton, Minn. 55112.

A Register of Grand Lodges Active and Extinct, by George Draffen. Revised Edition. Presents a list of all Grand Lodges known to have existed, arranged in alphabetical order according to country or state. Available at $1.75 from the Masonic Service Association, 8120 Fenton St., Silver Spring, Md. 20910.

Worshipful Master's Assistant, by Robert Macoy. Originally published in 1885, and enjoying a wide use over the years, this book has been revised by Allen E. Roberts. Available at $12.98 from Macoy Publishing and Masonic Supply Co., P.O. Box 9759, Richmond, Va. 23228.

Think Tank for Junior Wardens. A thought-provoking pocket-sized digest designed to stimulate lodge officers as they prepare for the East. $1. Available from Masonic Service Association, 8120 Fenton St., Silver Spring, Md. 20910.

The George Washington Masonic National Memorial, by William Adrian Brown. Tells how the memorial came into existence and how the project was executed. $4.75, payable to Alexandria Washington Lodge No. 22, Souvenir Account. Orders sent to Gift Shop, George Washington Masonic National Memorial, Alexandria, Va. 22301.

Freemasonry Revealed, by Reynold S. Davenport. A 26-page booklet filled with information a Mason can use to inform anyone about the fraternity. $1. Available from the author, P.O. Box 17602, Raleigh, N.C. 27619.

First Comes Believing—Then Seeing

By WILLIAM D. BROWN, 32°

"Attitude is always more important than fact!" is a statement attributed to Dr. Karl Menninger. What this eminent psychiatrist recognized is that regardless of the circumstances, one's attitude is far more important than the facts.

William James, the noted Harvard physician/psychologist at the turn of the century once stated, "It is our attitude at the beginning of a difficult undertaking, which more than anything else, will determine its successful outcome." While Masons might agree in principle with both statements, what practical application do these hold for us?

As Masons who are members of the Scottish Rite, we have been instructed in putting first things first. Of course, this means caring for ourselves so we'll be enabled to better care for our families and take our places in the community as responsible, contributing citizens. But even before caring for the self, there is a more primary consideration in putting first things first: *you must stand sentinel at the gateway leading to your mind, recognizing that it is as important what you feed the mind as what you feed the body.*

DR. WILLIAM D. BROWN, 32°, is a member of the Scottish Rite Valley of the District of Columbia. A clinical psychologist, he is also a syndicated columnist who frequently writes for Masonic publications.

> ***'It is as important what you feed the mind as what you feed the body.'***

Masonry is frequently defined as a system of morality, veiled in allegory, and represented by symbols. But it is also ever so practical. Lessons in the 8° teach us to weigh the world's evil against its good, comparing our difficulties with those less fortunate.

When we get mired down in the difficulties of the day, we are letting the facts control our outlook rather than first forming a positive attitude through which we then view the facts. Only those who are quick to say, "I'll believe it when I see it," risk overlooking the importance of a good attitude as it affects our perception of the facts.

These are difficult days. In my own private practice as a clinical psychologist, I see people daily who are beaten down—not by "facts" but rather by their attitudes. Regardless of the facts, their attitudes cause them to be defeated before they rise each morning. How well they will cope throughout the rest of the day could be accurately predicted by any observant schoolboy.

Repeatedly it has occurred to me that many of my patients could benefit greatly if they were endued with the working tools of Masonry, that is, putting first things first, placing emphasis on hope which is just as real as despair, recognizing first through believing and then seeing, that life need not be limited to searching for the difficulties in our opportunities but rather expanded to finding and discovering opportunities in our difficulties.

And this begins with believing, followed by seeing. Now we can reverse the old saw, "I'll believe it when I see it," acknowleding that the real truth is to be found in "I must first believe it if I'm ever to see it." This is Masonry at its best. It also leads to life at its best, for the mind of man is truly one of the most noble creations by the Grand Architect.

Man can conceptualize, a feat unequalled by other forms of life. The mind of man is more highly developed, our memories are far more elaborate and extensive, separating us from other living creatures. Indeed, man is the only creature who does not find ultimate fulfillment in this life, but reaches out across the Great Divide to that which transcends this temporal world.

