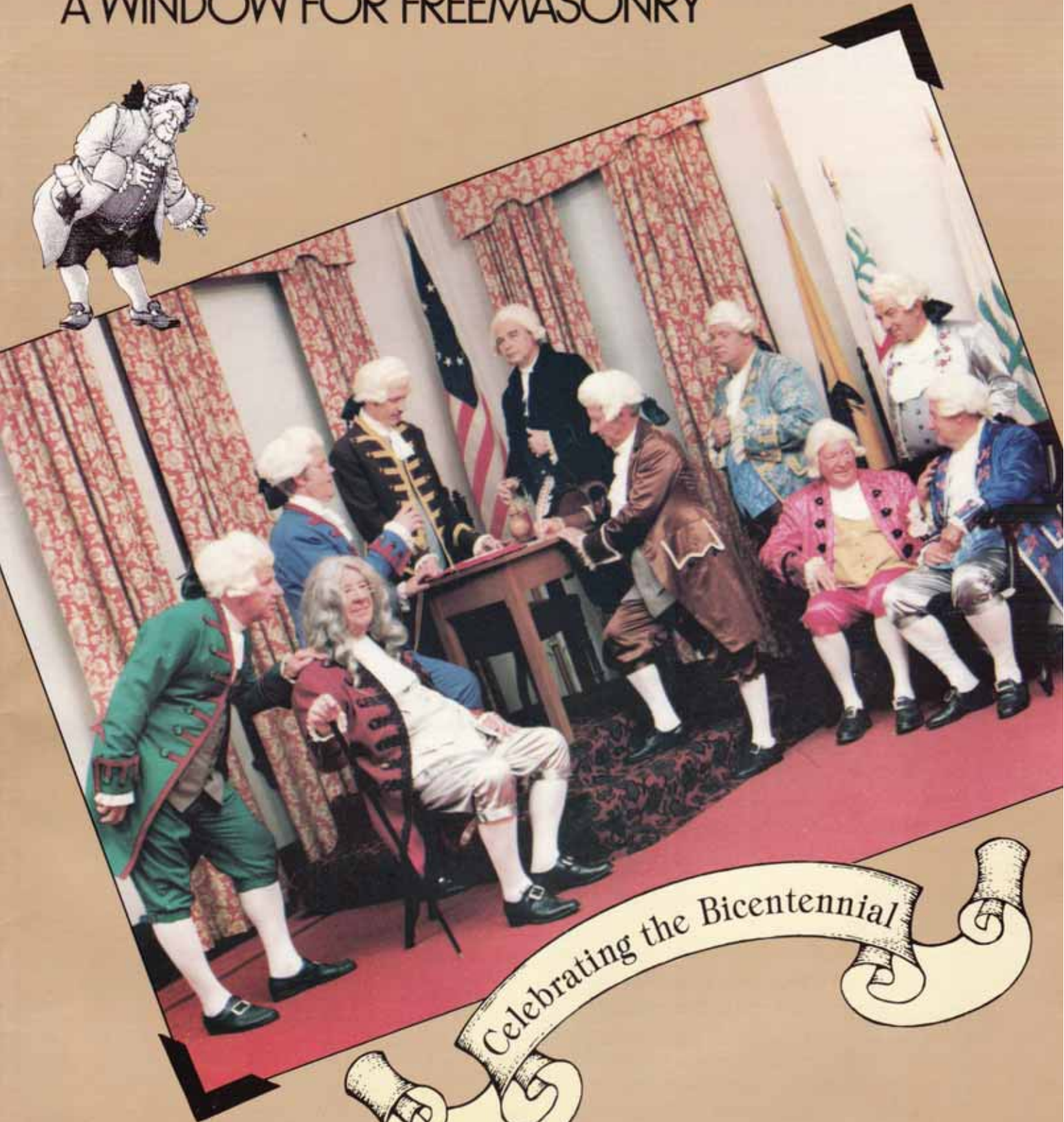


Vol.18 No. 4 NOVEMBER 1987

THE NORTHERN LIGHT

A WINDOW FOR FREEMASONRY



Celebrating the Bicentennial

What Does Masonry Do for a Man?

