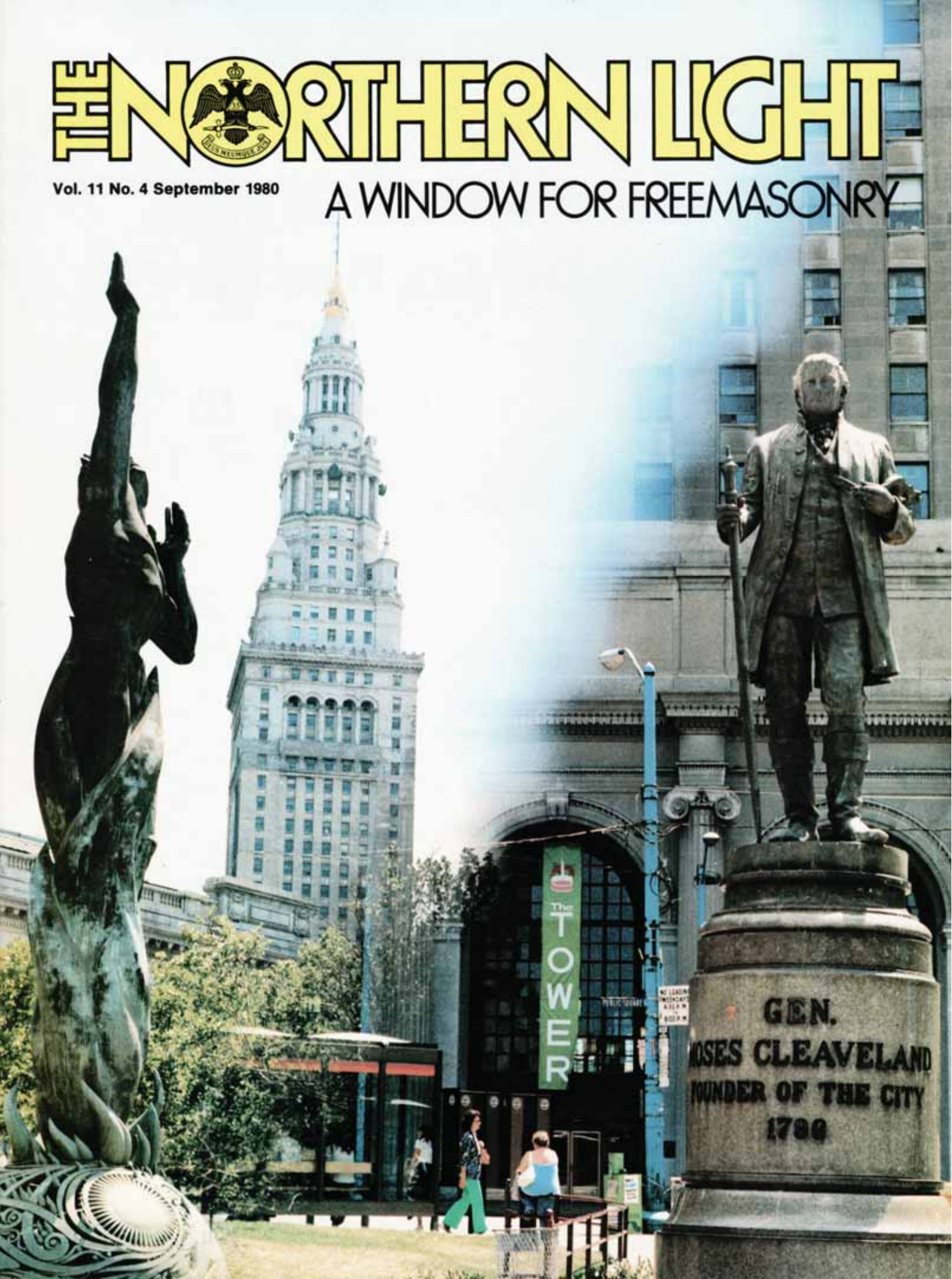
THE NORTHERN LIGHT

Vol. 11 No. 4 September 1980

A WINDOW FOR FREEMASONRY



FROM THE SOVEREIGN GRAND COMMANDER

Old-fashioned May Not Be So Bad

STANLEY F. MAXWELL, 33°

Something interesting is happening in the United States, and it has many economic experts worried. Over the last several decades, productivity has dropped. We have more efficient technology, more highly trained employees and better working conditions. Yet the records show that the individual worker is less productive than in the past. If this trend continues, it will hinder our economic progress, according to serious students of the economy.

Freemasonry is a touchstone to enduring truths. We have much to contribute to the character of American life—right now! The so-called "old-fashioned values" which made us highly productive human beings may not be out-of-date after all.

We believe in personal responsibility. We can see what happens when people turn their lives over to someone else. The horrifying episode in Guyana last year should teach us an important lesson.

We believe in hard work. Of course, we are less productive as a people when we are more interested in "fringe benefits" and "days off" than we are in doing a quality job.

We believe in moral authority. We can expect disruption, dishonesty, increased crime, and growing immorality as long as the "I'll-do-as-I-please" attitude replaces the inner conviction that we are here on Earth for the purpose of being in tune with the moral laws of the universe.

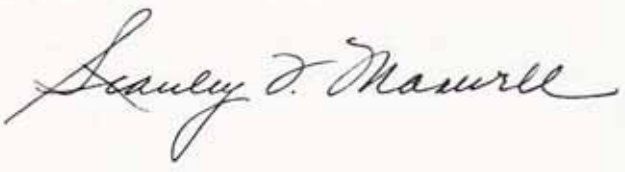
We believe in the quest for knowledge. There has been a notion abroad in the land that learning is not very important. How long will it take us to realize that ignorance is anything but blissful. The strength of our nation depends upon a well-informed public based on truth and honesty.

We believe in family loyalty and a cohesive community. Belonging to a family involves more than merely carrying a particular surname. It means upholding traditions and values. It means remembering people and honoring their lives. It is the same way living in a community. We are called on to control our personal desires in order to be at peace with each other. That is how we strengthen community life and improve our common lot.

When you really stop and think about all this for a moment, what is really so "old-fashioned" about our Masonic beliefs? Nothing at all! They make good sense. Such beliefs do not call for better machines or more government spending.

What *is* needed?

The answer is simple and clear. You and I must be bolder in our beliefs. They have been tested by time. Let's put them to work. There is much that depends on us.



THE NORTHERN LIGHT (USPS 710-100) is published five times a year in January, April, June, September, and November, as the official publication of the Supreme Council, 33°, Ancient Accepted Scottish Rite of Freemasonry, Northern Masonic Jurisdiction, United States of America.

Printed in U.S.A.

EDITOR, Richard H. Curtis, 32°

EDITORIAL BOARD, George E. Burow, 33° Chm.
Lynn J. Sanderson, 33°
John L. McCain, 33°
Ralph M. Francisco, 33°
Carl C. Worfel, 33°

Editorial Office:
33 Marrett Road (Route 2A), Lexington, Mass.

Mailing Address:
P.O. Box 519, Lexington, Mass. 02173

Non-member subscription rate:
$2 for 1 year, $5 for 3 years
Additional 50¢ per year outside U.S. domestic mail limits.

Second class postage paid at Boston, Mass., and at additional mailing offices. POSTMASTER: Send Form 3579 to The Northern Light, P.O. Box 519, Lexington, Mass. 02173.

About the Front Cover

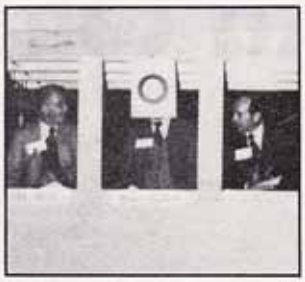
The Valley of Cleveland hosts this year's session of the Supreme Council on Sept. 19-25. With the Terminal Tower as the background for two statues, the composite cover photo by Robert Hubert, Jr., 32°, blends the war memorial and the Moses Cleaveland statue. For more on the city's founder, see page 8.

A WINDOW FOR FREEMASONRY

THE NORTHERN LIGHT

Volume 11 No. 4 **September 1980**

In This Issue



A CLOSER LOOK AT SCHIZOPHRENIA—Part 2

An Old Illness with Many

By JONATHAN R. SUGARMAN

Although schizophrenia was christened as a psychiatric entity less than a century ago, mention of the phenomenon is found throughout the annals of human experience. Chronicles of insanity have reached us from the earliest days of recorded history, and psychiatrists recognize with humility and fascination that psychiatric disorders of the past are often repeated in symptoms and content in contemporary psychiatric patients.

A present-day psychiatrist would easily recognize in his practice patients described by Aretaeus of Cappadocia, a Roman physician of the first century A.D.—patients who "fear that people wish to give them poison and who develop hatred for mankind, flee into solitude or become surreptiously addicted to religious practices."

In the second century, another Roman physician, Soranus, left descriptions of his psychotic patients:

". . . the patient may imagine he has taken another form than his own: one believes himself a sparrow, a cock, or an earthen vase; another, a god, orator or actor, carrying gravely a stalk of straw and imagining himself holding a sceptre of the world; some utter the cries of an infant and demand to be carried in arms or they believe themselves a grain of mustard and tremble continually for fear of being eaten by a hen; some even refuse to urinate for fear of causing a new deluge."

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.

The symptoms described by Aretaeus and Soranus—fears of persecution, excessive religiosity, and delusions of grandeur—are seen today as prominent features of schizophrenic illness. But while many psychiatric symptoms have been passed unchanged through the centuries, the struggles of various societies to explain and understand madness have resulted in radically different formulations concerning the causes and classification of mental illness.

Hippocrates, the father of Greek medicine, proposed that madness derived from a derangement of the brain:

"And by the same organ (the brain), we become mad and delirious, and fears and terrors assail us, some by night, and some by day, and dreams and untimely wanderings, and cares that are not suitable, and ignorance of present circumstances, desuetude and unskillfulness. All these things we endure from the brain, when it is not healthy, but is more hot, more cold, more moist, or more dry than natural, or when it suffers from any other preternatural and unusual affection."

Hippocrates' hypothesis that the brain is the seat of madness is closely mirrored in the preoccupation of many of today's psychiatric researchers with brain chemistry and metabolism. One might reasonably assume, then, that the notion of madness as a biological disease has remained a stable one in psychiatric thought for the past 2,000 years. A reasonable assumption, perhaps, but one which is probably not the entire story.

Between the enlightened Greek and Roman civilizations and the Renaissance, the explanation of insanity as a disease was submerged by the superstitious and unscientific thought of the Dark Ages. More than a millenium passed before madness was again looked upon as a medical condition.

But while the conception of schizophrenia as a disease disappeared for 12 centuries, schizophrenics did not. Instead of being pitied and cared for as ill, however, they were vilified as witches and demons. In the year 1487, two Dominican friars, Johann Sprenger and Heinrich Kraemer, produced a book, *Malleus Malleficarium* (the Witches' Hammer). The book defined witchcraft to include myriad forms of unusual behavior. By the authority of that document, thousands of the mentally ill were tortured and killed.