Our problem then is one of living up

New Award Honors George Washington

When Brother George Washington's 250th birthday celebration takes place in 1982, some 1,000 Scottish Rite Masons in the Northern Masonic Jurisdiction will have received the Supreme Council's special "George Washington Award," which has been created to honor the occasion.

A replica of internationally-known sculptor Donald DeLue's statue of the first President of the United States as he participated in the laying of the cornerstone of the U.S. Capitol on September 18, 1793, Brother Washington is depicted in full Masonic regalia. The actual statue is located at the entrance of the Scottish Rite Masonic Museum of Our National Heritage in Lexington, Mass.

Brother DeLue is also known for his sculpture of George Washington at prayer in Valley Forge, Pa.

Each George Washington award is six and one-half inches tall and will be numbered and personalized with the name of the individual or group making a new or additional contribution of $1,000 to the endowment fund of the Scottish Rite Masonic Museum of Our National Heritage.

In making the announcement of the new award, Sovereign Grand Commander Stanley F. Maxwell, 33°, said, "It is most appropriate that Scottish Rite Masons should honor Brother Washington. His great contributions to the forming of our nation can be reaffirmed in our dedication to strengthen a belief in American values through the museum-library."

The Commander pointed out that "the George Washington award is an unusual opportunity for 1,000 Scottish Rite Masons to take their place in history. Each donor can have the personal satisfaction of knowing that he is taking a positive step to build a stronger nation."

Although the award will be presented to those giving $1,000 to the endowment fund, special arrangements have been made with a bank so that the amount of the gift will double within seven years. "This makes it possible for us to credit each donor with a $2,000 contribution," states Commander Maxwell. "This is a rare opportunity for our members to give major support to the future strength of the museum and library," adds the Commander.

When completed, the George Washington award program will have added about $2 million to the endowment fund.

A full-color brochure with the complete story of the George Washington award is now available from the Supreme Council headquarters.

Commander Maxwell and state Deputies will be making the presentations of the awards.

to the best, not down to the worst, within ourselves. In trying economic times—which cause us stress—it is essential that we not become pessimists but remain optimists, not with a pseudo form of optimism, but an optimism based on an inherrent belief in the goodness of God and our ability to use His greatest gift—man's intellect—to overcome any temporary difficulties, such as our current precarious economic situation.

Recognizing that thought is always father to the action, we realize the veiled truth in "attitude is always more important than fact" and that indeed "it is our attitude which more than anything else" will determine our success through the living of these days.

Pessimism is not a working tool of the craft. *Optimism is!* As we cautiously but resolutely approach the problems confronting us individually and collectively, let's use our intellects to control our attitudes. For especially in these difficult days, opportunities can be discovered for Masonry to help improve the lot of all our countrymen, therein following the fundamental soundness of that great Masonic precept—"Do good unto all men."

IN MEMORIAM

Ill.·. John Henry Schneider, 33°

Ill.·. John H. Schneider, 33°, an Emeritus Member of the Supreme Council, died on April 5, at the age of 82.

In 1919, he joined Horton Ice Cream Company in New York City and was continuously employed by that concern and the Borden Company, with which it merged, until he retired in 1965 as Marine department manager.

Ill.·. Brother Schneider was raised a Master Mason in Boiling Spring Lodge No. 152, Rutherford, N.J., in 1922, and served as Master in 1932. He was Grand Master of the Grand Lodge of New Jersey in 1946.

He was a member of the York Rite bodies, Rutherford; Crescent Shrine Temple, Trenton; Red Cross of Constantine; National Sojourners, and Royal Order of Scotland.

A member of the Scottish Rite Valley of Northern New Jersey, he received the 33° in 1954 and served as Grand Marshal of the Camp the same year he was crowned an Active Member of the Supreme Council in 1956. He became an Emeritus Member in 1967.

The Man Who Set Masonry to Music

By GEORGE H. STRALEY, 32°

In this old German painting, Mozart, the child prodigy, is shown playing for the Empress Maria Theresa and members of the Austrian court.

Freemasonry through the centuries seems to have had fewer adherents among men in the arts than among those engaged in other vocations, possibly because art so often demands isolation.

But there are notable exceptions, one of the most conspicuous being the 18th century Austrian composer, Wolfgang Amadeus Mozart. It is now nearly 200 years since he first embraced the craft, and the imprint of that fellowship still survives in glorious music.