Decades ago, Roscoe Pound, the famed Masonic philosopher and one of the nation's greatest legal scholars, asked this penetrating question, "What does the order bring about in the Mason?" The issue is always pertinent, particularly today.

As a fraternity, we must continue to ask ourselves, "What does Masonry do for a man?" The moment we ignore the question we become little more than "just another organization."

Does Freemasonry make a difference in our lives? If it does, what is its impact? Does anything *really* set a Mason apart from a non-Mason? Is there anything that marks the way I think and live that is truly different or unique?

Easy questions? Of course not. But if the questions are difficult, then what about the answers? In the final analysis, it is these tough questions that, perhaps more than anything else, form the basis for what I like to call "Masonic thinking."

As Freemasons, it is the search that serves us best. It is the ability to weigh the evidence, to evaluate, to consider the possibilities, all in the light of striving toward a more ideal humanity. We want to make sure we are climbing toward a more perfect humanity, but we never take that assumption for granted. We want to be certain that we are expanding our horizons and our knowledge, but we are forever mindful of our limitations.

It is the Masonic notion of possibilities that motivates us. We recognize that progress toward perfection is our goal. Even though we know where we stand, we constantly seek what is better. There is always room to reach a little higher. We are sure of our values, but we are not satisfied with our present performance.



FRANCIS G. PAUL, 33rd

All this is what Masonry does for a man. Even though we may get up every morning and follow more or less the same routine, we see the daily enterprise differently. We look at each day from a Masonic perspective. *We seek the possibilities for improvement.*

As Dean Pound suggested so long ago, there are men outside our fraternity who may live by these same values. If this is true, then why is Masonry important? Freemasonry adds an essential element to a man's life: it makes it possible for a man to have an impact on society as a whole, to extend his individual influence well beyond what would be possible for him alone. As Bro. Pound wrote, "If the (non-Mason) had become in the order and through it what he has become by himself in the greater human society, (he) would be more capable of making others the same as he is, and his whole culture would be more social, more communicable, and directly, also, essentially modified in its inner self."

The importance of Freemasonry rests in its unique ability to assist us in making the most of our manhood and of communicating that ideal to the rest of the world. At a time when the loudest voices are saying that the future is less than bright, we remain undaunted. As Masons, we know that the possibilities for improvement are always before us. That not only makes us different, but vital to the life of our nation and the world.

A handwritten signature in cursive script that reads "Francis G. Paul".

Sovereign Grand Commander

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About
 the
 Front
 Cover

Members from the Valley of Bloomsburg, Pa., reenacted the signing of the U.S. Constitution. To see the way some other Valleys are celebrating the bicentennial of this historical document, see page 6.

A WINDOW FOR FREEMASONRY

THE NORTHERN LIGHT

Volume 18 No. 4

November 1987



page 7



page 14



page 12

In This Issue

- 2 **WHAT DOES MASONRY DO FOR A MAN?**
 by Francis G. Paul, 33°
Freemasonry makes it possible for a man to extend his individual influence well beyond what he could do alone.
- 4 **WHY THE U.S. CONSTITUTION HAS SUCCEEDED**
 by Alphonse Cerza, 33°
A continuing series honors the bicentennial of the historical document.
- 10 **OUR MISSION CONTINUES**
 by Francis G. Paul, 33°
Excerpts from the Sovereign Grand Commander's Allocution delivered at the Annual Meeting.
- 12 **THOMAS NAST CARTOONS**
A new exhibit at the Museum of Our National Heritage looks at the work of this famous political cartoonist.
- 14 **MASONIC LODGE ROOM REPLICA DEDICATED**
 by Stuart Sturges, 32°
18th-century Masonry on display at Cooperstown, N.Y.
- 16 **A VIEW OF SCIENCE AND MENTAL HEALTH 200 YEARS AGO**
 by Steven Matthyse
Mental disease, like no other, alienates a man from himself and makes a mockery of liberty as well as the pursuit of happiness.
- 18 **GEORGE OLIVER'S VIEW OF MASONRY AND RELIGION**
 by Roscoe Pound, 33°
Continuation of a series of lectures on the philosophy of Masonry.

