THE NORTHERN LIGHT

Vol. 11 No. 5 November 1980

A WINDOW FOR FREEMASONRY

WHAT IT MEANS TO BE A MASON—*First in a Series*

Our Work Is Our Message

STANLEY F. MAXWELL, 33°

"I have a good deal of respect for the old woman," wrote evangelist Dwight L. Moody many years ago, "who, in time of war, started out with a poker when the enemy was approaching. She was asked what she could do with that, and she replied, 'I can show them which side I am on.' "

At the very heart of being a Freemason is making it clear which side you are on. Whether it is the work of a lodge, a man's personal conduct, the way he uses his time, or the manner in which he earns his living, the Freemason takes his stand . . . every day.

Not every operative stone mason worked on the great Gothic cathedrals. No less important were the simpler buildings which served the needs of growing communities. Whatever the task, it was the quality of workmanship that counted. The same is true today. *How* we build is far more important than the size of the building. In whatever we are doing, the "inner temple not made with hands" is reflected in our daily activity.

"Show us how you build." This is the message of the stone masons of old. And it is their abiding legacy to all Freemasons. "Show us how you build" is the heart of our Masonic philosophy because the words are a constant reminder that this is how we are to gauge our lives.

It was the Russian novelist Fyodor Dostoyevski who wrote:

> "It is not the brains that matter most, but that which guides them—the character, the heart, generous qualities, progressive ideas."

What, then, is the meaning of Freemasonry? The quality of our work and the extent of our personal dedication to the task of constant self-improvement is the measure of what it means to be a Mason.

The picture of an old woman going out to meet the enemy with a poker may seem somewhat ludicrous. But her goal was not to harm the invader. Not at all. She was standing up and being counted.

As a Freemason, it should not be necessary for anyone to ask us which side we are on. What we do—every day—tells the story.

Stanley F. Maxwell

Sovereign Grand Commander

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EDITOR, Richard H. Curtis, 33°

EDITORIAL BOARD, George E. Burow, 33° Chm.
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Editorial Office:
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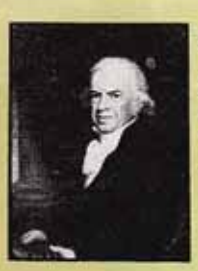

About the Front Cover

Isaiah Thomas, publisher of the *Massachusetts Spy,* was known throughout the American colonies for his outspoken comments. He was the leading American printer and publisher of his day. Following the revolution he devoted a great deal of time to Masonry and became Grand Master of Masons in Massachusetts at the beginning of the 1800's. For more about Isaiah Thomas, see page 4. Cover photo courtesy of American Antiquarian Society.

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THE NORTHERN LIGHT

Volume 11 No. 5 **November 1980**

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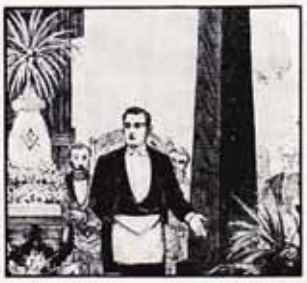

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Colonial Publisher Rattled the

By RYLANCE A. LORD, 32°

If it can be truly said that Brother Paul Revere was the "messenger of the Revolution" who warned various committees of correspondence of the advance of troops against their communities, then Isaiah Thomas can be called the "sentinel of the Revolution" for his articles in the *Massachusetts Spy* during that same period of unrest.

Brother Thomas was an outspoken prolific patriot who was aggravating the British with his declarations of oppression against the Colonies.

Isaiah Thomas is not a person about whom school children hear a great deal. Indeed, college students hear just as little of him. It is, perhaps, the Masonic historian centering his research in the colonial period who is likely to hear the most of him.

Thomas was born in Boston January 19, 1749. When Isaiah was an infant, his father died. At the age of six, he was apprenticed to a printer-publisher and began an 11-year association with him before engaging in his own business. His career would end in 1831.

Fairly early in life, Brother Thomas founded the *Massachusetts Spy*. Known commonly as the *Spy*, the paper had as its motto: "Open to all parties, but influenced by none." That may have been true when it originated, but it changed. When Thomas became associated with the Whig Party, the *Spy* became that party's organ.

RYLANCE A. LORD, 32°, a member of the Scottish Rite Valleys of Boston and Salem, Mass., is presently a registered pharmacist in Ohio.

Just prior to open hostilities between the colonists and the Crown, the *Spy* published bold appeals to the rebellious colonists on the oppressive acts of the British Parliament toward them. Those words were probably too bold. Brother Thomas was summoned by Governor Hutchinson to respond to questions pertaining to his alleged seditious remarks. He refused! The attorney general was then ordered to prosecute Thomas for this brash defiance, and there was to be a trial by grand jury; however, the grand jury failed to recognize or announce any indictment against him.

It was in the *Spy* that one found the stirring words and challenges of Brothers Joseph Warren and John Hancock. The colonists looked to the pages of the *Spy* for words of revolution and uprising by other patriots, also.

A few days before "Lexington," Brother Thomas quietly but quickly removed with all his printing and publishing materials to Worcester, Mass.. where he and the *Spy* would subsequently reside. However, Brother Thomas returned and fought in the ranks with a musket on Lexington Green the morning of April 19, 1775, beside Captain Parker and his Masonic brethren.

According to Thomas, the *Spy* "was calculated to obtain subscriptions from mechanics and other classes of people who had not much time to spare from business."

The first issue, published in July 1770, was sent free to "inhabitants in all parts of the town." Subscriptions were obtained, and the newspaper was then published three times a week beginning in August. Originally, Thomas worked with Zechariah Fowle, but after the first three months, the partnership was dissolved and Thomas continued alone.

In March 1771, Thomas converted to a larger sheet and published weekly. Within a few years, the *Spy* had the largest circulation in New England.

On Nov. 17, 1771, Thomas caused quite an uproar by publishing an essay signed by "Mucius Scaevola." The reaction caused other Boston newspapers to comment on the essay. The *Boston Gazette* reported:

"On Friday last, in the afternoon, his Excellency the Governor laid before the Council for their advice thereon, a paper in the Massachusetts Spy of Thursday, signed by Mucius Scaevola, said to contain divers seditious expressions, &c. The council after debating till sundown adjourned till the next day, when they met again and sent for the printer, who in answer to the summons, told the messenger he was *busy in his office, and should not attend*: Upon which it is said a motion was made for his commitment to prison for contempt—but did not obtain. Whether the *abundant lenity* of the honourable Board, or from their having no *legal authority* in the case, has not yet transpired to us. The final result was, their unanimous advice to the Governour to order the King's Attorney to prosecute the Printer at Common-Law."

The *Boston Evening Post* referred to the essay as "the most daring production ever published in America."

In a room above the print shop, Thomas held many private conferences. James Otis referred to the room as the "sanctum sanctorum." Tories called it "the sedition foundry."

Isaiah Thomas became known throughout the Colonies. At one point he was burned in effigy by loyalists in North Carolina. In another instance he was threatened with "tar and feathers" by a regiment of British soldiers parading before his home.

British

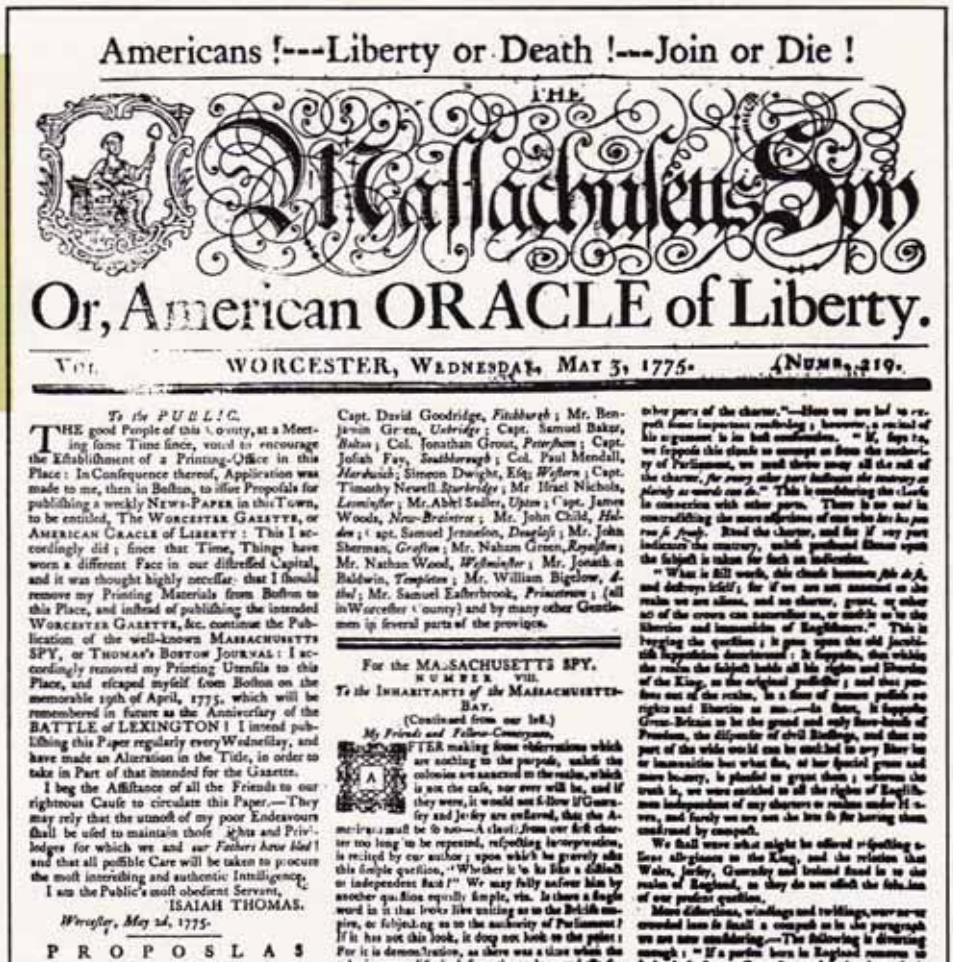
On July 7, 1774, he added a new logo—a snake and dragon—under the title of the newspaper. The dragon represented Great Britain, and the snake the Colonies. The snake was divided into nine parts. The head was New England, and the other parts represented New York, New Jersey, Pennsylvania, Maryland, Virginia, North Carolina, South Carolina, and Geórgia (the tail). Above the snake was the motto, "Join or die!" The logo appeared on the front page of every succeeding issue while the paper was printed in Boston.