Mozart was born in Salzburg in 1756, the son of a composer and violinist attached to the court of Emperor Francis I, and a child prodigy if ever there was one. His father began early to train him for a career in music and succeeded so well that, at four years of age, Wolfgang was playing the harpsichord capably enough to go on tour. At six, he and his young sister Marianne appeared in concerts all over Europe. At eight he wrote his first symphony, and before he was 15 he had written an opera that was produced with a mature professional cast on a real stage before an adult audience.

Sometime in the 1770's this amazingly talented young man was appointed concertmaster to Archbishop Hieronymous of Salzburg. The prestige of the position was great, though the salary ($75 a year) was not. Yet several years later Mozart felt affluent enough to risk marriage with a young and frivolous bride, Constanza Weber. Eventually, a son, Karl Thomas, was born.

Although Wolfgang enjoyed the patronage of royalty and the nobility for some years, he ultimately quarreled with Hieronymous over matters of feudal discipline and left the Archbishop's employ to forge a new career—one that would give his talents more liberal expression and encompass more than the religious processionals he had been composing and playing on the organ in Salzburg Cathedral for His Eminence.

It was a step that set him on the course that would lead to his greatest and most enduring accomplishments. At the same time it marked the beginning of a period of hardship that was to last, more or less unrelieved, for the rest of his life.

When or how Mozart first became interested in Freemasonry is not precisely known, but at that time the Order flourished in Austria, and Wolfgang undoubtedly had friends who belonged to it. Emperor Francis himself had been admitted to the fraternity in 1731 at The Hague, through the sponsorship of the English ambassador, Lord Chesterfield—a circumstance that rendered impotent a bull against Freemasonry issued in 1738 by Pope Clement XII.

Pope Benedict XIV, who succeeded Clement, was more aggressive than his predecessor, and in 1764 successfully persuaded the emperor's wife, Empress Maria Theresa, to suppress the Order. Police then raided every lodge room in Vienna. In one of them they almost

GEORGE H. STRALEY, 32°, is a member of the Scottish Rite Valley of Wilmington, Delaware, and a former news editor of The Lutheran Magazine.

caught Emperor Francis. With agility unbecoming a dignified monarch, he escaped out a rear exit while the constabulary were breaking down the front door!

For the next 15 years Freemasonry went underground. But after Maria Theresa's death in 1780 it was revived openly and flourished again during the subsequent reign of Joseph II.

In 1784 Wolfgang joined Benevolence Lodge, one of eight Masonic lodges in Vienna at that time. It was a daring move, for although a good Catholic could readily become a Mason at that period of Austria's history, he could not do it without risking to some extent the disapproval of the Church. Freemasonry still maintained an aggressive stand against the superstition practiced by the Church and the ignorance on which it thrived. Moreover, Freemasonry represented liberal, avant-garde concepts of democracy, brotherhood, and human equality that conservatives of that era found unpalatable.

That Mozart found them very palatable indeed seems somewhat strange to us now, considering his background. His family, including his wife, were strict Catholics, devoted to fasting, prayer, and regular church attendance. His father, Leopold, had at one time aspired to be a priest. Wolfgang himself had been scrupulously brought up in the faith. But in his view, Catholicism and Freemasonry were not incompatible. His artistic nature responded strongly to Masonic symbolism. He hungrily embraced the Order's principles of striving for moral purification and laboring for the good of mankind. The fellowship of the Order appealed to him, too, for Mozart was then, as often, lonely as only an artist can be, and eager for friendship on an equal footing.

Whether the composer's membership in Benevolence Lodge contradicted or compromised his religion can only be guessed at. It seems certain, however, that his religion offered no restraint at all to his Masonic zeal. He became passionately dedicated to the principles of Freemasonry, intensely involved in the activities of his lodge. On one of his father's infrequent visits Wolfgang spoke so glowingly of his fraternal associations that Leopold subsequently joined the Order.

Mozart also influenced another fellow composer, his old friend Franz Josef Haydn, to enlist in the search for truth. Haydn seems never to have been more than a passive member, though

Music lovers from all over the world come to Salzburg to pay homage to Mozart at this monument erected to his memory.

some of his music purportedly has Masonic significance. Mozart, on the other hand, lavishly used his talent for the good of the Order. His Masonic feelings permeate much of his work, and he wrote a whole series of ceremonial compositions that were used in the rituals of his lodge. Much of his music contains Masonic references and overtones, not identifiable by the uninitiated.