ALSO • 5 Masonic Word Math • 6 Valleys Honor the Constitution • 7 John Paul Jones Is Subject of New Play • 8 Annual Meeting Highlights • 11 In Memoriam: Albert P. Reurat • 15 In a Nook with a Book • 23 Footnotes

Why the United States Constitution has Succeeded

By ALPHONSE CERZA, 33*

The Constitution of the United States is the oldest charter of government in use in the world today. During the year 1987, which marks the 200th anniversary of its preparation and signing, it is fitting that we take the time to examine how our government has functioned and take note of the factors that have contributed to its success. We are enthusiastic citizens of the United States of America and believe it to be the greatest country in the world.

Delegates who attended the Constitutional Convention in Philadelphia between May 16, 1787 and September 17, 1787, were not demi-gods as sometimes claimed by patriotic orators. They were learned men who were familiar with history and how governments operated. Each knew the problems existing in his state and had a clear memory of oppressive British rule. They feared a strong central government that might result in conditions which they fought a hard war to abolish. But they also recognized that the existing government functioning under the Articles of Confederation was weak and ineffective. They were amenable to compromise and wove into the charter centuries of experience. How did they put their ideals into practice?

First, they recognized that the granting of the power of governing others to one person, or to a group of persons, led to tyranny. They adopted the observation of Montesquieu, a Mason, who stated that the powers of government

*'The only thing necessary
for the triumph of evil
is for good men
to do nothing.'*

— EDMUND BURKE

fell into three divisions: the executive, the legislative, and the judicial. Accordingly, the Delegates established three independent departments of governmental power: the President, the Congress, and the Supreme Court. The Congress makes the law; the President, as the Chief Executive, sees that the laws are obeyed; and the Court interprets the law. Thus the basic powers of government are divided and each is a check and balance against the other two forces.

Second, the majority of the people is given the power of choice in matters of public policy. This is accomplished by periodical election of the persons who are to act for the people. The fairness of this method fulfills the ideal that the people are sovereign and that those selected are the servants of the people. But in many democratic forms of government the power of the majority is used to abuse and oppress the minority. Something had to be done to prevent this and yet protect the right of the majority to make important choices. This was accomplished by the establishment of certain basic rights that apply to all persons and, by necessity, prevent abuse of fundamental human rights by any majority acting directly or through their elected representatives. For example, in a true

democracy with the majority ruling, the people can easily vote that your property is needed for a public use and vote to appropriate it. Private rights are always subject to the public welfare. And yet the thought of taking one's property against his will is shocking to any fair-minded person. The opportunity for abuse is apparent. The learned men of the Convention solved this serious problem by providing that private property shall not be taken for public use without just compensation.

Third, the people are given many types of protection against governmental action. Under some forms of government the executive can order the imprisonment of anyone, even without cause, and a person could languish in jail for years awaiting trial. This cannot be done under the Constitution because of various provisions — especially the issuance of a Writ of Habeas Corpus.

Fourth, there are many grants and privileges which are taken for granted today which are protected by the Constitution. These may be classified under the many rights which recognize the dignity and worth of a person as an individual. Freedoms of all kinds are granted such as the freedom of press, speech, and assembly. The right against unreasonable search and seizure is set forth; the right to be confronted by one's accuser in a criminal trial is a protection against the old world abuse of receiving anonymous accusations and convictions. The use of physical force to bring about confessions is prevented by the famous Fifth Amendment.

Recognizing that many of the bloodiest pages of history were the result of religious conflict, the Constitution prevents the establishment of an official church and prevents dictation to the people on matters of religion. The constitution establishes a "wall of separa-

The late Ill'. Alphonse Cerza, 33, prepared a series of articles for the bicentennial of the U.S. Constitution prior to his death in April. He had been a frequent contributor and book reviewer for The Northern Light.*

tion" between church and state, as so vividly described by Thomas Jefferson. History has shown repeatedly that church and state are better off when both function in their respective spheres without the interference or help of the other.