Thomas ceased publishing in Boston on April 16, 1775, and resumed less than a month later in Worcester. The *Massachusetts Spy* survived in some form until 1904.

Following the Revolution, Isaiah Thomas became a leading American publisher and issued more than 400 books, which were noted for their beauty. They ranged from juvenile books to Masonic works. Thomas printed the first edition of the *Constitutions* of the Grand Lodge of Massachusetts in 1792 and was also responsible for printing the second edition in 1798.

Isaiah Thomas, fascination with printing and publishing led him to write *The History of Printing in America*. First published in 1810, the book provides a fascinating account of the printing trade in the 1700's. Although it contained many errors, it is still considered a masterpiece. After its initial publication, Thomas compiled many notes and corrections which later were incorporated into a second edition in 1874. The 1874 edition was published by the American Antiquarian Society, which Thomas had founded in 1812.

It has never been determined where or when he received his Masonic degrees. In 1783, he was Master of Trinity Lodge, Lancaster, Mass. (The lodge is now located at Clinton.) Ten years later he became the first Master of Morning Star Lodge, Worcester, Mass. He served also as Junior Grand Warden of the Grand Lodge of Massachusetts during 1793, and was elected Senior Grand Warden from 1794-97 He was Grand Master from 1803-05 and again in 1809. A member of St. Andrew's Royal Arch Chapter in Boston, Thomas also served as Grand High Priest of the Royal Arch Masons in Massachusetts.



Americans !---Liberty or Death !---Join or Die !

THE Massachusetts Spy

Or, American ORACLE of Liberty.

VOL. WORCESTER, WEDNESDAY, MAY 3, 1775. NUMB. 219.

To the PUBLIC.

THE good People of this County, at a Meeting some Time since, voted to encourage the Establishment of a Printing-Office in this Place: In Consequence thereof, Application was made to me, then in Boston, to issue Proposals for publishing a weekly NEWS-PAPER in this Town, to be entitled, The WORCESTER GAZETTE, or AMERICAN ORACLE of LIBERTY: This I accordingly did; since that Time, Things have worn a different Face in our distressed Capital, and it was thought highly necessary that I should remove my Printing Materials from Boston to this Place, and instead of publishing the intended WORCESTER GAZETTE, &c. continue the Publication of the well-known MASSACHUSETTS SPY, or THOMAS's BOSTON JOURNAL: I accordingly removed my Printing Utensils to this Place, and escaped myself from Boston on the memorable 19th of April, 1775, which will be remembered in future as the Anniversary of the BATTLE of LEXINGTON! I intend publishing this Paper regularly every Wednesday, and have made an Alteration in the Title, in order to take in Part of that intended for the GAZETTE.

I beg the Assistance of all the Friends to our righteous Cause to circulate this Paper.—They may rely that the utmost of my poor Endeavours shall be used to maintain those Rights and Privileges for which we and our Fathers have bled! and that all possible Care will be taken to procure the most interesting and authentic Intelligence.

I am the Public's most obedient Servant,
ISAIAH THOMAS.

Worcester, May 2d, 1775.

PROPOSALS
For continuing the Publication of
The MASSACHUSETTS SPY,
or,
American ORACLE of LIBERTY.
CONDITIONS.

I. The MASSACHUSETTS SPY, or AMERICAN ORACLE of LIBERTY, shall be printed on good paper, manufactured in this province, with a neat type.

II. It shall contain four pages, large folio, of the size of the Boston news-papers.

III. To be published every WEDNESDAY Morning, as early as possible, and delivered to the Subscribers in Worcester, at their houses, and sent by the first opportunity to such as are at a greater distance.

IV. Every subscriber to pay Three Shillings and Four Pence, Lawful Money, at the time of subscribing, and Three Shillings and Four Pence more at the expiration of Twelve Months. The price being Six Shillings and Eight Pence *per annum*, the same as the Boston news-papers.

VI. Advertisements to be inserted in a neat and conspicuous manner at the lowest rate.

SUBSCRIPTIONS are taken in by the Publisher in *Worcester*, and by the following Gentlemen, viz. Capt. Asa Whitcomb, and Dr. William Dunlmore, *Lancaster*; Dr. William Jennison, *Minden*; Jedediah Foster, Esq; *Brookfield*; Col. Learned, *Oxford*; Capt. Jonathan Tucker, *Charlton*; Capt. Henry King, and Mr. Amos Singletery, *Sutton*; Col. Joshua Henshaw, and Mr. J. Allen, *Leicester*; Mr. Jonas How, *Rutland*; Mr. John Mason, *Hardwick*; Capt. Isaac Stone, *Oakham*; Mr. Levi Brigham, *Northborough*; Capt. Stephen Maynard, *Westborough*; Hon. Artemas Ward, *Shrewsbury*; Dr. John Taylor, *Leominster*; Capt. David Goodridge, *Fitchburgh*; Mr. Benjamin Green, *Uxbridge*; Capt. Samuel Baker, *Bolton*; Col. Jonathan Grout, *Petersham*; Capt. Josiah Fay, *Southborough*; Col. Paul Mendall, *Hardwick*; Simeon Dwight, Esq; *Western*; Capt. Timothy Newell, *Sturbridge*; Mr Israel Nichols, *Leominster*; Mr. Abel Sadler, *Upton*; Capt. James Woods, *New-Braintree*; Mr. John Child, *Holden*; Capt. Samuel Jennison, *Douglas*; Mr. John Sherman, *Grafton*; Mr. Nahum Green, *Royalston*; Mr. Nathan Wood, *Hopkinston*; Mr. Jonath. Baldwin, *Templeton*; Mr. William Bigelow, *Athol*; Mr. Samuel Estbrook, *Princeton*; (all in Worcester County) and by many other Gentlemen in several parts of the province.

For the MASSACHUSETTS SPY.
NUMBER VIII.
To the INHABITANTS *of the* MASSACHUSETTS-BAY.
(Continued from our last.)

My Friends and Fellow-Countrymen,

AFTER making some observations which are nothing to the purpose, unless the colonies are annexed to the realm, which is not the case, nor ever will be, and if they were, it would not follow if Guernsey and Jersey are enclosed, that the Americans must be so—A clause from our first charter too long to be repeated, respecting interpretation, is recited by our author; upon which he gravely asks this simple question, "Whether it be like a difficult or independent fact?" We may fully answer him by another question equally simple, viz. Is there a single word in it that looks like uniting us to the British empire, or subjecting us to the authority of Parliament? If it has not this look, it does not look to the point: For it is demonstration, as there was a time when the colonies were disunited from the realm, and the supreme authority of the parent State, that they are so now unless there is evidence of a subsequent connexion. It is to be wished that those who keep eternally harping upon our being annexed to the British realm would point out the proofs that united us.—There is none in nature: I challenge them to produce any.

The two next adduced paragraphs from our first charter, we have examined in our third and fourth numbers, and have shewn the first exactly to correspond with the rights we contend for, and the latter to be absolutely inconsistent with, and repugnant to, every principle and idea of our being a part of the British empire and subject to its sovereign power.—It is therefore unnecessary to take them up in this place.

The last recited clause from this charter, we have also considered, the substance of which is, that all and every of the subjects of the King of England, his heirs and successors, who should go to and inhabit in the Massachusetts colony, and all their children, born in the said colony, or on the seas, should *have and enjoy all the liberties and immunities of free and natural born subjects* within any of the dominions of the King, his heirs and successors to *all intents and purposes* whatsoever, as if they were, and every of them, born within the realm.

"It is upon this clause, or a similar one in the charters of William and Mary that our patriots have built up the stupendous fabric of American independence." Be it so: The foundation were there no other would sustain the building. It is impossible to undermine it or explain it away.

"I have already, says our writer, shewn that the supposition of our being exempted from the authority of Parliament, is pregnant with the greatest absurdities."—No mortal excepting himself has ever been able to see those absurdities. We have seen what such empty pretensions amounted to in a pall paper, and to whom the absurdities were impossible.——"Let us now, says he, consider this clause in connexion with other parts of the charter."—Here we are led to expect some impertinent reasoning; however, it resolved of his argument is in bad condemnation. "If, says he, we suppose this clause to exempt us from the authority of Parliament, we must throw away all the rest of the charter, *for every other part declares the contrary as plainly as words can do.*" This is considering the clause in connexion with other parts. There is no end in contradicting the more affirmative of one who *has no power to speak.* Read the charter, and for if any part indicates the contrary, which parliament likewise upon the subject is taken for such an indication.