Many psychiatric historians have compared the behavior of 16th-century witches with the symptomatology of 20th-century psychiatric patients and found many of them to be substantively identical. Fortunately, today's therapy is infinitely more humane and effective than that of the Dark Ages.

The twilight surrounding humanitarian psychiatry during the Dark Ages gave way slowly to a new dawning of scientific reasoning. In the 16th-century, the reawakening of psychiatry was exemplified best in the work of Cornelius Agrippa and Johann Weyer, two German scholars who vigorously attacked the demonic model of madness. Although they were denounced as heretics and sorcerers, their arguments that "witches and demons" were sick rather than possessed laid the groundwork for the great psychiatric enlightenment of the 18th and 19th centuries.

The concept of schizophrenia as a separate diagnostic entity began to coalesce in the mid-1800's, largely due to a

Names

trend in psychiatry to classify mental illnesses with respect to causes, course, and outcome. A group of French and German psychiatrists observed that many cases of mental illness commenced in adolescence, often with an insidious onset, and became progressively more severe as time passed. They felt that the disease frequently ended in the social and psychological deterioration of the patient, and that full recovery was rare.

Benedict Morel, a prominent French psychiatrist, coined the term "démence précoce" in 1856. "Démence" or dementia refers to the deterioration of intellectual capacity, and "précoce" describes the precocious onset. In contrast, another group of patients called manic-depressives, was recognized. This group seemed to experience several discrete episodes of illness over the course of many years.

That the major psychoses could be dichotomized into dementia praecox and manic-depressive illness was first clearly stated by Emil Kraepelin, a German who stands as one of the great figures of psychiatry. Kraepelin was a skilled clinical observer; his descriptions of schizophrenic patients are unsurpassed to this day. He insisted on classifying psychiatric illness with respect to prognosis (predicted outcome), a criterion which drew the objections of many of his colleagues. Kraepelin conceded that a number of patients with dementia praecox did not deteriorate, which argued against prognosis as the most useful way of classifying psychoses. Furthermore, it appeared that many cases of dementia praecox really began later in adult life than the term would lead one to believe.

To be sure, Kraepelin emphasized other aspects of the disease, such as hallucinations, delusions, and emotional disruptions. Diagnostic classifications proposed by other psychiatrists were incorporated into the dementia praecox concept as subtypes of the disease. Patients with delusions of persecution or grandiosity were referred to as paranoid, while patients who were hyperactive and behaved in a silly manner were classified as hebephrenic. A catatonic patient vacillated between a state of immobility, during which he might stand in an uncomfortable position for hours, and a state or irritable agitation.

Although Kraepelin's synthesis of the dementia praecox concept was a monumental step forward, a number of criticisms were raised to the requirement for the inevitable deterioration of patients. For one thing, it was difficult to diagnose patients without waiting a decade for them to deteriorate! Furthermore, although Kraepelin wrote detailed descriptions of the phenomenology of patients who were schizophrenic, he came short of describing a systematic method for diagnosing dementia praecox. On a more theoretical level, he expressed a few hypotheses summarizing the underlying psychological processes which characterized the illness.

Eugen Bleuler, a Swiss psychiatrist, grappled with some of the problems remaining in Kraepelin's diagnosis of dementia praecox. Bleuler rejected Kraepelin's assumption of inevitable deterioration and replaced the term dementia praecox with the word schizophrenia. Actually, instead of postulating a unitary disease, Bleuler referred to "the group of schizophrenias."

In so naming the disease, Bleuler emphasized what he felt was the cardinal defect in the disease: a splitting of mental functioning, (schizophrenia = split mind). His idea of what is wrong with schizophrenics is summarized by four words beginning with the letter A: associations, autism, ambivalence, and affect.

The cardinal symptom of schizophrenia is known as "loosened associations." According to Bleuler schizophrenics cannot tie their thoughts together in cohesive, orderly patterns. While normal thought flows from one idea to another in a fairly logical manner, the schizophrenic thinker frequently changes course in midstream. Bleuler felt that the schizophrenic "loosening of associations" leads to the other manifestations of the disease.

Autistic thought is a type of excessive introspection, perhaps an attempt by the schizophrenic to make some sense of the disjointed barrage of thoughts flooding his consciousness.

Likewise, the pervasive ambivalence about their actions and surroundings and the general lack of appropriate affective (emotional) responses might also follow from the inability of schizophrenics to maintain orderly control of their thoughts. Bleuler also pointed out that although schizophrenics have difficulty in thinking, their intellectual functioning is not entirely disintegrated. If contact can be made with him, it will be found that even a very ill schizophrenic usually knows who and where he is. This stands in direct opposition to patients whose behavior is disrupted because of brain disease or drug ingestion. Such individuals, who are frequently disoriented as to person, place, and time, are suffering from true dementia. These "organic psychoses" are usually easily differentiated from schizophrenia not because of radically different actions or language, but by the characteristic intellectual deterioration (dementia) and the lack of errors in association.

In 1950, the first English edition of Eugen Bleuler's highly influential text, *Dementia Praecox, or the Group of Schizophrenias,* was published with the help of Scottish Rite funding. Although there is now widespread agreement that dementia *per se* is not characteristic of schizophrenia, the term "dementia praecox" remained popular for many years. In fact, in the first years of its existence, the Scottish Rite Schizophrenia Research Committee was called the Committee for Research in Dementia Praecox. Only since the mid-1950's has there been a common terminology for the disease, which has resulted in better communication between scientists and others working in the field.

In subsequent issues, we will examine a number of important advances in the understanding of schizophrenia research. In order to put these advances into perspective, one need only consider that in less than a century we have learned to recognize accurately and treat an illness that has plagued mankind for thousands of years.

The Scottish Rite Schizophrenia Research Program is responsible for an impressive proportion of our knowledge concerning the nature of mental illness. To further place in perspective the advances made by Scottish Rite investigators, the next issue will examine the history of the treatment of schizophrenia.

New Film Ready Soon

A new Scottish Rite film, commissioned by the Supreme Council, is scheduled for release in January. The motion picture "Courage to Lead" depicts the role of Freemasonry in the lives of both historic and contemporary figures.

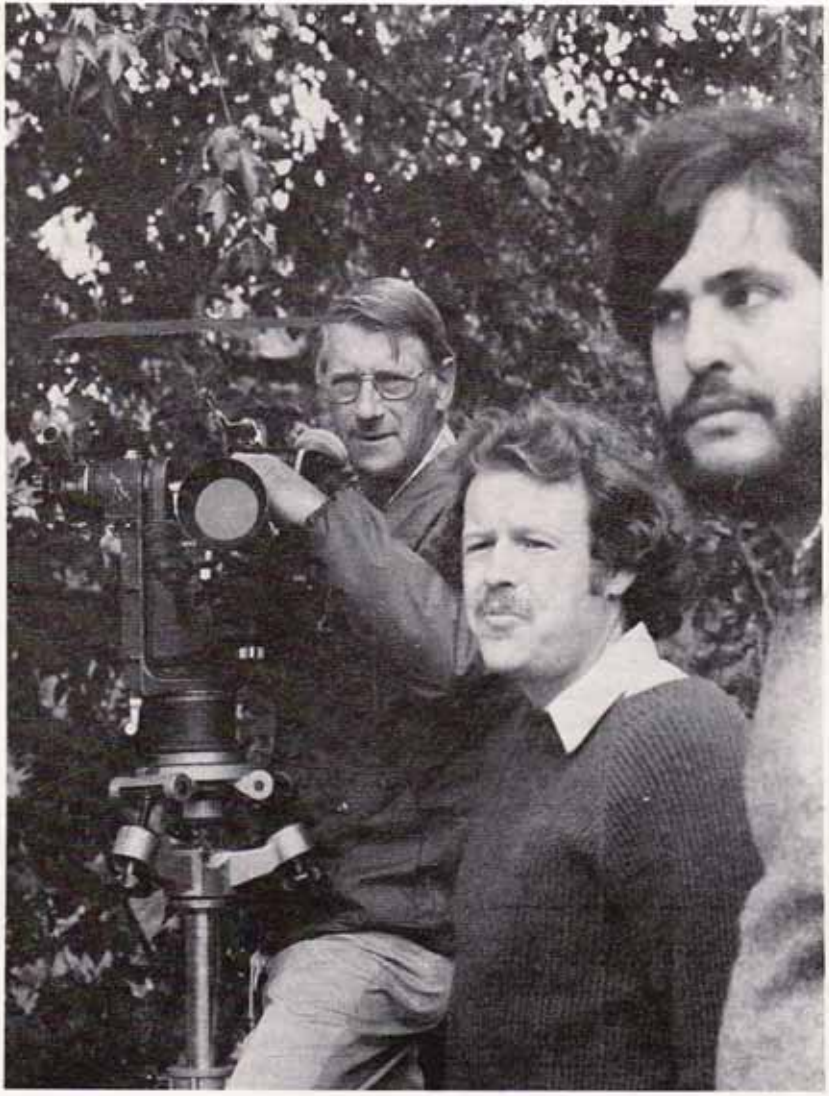
An ideal film for Masonic groups and community organizations, plans also are being developed for release of the film to television stations throughout the Northern Masonic Jurisdiction.

The 28½-minute production is under the direction of Brother Lowell Wentworth. His Film Group of Cambridge has been at work on the project since the first of the year.

The producer has recreated a number of historical scenes to emphasize the leadership of Freemasons in building our nation.

Selected to host the Film is TV star Philip Abbott, who appeared in the TV series "The FBI" for nine years. Abbott played the role of the assistant to the director of the FBI. Currently, he is appearing in a number of motion pictures and TV plays and is developing a series for the Public Broadcasting Service.

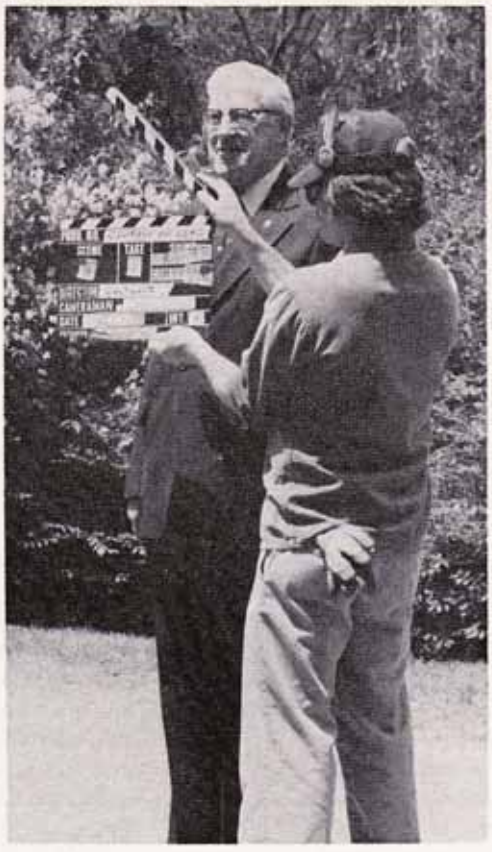
"This film will bring the story of Freemasonry to millions of Americans, perhaps for the first time," said Grand Commander Stanley F. Maxwell, 33°. "At a time when the values which gave strength to the builders of our country need to be reaffirmed by all Americans, our film will help dramatize the importance of those values in our lives today."