These are all basic protections which we have heard about. What is their relevance in the working of our society today?

The right to petition for the redress of grievance was written into the Constitution. The right to assemble peaceably was also written into the Constitution. The provision for periodic elections of each of the two branches of the government responsive to public feeling; (the President and the Members of Congress) affords the majority of our people an opportunity to make changes responsive to the public will of the majority of our citizens. This is, in a sense, a means of accomplishing a peaceful revolution. It is to the glory of the American people that they have battles hard and long during many an election, but once the election is over the results are accepted by the minority in the spirit of good sportsmanship. This is the attitude of all reasonable men and women. And the beauty of it is that we can vote one political party into office. If its promises don't work in a few years we can vote it out and try something new. Thus we have woven into the very fabric of our governmental system that which makes a violent revolution unnecessary. After all, the majority is entitled to the adoption of a point of view, except that the basic right of the minority cannot be abridged. Our government, because of this periodical threat of change, is always conscious of public sentiment. Under other forms of government the bureaucrats decide what is best for the people and ignore their wishes and desires. The sad part of the practical workings of our system is that too few of our citizens avail themselves of their valuable right to vote on each election day. One is reminded of the famous words of Edmund Burke: "The only thing necessary for the triumph of evil is for good men to do nothing." On election day evil men can succeed because good people stay home and do not vote. But the victory is never permanent; with the next election an aroused majority can always correct the situation.

The right to assemble, the right to protest, the right to ask for relief from injustice are all basic and fundamental under our system of government. When

CONSTITUTION TRIVIA QUIZ

Name the original 13 states in the order in which they ratified the constitution.

(Answer on page 22)

one considers the disrupting effect of organized minority groups today and begins to think in terms of abolishing these rights, it is overlooked that what is objectionable is not the right but the method that is sometimes used to exercise that right. The tactics used are too often *not* within the law. Under our system of government each person can do anything he pleases *provided* what he does is not an encroachment upon the rights of another. The right to assemble means peaceful assembly; it means that others will not be prevented from doing what they have a right to do. The right to petition for redress of grievances does not include the right to make others miserable until the minor-

ity demands are met. After all, the majority still has the right of choice. If the organized minority cannot with reason convince the majority of the justice of its requests, then it must be assumed that the minority is in error. The strength and glory of our country derives from public sentiment which is always responsive to petitions that have merit. It is heartwarming to see how people will rally to a just cause properly presented.

We all recognize that our government is not flawless. Any human agency is bound to be imperfect. But we are always trying to improve. Our government is one that honors the worth of the individual — sometimes at a price paid by the majority. Our government is still a vehicle which serves us rather than the people occupying a position of serving the government or the party in power. When we compare our government with other governments we can take a just pride. When we compare the American way of life with its freedoms, with its opportunity for each of us to develop our potential abilities to the fullest without interference, then we ought to appreciate the fact that we live in these United States of America.

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.

(DEBTORS) + (STAPLER) - (PARLOR) +

(LANGUAGE) - (GUESS) + (PRAISED) -

(PAL) + (WHIMSICALLY) - (BEAM)

+ (FLOATING) - (YELLOW) + (TENACIOUS)

- (CHARCOAL) - (DISGUSTING) - (FASTEN) =

Answer will appear in the next issue.

Answer from previous issue: ACCEPTED

Valleys Honor the Constitution



The Valley of Jamestown, N.Y., took first place for this bicentennial float during a recent parade.

Valleys throughout the Jurisdiction have been honoring the bicentennial of the U.S. Constitution in various ways. Many have named reunion classes in honor of the occasion.

The Valley of Cleveland promoted a new twist with a Fall class limited to 100 candidates. Each candidate was scheduled to receive a special memento of the reunion.