"What is fill words, this clause becomes *pile of sand*, and destroys itself; for if we are not annexed to the realm we are alone, and no charter, grant, or other act of the crown can annexation us, or confirm us in the liberties and immunities of Englishmen." This is begging the question; it goes upon the old jacobitish supposition determined: It supposes, that within the realm the subject holds all his rights and liberties of the King, as the original proprietor; and that persons out of the realm, in a state of nature possess no rights and liberties at all.—In fact, it supposes Great-Britain to be the grand and only free-hold of Freedom, the dispenser of civil Rights, and that no part of the wide world can be entitled to any liberty or immunities but what flow, of her special grace and mere bounty, is pleased to grant them; whereas the truth is, we were entitled to all the rights of Englishmen independent of any charters or realms under Heaven, and surely we are not the less *fit for* having them confirmed by compact.

We shall were what might be offered respecting allegiance to the King, and the relation that Wales, Jersey, Guernsey and Ireland stand in to the realm of England, as they do not affect the substance of our present question.

More distinctions, windings and twistings, more than crooked lines & small a compass as in the paragraph we are now considering.—The following is diverting enough: "If a person born in England removes to Ireland, Jersey, or Guernsey, and settles there, he is present, no longer represented in the British Parliament, but he and his posterity are, and will ever be, subjects to its authority. So that the inhabitants of the American colonies, do in fact enjoy all the liberties and immunities of natural born subjects. We are entitled to no greater privileges than those who are born within the realm: And they can enjoy no other than we do when they reside out of it. Thus it is evident that this clause amounts to no more than the royal allowance that we are a part of the British empire, and natural born subjects, and to such bound to obey the supreme power of the state." Such a concatenation of ideas we never jumbled up together before. The clause grants to all persons, who were born within the realm, and should come and inhabit in this province from time to time, as well as to all their children born on the spot, or in this colony, all the liberties and immunities of free natural born subjects within any of the King's dominions to all intents and purposes whatsoever, as if they were born within the realm of England. The language of this clause then, according to our sophistical interpreter, to all their children born in England here, would be this, viz. You who are born within the realm of England, and shall go and inhabit in the Massachusetts colony shall have and enjoy all the liberties and immunities as that they have and enjoy who are born within the realm of England, and shall go and inhabit in America. As great a libertine as ever entered the head of man. If the mentioned liberties that their persons enjoy, who are only born within the realm and remove to foreign parts, are to members and point out ours, how shall we come know them. In Ireland, Guernsey, the East and W. Indies, or Turkey, to decide the question and define the rights of all America! For those born in England have gone to, and enjoy different liberties in all those places! And, according to our Logician, if the Americans enjoy as much liberty as those who were born in England enjoy in any of those dominions, even if it be in Turkey, we are entitled to no more.

In April 1775, Isaiah Thomas stopped publishing *The Massachusetts Spy* in Boston and the following month resumed publication in Worcester, Mass. Courtesy of American Antiquarian Society.

Supreme Council Highlights

Two new Active Members were elected during the Supreme Council's Annual Session held at Cleveland in September, and a new Scottish Rite Deputy was named for Vermont.

In other action, the Supreme Council announced the selection of a recipient of the Gourgas medal and elected six Grand Commanders from other jurisdictions to be Emeriti Members of Honor.

* * *

New Deputy. The newly elected Deputy for the State of Vermont is Ill.·. Richard W. Parker, 33°. He succeeds Ill.·. Neal L. Cobb, 33°, who retired from that office but continues as an Active Member for Vermont.

Ill.·. Brother Parker, 50, is a vice president of Vermont Structural Steel Corporation. He received his Masonic degrees at Simon W. Robinson Lodge, Lexington, Mass., in 1952, and later affiliated with Washington Lodge No. 3, Burlington, Vt., where he was Master in 1970. For the Scottish Rite Valley of Burlington, he has served as Thrice Potent Master in 1971, Sovereign Prince in 1973, and Most Wise Master in 1974. He was elected an Active Member of the Supreme Council in 1978.

Ill.·. Brother Cobb, a Past Grand Master of Vermont, was elected an Active Member in 1964 and has served as Vermont's Scottish Rite Deputy since 1975.

* * *

New Faces. The two new Active Members are Ill.·. James F. Niehoff, 33°, of New York, and Ill.·. John M. McNaughton, 33°, of Indiana.

Ill.·. Brother Niehoff, 55, is a New York State Supreme Court Justice. He was raised a Master Mason in Hillside Lodge No. 894, Woodhaven, N.Y., in 1947, and later affiliated with Baldwin Lodge No. 1047, Baldwin, N.Y. For The Scottish Rite Valley of Rockville Centre, he has served as Most Wise Master, 1965-66; Sovereign Prince, 1969-70, and Commander-in-chief, 1976-78. He received the 33° in 1971.

Ill.·. Brother McNaughton, 57, is an automotive supply distributor. He is a member of Maumee Lodge No. 725, Ft. Wayne, where he served as Master in 1962, and also is a member of the Fort Wayne York Rite bodies. In 1977-78, he was Thrice Potent Master of the Fort Wayne Lodge of Perfection. He received the 33° in 1979.

* * *

Gourgas Medal. Dr. Robert H. Felix, 33°, became the recipient of the

ACTION TAKEN AT 1980 ANNUAL SESSION

- Conferred the 33° on 183 members.
- Elected 181 candidates to receive the 33° at Philadelphia, Pa., in 1981.
- Reported 14° membership to be 502,114 as of June 30, 1980.
- Encouraged continued use of a basic membership development program adopted last year.
- Urged each Valley to establish a special committee to encourage support of symbolic Freemasonry.
- Authorized the printing and distribution of a new play about Benjamin Franklin. Also available is another new play, "House Undivided."
- Amended the title of "Emeritus" Member of the Supreme Council to "Active Emeritus."
- Approved continued support of DeMolay and youth activities.
- Approved continuance of the Research in Schizophrenia program.
- Approved Leon M. Abbot scholarship grants to 12 participating universities and provided for an additional school of journalism to be considered for the program.
- Approved continued support of the Masonic Service Association and the George Washington National Masonic Memorial.

for 1980

NEW POSITIONS

PARKER
Deputy
Vermont

McNAUGHTON
Active Member
Indiana

NIEHOFF
Active Member
New York

Gourgas medal, one of Freemasonry's most distinctive awards. Dr. Felix is director of the Scottish Rite Schizophrenia Research Program.

* * *

Other jurisdictions. Sovereign Grand Commanders from other Scottish Rite Supreme Councils around the world were recognized by The Northern Jurisdiction through elections as Emeriti Members of Honor. Those newly elected were: Ill.·. Abraham Fellman, 33°, of Israel; Ill.·. Hector C. C. Deane, 33°, of Ireland; Ill.·. Cesar Ruiz Reategui, 33°, of Peru; Ill.·. Lauri Sarkia, 33°, of Finland; Ill.·. Miguel A. Tejeda R., 33°, of Venezuela, and Ill.·. Julian Calvo, 33°, of Spain.

IN MEMORIAM

Ill.·. Stanley William Jones, 33°

Ill.·. Stanley W. Jones, 33°, an Active Emeritus Member of the Supreme Council, died on September 22, after a brief illness.

In 1915, Ill.·. Brother Jones began his own real estate and insurance business and was a past president of the Greater Utica Board of Realtors. He had been chairman of the First Federal Savings & Loan Association and a director since 1925.

In 1923, he married Rosina Mae Thomas, who died in 1977. He is survived by three sons and seven grandchildren.

He was raised a Master Mason in 1920 at Liberty Lodge No. 959, Utica, N.Y., and served as Master in 1939. He was a District Deputy Grand Master in 1946 and first president of the Oneida County Masonic Association in 1955.

Ill.·. Brother Jones received the Scottish Rite degrees in the Valley of Utica in 1920-21. There he served as Thrice Potent Master, 1936-37; Most Wise Master, 1927-28, and Commander-in-chief, 1948-51. He received the 33° in 1941 and was crowned an Active Member of the Supreme Council in 1960. He became an Emeritus Member in 1977.

IN MEMORIAM

Ill.·. Forrest Allen Wakeman, 33°

Ill.·. Forrest A. Wakeman, 33°, an Active Emeritus Member of the Supreme Council, died on September 28, at the age of 76.

In 1934, he mrried Carrie Zook, who survives.

Ill.·. Brother Wakeman entered the graphic arts industry in 1933, when he joined Rhoades, Hice, and Etter, Inc., commercial artists and photoengravers of Indianapolis. In 1944, he became associated with Allied Printing Service, Inc., of Indianapolis, retiring as executive vice president in 1970.

Raised a Master Mason at Mooresville Lodge No. 78 in 1934, he served as Master in 1940, and was Grand Master of the Grand Lodge of Indiana in 1973-74. His York Rite membership was at Indianpolis.

Ill.·. Brother Wakeman received the Scottish Rite degrees in 1944 in the Valley of Indianapolis, where he was Thrice Potent Master in 1959-60. He received the 33° in 1961, and was named Grand Marshal of the Camp in 1964 and aide to the Sovereign Grand Commander from 1968-73. He became an Active Member of the Supreme Council and Deputy for Indiana in 1973, and was elected Lt. Grand Commander in 1977. He became an Emeritus Member in 1979.

'In the Cause of Mankind'

The following is an excerpt from the Allocution of the Sovereign Grand Commander delivered at the Annual Meeting of the Supreme Council, 33°, at Cleveland on September 23, 1980.

By STANLEY F. MAXWELL, 33°

"In the end, more than they wanted freedom, they wanted security." These words could have been spoken last week or last year, or at the turn of the century. Actually, they were written by the great historian, Edward Gibbon, in the latter part of the 18th century as he reflected on the fall of the great culture of Athens.