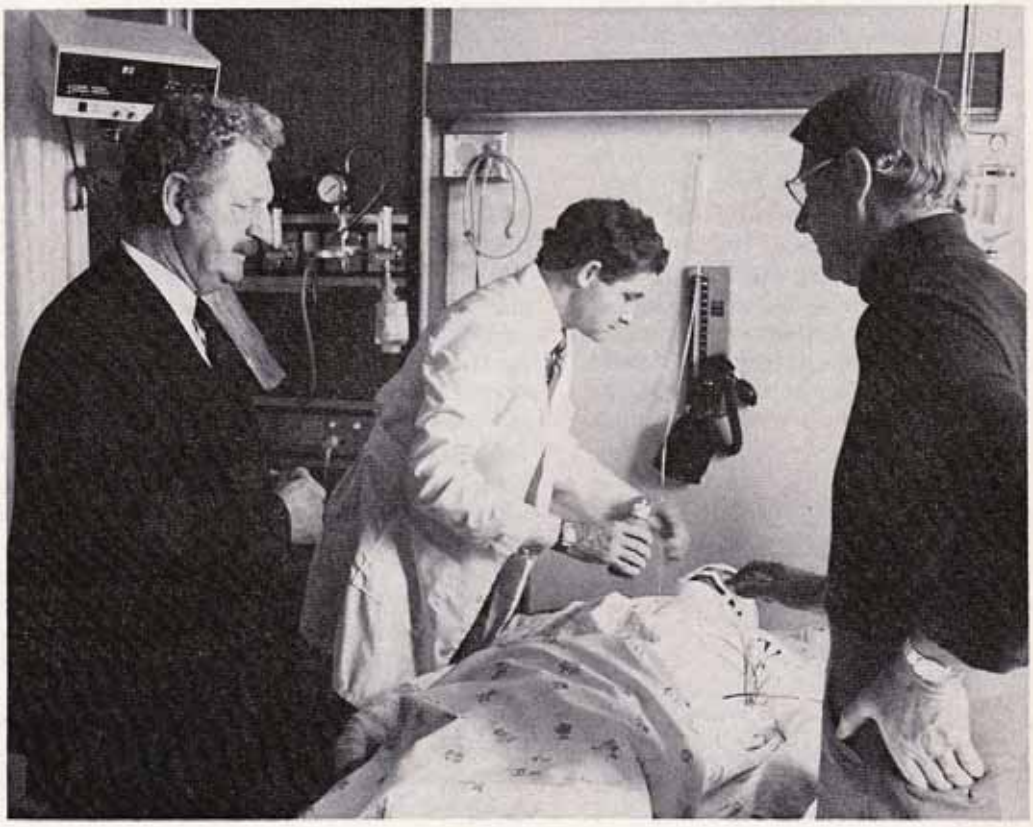


(Above) Director Lowell Wentworth (left) checks the camera before shooting a scene on location. His Film Group of Cambridge is producing the Supreme Council film. (Below) Among the many scenes recreated for the film was a reenactment of the Lewis and Clark expedition.

TV star Philip Abbott is the host and was filmed in May at the Museum of Our National Heritage.

Sovereign Grand Commander Stanley F. Maxwell was "shot" near the Old North Bridge in Concord, Mass.





One of many scenes from contemporary life, the Rev. Dr. Lewis Raymond, 33°, of Cleveland, Ohio, talks about the Blue Coats, a group he has worked with for 25 years which aids the families of firefighters and police officers killed or seriously injured in the line of duty.

From Connecticut to Ohio

By JAMES R. CASE, 33°

When Moses Cleaveland, in 1796, selected a mile square site on the banks of the Cuyahoga river, and laid out the streets of a settlement which was to bear his name, he made a daring prediction. In time, he thought, it might grow to the size of Windham, the shire town of his home county in Connecticut, which then had a population of almost 2500 people. It was also the meeting place of the first Masonic lodge to be organized in the county, of which Cleaveland was named charter Master.

Today Windham is no longer the county seat, and its population has barely doubled in number, while Cleveland, after a slow start, has long since outgrown the original square mile, with a population of nearly a million people in the core and as many more in the outskirts. Moriah Lodge has removed from Windham, while the city of Cleveland has 25 or more lodges on a recent list. Westward the course of empire takes its way.

When Connecticut, in 1786, relinquished to the national government its claim under the royal charter of 1662, to a strip of land running across Ohio to the "South Sea" or Pacific Ocean, a portion was retained and came to be known as the Connecticut or Western Reserve.

ILL.'. JAMES R. CASE, 33°, is a noted Masonic scholar and has been Grand Historian of the Grand Lodge of Connecticut since 1953. He holds Scottish Rite membership in the Valley of Bridgeport.

Part of the area called the "Fire Lands" was apportioned to those whose homes had been fired by British raiders during the Revolution. The very names of ravaged towns in Connecticut, such as Danbury, Fairfield, New Haven, New London and Norwalk appear on the list of Ohio towns and cities today, the Fire Lands Museum being situated at Norwalk, Ohio.

The greater part of the Reserve was to be sold to a group organized for its purchase and exploitation, the money being set aside to provide a fund for support of common schools in Connecticut and still serving that purpose.

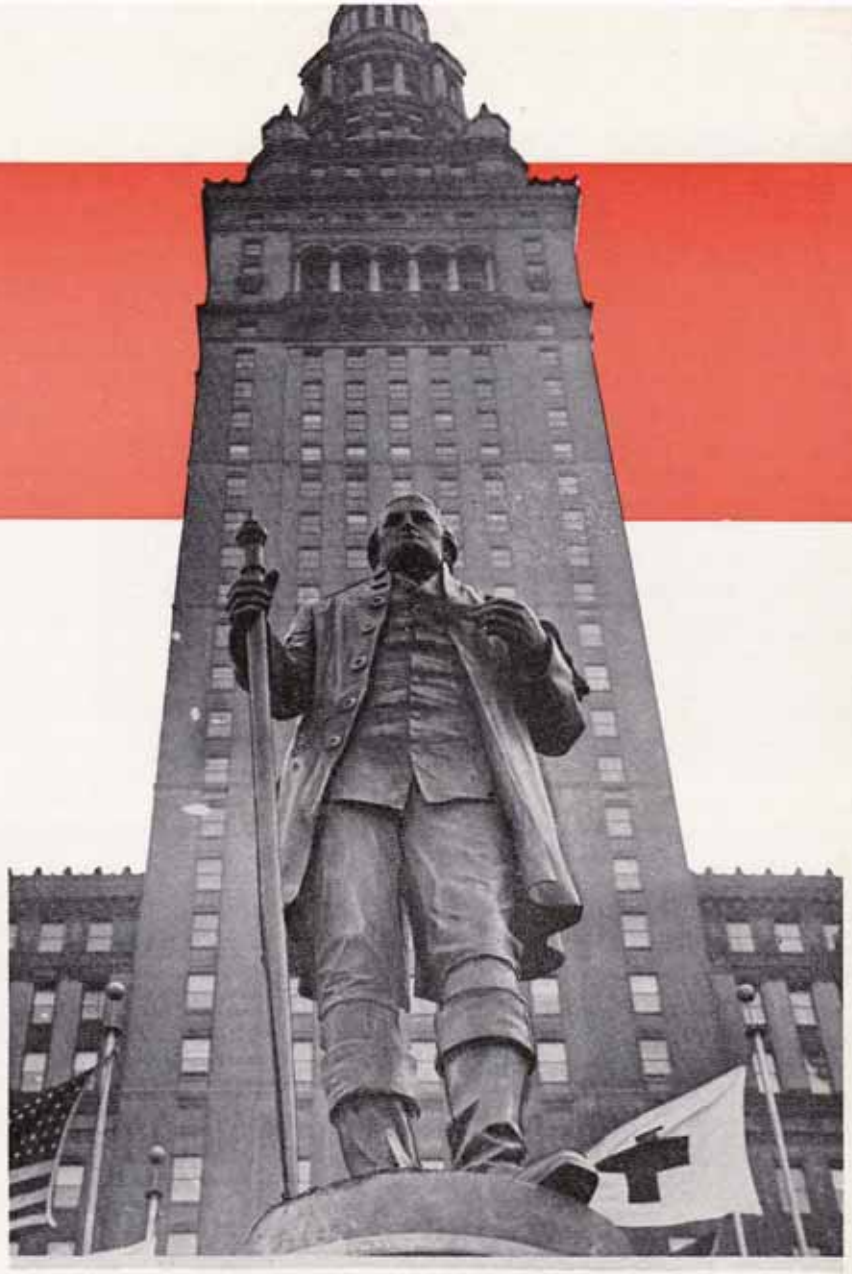
Moses Cleaveland was one of the group of 69 investors who formed the Connecticut Land Company. Many of them had the foresight to accumulate Continental bills of credit, knowing that some day they would be redeemed, at least in part. Samuel Holden Parsons, turning his attention to affairs in Marietta (he was Past Master of American Union Lodge) transferred much of his interest in northeastern Ohio lands to Moses Cleaveland, who became one of the larger shareholders and a member of the board of directors. Cleaveland took over management of the company business. When commissioned as general agent, he became leader of the expedition and surveying party sent out early in 1796 to extinguish Indian claims by negotiation, to plan the layout of the principal town, and to divide the area into townships.

From the journal kept by General Cleaveland we learn that the pioneer party of 60, including two women, set out on a tedious journey which took them across New York state by land and bateaux. At Buffalo there was a conference with chief men of the Six Nations. Then they embarked on Lake Erie for the last leg of their journey, in the course of which they "arrived at the confines of New Connecticut . . . precisely at 5 P.M. July 4th." This gave double cause for a celebration, it being memorable not only as the birthday of American independence, but also "as the day on which settlement of this new country was commenced." The men ranged themselves on the beach and fired a Federal salute of 15 rounds, and then a 16th in honor of "New Connecticut." After supper, washed down by several pails of grog, the program ended with suitable toasts, a round of spirited cheers, three times three, and at conclusion the party "retired in remarkably good order."

Cleaveland's visit was brief (less than three months). His name was abbreviated in a later newspaper headline, but his name and fame will long endure in Ohio. The surveyors, who christened the future city with the name of their leader, must have met with 47 problems in their work, as one of the principal avenues in the city bears the name of Euclid.

General Cleaveland's energy, decision, and bouyancy of spirit admirably fitted him to command the important enterprise, according to Larned, the historian of Windham County, Conn., and he accomplished the task to the apparent satisfaction of all concerned. He was very popular with the Indians, with whom he negotiated and smoked the peace pipe. In fact, in person he strongly resembled an Indian. His complexion was dark, his figure square and strong, and the hunting dress which he wore upon the expedition so completed the likeness that the Indians were ready to claim him as a brother.