When two of his Masonic brothers died in 1785, Mozart wrote music for their funerals. *Maurerische Trauermusik* depicts a solemn procession of lodge members, the knocking at the door, and portions of a lodge ritual.

Several years later, for the consecration of a Masonic temple, he wrote a "Masonic Cantata" consisting of a chorus, an aria, two recitatives, and a duet for tenor and bass.

But the greatest and perhaps most familiar of Mozart's Masonic works is his opera, *Die Zauberflote* (*The Magic Flute*). It is a dramatization of the ordeals of one Tamino, an Egyptian prince, who is subjected to trials of temptation, fire and water as a test of worthiness, and survives them with the aid of a magic flute to win the woman he loves.

The Magic Flute was premiered on Sept. 30, 1791, at the Vienna opera house, and some historians have noted that it was "coldly received." Perhaps the audience didn't understand the allegory—or may have understood it too well. Whatever the reason, Mozart was distressed. Five years earlier his opera *Don Giovanni* was welcomed with great acclaim. It must have seemed to the composer that the music patrons of Vienna were repudiating not only his genius, but his worth as a man and Mason.

The truth is that this sensitive composer had fallen on hard times. He had, in fact, been aggravated by poverty, debt, and unhappy domestic circumstances for some years. His wife, Constanza, had proved to a poor housekeeper, and had had frequent illnesses. Harried by creditors, distracted by a multitude of petty details that robbed him of precious creative hours, Mozart contracted a kidney disease and became seriously ill.

It was in this forlorn state that he accepted what was to be his final commission, the composing of a requiem. By the time that task was finished, Mozart had suffered hallucinations in which he thought he was writing his own funeral music. Time and again he had paralytic seizures and fits of terror in which he struggled against invisible enemies that he said were trying to poison him.

On December 5, 1791, he died. He was only 35 years old. There was no viewing, no public funeral, no official notice of mourning, no half-masted flags. He was buried during a snowstorm. His wife, who just a few months before had given birth to their second son, Franz, was too ill to attend. Only a few friends—brothers, one hopes, from Benevolence Lodge—gathered for the brief service at St. Mary's pauper cemetery. Today, no one knows where the unmarked grave is located.

After his death, Constanza gathered up his manuscripts and sold them to raise a little money.

During his short life Mozart composed, in addition to *The Magic Flute*, three other famous operas: *The Marriage of Figaro, Don Giovanni,* and *Cosi Fan Tutti.* All are scheduled recurrently by the Metropolitan Opera Company and other opera companies throughout the world. Other works include 41 symphonies, 30 string quartets, 15 masses, and numerous sonatas and concertos for violin, piano and organ.

He has been called the "greatest master of melody this earth has ever seen." To Masons he is more than that. He is the man who set Masonry to music.

N.Y. Statue Launched Career For Saint-Gaudens

By LOIS MARCUS

Silence is a heroic marble figure of a woman draped in a style which recalls antiquity. The statue was created for the Masonic Hall which originally stood at the corner of 23rd Street and 6th Avenue in New York City. It was the first important commission for an original work of art received by the young sculptor Augustus Saint-Gaudens (1848-1907).

Levi H. Willard, a Mason and friend of Saint-Gaudens' first employer, ordered the monument for the Masonic Hall, dedicated in the year 1875. The sculptor received this commission during a brief trip home to America in the fall of 1872.

Saint-Gaudens had gone to Paris in 1867 at the age of 19 to see the great international exposition then underway. He remained in Paris for three years studying first at the Petite Ecole and then at the Ecole des Beaux-Arts.

At the outbreak of the Franco-Prussian War in 1870 he left for Rome. There he shared a studio in the Palazzo Barberini with a friend from the Ecole, Antonio Soares dos Reis, a Portuguese sculptor.

DR. LOIS MARCUS is a consultant to the Library and Museum of the Grand Lodge of New York, a consultant on art acquisition and investment, and the author of the forthcoming book on the major monuments of Augustus Saint-Gaudens.