"In the end, more than they wanted freedom, they wanted security." wrote the author of *The Rise and Fall of the Roman Empire*. "When the Athenians finally wanted not to give to society but for society to give to them, when the freedom they wished for was freedom from responsibility, then Athens ceased to be free."

I am sure you will agree that there is no more essential subject for discussion today in our nation than the issue which Edward Gibbon described over 200 years ago. The problem continues to plague us today. It is the major source of the difficulties facing our society as we move toward the end of the 20th century. And, in a very real way, it may be the most important issue facing the future of mankind. Simply put, freedom fails when a people decide that it is their right to take and not to give; when they reject the need to be responsible for their own lives.

Although we continue to look for reasons to explain moral laxity, the decline of productivity, a wholesale falling away from a belief in the traditional values, we do not have to look very far. Whenever a people think it is better to be dependent rather than independent, they are throwing away their own freedom. A recent American visitor to Russia went to Moscow's Trans-Siberian railroad station. Since he knew the Russian language, he began talking with several people. Finally, one woman came up to him and spoke rapidly for a few seconds. At first, she thought the well-dressed gentleman was in the city for meetings of the Communist Party. When she found the man to be an American, she said, "The Party has never done anything for me!"

> ***'Freedom fails when a people decide that it is their right to take and not to give.'***

Tragically, that is the temper of the times, not just in totalitarian countries, but the same atmosphere seems to be spreading like a dark cloud across the free world, too. The frame of mind of far too many people is found in the words of that Russian woman. Whether it's the government or the company, the idea is rampant that others have the obligation to take care of us. When this happens, we cease being free.

Speaking of the recent graduates from our schools and colleges, James Reston of the *New York Times* (May 13, 1980) described the young men and women leaving the halls of learning this way:

"Unlike their fathers, they don't have to face a military draft and unlike their grandfathers, they don't have to face a world war. Their problem is that they have to face freedom and the complications of freedom. . . ."

More than anything else, it is freedom and the complications of freedom that are causing people to deny a love of liberty and to rush toward total dependence.

It was historian Arnold Toynbee who wrote, "When civilizations fail to meet the challenges of their times, they stagnate, decline and die." That truth should not escape us and neither should the words by Cyrus, King of Persia, who spoke to his followers after capturing Babylon in 585 B.C. This is what he said:

"To have been once brave men is not sufficient; it is harder to hold what you have gained than to have gained it."

As we look back over the last 200 years of American history, we can see one frontier after another fall before the force of dedication and determination. Our people conquered the uncharted and rugged West. We built railroads across an entire continent. We created an industrial machine whose might has never been matched. We educated the young and found answers to medical mysteries that dared to destroy the lives of millions. In a very real way, we came, and we conquered. The end result was abundance and hope for millions of people.

Then just at the time when all appeared to be well, the vitality seemed to wane. We no longer wanted to work and struggle. We wanted society to take care of us. "In the end, more than they

wanted freedom, they wanted security." Perhaps we have not learned that it is more difficult to hold what we have gained than it was to have first gained it.

Now, the frontier is before us again. Perhaps it was always there. But we are discovering it anew. There are new lands to explore, new mountain ranges to conquer, new enemies to challenge our strength and determination.

Speaking to the honor students at Fort Hays State University in Kansas, the vice-president for academic affairs, John D. Garwood, concluded with these words:

"The real frontier of America today is that of recapturing what was once the American myth, the American dream—a lifestyle committed to integrity, honor, values which motivate and elevate the society, a community of interests, a concern for the other person, a love of country, an abiding interest in its purposes and dynamics, and a desire to make the world a better place to live. . . ."

In a very real way, this is the message of Freemasonry. Deeply committed to a spiritual understanding of man, but without the theological controversy that seems to injure so much of the religious life, Freemasonry possesses the inner richness that affirms a vital renewal of life. At the same time, Freemasons appreciate the love of liberty, but are again free from the political factions that so often mar the beauty of freedom.

Today, Freemasonry stands on the human frontier. We continue to be the heralds of freedom and the exemplars of independence. At every point, we ask ourselves the essential questions of life. What am I? Whence come I? And, whither I go? Continually, we seek the Light—and then more Light. We are conscious of our imperfection, of our limited knowledge, of our need for further understanding. This is our pledge as Freemasons; we shall continue in the Light!

Professor of Management Jeffrey Timmons of Boston's Northeastern University was asked to describe the successful small businessman. More than anything else, he feels that these individuals seem to be driven by the need to exceed their own past performance, not the performance of others. That's our Masonic motivation, too. We strive for new heights, to do better and to believe that it is always possible and within our power to move beyond our past achievements.

The distinguished medical doctor and explorer, Dr. Wilfred Grenfell, a man of genuine inner strength, once commented that "real joy comes not from ease or riches, or from the praise of men, but from doing something worthwhile." That is the secret of life that is known to Freemasons everywhere.

It is our belief in doing something worthwhile that has inspired the efforts of the Scottish Rite schizophrenia research program. Bringing light to the darkness of a devastating disease is our goal.

'Perhaps we have not learned that it is more difficult to hold what we have gained than it was to have gained it.'

It is our belief in doing something worthwhile that inspires our commitment to the Scottish Rite Masonic Museum of Our National Heritage. We are bringing the light of our nation's heritage to shine upon the lives of thousands and thousands of people each year.

It is our belief in doing something worthwhile that motivates us to make it possible for young men and women to obtain a quality education in journalism and international relations through our Abbot scholarships. This year, students from twelve colleges and universities are benefiting from this commitment.

It is our belief in doing something worthwhile that can cause us to see the possibilities in an even stronger Scottish Rite. With determination, a positive attitude, and intense effort, we are moving into a new era of growth. It can happen—and it is happening in a number of states and many Valleys—because the leaders have made a commitment to move forward.

More than anything else, it is our belief that self-improvement has a ripple effect on the world in which we live that motivates our actions. "It is in the nature of things that a man cannot really improve himself without, in some degree, improving other men." These words by Charles Dickens tell the story of Freemasonry. The lives of four and one-half million Masons in the world *are* making a difference!

We are not only builders; we are architects of life. Will Durant, the great historian, asks this question in his volume, *The Age of Faith:* "Who designed the cathedrals?" Referring to the grand period of Gothic construction, Durant answers his questions this way:

"The architect would not receive that title till 1563; his medieval name was 'master builder,' sometimes 'master mason.'" He was the one who, "no longer sharing in the physical work, submitted designs and competitive estimates, accepted contracts, made ground plans and working drawings, procured materials, hired and paid artists and artisans, and supervised the construction from the beginning to the end."

The task of every Freemason is clear! We are here to shape life with the values of honor and integrity, of hope and good will. We are here to set the standards and keep them high. Our job is never done! I would remind you that the future will be built with plans drawn of selfishness *or* care and concern. Let the future be constructed with *our* goals and *our* determination! Our job is not easy, but it is worthwhile.

It is said that few men have been as concerned about their personal reputation than was Daniel Webster. He could not tolerate his character being even slightly tarnished. To those gathered around him at the time of his death, he wanted to make certain that he maintained his honor. Among his last words were these:

"Wife, children, doctor, I trust on this occasion I have said nothing unworthy of Daniel Webster."

In the days ahead, the highest and best is demanded of each of us. If we meet the challenge; if we remain faithful to the call of leadership and service; if we stay true to the Light, I assure you that the world will be a better place in which to live, and you and I will have done nothing unworthy of Masonry.

May it always be said of us that "in the end, more than they wanted security, they wanted freedom," and each one gave his best in the cause of mankind.

MUSEUM of our NATIONAL HERITAGE

The Rise and Fall Of the 'Elegant Elite'