Biographical mention in most encyclopedias lists Cleaveland as a "pioneer," although in Connecticut he was more—much more. Born in 1754 at Canterbury, Moses was a student at Yale when the Lexington alarm reached



A bronze statue of Moses Cleaveland stands in Cleveland's Public Square. Behind the statue is the Terminal Tower.

New Haven. He rushed off to Boston as a volunteer, but was persuaded to return and finish his college education. Along with several of his classmates in 1777, he was commissioned in the Continental army. He joined Colonel Webb's command which had so many college men among the officers, it was sometimes called the "Yale Regiment." They saw considerable service in the field during the next two years.

In August 1779 he was promoted to a captaincy in the Regiment of Sappers and Miners, the equivalent of later Engineers, for which a college education and mathematical bent were a recommendation. Among the necessary qualifications was knowledge of geometry and drawing.

Cleaveland was made a Mason in American Union Lodge in September 1779 while the army was stationed near West Point in the Hudson Highlands. The lodge at Marietta, Ohio, is the direct successor of that famous military or traveling lodge of the Revolution. (See *The Northern Light*, Jan. 1976.) At Litchfield, Conn. (where he was studying law), he affiliated with St. Paul's Lodge in 1781. Ten years later he was named Master of Moriah Lodge at Windham, the first to be chartered by the newly organized Grand Lodge of Connecticut. Cleaveland also appears as Grand Junior Warden pro tem at one Grand Lodge session, and as Deputy for the Grand Master, he instituted Putnam Lodge at Pomfret in 1801.

On Washington's birthday in 1800—a few weeks after his death—civic, military, and Masonic memorial services for Washington were arranged in the several county seats of Connecticut. At Windham, General Moses Cleaveland was orator of the day, and his classical tribute has been preserved in print.

It so happened that by 1797 the Society of Cincinnati, composed of officers formerly in Continental service, had come into disfavor, because it was an "hereditary" society which had no place in a republican state. Criticism of Freemasonry, suspect as a "secret" organization, was also expressed by conservative elements of the "Established Order," which then controlled state affairs in Connecticut. The Cincinnati chose to retire into dignified inactivity, but the Masons determined to counter the opposition by a demonstration and show of strength.

For the first time, the Grand Lodge appeared in public procession, marching across New Haven Green from the lodge room in Amos Doolittle's public house, where once a year the atelier of that famous engraver was cleared for Grand Lodge sessions. At the Brick Meeting House, a "well adapted discourse was delivered before a very crowded audience" by Grand Chaplain Ashbel Baldwin, a highly respected Episcopal clergyman. The officers of the Grand Lodge and other participants in the parade were among the most prominent and respectable men in their communities, many in state affairs as well. Their characters were beyond reproach. Their appearance in the public eye (clad in Masonic dress) and the sentiments expressed in the sermon (later appearing in print) dispelled any suspicion of there being anything subversive about membership in or objectives of the Society. The Grand Marshall of the Day

Continued on next page

MOSES CLEAVELAND

Continued from page 9

was Moses Cleaveland, now a Brigadier General in the militia of the state, and doubtless appearing in full dress uniform for the occasion.

Soon after his release from military service—terminated in January 1781 when consolidation made him supernumerary—Cleaveland commenced a meteoric rise in civic, legal, and military circles in eastern Connecticut. He represented his town in the General Assembly for 18 sessions. His personal law practice was not extensive, but he maintained an informal "law school" for the young clerks in his office, and fitted many of them for the bar. By inheritance he had acquired and by good management enhanced a considerable estate, but he gave much of his time and talent to public affairs as well.

Cleaveland had ambitious plans for Canterbury as the cross roads of eastern Connecticut's highway network. He was a prime mover in promotion of a turnpike system which was to extend from east to west (Providence to Hartford) and from north to south (Norwich to Worcester) intersecting not far from the front door of his public house. At the four corners a new church was being built under his support and supervision. Although nominally a Federalist in politics, he was also an advocate of constitutional reform but did not live long enough to see his plans carried to fruition.

Moses had married a daughter of Colonel Henry Champion, State Commissary for the "Provision State" of the Continental Army. A brother-in-law of the same name was an associate in business ventures, and served as Treasurer of the Grand Lodge for an unmatched term of 33 years. Two sons and two daughters blessed the Cleaveland marriage, but only the daughters lived to maturity, and so the name in that line "daughtered out." There are descendants living in the city of Cleveland today.

Only 52 years of age when he suddenly died in November 1806, Moses Cleaveland was universally mourned, for a great and good man had fallen before his allotted span was fulfilled. Despite the inclemency of the season and threat of bad weather, a throng turned out for the funeral which was conducted with military pomp and Masonic ritual. The outpouring exceeded anything the countryside had ever seen before or ever will see again.

It remained for the city of Cleveland to honor its "founder" before his native state did so. A bronze statue stands in the Public Square of the namesake city. A bronze placque has been placed on a boulder in the "Reserve" parklet in front of the old cemetery in Canterbury, Conn., where he and his wife are buried. The present meeting place of Moriah Lodge is not far distant.

Supreme Council for Germany Observes 50th Anniversary

In the annals of Freemasonry, 50 years is not a lengthy period. But in the case of the Supreme Council and the Scottish Rite organization in Germany, this span of time since its formal organization has been marked by a turbulence which may be unequalled.

It was only three years after the official introduction of the Scottish Rite and the establishment of the Supreme Council for Germany in 1930 that a promising beginning and the entire work was destroyed in 1933 as the Hitler regime came to power. When the time came for the reconstruction of Scottish Rite in Germany in 1945, there remained only five members of the Supreme Council who had held membership in 1930. It took nearly three years to bring the Supreme Council membership up to 24.

From that low point in the mid 1940's, the Scottish Rite in Germany has made solid progress to the point where there are now 85 lodges or bodies throughout the Federal Republic and more than 1600 Scottish Rite adherents.

Many were on hand in the old city of Wurzburg between May 27 and June 1 to assist in the observance of Scottish Rite's 50th anniversary in Germany.

The officers of the Supreme Council for Germany led by Sovereign Grand Commander Kurt Hendrikson had shown foresight in scheduling the anniversary events shortly after the close of the XII International Conference of Supreme Councils held in Paris. Consequently, representatives from 17 Supreme Councils and 16 nations were able to accept the invitations of the Supreme Council for Germany to share in commemorating this important milestone.

Delegates were present from the Supreme Councils for Brazil, Iran, the Netherlands, Spain, Dominican Republic, Italy, Austria, Luxembourg, Guatemala, Belgium, Turkey, Venezuela, Switzerland, Israel, and the Southern and Northern Jurisdictions of the United States.

Events opened on May 27 with the inauguration of two public exhibitions, one consisting of a collection by the German Masonic Museum. The other was an outstanding postage stamp display, "Freemasons and their Symbols," arranged by Ill.·.Wolfgang Brachvogel, 33°, Active Member of the Supreme Council and an editorial staff member of *Eleusis*, the publication of the Supreme Council for Germany.

This outstanding exhibit of philately contains hundreds of stamps issued by countries all over the world as tributes to leaders in all kinds of human endeavor who have been members of the Masonic fraternity. This display is remarkable in relating the scope of the appeal of Freemasonry to men of varied interests and backgrounds throughout the world.

At the end of the week, the Supreme Council conferred the 33° on five German brethren. Included in the class was the Hon. Holger Boerner, Prime Minister of the State of Hessen, one of the largest in the German Republic. Later, a "Peace Day ceremony," a tradition in the German Scottish Rite, was conducted for all members of the Scottish Rite and all Master Masons.

The conferral of the degree and the Peace Day ceremony were held in the Emperor's Hall of the famous Prince-Bishops' Palace at Wurzburg. This ornate hall provided an impressive setting for these events.

Playing the Game Indianapolis Style

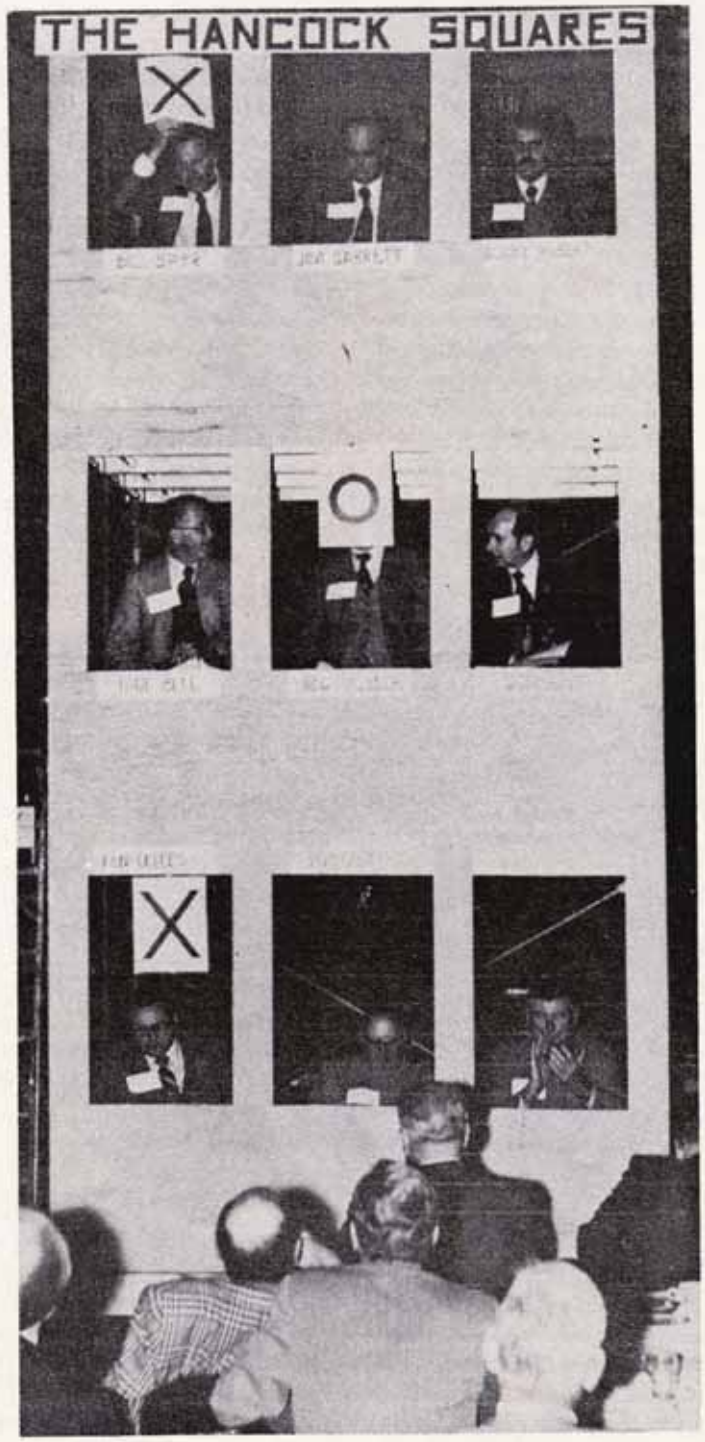
It was all in the name of membership development. That's what the Valley of Indianapolis called it when more than 130 membership committee workers attended the Valley's annual mid-winter membership development meeting this year.