Saint-Gaudens appears to have been influenced by a monument of the same name by French sculptor Auguste Préault. The Préault work is in the Israelite section of Père Lachaise Cemetery in Paris.

Late in 1872, Montgomery Gibbs, a New York lawyer and early patron of Saint-Gaudens, loaned the young sculptor money so that he might return to America to seek additional work. It was during this brief trip home that Willard ordered the *Silence*.

Returning to Rome, Saint-Gaudens began the creation of this first major commission under the close supervision of Brother Willard. Although Willard was in America, he was in continuous correspondence with the artist. He was intimately involved with every aspect of the development of the monument. Willard took great pains to advise Saint-Gaudens about such matters as the type of drapery, the placement of a rose (signifying silence) at the waist of the figure instead of on the plinth, and other aesthetic matters. However, the principal artistic influence on Saint-Gaudens' *Silence* appears to have been the monument, also titled *Silence*, in the Israelite section of Père Lachaise Cemetery in Paris by the great French sculptor, Auguste Préault. Saint-Gaudens, inspired by Préault's relief, developed his *Silence* into a monumental three-dimensional statue in marble. The sculptor was, of course, working in Rome and the ambience of an environment in which such masterpieces of antiquity as the *Imperial Procession* from the Ara Pacis were to be seen cannot be underestimated.

Although signed and dated 1874, the marble statue now in Tomkins Memorial Chapel of the Masonic Home in Utica, N.Y., actually was only completed in clay and cast in plaster in the year 1874. The marble carving was completed by Italian workmen in 1875 after Saint-Gaudens had returned again to America. In May 1875, the sculptor's creditors placed a lien on the *Silence* and it was not freed and shipped to America until September 4. It arrived in New York in January 1876. By July 5, 1876, John Quincy Adams Ward, a prominent American sculptor, had seen the *Silence* at the Masonic Hall in New York. On the basis of his favorable impression, Ward recommended that Saint-Gaudens be given the commission for the *Farragut monument*. Saint-Gaudens' career as the most important American sculptor of the 19th century began with the *Farragut* monument. It might, therefore, be concluded that the *Silence* played a key role in launching Saint-Gaudens' early career.

Saint-Gaudens' *Silence* was commissioned in 1872 for the Masonic Hall which originally stood at the corner of 23rd Street and 6th Avenue in New York City. Today the marble statue can be seen at the Tomkins Memorial Chapel of the Masonic Home in Utica, N.Y.

caught Emperor Francis. With agility unbecoming a dignified monarch, he escaped out a rear exit while the constabulary were breaking down the front door!

For the next 15 years Freemasonry went underground. But after Maria Theresa's death in 1780 it was revived openly and flourished again during the subsequent reign of Joseph II.

In 1784 Wolfgang joined Benevolence Lodge, one of eight Masonic lodges in Vienna at that time. It was a daring move, for although a good Catholic could readily become a Mason at that period of Austria's history, he could not do it without risking to some extent the disapproval of the Church. Freemasonry still maintained an aggressive stand against the superstition practiced by the Church and the ignorance on which it thrived. Moreover, Freemasonry represented liberal, avant-garde concepts of democracy, brotherhood, and human equality that conservatives of that era found unpalatable.

That Mozart found them very palatable indeed seems somewhat strange to us now, considering his background. His family, including his wife, were strict Catholics, devoted to fasting, prayer, and regular church attendance. His father, Leopold, had at one time aspired to be a priest. Wolfgang himself had been scrupulously brought up in the faith. But in his view, Catholicism and Freemasonry were not incompatible. His artistic nature responded strongly to Masonic symbolism. He hungrily embraced the Order's principles of striving for moral purification and laboring for the good of mankind. The fellowship of the Order appealed to him, too, for Mozart was then, as often, lonely as only an artist can be, and eager for friendship on an equal footing.

Whether the composer's membership in Benevolence Lodge contradicted or compromised his religion can only be guessed at. It seems certain, however, that his religion offered no restraint at all to his Masonic zeal. He became passionately dedicated to the principles of Freemasonry, intensely involved in the activities of his lodge. On one of his father's infrequent visits Wolfgang spoke so glowingly of his fraternal associations that Leopold subsequently joined the Order.