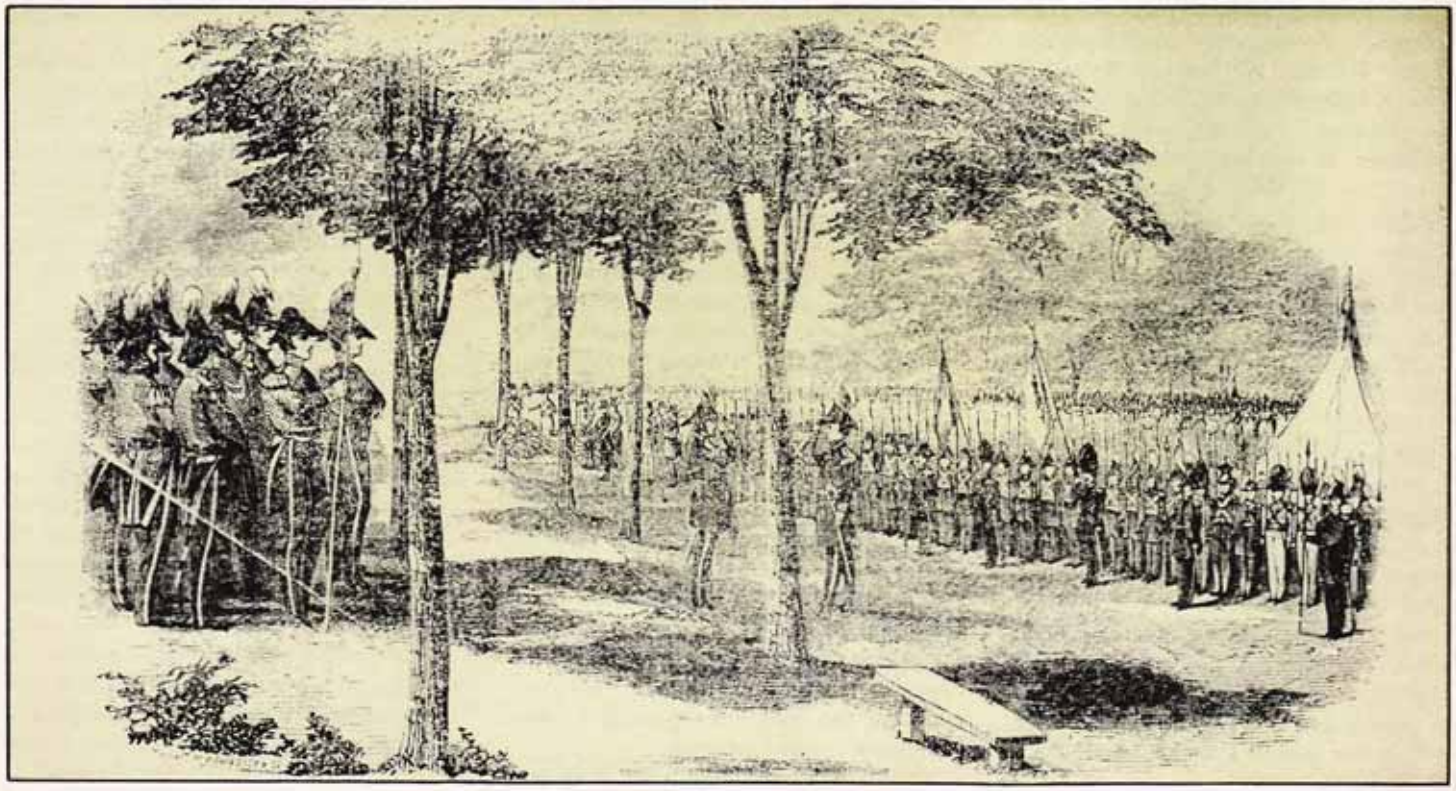
An exhibit on volunteer militia units and their social significance has been drawing public attention at the Scottish Rite Masonic Museum of Our National Heritage. Titled "The Elegant Elite," the exhibition opened last Spring and will remain through January.

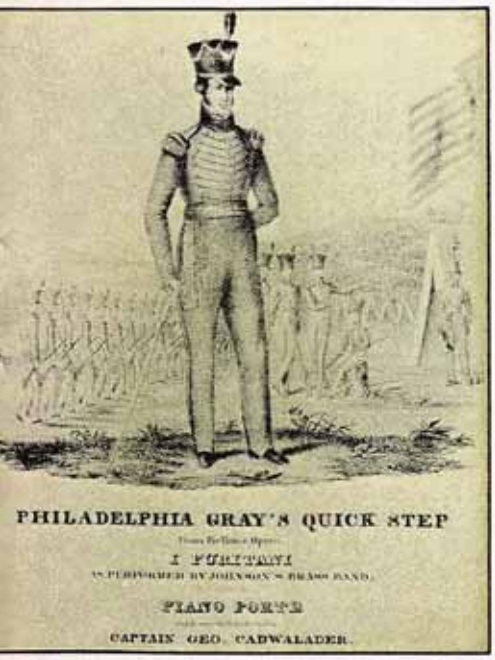
Volunteer companies were the "Elegant Elite" of the military in the United States from 1792 to the outbreak of the Civil War. Affiliated with the nation's militia system, volunteer units were sufficiently popular before the Civil War to act as the nation's main defense in place of the small professional army and poorly organized enrolled militia. During national emergencies such as the war with England in 1812, the Mexican War of 1848 and Indian Wars, volunteer units were "embodied" or called into service, along with the enrolled militia and the professional army. They also served as policing forces to quell local disturbances and insurrections. Their independent status, fierce local loyalties and lack of training, however, often hampered their military effectiveness.

The 19th-century ideal of the democratic citizen-soldier defending his country evolved from the colonial militia system begun under the royal governors. During the American Revolution, Committees of Safety recruited "Minutemen" to defend towns and communities against British Regulars. These local militia units eventually formed the reserve forces for Washington's Continental Army, which by 1781, was beginning to meet the standards of a professional army. After the Revolution the Continental Army was quickly disbanded. Americans distrusted the power of a centralized standing army and contemptuously viewed regular soldiers as worthless idlers. In the 1790's, America's professional army numbered less than 700 men. National defense once again reverted to the local level—"the nation's bulwark," the state militia.

A Uniform Militia Act, passed by Congress in 1792 established minimum requirements for enrolling, organizing, training, and equipping a standing militia. Real control, however, remained

Commissioning new officers in the Ancient and Honorable Artillery Company of Boston.





Sheet music cover, c. 1842, from the Anne S. K. Brown Military Collection. Increased attention to parade ground appearances by the volunteer companies created new interest in military music.

with state governors as commanders-in-chief and state legislatures with power to pass additional laws governing the militia. Independent or volunteer companies were legally recognized under the 1792 act. Within each state these chartered units of amateur, self-equipped, volunteer soldiers existed as elite organizations having social, economic, political and ethnic overtones. Their dazzling uniforms and social prominence often overshadowed the poorly organized and equipped militia.

Membership in volunteer units was elective. The voting system of "black balling" excluded candidates failing to meet requirements of social suitability or military aptitude.

Within broad guidelines set by each state, volunteer companies were free to select their own distinctive uniforms. Following the international military fashions of the day, volunteers adopted the dazzling costumes of grenadiers, light infantry, lancers and dragoons. These elite formations in European armies were esteemed for their stature and skirmishing ability. American volunteer infantry modeled themselves on this pattern and affected towering helmets to accentuate their height. Cost was the only limit to the elegance of their military finery. The more affluent the membership, the more flamboyant the uniforms and accoutrements. A company's military effectiveness was often judged by the grandeur of its uniform rather than its actual performance.

Mustering the militia for inspection and military exercises was deeply rooted in the colonial experience. May was the traditional time for annual inspection and training based on the good weather and the cycle of spring planting. By the early part of the 19th century, the traditional May muster had become a military review day. An autumn encampment, lasting several days, provided training and experience modeled after the duties and obligations of troops in actual service.

The enthusiastic participation of the elegant volunteer companies made muster days festive events in the community.

Social events were an integral part of the volunteer militia activities. Formal military banquets, honoring eminent persons, were carefully planned. Elaborately-decorated printed menus assured invited guests the tables would be richly laden. Protocol was rigid. Formal toasts were exchanged and the presentation of some "slight token of esteem," such as a magnificent sword, often was the highlight of the evening.

Many of the independent volunteer companies were as concerned with politics as they were with military affairs. In the 1790's rival companies in Newark, N.J., marched separately in support of Jefferson and Madison or with the followers of Washington and Adams. In Worcester, Mass. two separate Fourth of July parades were held in 1812: a Federalist parade escorted by the Worcester Light Infantry and a Republican parade with the Worcester Artillery.

By the 1850's, the majority of volunteer companies had been officially incorporated within the state militias, filling the vacuum left by the declining enrolled militia.

During the Civil War the elite volunteer companies lost their individual identities among the masses of troops activated for the Union effort. Some volunteer units answered the call as a group, while others merely contributed to the thousands of eager recruits from their membership. Pennsylvania, Massachusetts, New York, and other states that had large militia organizations were best able to promptly supply men. In the effort to create a Union Army, however, the presence of the individual volunteer company faded.

The social need that volunteer units had served was filled after the war by a new proliferation of fraternal organizations. A lingering fondness for military pomp and circumstance continued in the uniforms and regalia of organizations such as the Grand Army of the Republic, the Sons of Veterans, and the Masonic Knights Templars. Only a few active volunteer militia companies managed to carry on with dwindling membership after the Civil War. Their complete decline was finalized in 1903 by the formation of a single national militia, known today as the National Guard.

On display at the Museum of our National Heritage through January, "The Elegant Elite" exhibition highlights the social significance of volunteer militia units, 1790-1860.

N. Y. Masons Rededicate Ancient Egyptian Obelisk

By ALLAN BOUDREAU, 32°

Freemasons from the state of New York restaged an historic 1880 cornerstone laying ceremony for the base of an ancient Egyptian obelisk located in New York City's Central Park on October 5. Ernest Leonardi, chairman of the obelisk centennial committee for the Grand Lodge of New York, and Judge Charles W. Froessel, honorary chairman, coordinated details for the event with city officials and the administration of the City Parks Department.

During the reenactment, Empire State Masons were joined by representatives from a number of states in a procession through the streets of New York City to Central Park. Presiding at the ceremony was Most Worshipful Bruce Widger, Grand Master of Masons in the state of New York.

The ceremony has sparked renewed interest in the monument as efforts were initiated for the relandscaping of the area and a rehabilitation of the ancient obelisk.

Over 4,000 years have passed since the obelisk building period of ancient Egypt.

Obelisks are slender four-sided tapering monuments, usually hewn of a single piece of granite, terminating in a pointed or pyramid top. Obelisks were placed in pairs before temples, one on either side of the portal. Down each of the four faces of the obelisk ran lines of deeply inscribed hieroglyphs and representations setting forth the names and titles of the Pharaoh.

ALLAN BOUDREAU, 32°, a member of the Valley of Albany, is the Librarian for The Grand Lodge of New York.

Henry Gorringe, who was employed by William Vanderbilt to move the obelisk from Egypt, discusses the structure with members of Anglo Saxon Lodge No. 137, Brooklyn, N.Y. From a sketch by Albert Berghaus.

M.·. W.·. Bruce W. Widger, Grand Master for New York Masons, presided at the rededication ceremonies in Central Park.