The workers gathered at the Scottish Rite Cathedral on a Saturday noon in January for a delicious steak luncheon. But the highlight of the day was the unique program following the luncheon.

A sincere attempt is made by the general chairman, executive secretary, and assistant executive secretary to vary the program from year to year, and this year's program was certainly a winner.

The format was a take-off on the TV show, "Hollywood Squares." The Indianapolis version was named for Robert E. Hancock, Jr., 32°, general chairman of the Valley's membership development program. The set requirements called for a sturdy 20-foot high frame, which was constructed by building superintendent Bob Fry and his assistant "Ozzie" Osment. Participants in the "squares" were selected both on their ability to give and take and on their ability to climb a tall ladder. Playing the roles of the contestants were Ill.·. James Utley, 33°, and Fred Byrum, 32°.

The mid-winter meeting marks the start of the drive for new Scottish Rite members in the spring class, and an annual summer outing is the catalyst for a strong showing for the fall class.



(Above) General chairman Robert E. Hancock, Jr., presided at the Indianapolis membership development program.

(Right) Participants in the Indianapolis version of the TV show, "Hollywood Squares," gear up to answer questions related to membership development at the Valley's mid-winter meeting for workers.

MUSEUM of our NATIONAL HERITAGE

Masonic Exhibit Shows Apron Development

By BARBARA FRANCO

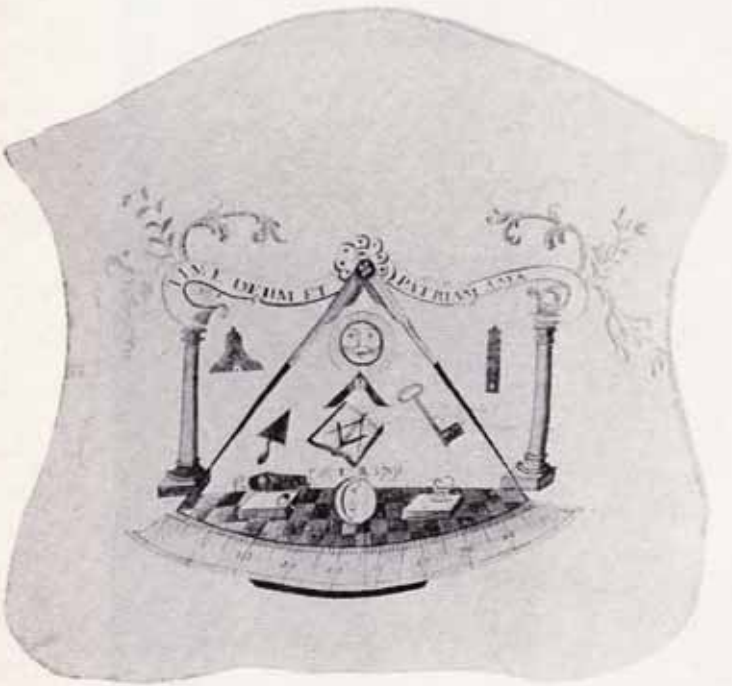
Large numbers of elaborately decorated Masonic aprons are preserved in collections of museums, lodges, and individuals across the country. Local Masonic lodges and Grand Lodges in each state have saved these early aprons as relics of Masonic history or because of an association with a prominent individual. While Masonic aprons in historical societies and museums have often remained uncataloged miscellanea in costume and textile departments, folk art collectors have recognized Masonic aprons as an American art form to be valued for its artistic and decorative merits.

"Bespangled, Painted, and Embroidered: Decorated Masonic Aprons in America, 1790-1850," a new exhibition at the Scottish Rite Masonic Museum of Our National Heritage, Lexington, Mass., will present Masonics aprons as documented, dated, and stylistically important works of art to be better understood and appreciated. The exhibit opens on September 28, and will remain on display through April 5.

From the end of the 18th century to the first half of the 19th century, Masonic aprons worn by Freemasons as part of their fraternal regalia were elaborately decorated with painted, printed, and embroidered designs. Many were made as presentation pieces for special occasions; others were used ordinarily in the lodges. Generally dating between 1790 and 1850, these Masonic aprons are part of a rich period in American arts.

Decorated Masonic aprons were the work of a variety of artists and craftsmen who drew from a wide range of decorative traditions and techniques popular in the period. The designs found on printed aprons engraved by well-known American artists are related to similarly engraved illustrations appearing in books and on certificates and banknotes of the time. Embroidered aprons reflect styles and patterns of stitchery similar to needlework mourning pictures and other decorative embroidery. Techniques used by sign painters, calligraphers, and stencilers also appear on Masonic aprons. The painted aprons signed by artists offer

BARBARA FRANCO is the museum's curator of collections and is preparing a catalogue of her research on Masonic aprons.

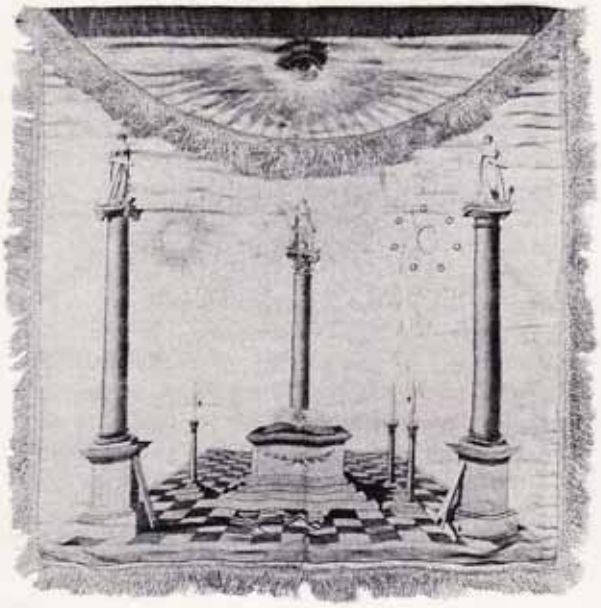


Masonic apron, 1791, Massachusetts, ink and wash on leather. The prominence of the compasses, 18th-century scrolls, and skin shape are typical of early aprons. The inscription, "Time Deum et Patriam Ama," accurately reflects the patriotic spirit of Freemasonry in the early years of the Republic. From the Grand Lodge of Mass. collection.

Masonic apron pai painted this apron Penniman, an activ painted aprons, and of Our National He

Masonic apron, watercolor on silk by an unknown artist, c. 1820. The robed allegorical figures, acanthus leaves, swags, and drapery all typify the classical revival influence in Masonic apron designs. From the Museum of Our National Heritage collection.

Masonic apron designed by the well-known American architect William Strickland and engraved by William Kneass, Philadelphia, c. 1804-17. From the Donald E. Carr collection.



further documentation for the wide range of decorative painting commonly done by 19th-century artists in addition to portraits and paintings.

The Masonic apron developed from the protective leather aprons worn by stonemasons and other 17th- and 18th-century workingmen into a symbolic and decorative part of Freemasonry's regalia. By definition in official regulations, aprons should always have been made from pure white, unadorned lambskin. Masonic writings severely criticized the practice of decorating aprons with symbols and "devices," yet the practice was common throughout the early 19th century.

Where and when did the use of pictorial symbols and designs on Masonic aprons originate despite the continued official position against decoration? One Masonic scholar, Albert Mackey, *(Encyclopedia of Freemasonry*, 1886), attributed the innovation to French Freemasons:

> "All extraneous ornaments and devices are in bad taste, and detract from the symbolic character of the investiture. But the silk or satin aprons, bespangled, and painted, and embroidered, which have gradually been creeping into our Lodges, have no sort of connection with Ancient Craft Masonry. They are an innovation of our French brethren, who are never pleased with simplicity, and have, by their love of tinsel in their various newly invented ceremonies effaced many of the most beautiful and impressive symbols of our Institution."

Writing in South Carolina in the 19th century, Mackey was familiar with the influence of the many French Freemasons who emigrated to America following the French Revolution. Despite his obvious prejudice, evidence indicates that Mackey may have been correct in attributing pictorial decoration on Masonic aprons to French brethren. Early references to Masonic symbols used as decoration on aprons appear in French exposés of Freemasonry as early as the 1740's. Illustrations in these publications show Masonic aprons quite different from the plain, knee-length leather aprons pictured in English publications of the 1740-50 period. French aprons are smaller in size and use distinctively French symbols such as columns topped with pomegranates; ribbons; a radiant "G"; and temple buildings resembling the Pantheon in Paris. Ornate embroidery using gold braid, bullion, and sequins is commonly found on French aprons of the Scottish Rite degrees, first developed in France.

English and American Freemasons were undoubtedly influenced by these highly decorated French aprons, and began to use pictorial and emblematic decoration on their own aprons in the last decades of the 18th century. In England, individually decorated aprons were replaced by standard regulations for apron designs established by the Grand Lodge of England in 1823.

With their strong direct ties to French Freemasonry through the Scottish Rite degrees, French emigrés living in America, and heroes such as Lafayette, American Freemasons continued to use decorated aprons long after the Grand Lodge of England had established regulations for a simple white apron with blue bindings for English Freemasons.

Continued on next page

ted on silk by Nathan Negus, Boston, 1817. Negus during his apprenticeship to the artist John Ritto e Freemason who designed Masonic certificates, decorated Masonic lodge rooms. From the Museum itage collection.

MASONIC EXHIBIT

Continued from page 13

Although it is impossible to accurately date an apron solely on the basis of design of materials, it is possible for decorated aprons to be categorized according to general stylistic periods. Before 1790, few aprons in America were decorated with more than a silk binding or simple square and compasses. After 1850, Masonic aprons were commercially produced by regalia manufacturers according to standard designs established by the Grand Lodges. During the 60 years between 1790 and 1850, chronological patterns can be seen within the wide variety of designs, techniques, and materials used to decorate Masonic aprons.

The earliest American aprons that can be assigned a mid to late 18th-century date are leather, painted with the symbol of a large square and compasses. Eighteenth-century aprons were also embroidered with silk or metallic threads and bullion. By the early 1800's, engraving and stenciling joined painting and needlework as common techniques for decorating Masonic aprons. Leather continued to be used as the basic material for aprons; but by the 1820's, silk was used increasingly as the material for painted, stenciled, engraved, and needlework aprons.

After 1800, changes in the designs of Masonic aprons reflected the popularity of the classical revival in America. The classical Greek and Roman motifs used on furniture, architecture, and decoration of all kinds in the early 19th-century Federal period, also appear on Masonic aprons. The basic symbols of Freemasonry remained the same, but their emphasis and arrangement changed to stress columns, draperies, and classically inspired allegorical figures of Faith, Hope, and Charity; earlier 18th-century aprons are characterized by rococo scrolls and banners. Pleated silk ribbons with or without sequins or metallic braid because the most common edging after 1800 and continued to be used until the 1840's.