Mozart also influenced another fellow composer, his old friend Franz Josef Haydn, to enlist in the search for truth. Haydn seems never to have been more than a passive member, though

Music lovers from all over the world come to Salzburg to pay homage to Mozart at this monument erected to his memory.

some of his music purportedly has Masonic significance. Mozart, on the other hand, lavishly used his talent for the good of the Order. His Masonic feelings permeate much of his work, and he wrote a whole series of ceremonial compositions that were used in the rituals of his lodge. Much of his music contains Masonic references and overtones, not identifiable by the uninitiated.

When two of his Masonic brothers died in 1785, Mozart wrote music for their funerals. *Maurerische Trauermusik* depicts a solemn procession of lodge members, the knocking at the door, and portions of a lodge ritual.

Several years later, for the consecration of a Masonic temple, he wrote a "Masonic Cantata" consisting of a chorus, an aria, two recitatives, and a duet for tenor and bass.

But the greatest and perhaps most familiar of Mozart's Masonic works is his opera, *Die Zauberflote* (*The Magic Flute*). It is a dramatization of the ordeals of one Tamino, an Egyptian prince, who is subjected to trials of temptation, fire and water as a test of worthiness, and survives them with the aid of a magic flute to win the woman he loves.

The Magic Flute was premiered on Sept. 30, 1791, at the Vienna opera house, and some historians have noted that it was "coldly received." Perhaps the audience didn't understand the allegory—or may have understood it too well. Whatever the reason, Mozart was distressed. Five years earlier his opera *Don Giovanni* was welcomed with great acclaim. It must have seemed to the composer that the music patrons of Vienna were repudiating not only his genius, but his worth as a man and Mason.

The truth is that this sensitive composer had fallen on hard times. He had, in fact, been aggravated by poverty, debt, and unhappy domestic circumstances for some years. His wife, Constanza, had proved to a poor housekeeper, and had had frequent illnesses. Harried by creditors, distracted by a multitude of petty details that robbed him of precious creative hours, Mozart contracted a kidney disease and became seriously ill.

It was in this forlorn state that he accepted what was to be his final commission, the composing of a requiem. By the time that task was finished, Mozart had suffered hallucinations in which he thought he was writing his own funeral music. Time and again he had paralytic seizures and fits of terror in which he struggled against invisible enemies that he said were trying to poison him.

On December 5, 1791, he died. He was only 35 years old. There was no viewing, no public funeral, no official notice of mourning, no half-masted flags. He was buried during a snowstorm. His wife, who just a few months before had given birth to their second son, Franz, was too ill to attend. Only a few friends—brothers, one hopes, from Benevolence Lodge—gathered for the brief service at St. Mary's pauper cemetery. Today, no one knows where the unmarked grave is located.

After his death, Constanza gathered up his manuscripts and sold them to raise a little money.

During his short life Mozart composed, in addition to *The Magic Flute*, three other famous operas: *The Marriage of Figaro, Don Giovanni,* and *Cosi Fan Tutti.* All are scheduled recurrently by the Metropolitan Opera Company and other opera companies throughout the world. Other works include 41 symphonies, 30 string quartets, 15 masses, and numerous sonatas and concertos for violin, piano and organ.

He has been called the "greatest master of melody this earth has ever seen." To Masons he is more than that. He is the man who set Masonry to music.