Great numbers of obelisks were made but very few of colossal size. Four of the giant obelisks have been carried from Egypt and are preserved in Rome, Paris, London and New York. The two obelisks known as "Cleopatra's Needles" were first erected before the temple of Heliopolis and now stand in London and New York.

One of the largest obelisk removed from Egypt was transported from Heliopolis to Rome during the reign of the Roman emperor Caligula, early in the first century A.D. The 83-foot obelisk weighing over 720,000 pounds was erected in the Circle of Caligula. In 1585, Pope Sixtus engaged the architect Fontana to have it moved to St. Peter's Square, where it has remained ever since.

In 1810 the newly established Egyptian Museum in Paris sought a specimen of Egyptian art. Napoleon had received an obelisk from Egypt as a monument to the campaign of 1799 but no efforts had been made to remove it to France. In 1836, an obelisk at Luxor in Egypt nearly 75 feet in height and weighing over 490,000 pounds was transported to France and erected in the center of the Place de la Concorde.

In 1801, when the battle of Alexandria placed the obelisk now in London in the hands of British forces, first attempts were made to remove this obelisk as it lay on its side near the erect obelisk that is now in Central Park,

New York. The London obelisk is 64 feet in height and weighs nearly 420,000 pounds. After many years of effort the London obelisk was erected on the Victoria embankment of the Thames River, between Charing Cross and Waterloo bridges, in 1872.

The standing obelisk at Alexandria caught the interest of the *New York World* newspaper in 1869, at the time of the opening of the Suez Canal. The Khedive (ruler) of Egypt agreed to give an obelisk to the United States. William H. Vanderbilt agreed to provide the funds needed to secure the obelisk for New York City. Brother Henry H. Gorringe of Anglo Saxon Lodge No. 137, Brooklyn, N.Y., and a Lt. Commander in the U.S. Navy, was employed by Vanderbilt to move the obelisk from Egypt and erect it in New York.

When Brother Gorringe arrived in Egypt in October 1879 to begin work, he discovered that although it was well known that the standing obelisk in Alexandria had been given to the United States, no one—not even the Khedive—believed that the obelisk would be removed. During the succeeding months Brother Gorringe overcame all obstacles, and on June 1, 1880, the steamer Dessoug left Alexandria with the giant obelisk on board, arriving at the 51st Street wharf in New York City on July 31, 1880.

The New York obelisk is about 71 feet in height and weighs over 448,000 pounds. Unlike the obelisks in London and Paris, the New York obelisk was removed from an erect position and thus the pedestal, steps, and foundation stones were intact, permitting a full examination.

During this examination the similarity between the forms and actual relative positions of the pieces here described and those of the emblems of Freemasonry led to the appointment of a committee of Freemasons then in Egypt to examine them. After discussion and deliberation, the committee concluded that

(1) the polished cube found in the east angle corresponds with the perfect ashlar;

(2) the polished square corresponds with the square;

(3) the rough block found in the west angle corresponds with the rough ashlar;

(4) the stone with figures representing snakes is emblamatic of wisdom;

(5) the axis stone is the trestle board, and the marked stone adjacent to it bears the Master's mark;

(6) the two implements found, the lead plummet and iron trowel, are emblematic of Freemasonry;

(7) the piece of soft white limestone found under the polished cube has been regarded as the symbol of purity, and as having been placed in the center of the 18 pieces forming the lower step to designate the word of the 18°.

Most Worshipful Jesse B. Anthony, Grand Master of Masons in New York, presided as the cornerstone for the obelisk was laid in place with full Masonic ceremony on October 2, 1880. A large delegation of Masons paraded up 5th Avenue from 14th Street to 82nd Street as spectators lined the route.

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.

(APPRENTICE) + (TIME) + (JULY) − (PRICE) + (ROSTER) − (RENT) + (SOD) − (DIMES) + (NEST) − (PEEL) + (GAME) − (JUST) − (GATE) = □ □ □ □ □ □ □ □ □

Answer will appear in the next issue.

Answer from previous issue: **BROTHERLY**

A CLOSER LOOK AT SCHIZOPHRENIA—Part 3

Releasing the Chains

By JONATHAN SUGARMAN

To be ill and to seek treatment is to be at the mercy of one's place in history. The patient with tuberculosis in the 19th century, for instance, gained little from visiting a physician, for scientists had not yet discovered an efficacious treatment for the dread disease. In fact, the organism responsible for causing the disease was not identified until 1882, and it was in the 1940's that appropriate antibiotic therapy for tuberculosis was discovered. Unceasing and vigorous medical research into the cause, prevention and treatment of the disease finally made possible the answers necessary to bring about a dramatic reduction in what was previously a wide-spread, debilitating, and often fatal disease.

Throughout the course of history, the victim of schizophrenia has been doubly cursed. For many centuries, mental illness was not seen as illness at all, but as satanic possession or sorcery. If one were to characterize the various modes of treatment for severe mental illness from antiquity until the middle of the 19th century, it would not be wholly uncharitable to synopsize the approach of most societies with one word—chains.

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 notion that the mentally ill should be bound in chains might be thought of as a central point in the path of a therapeutic pendulum swinging from one extreme of benign treatment to another of excessive harshness. The mentally-ill person, especially the schizophrenic was looked upon with fear and horror. He was considered to be possessed by evil spirits and therefore under their control. (See MARK: 5, 2-4.) The least offensive patients in the most tolerant cultures, such as Classical Greece, were shunned and viewed with amusement or mild derision. In the Middle Ages, the *best* such people could hope for would often be chains, for the preferred methods of dealing with those suffering from insanity included whipping, drowning, and burning at the stake. The reason for such treatment made sense granted the basic premise. Since the person harbored evil spirits, making the body an unpleasant or undesirable habitation would encourage the spirits to leave. For centuries mental hospitals and asylums used chains and manacles as the mainstay of their therapeutic armamentarium. The French psychiatrist J.E.D. Esquirol described the abysmal condition of mental institutions in France in the early 19th century. The following excerpt, which illuminates the desperate plight of the mentally ill throughout much of history, might well be kept in mind for its striking contrasts to today's mental hospitals.

"I have seen them naked, or covered with rags, and protected only by straw from the cold damp pavement upon which they were lying. I have seen them coarsely fed, deprived of fresh air, or water to quench their thirst, and of the most necessary things for life. I have seen them delivered and abandoned to the brutal supervision of veritable jailers. I have seen them in squalid, stinking little hovels, without air or light, chained in caves where wild beasts would not have been confined. These unfortunate beings, like the criminals of the state, are cast into dungeons or into dark cells into which the eye of humanity never penetrates. There they remain to waste away in their own filth under the weight of chains which lacerate their bodies. Their faces are pale and emaciated; they await only the moment which will end their misery and conceal our disgrace. They are exhibited to the public gaze by greedy keepers who make them appear as rare beasts. They are huddled together in a disorderly manner with no known means of maintaining order among them, except terror."

It was against this background that psychiatric reformers of the late 18th and early 19th centuries called for the moral treatment of the insane. Two of the great figures in the psychiatric revolution were Phillip Pinel of France and William Tuke of England. Immediately after he became superintendent of the Bicêtre and Salpêtrière asylums in the 1790's, Pinel defied prevailing social opinions and released the patients from their chains. He wrote that, "the mentally sick, far from being guilty people deserving of punishment are sick people whose miserable state deserves all the consideration that is due to suffering humanity. One should try with the most simple methods to restore their reason." At about the same time William Tuke founded the York Retreat, a psychiatric hospital which served as a model for several early American mental hospitals. By the early 19th century, humanitarian treatment of the mentally ill had begun to take hold.

A number of specific remedies for mental illness were widely used in the 1800's. Among the most popular were emetics, cathartics, and bloodletting. Benjamin Rush, the father of American psychiatry designed a "Tranquillizer"

(sic) chair which was used to physically restrain patients in the hope of controlling their psychiatric symptoms. In addition to these physical treatments, Rush also emphasized psychological methods. Disturbed patients were kept in quiet environments, and physicians were encouraged to allow patients to express themselves. The therapeutic effects of music, literature, and physical work were also exploited.

As the 19th century drew to a close, psychiatry was committed to the belief that many psychoses were in large part hereditary, and an intensive search for organic therapies was underway. Psychological treatment fell by the wayside, and custodial therapy became the rule in rapidly growing mental hospitals. Due to a general paucity of adequate funding large wards became overcrowded with severely ill schizophrenic patients. It appeared as though only a major breakthrough would release schizophrenics from their fetters.

The first such significant breakthrough resulted from studies in another area of medicine. In the 1920's, it was discovered by Frederick Banting (who was later to become a Scottish Rite grantee) and Charles Best that administration of insulin causes a decrease in the amount of glucose circulating in the blood. If the concentration of blood glucose falls below a certain level, loss of consciousness ensures. It seemed to some observers that small amounts of insulin had a tranquilizing effect in psychiatric patients. Occasionally, however, patients who were very sensitive to insulin accidentally became comatose. Manfred Sakel, a German psychiatrist, noticed that the symptoms of schizophrenic patients in whom hypoglycemic coma had been accidentally induced often were reduced in severity after treatment. He then began to induce insulin coma intentionally in schizophrenic patients.

Sakel's work was introduced to English speaking readers in 1938 with the financial help of the Scottish Rite. Insulin coma soon became the therapy of choice for schizophrenic patients.

At about the same time, other workers were pursuing a different type of therapy for schizophrenia. Several psychiatrists noticed that the symptoms of schizophrenic patients often disappeared after patients had spontaneous convulsions. Furthermore, it was felt that schizophrenia and epilepsy seldom occurred in the same patient.