Individual lodge histories offer important information about decorated aprons. These is ample evidence in the account books of artists such as Ezra Ames of Albany, N.Y., and John Samuel Blunt of Portsmouth, N.H., that individuals purchased decorated aprons. It is also clear that some Masonic lodges purchased decorated aprons for the entire membership. Columbia Lodge No. 91 of Philadelphia, for example, had a copper plate engraved in 1804 to print its own certificate and apron.

The confusion that has existed of whether individuals or lodges purchased aprons and whether or not they were decorated is somewhat clarified in a history of Blanford Lodge No. 3, Petersburg, Va., that states that "each member was required to have his own apron and sash for use on ceremonial occasions, especially in the processions held in connection with public appearances. The aprons owned by the lodge itself were of simpler design, being almost without exception the traditional lambskin aprons."

If the more decorative Masonic aprons were primarily used by individuals for special processions and public appearances, the proliferation of decorated aprons in America from the 1790's to the 1830's can be partially explained by the high degree of visibility that Freemasons enjoyed. Cornerstone dedication ceremonies, St. John's Day observances, and Masonic funerals commonly included the Freemasons of a community dressed in their finest regalia.

The number of decorated aprons began to decrease in the 1830's, partly reflecting declining membership during the anti-Masonic period which followed the Morgan Affair in New York State in 1826. By the second half of the 19th century, Grand Lodges throughout the United States had established uniform regalia for lodges under their jurisdiction. In most cases the new regulations were simply patterned after the earlier regulations of the Grand Lodge of England. The aprons of this period were manufactured by new establishments specializing in Masonic and other fraternal regalia. By the 1890's and early 1900's, the larger companies had developed into national businesses that filled mail orders for customers across the country. These manufactured aprons reflect 19th-century Victorian decoration and manufacturing techniques just as earlier aprons were examples of American naive folk art and decoration.

Decorated Masonic aprons dating from 1790 to 1850 have special significance for both Masonic scholars and art historians. Freemasons can look back with pride to the fine quality and craftsmanship of the fraternity's early regalia. As documented examples of paintings, engravings, and fancy needlework, early Masonic aprons offer new evidence for the varied accomplishment of American artists and craftsmen in the first decades of our nation's history.

Masonic apron with silk, metallic, and chenille embroidery on satin. Originally made for Lambert Keating, Past High Priest of Harmony Chapter No. 52, Philadelphia, Pa., in 1818. From the Grand Lodge of Pennsylvania collection.

Museum Hosts New Citizens

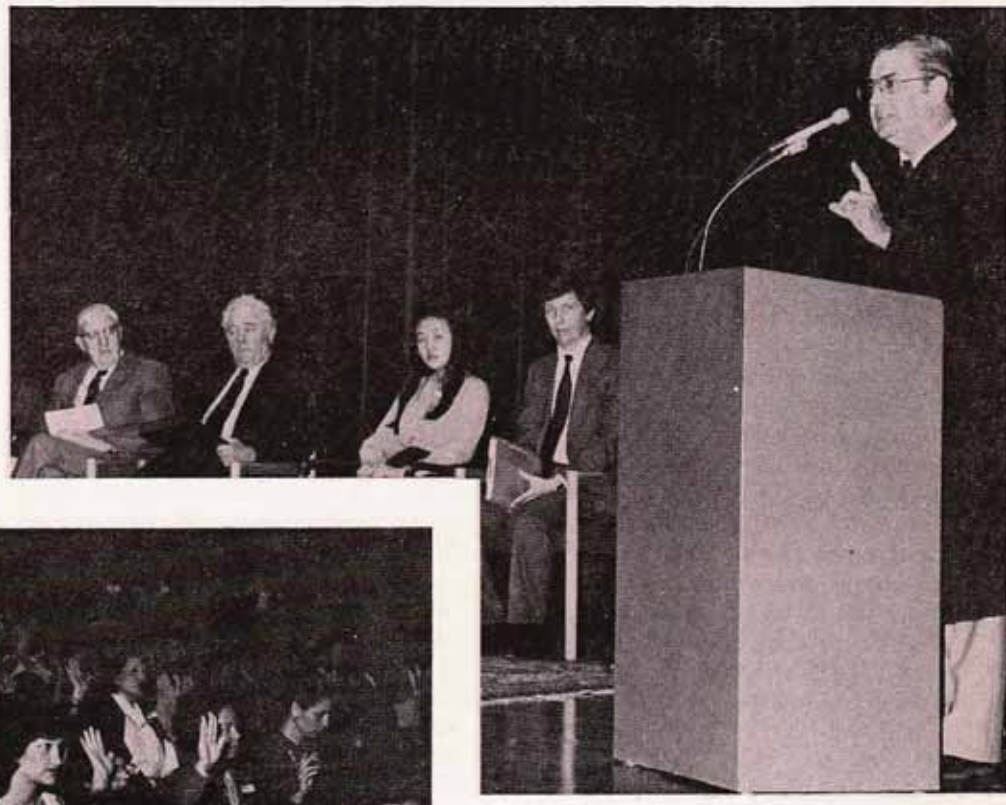
They wanted to become U.S. citizens—something that wasn't given to them automatically at birth. So they had to "prove themselves."

They all had lived in the United States for at least five years—or two years if married to a U.S. citizen. They had to be able to speak, read, and write basic English. They needed a basic understanding of American history. They were required to pass a written literacy test.

That was the route taken by nearly 200 immigrants who were sworn in as new citizens at a special ceremony on July 1 at the Scottish Rite Masonic Museum of Our National Heritage, Lexington, Mass. Representing more than 40 countries, the new naturalized citizens joined together to pledge their allegiance to the United States of America.

Presiding at the ceremony was U.S. District Judge John J. McNaught. Welcoming remarks were made by Sovereign Grand Commander Stanley F. Maxwell as president of the museum.

Usually the naturalization ceremony for this district is held at Faneuil Hall in Boston, but the Lexington museum provided an ideal alternative site for the event. The museum was used several years ago for a similar ceremony and arrangements are being made to use the Lexington facility again this fall.



How Good Were the 'Good

By RAYMOND C. ELLIS, 33°

> *'Perhaps generations to come will look back at our age and wonder just how good our days really were.'*

It is not unnatural for each generation to look back across the years with nostalgic longing for what are affectionately called "the good old days." Thomas Moore probably expressed this feeling more poignantly than any other poet in his beautiful ode "Oft in the Stilly Night." As the stream of time rolls relentlessly by, we often long for the sound of voices that are stilled, and the forms of those we loved and lost through the years that have gone.

Obviously, there was much in "the good old days" that we miss and still wish we had.

In "the good old days" there was clean air and unpolluted lakes and watercourses. Lake Erie had not become a dead lake. The American elm dotted our fields and lined our roads and streets in all its majestic grandeur. The American chestnut had not been destroyed by blight and its nuts were gathered in the crisp air of autumn beneath the trees of the painted forest. Then, there were family gatherings about the piano at home where the old hymns and old songs were sung and there were the bridge and mahjong parties and home-cooked refreshments. People went to church on Sunday nights. There was little crime on the streets. Patriotism was not a despised word, and love of country, home, and church were basic and accepted in all walks of life. There was not the wild haste of the automobile. People read books instead of watching the questionable television programs of today. Life was more leisurely in many respects, and more gratifying and rewarding.

But, as Emerson pointed out in his essay on "The Law of Compensation," there is no gain without loss and no loss without gain. And when we look back with understanding at "the good old days," we may question, to some extent at least, just how *good* "the good old days" really were.

For example, in "the good old days" before the automobile came into its own, transportation was by foot, horse, trolley car, train, and boat. It required several days and nights to cross the continent or to go to Europe, which now can be accomplished by airplaine in a few hours.

In "the good old days" there was the plague of insects. Except for a few instances, doors and windows were not screened. Through summer and well into fall, flies and mosquitoes were a serious annoyance. To combat flies in dining rooms, squares of sticky fly paper were placed on the table. There was little that could be done to combat the mosquito except keep houses dark at night. Vacation resorts which were free from this plague advertised "no mosquitoes."

Infection was unknown until Lister discovered what it was several years after the Civil War. Sulfa drugs did not come into being until the 1930's, and Sir Alexander Fleming's discovery of penicillin was still later.

When we consider the physical and mental suffering people endured before the major advances in medicine and psychiatry, we can well wonder just how *good* "the good old days" really were.

For example, in "the good old days" up to the turn of the century, parents stood helplessly by while little children choked on the diphtheria membrane. All over the country there are cemeteries with two or three, and sometimes four headstones of little children—all in the same family—who died of diphtheria within a matter of 30 to 60 days. Diphtheria has been wiped out.

In "the good old days" young people in great numbers died of tuberculosis, the white plague, for which the only

ILL.: RAYMOND C. ELLIS, 33°, is a Past Grand Master of the Grand Lodge of New York and an Emeritus Member of the Supreme Council. For many years he served the Supreme Council as an Active Member and Deputy for New York.

Old Days'?

treatment was rest and fresh air. It is now under control and sanitariums have been closed for years for lack of patients.

In "the good old days" people with mental illness were locked away in old-fashioned lunatic asylums and left there to die. When the Scottish Rite entered this field of research, some 43 years ago, the occupancy of beds in mental hospitals was rising at the rate of 7500 per year. As a result of research, as pointed out by Dr. Richard A. Kern, 33°, the number of occupied beds in mental hospitals (in spite of increasing numbers of admissions) has been falling for several years at an annual rate of over 5,000.

In "the good old days" before Drs. Frederick Banting and Charles Best discovered insulin (the means of controlling diabetes) in the laboratories of the University of Toronto, the days of a diabetic were numbered.

In "the good old days" up until the late 1950's, rheumatic fever was the principal scourge of childhood. It has been estimated that it killed five times as many children each year as all the other infectious diseases of childhood combined—including polio. Children contracting rheumatic fever often died in their teens from the recurring attacks, and of those who survived, many had rheumatic hearts which curtailed their activities and greatly reduced their life expectancy. Today the sting is out of rheumatic fever, and hospitals for rheumatic fever children, such as Irvington House-on-the-Hudson and Wieting Johnson at Syracuse, have been closed for lack of patients.

The Masonic Foundation for Medical Research, established by the Grand Lodge of New York in 1947, had a major part in this victory. It was the first medical foundation that entered this field of medicine with substantial money and continuity. Today, while rheumatic fever has not been wiped out, it has been curtailed to such a degree that treatment for rheumatic fever children is minimal. The initial attack seldom left a child with heart damage. It was the recurring attacks that caused heart impairment and such recurring attacks now can be prevented by prophylactic treatment during adolescence.

In "the good old days," especially before the sulfa drugs, penicillin, and other antibiotics, people with appendicitis were considered to have bowel complaint and often received the crude type of treatment then available and died in agony from peritonitis from a ruptured appendix.

In "the good old days" mastoiditis (infection of the bone back of the ear) was not uncommon. Thanks to penicillin and other antibiotics, mastoiditis is almost unknown and there are few surgeons today who understand the operative technique.