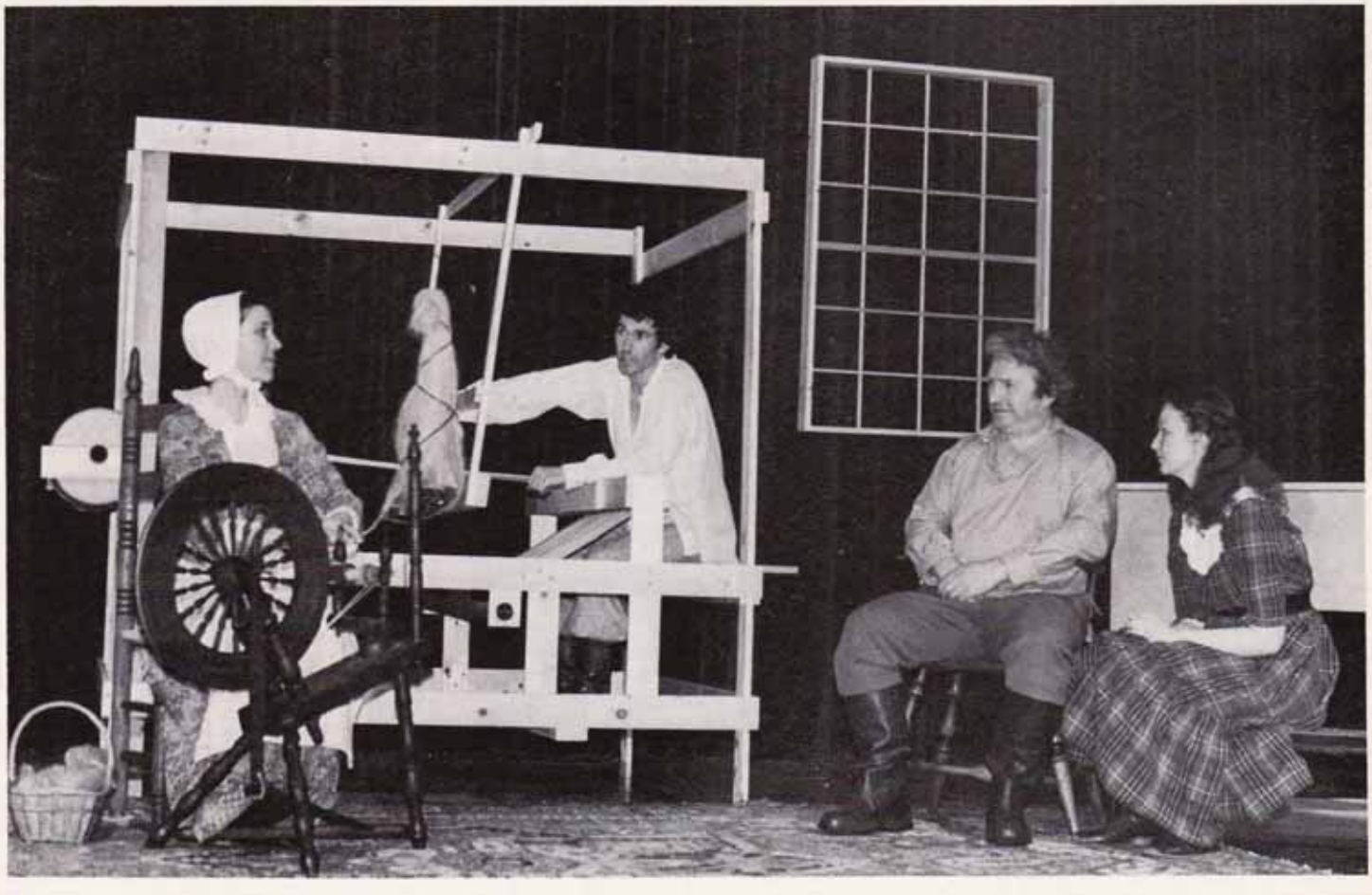
New Play Produced At Heritage Museum

A new one-act play premiered at the Scottish Rite Masonic Museum of Our National Heritage, Lexington, Mass. Written and directed by Tanya Contos, "The Last of the Line" was commissioned by the museum for a recent exhibit on linen-making.

The play concerns a farm family who live in southern New Hampshire circa 1830. The plot involves the changes wrought in the life of the teen-aged daughter after she takes her first trip outside the farm community to visit a friend who works in a Lowell, Mass., textile mill.

Professional performers appearing in the production were Karen Crawford, Phoebe Barnes, Michael Atwell, and John Chandler.

The playwright served as artist-in-residence at the museum under a three-month residency grant awarded by the Artists Foundation of Boston, a nonprofit organization which derives its funding from the National Endowment for the Arts and the Massachusetts Council on the Arts and Humanities.



Scenes from "The Last of the Line."

Footnotes*

* ***33rd Anniversary.*** When Columbia DeMolay Chapter of Cincinnati celebrates an anniversary, they do it in a big way. For the Chapter's 33rd anniversary, Master Councilor William M. Judd II set a goal of 33 candidates for initiation. As special guests for the occasion, he invited the 33° Masons from Greater Cincinnati.

The class of candidates was named in honor of Ill.˙. William M. Judd, 33°, Past Grand Master of the Grand Lodge of Ohio and grandfather of the Master Councilor.