On the basis of these two observations Lazlo Meduna decided to induce artificially seizures in psychotic patients. Such seizures could be caused by the injection of a synthetic camphor-like preparation known as Metrazol. Shortly after the introduction of Metrazol treatment two Italian scientists, Ugo Cerletti and Lucino Bini, discovered that similar convulsions could be caused by application of an electric current. Although Metrazol therapy and electro convulsive therapy (ECT) were developed for the treatment of schizophrenia, it soon became clear that convulsive therapies are most effective in conditions other than schizophrenia.

A third approach to the treatment of schizophrenia in the 1930's involved the use of a surgical procedure on the brain. Neurosurgeons reasoned that if schizophrenia was a derangement of the brain, destruction of the abnormal brain tissue should result in clinical improvement. A number of psychosurgical techniques were developed, the most common of which was called prefrontal lobotomy. In this operation, pioneered by Egas Moniz, the frontal portions of the brain were surgically separated from the remainder of the brain tissue. Moniz, who won a Nobel Prize for his efforts, found that in a number of patients, psychotic symptoms including anxiety and disorganization of thought were less intense after lobotomy. Psychosurgery was widely used in the 1940's as a treatment for chronic schizophrenia.

By 1950, the therapeutic trinity of the 19th century—emetics, cathartics, and bloodletting—had been replaced by the new and more powerful trio of insulin coma, convulsive therapies, and psychosurgery. Unfortunately, a number of problems were associated with these organic therapies. Insulin therapy was time consuming and not without risk. The convulsive therapies were less adequate for schizophrenia than for some other conditions.

The objections to psychosurgery were somewhat different. In many of the original studies, the psychiatric improvement of patients was not adequately documented. It seems that much of the "improvement" was really increased apathy and a loss of drive. Furthermore, many physicians objected to the irreversible destruction of the human brain when the efficacy of psychosurgery had not been convincingly demonstrated.

Unfortunately, the rising tide of mental hospital censuses was not stemmed by this new group of therapies. In addition to their intrinsic weaknesses, all of the treatments were time consuming, and skilled medical personnel were required for their administration. Thus, even treatments which seemed to have some attenuating effect on schizophrenic illnesses were withheld from large numbers of patients for logistical and financial reasons. By 1955, some 560,000 patients, half of whom were schizophrenic, occupied American mental hospital beds.

On the other side of the Atlantic, however, the stage was being set for a discovery which was to change the entire approach of psychiatry to schizophrenia. An important group of drugs

Continued on next page

RELEASING THE CHAINS
Continued from previous page

called antihistamines were developed in the 1940's. Because of the enormous potential of antihistamines, which were initially used to treat asthma, allergies, and blood pressure disorders, a great number of chemical compounds were examined for antihistaminic properties.

A class of substances known as phenothiazines were found to be good antihistamines, and a French surgeon named Henri Laborit decided to try several phenothiazines as a means to prevent surgical shock. Laborit noticed that one phenothizzine, called chlorpromazine, left patients tranquil and relaxed after surgery.

The potential utility of the drug in psychiatry was obvious, and in 1952 the French psychiatrists Jean Delay and Pierre Deniker administered chlorpromazine to a number of psychiatric patients in Paris. Although the drug had been used earlier by other psychiatrists, the dosages prescribed had been inadequate to achieve any great effect. Delay and Deniker, however, found that schizophrenic patients given sufficient doses of chlorpromazine improved rapidly and dramatically.

The new group of antischizophrenic drugs came to be called major tranquilizers, although the word tranquilizer is something of a misnomer. It quickly became apparent that phenothiazines did more than sedate schizophrenic patients. Rather, they seemed to act directly on specific symptoms of schizophrenia. Patients could think and speak more clearly, and the severely debilitating consequences of delusions and hallucinations were markedly attenuated. Patients who had been virtually noncommunicative were better able to socialize, and the agitated hyperactivity of some schizophrenics were eliminated.

Since the introduction of the phenothiazines, several other types of antipsychotic drug have been developed, some of which are sufficiently specific in their effect on schizophrenic symptoms to be called antischizophrenic.

The antischizophrenic drugs have several advantages over their predecessors in the treatment of schizophrenia. First, they are easy to administer and widely available to large numbers of patients. Second, they seem to act specifically on schizophrenic symptoms. Finally, many studies have shown that continuous administration of antipsychotic drugs will prevent relapse of patients who have improved from an acute episode of illness. Still, however, the drugs are not perfect. Although many patients improve in some areas of functioning, some of the most vexing problems of schizophrenics remain intransigent to treatment. The inability of schizophrenics to experience pleasure (anhedonia) from activities which are usually pleasurable does not seem to improve. Also, many patients remain introspective and withdrawn. Although delusions and hallucinations become less prominent, they do not necessarily disappear completely. Often, patients whose symptoms have improved enough to be released from the hospital do not return to a full productive and happy life. Instead, they may remain jobless and without warm friendships and family relationships. Another disturbing aspect of the antipsychotic drugs (which will be discussed in a subsequent article) concerns the neurological side effects which occasionally accompany their use. Due to the limitations of current antischizophrenic drugs, there is currently a great deal of interest and research in the development of improved psychopharmacologic agents.

The Scottish Rite Schizophrenia Research Program has played a prominent part in the development and evaluation of biological treatments for schizophrenia. In the early years of its existence, the program funded a number of investigations concerning the mechanism and efficacy of insulin shock therapy. Dr. Heinrich Kluver, one of the Rite's most distinguished grantees, contributed much to our knowledge concerning the effects of psychosurgery on personality. Perhaps the most outstanding contributions of Scottish Rite investigators concern the biological mechanisms of action of the antischizophrenic drugs. In recent years a number of projects in the field of neuropharmacology have begun to bear fruit for Scottish Rite investigators. In subsequent articles, some of the highlights of these investigations will be reviewed. As more information is gained, more effective and humane treatment of schizophrenics has been possible. With the continued support of the Schizophrenia Research Program, the goal of treatment directed at the cause of Schizophrenia is a realizable one, and we can begin to think realistically of methods of prevention.

Research Director Receives Supreme Council Gourgas Medal


DR. FELIX

The field director of the Scottish Rite Schizophrenia Research program was honored in September by being named a recipient of the Supreme Council's Gourgas medal.

The announcement of the rarely-awarded honor was made at the Annual Session in Cleveland, but the official presentation will take place in January.

Dr. Robert H. Felix, 33°, becomes only the 20th recipient since the establishment of the award in 1938. The medal is conferred by the Supreme Council of the Northern Masonic Jurisdiction for "notably distinguished service in the cause of Freemasonry, humanity, or country."

The latest Gourgas medalist has been a leader in numerous aspects of psychiatry, such as training, research, and administration, since his graduation from the University of Colorado in 1930.

He was chief of the Division of Mental Hygiene for the U.S. Public Health Service from 1944-49, and director of the National Institute of Mental Health from 1949-1964. He retired as professor of psychiatry and dean of St. Louis University School of Medicine in 1974, a position he had held for 10 years.

Dr. Felix became research director of the Scottish Rite program in 1976, after having served as a member of the professional advisory committee for a number of years.

Ill.·. Brother Felix was raised a Master Mason in Downs Lodge No. 24, Downs, Kansas, in 1925, and received the Scottish Rite degrees in the Valley of Norwich, Conn., in 1944. He was honored by the Supreme Council with the 33° in 1969.

IN A NOOK WITH A BOOK

'Biblical Characters In Freemasonry'

Reviewed by ALPHONSE CERZA, 33°

BIBLICAL CHARACTERS IN FREEMASONRY, by John H. VanGorden. Published jointly by the Supreme Council, 33°, Northern Masonic Jurisdiction, U.S.A., and the Masonic Book Club. Available from the Supreme Council, P.O. Box 519, Lexington, Mass. 02173. 273 pp. $12.50.

The Holy Bible occupies an important place in the ceremonies and the philosophy of Freemasonry both in the basic three degrees and in all the appendant bodies. As a result, any book which presents information about the persons mentioned in the Holy Bible who are a part of Freemasonry is welcomed with open arms. This is the first time that anyone has taken the time to make a detailed study of the subject and to have the results of his work published for the benefit of Masons interested in knowing more about the craft.

The introduction explains the place of the Great Light in the craft, discusses some legends connected with this subject, and states that the purpose of the book is to shed light, to stimulate the study of the Holy Bible, and to help us perceive the role that Freemasonry is providing toward an understanding upon which all peoples of good will can meet and promote international cooperation aimed toward peace. Then follows a brief historical chronology of secular history relating to the broad outline of the subject of the book.

This book is divided into two parts. The first section presents in alphabetical order the major characters from Aaron to Zerubbabel. The second section presents in alphabetical order the minor characters from Achish to Zechariah. In each instance we find the important facts about the character covered, the meaning of the name, the lesson taught by his life, and the Masonic connection and use, followed by the Biblical and Masonic references.

This book contains four appendices which present interesting additional information about the subject. The first is a note about the characters in the Masonic ritual connected with the Holy Bible. The second lists alphabetically the historical characters, such as Jacques DeMolay and Benedict Arnold, who are part of Masonic ceremonies but are not found in the Holy Bible. The third lists the fictitious characters in Masonic ceremonies with Biblical-sounding names which are not in the Bible. The fourth lists the various names of God, the supernatural figures, and mythological characters in Masonic ceremonies with references as to where they appear in craft ceremonies.

This is an excellent book and should be read by all Masons who are interested in knowing more about Freemasonry, its philosophy, and its ties to the Holy Bible.