In "the good old days," before the polio virus was finally cultivated in the laboratory of Dr. John Enders, which enabled the development of the Salk and Sabin vaccines, polio hung like a dark cloud over families with young children. There was always the threat of death, the iron lung, the arm and leg braces, and the crutches.

In "the good old days"—certainly up until 1905 when the Panama Canal was in process of construction—in many parts of the world people died like flies from yellow fever. In the 1793 epidemic in Philadelphia, the city was almost evacuated, and the principal treatment prescribed by Dr. Benjamin Rush, probably the leading American physician and a signer of the Declaration of Independence, was mercury and bleeding. Dr. Walter Reed and his heroic group of volunteers found a clue in the mosquito; volunteers allowed themselves to be bitten and became infected with yellow fever. The cause then was discovered. Proper measures were taken to wipe it out and this was the first demonstration that a virus could cause disease.

In the real "good old days," before anesthesia was discovered, surgeons bat-

Continued on page 18

'Together with scientific advances in the material realm, life will be far better than anything we have known in the past provided our spiritual development does not die in its sleep.'

Continued from page 17

tled against infection and pain. Finally, William Morton, a dentist, began using pain killing chemicals for extracting teeth and eventually persuaded Dr. John Warren, an eminent surgeon of Massachusetts General Hospital, to try it. In 1846 he operated before an audience of physicians. When the operation was completed, he looked up and said, "Gentlemen, this is no humbug." No longer were patients tied to a bed, given a piece of wood or leather to clench between their teeth and, screaming in pain, endure an amputation or an internal operation while the surgeon battled against both time and pain. Almost up to the time of the Civil War, no anesthesia was available. Even during the Civil War, when infection was still unknown, surgeons went from patient to patient, sawing off arms and legs with dirty instruments and dirty hands. Those with head and deep body wounds for which there was little or no hope of recovery, were set aside and left to die.

In "the good old days" one of the principal treatments for fever was spirits of niter. There was little that could be done to relieve a strep throat. The pain killers available today generally were unknown. Now, much of this physical suffering has been relieved and those who are ill at least are made more comfortable.

In "the good old days" hypertension (high blood pressure) was treated principally by diet and was almost impossible to control. Frequently it led to a stroke and a long, tragic illness before release by death. Today, most cases can be controlled by modern drugs.

In "the good old days" a trip to the dentist was a horror. Through lack of adequate treatment, people lost their teeth early in life, and false teeth were crude, cumbersome, and painful. One need only see a photograph of the false teeth made by Brother Paul Revere for Bro. George Washington to realize what dentistry was like in "the good old days" and almost to the turn of this century.

In "the good old days," before the incredible developments in heart surgery, there was little or nothing that could be done but wait and watch the grim reaper exact his toll. Today, by reason of heart surgery, many serious heart conditions are corrected and victims live long and active lives.

In the real "good old days," until well after 1800, the principal treatment for almost anything was phlebotomy (blood letting). For a sore throat and laryngitis, Washington was bled four times in 48 hours and dosed with cathartics and emetics. He probably died of dehydration, a victim of the medical science of "the good old days."

In the real "good old days," up to about 1800, life expectancy was around 45 years. Today it is around age 70.

In "the good old days" there was little that could be done to ease the physical suffering of many ailments. Today—much of this physical suffering has been relieved and people with illness are made much more comfortable.

In looking back across the years—a century which has given us the telephone, radio, television, automobile, and airplane; a century that has harnessed electricity for light and power; a century in which for all practical purposes diphtheria, pneumonia, and polio have been beaten and much of the sting taken out of rheumatic fever; a century in which the atom has been split—it is difficult to understand that all this is but the flicker of a sputtering candle in the light of the midday sun when compared to the wonders of the future that lie over the horizon just ahead.

After having sent men to the moon and returned them safely to earth, mankind is now on the threshold of the conquest of space, preparing to plumb the unknown vistas of time and space which surround this little speck of dust we call the Earth.

Perhaps, and hopefully, generations to come will look back at *our* age and wonder just how good our days really were. There is hope and reason to believe that cancer, Parkinson's disease, multiple sclerosis, the common cold, and other baffling diseases will, in the not too distant future, be curtailed or conquered. Together with scientific advances in the material realm—such as the magical "Miracle Clip" (published in *Time* magazine)—life will be far better than anything we have known in the past provided our spiritual development keeps pace and does not fall by the wayside or die in its sleep.

/SCONAM DORW HAMT • MASONIC WORD MATH •

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.

(HOURLY) + (LODGES) − (YOU) + (STRAIN) − (SALE) + (SLOWER) − (SOLDIERS) + (BABY) − (GROWN) + (POSTER) − (STAPLE) + (LEARN) − (BARN) =

☐☐☐☐☐☐☐☐☐☐

Answer will appear in the next issue.
Answer from previous issue: **SYMBOLIC**

IN A NOOK WITH A BOOK

'Dateline 1764, Michigan Masonry'

Reviewed by ALPHONSE CERZA, 33°

DATELINE 1764, MICHIGAN MASONRY, by J. Fairbain Smith, 33°. Published in 1979 by the Grand Lodge of Michigan, 233 E. Fulton St., Grand Rapids, Mich. 49503. 281 pp. Soft cover edition, $5.50; hard cover edition, $8.50.

This is the second volume of a projected three volume history of Freemasonry in Michigan. The first volume was published in 1963, covers the pre-Grand Lodge period, and tells the story to the time of the formation of the Grand Lodge in 1826.

This volume begins with seven parts devoted to a presentation of new material discovered about the period covered in the first volume. Then follows 36 chapters bringing the story to the year 1925. There are 83 pictures spread throughout the book consisting of persons, letters, documents, signs, and other things. These were eventful years for the craft in Michigan and all the important events are covered. The author was the editor of Detroit's *Masonic World*, for many years, and he developed a "nose for news" which is reflected in this book as he presents items of unusual interest even for readers outside the state. This characteristic caused him to digress from his story at times as he explains the meaning of the word "Lewis" in the craft, and how William Howard Taft was made a Mason at sight, and other interesting items.

This book has a fine biographical sketch of Gen. Arthur St. Clair, a descendant of the first Grand Master of Scotland. Gen. St. Clair was a hero of the War of Independence and became the first governor of the Northwest Territory, which included what is now the state of Michigan.

One chapter is devoted to the anti-Masonic period brought about by the disappearance of William Morgan of Batavia, N.Y. Some overlooked facts on this subject are presented from David Seaver's book *Freemasonary in Batavia, N.Y., 1811-1891*. There is also explained the quest of Dr. Smead, a Past Grand Master of Michigan, to determine what happened to Morgan. Smead had corresponded with an I. Dwight Moody, a resident of Honduras, and secured enough information to advance the theory that William Morgan settled in Central America, married, had a family, and died there at a ripe old age. This theory is debatable as this newly discovered William Morgan lived an exemplary life in contrast to the dissolute habits of the Batavia William Morgan. Unfortunately, Moody passed away before Brother Smead could complete his quest and examine the details. But the theory has been accepted by several Masonic scholars, and is probably the best explanation found to date.

The book also covers the interesting story of how the Secretary of Stony Creek Lodge refused to consider the lodge closed when Masonic darkness came to Michigan. Each night when the lodge normally would have met he placed a lamp at his window and members would note the signal and come to the house for a social visit. Thus the devoted secretary kept the light of Masonry alive in Michigan during those dark years.

OTHER MASONIC BOOKS OF INTEREST

Illinois Scottish Rite Deputies, compiled by George E. Burow. The biographies of the Scottish Rite Deputies of Illinois. Available at $5 from the Illinois Council of Deliberation, P.O. Box 693, Danville, Ill. 61832.

Of The Institute of the True Free Masons, by Father Isadore Bianchi. Reprint of an outstanding laudatory explanation of Freemasonry by a Roman Catholic priest, published in 1786, and now published in English for the first time. Available at 5,800 Lire, from Longo Editore, P.O. Box 431, 48100, Ravenna. Italy.

Beyond the Pillars. Collection of 17 articles dealing with Masonic history, law, and the explanation of parts of the ritual. Available at $4 from The Grand Secretary, 363 King Street West, Hamilton, Ontario L8N 3C9, Canada.

A Masonic Thought for Each Day of the Year. A collection of 365 poems and quotations from various sources dealing with Masonic ideals and philosophy. Available at $5 from Masonic Book Club, P.O. Box 1563, Bloomington, Ill. 61701.

Transactions of The Maine Lodge of Research, Vol. 1, 1980. Reproduces nine papers prepared by members of the lodge on basic Masonic subjects of general interest. Available at $3 from the lodge, c/o C. Weston Dash, Shore Road, Medomak, Me. 04551.

Rose Croix, A History of the Ancient and Accepted Rite for England and Wales, by A. C. F. Jackson. The first full-scale book on the subject. Available at $17 from A. Lewis Ltd., Terminal House, Shepperton, TW17 8AS, England.

Making Masonry Effective

By A. W. ALTENBERN

> *'Masonry is a giant power, but we have not yet learned how to harness it.'*

One of the greatest tasks confronting the craft today—if, indeed, it is not the very greatest the fraternity has ever had to face—is that of making Masonry itself effective in the life of the world. In order to avoid misunderstanding later on we must, of course, at the very beginning, come to an agreement of what we mean by "making Masonry effective." If we do not, some of us are apt to be thinking of one thing and the rest of us about something entirely different, much to the confusion of us all. We need to understand, also, that a definition, to be really successful, must be simple enough to be intelligible to the ordinary person and, at the same time, it must avoid the mistake of a simple resort to synonymous terms, as sometimes happens.

In the fewest possible words, "making Masonry effective" means putting Masonry, and all it stands for, to work in the affairs of men, more especially in the affairs of craftsmen themselves. It may mean a great deal more, of course, but it most assuredly cannot mean less.

There may be a feeling of surprise on the part of some that anyone should consider it necessary to have to say anything at all on the subject. This attitude is due to the supposition that because Masonry is old and because lodges are found almost everywhere, it has for that very reason been as effectively at work in the world as we have a right to expect. But because a great deal has been said and written on the general subject of Masonry (no other fraternity in all history having produced such a body of literature), it does not follow, of necessity, that Masonry has been as effective as it might be or as it ought to be. On the contrary, if Masonry is to have any particular permanent value it must not be simply something to talk about, something to provide an interesting field for philosophical speculation, something to believe; it must be instead a dynamic power working not only for the benefit of the craft but also for the uplift of humanity.

Masonry may be the best as well as the greatest fraternal organization in the world; but unless its influence for good and its power for ever-increasing betterment in the life of the world goes out from the point where a pebble is cast into the water—it might as well not exist at all so far as the welfare and the happiness of humanity as a whole is concerned.

Too long—much to the detriment of the world as well as to the fraternity—many of our members have thought, and even taught, that Masonry was an organization to belong to instead of something to be done, or, in other words, a kind of a life to be lived. It would seem then that before Masonry can be as effective in the world as it is capable of being and as it ought to be, there will have to be, on the part of the Craft in general, an awakening to the realization that there is a vast difference between these two conceptions of Masonry and that, in point of fact, they have little or nothing in common.