* ***Two sons.*** There were 36 Honorary Members of the Supreme Council in attendance at a recent meeting of John F. Laedline Lodge No. 707, Williamsport, Pa., when the degree of Master Mason was conferred on David and Robert Greevy. The two candidates are sons of Ill.˙. Charles F. Greevy, 33°, Active Member of the Supreme Council.

Those participating in the degree work were all 33° Masons and represented 20 lodges. Also attending was Ill.˙. W. Orville Kimmel, 33°, Scottish Rite Deputy for Pennsylvania.

* ***Granite speaker.*** Although retired after 51 years in the granite industry, Joseph M. Silva, 32°, still splits stones. In 1972, Brother Silva gave a talk on "Granite: Yesterday and Today" at the Amherst, N.H. Historical Society. Since then, this talk has developed into an interesting review of Ancient Craft and Operative Masonry, he has spoken to Masonic groups from Connecticut to Maine as well as to historical societies and church groups.

During his lecture, Brother Silva exhibits granite samples and pictures of buildings he has worked on. These include the George Washington Masonic National Memorial at Alexandria, Va., the Theodore Roosevelt Memorial at Washington, D.C., and many other national buildings and memorials. He also splits stones in his talk to the unbelieving laymen's eyes.

Brother Silva is the craftsman involved in the gift of the cornerstone from New Hampshire Consistory to the Scottish Rite Masonic Museum of Our National Heritage in Lexington, Mass.

A Past Master of Benevolent Lodge No. 7, Milford, N.H., and a member of the Scottish Rite Valley of Nashua, Brother Silva is currently a legislator in the N.H. House of Representatives.

* ***Case medal.*** This year's recipient of the James Royal Case medal of excellence was Brother Roy A. Wells of London, England. The distinguished British Masonic scholar became the ninth recipient of the award. The medal is presented by the Masonic Lodge of Research of Connecticut and is named in honor of Ill. James R. Case, 33°, Grand Historian of the Grand Lodge of Connecticut and first recipient of the award.

* ***Evening of Masonry.*** It wasn't just another "Father-Son Night" at the Newtonville, Mass., Masonic Temple in April when more than 400 Masons and relatives attended "An Evening of Masonry" sponsored by the Waltham and Brighton 5th Masonic Districts.

The non-Masonic guests had plenty of opportunity to find out more about DeMolay and Freemasonry.

Attending the ceremony was Most Worshipful Arthur H. Melanson, 33°, Grand Master of Masons in Massachusetts. Other distinguished guests included Sovereign Grand Commander Stanley F. Maxwell, 33°, and Grand Secretary General Laurence E. Eaton, 33°. Also attending were the presiding officers of the Grand York Rite bodies, representatives from the Order of DeMolay, and the presiding officers for the Scottish Rite Valley of Boston.

As an extra attraction, Boston Globe sportswriter Ray Fitzgerald was on hand to speak of his experiences with personalities in the sports world.

The evening was arranged by Shant L. Chebookjian, 32°, and Lowell U. Hammett, 32°, both District Deputy Grand Masters.

* ***Masonic family.*** An historical mark was made in Illinois Masonry in January when a father and four sons were raised as Master Masons in Palestine Lodge No. 849, Palestine, Ill. The degree was conferred by the Ancient Craft Degree Team of the Scottish Rite Valley of Danville, Ill., with the Most Worshipful Norman R. Buecker, Grand Master of Illinois as guest of honor.

The father is Earl Mendenhall of Palestine, and the sons raised are Rick, Nolan, Bruce, and Keith. A fifth son, Ronnie, is junior deacon for the lodge.

* ***Retiring.*** With this issue we bid farewell to our secretary, Mrs. Evelyn Juthe, who will be retiring at the end of June. For the past ten years, she has been a very faithful and dedicated assistant. We want her to know that she will be missed, but we hope that she and her husband, Dr. Randolph S. Juthe, 32°, will continue to find many years of happiness in their retirement.

RICHARD H. CURTIS 32°
Editor

AN UNUSUAL OPPORTUNITY TO TAKE YOUR PLACE IN HISTORY

A famous statue of George Washington welcomes visitors to the Scottish Rite Masonic Museum of Our National Heritage in Lexington, Massachusetts.

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