The author of this book, Ill.·. John H. VanGorden, 33°, has been a resident of New York for many years. An executive of IBM before his retirement, he has had an interest in historical subjects and has written several books about local New York history. He has been a strong supporter of the Scottish Rite Masonic Museum of Our National Heritage in Lexington, Mass. Within the museum, the VanGorden-Williams Library has been named in his honor. This book represents many years of hard work studying the Holy Bible and the various Masonic groups and their ceremonies. We are truly indebted to him for doing such extensive research for us.

OTHER MASONIC BOOKS OF INTEREST

Military Masonic Hall of Fame, 1980, Second 100. Edited by Capt. Robert E. Bassler. A compilation of the second 100 biographical sketches of outstanding military men in American history who were Masons, plus other interesting material. Available at $4.50 from the National Sojourners, Inc., 8301 E Boulevard Drive, Alexandria, Va. 22308.

Whence Come We? A finely researched, well organized, and skillfully written history of Freemasonry in Ontario, Canada. Edited by a committee with Professor Wallace McLeod as chairman. Available at $5 from the Grand Lodge of Canada, Box 217, Hamilton, Ontario L8N 3C9, Canada.

Masonic Periodicals. Listed alphabetically under each state. Also includes Philippines, Puerto Rico, Manitoba, and Ontario. Available at 75¢ from the Masonic Service Association, 8120 Fenton Street, Silver Spring, Maryland 20910.

Transactions of Phoenix Lodge No. 30, vol. 9. This is a research lodge working in Paris, France, in the English language. Contains papers presented during the past year. Included are a fine detailed paper on Regularity, one on Geometry, and an interview with Father Michael Riquet. Available at $6 from Arthur W. Barnett, Secretary, 65 Boulevard Bineau, 92200 Neuilly, France.

The Migration of Symbols, by Count Goblet D'Alviela. Facsimile of an 1892 Masonic classic that has been out-of-print for many years. It discusses a large number of Masonic symbols. Available from Aquarian Press, 37/38 Margaret St., London W1, England. 10 British pounds.

Designs Upon the Trestleboard, by Arthur R. Herrmann. Originally published in 1957, and now reprinted in soft cover, this basic officer's guide covers a variety of subjects designed to develop the executive skills and work of lodge officers. Available at $6.59 from Macoy Publishing Co., 3011 Dumbarton Road, Richmond, Va 23228.

Masonic Exhibit On the Road

An exhibition featuring 100 objects decorated with Masonic symbols and organized by the Scottish Rite Masonic Museum of Our National Heritage, Lexington, Mass., opened in October in the decorative arts galleries of Fountain Elms at the Munson-Williams-Proctor Institute, Utica, N.Y.

Titled *The Masonic Tradition in the Decorative Arts*, the show remains on view in Utica through February 1.

Items include furniture, clocks, silver, metalware, ceramics, glassware, textiles, scrimshaw, and graphics, all from the permanent collection of the Museum of Our National Heritage. Objects of local Masonic significance from the Institute collection and other lenders are also on display.

Organized by the staff at the Lexington, Mass., museum, this exhibit represents the first opportunity for the Museum of Our National Heritage to lend an extensive amount of Masonic material to another institution for a major exhibition.

An illustrated catalogue to accompany the exhibit has been made possible by the generous support from the Scottish Rite Valley of Utica. The catalogue includes essays on the meaning of Freemasonry by Clement M. Silvestro, 32°, director, Museum of Our National Heritage; "Masonic Symbols in American Decorative Arts" by Barbara Franco, curator of collections, Museum of Our National Heritage, and the history of Freemasonry in Oneida County by Carol Gordon, curator of decorative arts, Munson-Williams-Proctor Institute.

"This exhibit provides a fine opportunity to portray the role of Freemasonry in the life of our nation" said Grand Commander Stanley F. Maxwell, 33°. He indicated that similar Masonic exhibits can be developed for presentation in recognized institutions throughout the Northern Masonic Jurisdiction.

'Blue Envelope' in the Mail

Your "blue envelope" will be arriving in the mail soon.

The blue envelope has been used by Scottish Rite Masons since 1934 to provide financial support for the Supreme Council charities.

Originally designed to assist with the schizophrenia research program, the appeal has been extended to include the Supreme Council's other charities—Leon M. Abbott Scholarships for journalism and the current operating funds of the Scottish Rite Masonic Museum of Our National Heritage.

"Through our annual blue envelope appeal, each of us as Scottish Rite Masons can feel a sense of pride in the accomplishments of these three charities," said Grand Commander Stanley F. Maxwell, 33°. "Large or small, your contribution is a force for improving life."

Footnotes*

* ***The flavor lingers.*** Never did we expect to encounter so many lovers of bean soup when we made a brief mention in the April issue of Dean Frost's "reduced" version of the Indianapolis Scottish Rite bean soup. In recent years the Valley of Indianapolis has modified its famous bean soup, much to the chagrin of Brother Frost, who still says the original recipe is "tops."

To answer the request of so many readers, we've agreed to print Brother Frost's version designed to serve six:

Ingredients:

1 lb. great Northern (Navy) beans
10 oz. ham, diced
9 oz. beef (ground or diced) pre-cooked
½ green pepper, chopped
1 celery stalk, chopped
1 onion (large), chopped
1 lb. tomatoes (#303 can), include all liquid *plus* 1 cup tomato juice & 2½ cups of water
½ tsp. garlic powder
½ tsp. black pepper (to taste)
1 tsp. salt (to taste)

Instructions: Soak beans for 8-hours (overnight). Chop (coarse) green pepper, celery, and onions. Add these and broken up tomatoes to drained beans. Add pre-cooked beef, ham, seasoning, and simmer until the beans are done (to taste). Cooks well in a crock-pot using "high" (simmer) setting for a total of 8 hours or longer, or cook 18 hours (overnight) with at least 5 hours on "high." This recipe *fills* a 3½ qt. crock-pot and makes a thick soup.

That's it folks! Now it's up to you.

* ***Masonic symbols.*** The October-November issue of *American Heritage* contained an interesting story of "Fraternal Arts: The Ubiquitous Signs and Symbols of American Freemasonry." Much of the information was gathered through the assistance of the Scottish Rite Masonic Museum of Our National Heritage, which also was the source for more than a dozen photos accompanying the article.

* ***DeMolay family.*** We read recently that Indianapolis Chapter, Order of DeMolay, installed their fifth Master Councilor from the same family in February. The new leader is Joe Mathis, son of Cecil and Betty Mathis. The installing team included his brothers Steve (1971), John (1973), Chuck (1976), and his father. His brother Larry, stationed at Ft. Bragg, N.C., could not attend.

* ***Research Lodge.*** For many years the Grand Lodge of California had permitted only California Masons to join the Southern California Research Lodge. By action taken at a recent Grand Lodge communication, the research lodge now can accept membership from Master Masons who are members of Lodges of any Grand Jurisdiction recognized by the Grand Lodge of California.

The SCRL has published four volumes of papers. Month-to-month activities consist of a single-page monthly letter suitable for use in lodge bulletins or trestleboards, a review of articles and activities of other jurisdictions gleaned from Grand Lodge publications, reprints of articles from various Masonic publications, and subscriptions to at least two Grand Lodge publications.

The SCRL volumes (sales tax and postage included) are $11 for volume 1-2 (combined as one volume), $11 for volume 3, and $8 for volume 4. Dues are $12 per year. There is no application fee. If a complete set of volumes is purchased, dues for the first year of membership are included.

For more information about Southern California Research Lodge, write to Ill.·. Ralph A. Herbold, 33°, Box 6587, Buena Park, Calif. 90620.

* ***Essay Award.*** Soon after Dr. Frank H. Caffin, Jr., of Cabot, Vt., received the Patriots Award for his contribution to the Scottish Rite Masonic Museum of Our National Heritage, he announced that he was establishing a new award to be given to a Cabot High School senior (male or female) who writes the best essay on "A Freemason in American History." This will be an annual award.

Dr. Caffin is a Past Master and present Secretary of Green Mountain Lodge No. 68, Cabot, Vt.

* ***Bible Presentation.*** The Massachusetts Bible Society, the oldest ecumenical agency in the world, recently presented a magnificent leather-bound Masonic Altar Bible to the Supreme Council and its Museum and Library. Sovereign Grand Commander Stanley F. Maxwell, 33°, accepted the bible at the museum from Mrs. Elizabeth B. Burns, Massachusetts Bible Society president, and Rev. David R. Covell, Jr., executive director of the Society, which was founded in 1809.

* ***Honorary.*** It was a "first" in the history of the Grand Lodge of Rhode Island when the title of Honorary Past Grand Master was bestowed recently on Ill.·. Norris G. Abbott, Jr., 33°. Ill.·. Brother Abbott is an Emeritus Member of the Supreme Council and a former Scottish Rite Deputy for Rhode Island.

RICHARD H. CURTIS 33°
Editor

Take an Important Step

Support Supreme Council Charities By Giving To The 'Blue Envelope' Appeal

Supreme Council Charities represent every Scottish Rite Mason in the Northern Masonic Jurisdiction.

With your one gift, you are fighting the ravages of mental illness by aiding the Scottish Rite Schizophrenia Research Program.

With your one gift, you are strengthening pride in our nation through the Scottish Rite Masonic Museum of Our National Heritage.

With your one gift, you are helping educate tomorrow's journalists in ten colleges and universities through the Supreme Council's Abbott Scholarships.

YOUR GIFT TO THE 'BLUE ENVELOPE' APPEAL HELPS MAKE A BETTER FUTURE

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IN THE SERVICE OF HUMANITY