If someone in your family were seriously ill and the physicians called in only offered philosophical dissertations upon the antiquity or the beauty or the symbolism of their system of treatment—and not only did nothing, but arrived at no decision as to what to do—until the patient died, would we not be justified in refusing to pay fees? Or even in bringing legal action for malpractice? Nay, more, would it not be our duty to do so that others might be protected?

The question for us to face seriously is this: Has not something of this sort, on a scale I am afraid none of us fully appreciate, been going on for years in Masonry? Are there not literally hundreds of thousands, if not millions, who still think that Masonry is simply a fraternal and social organization—something to belong to—something to talk

This article by the late A. W. Alterbern appeared in the December 1929 issue of The Builder, *published by the now-defunct National Masonic Research Society. Its message is as vital as it was 50 years ago.*

about in eloquent and flowery language? How many think of it as something to be put to work effectively in the life of the world? Do we not, as Masons, need to come to grips with the truth that until all that Masonry is, and all that it stands for, is actually put to work in the world's life, we cannot expect, and have no right to expect, that the world of the future will be very different from that of the present?

Men, as Masons, differ widely as to their theories concerning Masonry, which, of course, is simply what they say and think about this great subject. But if we can give the majority of the craft, or at least those who will be the fraternal leaders of the future, a real understanding or a vision of the vital necessity for Masonic living, as opposed to the "lodge membership idea" that so often in these days passes for Masonry, then the fraternity will be able to take that position and function for which it was designed by its founders.

How can Masonry be really effective if we merely belong to lodges, attend the meetings with some degree of regularity, build beautiful temples, help keep the "degree mill" running smoothly, and read what we can of that abundance of magazines and books which is available, or now and again lift up our voices to sing the praise of speculative Masonry, while we ignore or fail to see that Masonry can prevail only to the extent that we put on the armor with which it equips us and go forth, both individually and collectively, to put its high teachings to work in everyday life?

We ought to begin to see that Masonry will be just as effective in the life of the world—and no more—as the extent to which the Masons of any time put forth efforts to make it effective. The truth of the fatherhood of God, the brotherhood of man, the supremacy of character, the immortality of the soul—these great fundamental truths upon which all else in Masonry depend—might, from the point of view of belief, be accepted by every Mason and yet the world be no better off; for unless these sublime truths are lived, Masonry cannot possibly be said to be effective in any true sense.

'Our fraternity cannot be effective so long as Masons believe that membership is all there is to Masonry.'

I do not wish, in any way, to give the impression that Masonry has been wholly without its good effect. Far from it! Masonry has done wonders! It has been no less successful than religion in developing its "saints," so to speak. It has done a vast amount of benevolent and charitable work about which the world knows little. In other ways, too numerous to mention, it has ministered to the wants of a needy world. But in spite of all this, only a fool—or one completely blind to the facts—could assert that Masonry has been as effective in the world as it ought to have been and as it has the power to be. There can be but little doubt that Masonry, through its long history, has had a truly remarkable effect upon the world. But think how much more effective it might have been if only those who have had the honor of being made Masons had done their full share to make it so! Could not the finger of such an organization write upon the walls of Time the sentence of doom for everything detrimental to the best interests of humanity? Would it not make the zeal and enthusiasm of the old crusaders appear, by comparison, as the pagentry of children at play in the streets?

Masonry is another such giant of power with possibilities beyond the estimation of most of us. It is not as effective as it might be because we have not yet learned how to harness and use it excepting in almost primitive ways. We still labor under the misapprehension that the geographical spread and the numerical strength of Masonry is all that is necessary to guarantee its complete success. We fail to see that Masonry must be operative today, as well as tomorrow; and that if it isn't put into practice now the chances are all against its being any more effective at any future period than it is at present. The world has grown weary, so it would seem, of profession without performance. Masonry will not be excepted from the judgment; therefore we must set ourselves seriously to doing our part so that whatever of true Masonry we

Continued on next page

International Conference Joins Masonic Leaders

Scottish Rite leaders from around the globe gathered at Paris, France, in May for the XII International Conference of Supreme Councils of the World.

Since the resumption of the International Conference following World War II and its aftermath and beginning with the VII International Conference at Havana, Cuba, in 1956, a schedule of conducting the international gatherings has been carried out at five-year intervals.

The 1975 conference at Indianapolis was hosted by our Supreme Council. The 1980 conference, originally scheduled for Italy, was moved to France when the schism in the Italian Scottish Rite ruled out holding the XII conference in the city of Florence.

Presiding at the opening session was Sovereign Grand Commander Stanley F. Maxwell, 33°, in his capacity as President of the previous conference. Ill.˙. Brother Maxwell had succeeded Past Sovereign Grand Commander George A. Newbury, 33°, who had submitted his resignation as President of the XI International Conference several months earlier. Elected to preside over the 1980 conference was Sovereign Grand Commander Raoul L. Mattei, 33°, of the Supreme Council for France.

Throughout the sessions, a sense of concern was obvious in the remarks expressed by several delegations, a concern that somehow and in some fashion Scottish Rite Freemasonry should be doing more not only to attract new adherents to the craft and the Rite but for the establishment of a true peace among the peoples of the world and for advances in social processes that will now include more of the globe's inhabitants in better opportunities for education and improved conditions of day-to-day life. The desire to respond to the challenges of the 1980's and beyond exhibited among Scottish Rite leaders from all sections of the earth is earnest, but ways to translate this desire into concrete steps and productive action are yet to be discovered.

Midway through the week-long sessions, those attending the conference were invited to tour the Chateau de Versailles. En Route a stop was made at the site near the Seine River where Jacques DeMolay, Grand Master of the medieval Knights Templar, was believed to have been burned at the stake on March 18, 1314. A floral tribute from the XII International Conference was placed underneath the plaque commemorating the martyr's death.

Ill.˙. Henry C. Clausen, 33°, Sovereign Grand Commander of the Southern Jurisdiction, U.S.A., was elected First Vice President of the XII International Conference. The XIII International Conference in 1985 will be held in Washington, D.C. Elected Second Vice President was Ill.˙. Garcia Bustos, 33°, Sovereign Grand Commander of Mexico. The XIV International Conference is scheduled for the spring of 1990 in Mexico City. Brazil was named as the alternative 1990 site.

Accompanying Grand Commander Maxwell were Honorary Grand Commander Richard A. Kern, 33°, Active Member for Pennsylvania, and Ill.˙. Sidney R. Baxter, 33°, Active Member at-large and Aide to the Grand Commander.

MAKING MASONRY EFFECTIVE

Continued from page 21

may have absorbed may be put into action in our daily life.

Masonry cannot be as effective as it might be so long as any considerable number of its members are actually persuaded that membership in a great fraternal order is all there is to Masonry.

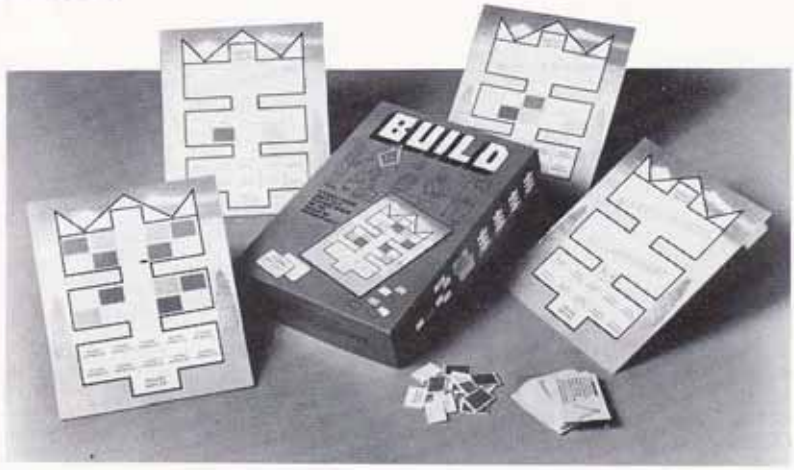
A good attendance at the meetings, a well-appointed and well-kept lodge-room, a splendid exemplification of the different degrees, fine fellowship, enjoyable "feeds"—these and all else pertaining to Masonry are but means to an end. And the end itself? The great responsibility of seeing that true Masonry becomes a life in the individuals who have been privileged to pass the lodge portals!

There are many phases of Masonry with which we may concern ourselves but let us not make the mistake of putting our emphasis upon secondary considerations to the neglect of the real purpose of Masonry, which is the gradual development of the character of every individual Mason.

The way to come somewhere near making Masonry as effective in the life of the world as it could be is for each Mason to do his very best to build out of his own growing life the growing temple of the living God.

Footnotes*

It's Fun For Everyone!



We're forever emphasizing the need for Masons to gain a better understanding of Masonry, and here's a great way to do it. The new Masonic board game, *Build,* lets you broaden your Masonic knowledge while you're having fun.

The game was developed for the Supreme Council as a way to communicate the goals and principles of Freemasonry. Created for older children and adults, *Build* can be enjoyed by two to four players. Yet even younger children find a fascination with it.

Here's how the game is played. Each player starts with an empty trestle board. Upon it the player builds with "stones from the quarry" (playing pieces placed in the center of the table). Players proceed to draw stones as they build from the rough ashlar to perfect ashlar. A player may not advance to Fellowcraft without having completed work as an Entered Apprentice, and advancement to Master Mason requires completion of work as a Fellowcraft. But progression is not without potential pitfalls. You may be required to "remove part of your building due to poor workmanship" or "donate some of your stones to the quarry for the building of a Masonic Home." Yet charity works in many ways. You may find other players "donating" stones for your building. And if you find you need a stone being held by another player, you may approach the player with an offer to trade. There's room for plenty of interaction.

We think you'll find *Build* to be an exciting board game for both family and friends. The announcement on the back cover tells you how to order.

Monopoly may be an old favorite among board games, but we'll rate *Build* high on our list.

RICHARD H. CURTIS 32°
Editor

Just in time for Christmas...

A New Masonic Game... BUILD!

An Exciting, Worthwhile Game for the Entire Family!

- *Everyone has fun playing Build*
- *Teaches the principles and ideals of Freemasonry*
- *A fine gift for both Masons and non-Masons*
- *Includes instructions for playing 'advanced' Build*

Created by the Supreme Council, 33°, N.M.J.

EVERY MASONIC FAMILY WILL WANT TO PLAY BUILD!

Supply Limited

Order Several Today

"BUILD" Order Form

Please send me _____ game(s) at $7.50 each.

(Postage, handling and sales tax included, where applicable)

Enclosed is my check for $ _____

Make check payable to: BUILD

Name _____

Address _____

City _____ State _____ Zip _____

Mail this coupon with your check to: **BUILD, Supreme Council**
P.O. Box 519
Lexington, MA 02173

Helps support the Scottish Rite Masonic Museum of Our National Heritage, Lexington, Mass.