Other Valleys have used educational place mats for dinners, distributed copies of the Constitution, promoted informational material through Valley publications, and staged special programs.

Members of the Valley of Bloomsburg, Pa., gathered in September to reenact the signing of the Constitution. (See cover photo.) Several members from the Valley of Philadelphia presented a modified version of a full-length play about the Constitution using only a few characters in colonial costume. The presentation was made available for lodge programs throughout the Valley area.

The Valley of Jamestown won first prize for a float entered in an August parade. The theme of the float, "Shield of Democracy," featured members in colonial dress signing the Constitution.

The Valley of Cincinnati used the talent from its degree productions to present four performances of the Broadway musical, "1776." More than 2,000 people witnessed the show that was produced and directed by Ralph C. Lewis, Jr., 32°. A 22-piece orchestra, under the direction of Edward F. Howard, 32°, added lustre to a polished production.

Grand Lodges throughout the Jurisdiction have also conducted successful programs and have continued to encourage lodges to participate in the celebration. A number of Grand Lodges have scheduled programs to run in conjunction with a state's anniversary of the ratification process.



The Valley of Cincinnati's production of "1776" played to standing ovations. (Left) Richard Henry Lee reads Virginia's resolution on independency with Adams and Franklin in the foreground. (Below) Pennsylvania's John Dickinson argues with John Adams.



John Paul Jones Is Subject of New Play

John Paul Jones was an ardent Freemason! That fact seems to have escaped the notice of recent historians writing about our Revolutionary heroes who were known to be members of the craft.

Now the oversight has been corrected, thanks to a new play titled, "Gentleman, Seaman, Mason." It was written by Ill. Theodore E. Torok, 33°, of the Valley of Trenton and who was, not coincidentally, an officer in the United States Navy.

Based primarily on the first 170 pages of Samuel Eliot Morison's book, *John Paul Jones — A Sailor's Biography*, the play involves the events surrounding two raids Jones made upon the Scottish coast within 25 miles of where he was born and raised. On April 23, 1778, Jones and his men attempted to take Lord Dunbar Hamilton, Fourth Earl of Selkirk, as a hostage to trade for American sailors held in British jails.

The first act finds Jones and the crew of his ship, *Ranger*, sneaking through Lord Selkirk's garden in the darkness of early evening (although the actual raid took place in broad daylight in the morning). Running into the aged gardener, who mistakes them for a press gang from the king's service, they learn that Selkirk is at the Masonic lodge where he is the Master. (Selkirk was really at Buxton in Derbyshire during the raid and it is not known whether or not he was a Mason.)

Jones' order to return to the *Ranger* is met with near mutiny. Several officers and the rest of the crew have not been paid for over six months, and without prize money they're not anxious to abandon yet another action which might produce some income. After hesitating, Jones gives some of the men permission to conduct a raid on Selkirk's mansion, providing only the officers actually enter the house and that they seize only the silver.

The second act has been written as an option for producers to include women in the cast if they so desire. However, the first and third acts will stand alone for production in tyled lodges since there is nothing said or done in the second act that is not covered in a sentence or two elsewhere in the play.

This optional act is laid in the dining room of Lord Selkirk's mansion where Daniel, the butler, and Bess, the maid, are cleaning up after supper. After much banging and shouting, Lt. Thomas Simpson, the Executive Officer of the *Ranger*; Lt. David Cullam, the ship's Master; and Lt. Samuel Wallingford, USMC, are admitted. They demand the silver and Lady Helen Selkirk accedes, even demanding that Daniel surrender the coffee and tea pots which he's secreted in Bess's apron. Mrs. Mary Elliot, the governess, expresses considerable interest in the "colonies" and elicits several stammering descriptions of America from a non-plussed Lt. Wallingford. After drinking a toast in wine the three officers exit while the others rush upstairs to check on the children.

Act 3 is laid in St. Bernard's Lodge in Kirkcudbright, immediately following their dinner. Incidentally, Jones actually petitioned this lodge for membership the day after he was bailed out of jail on a manslaughter charge! There is much discussion about "the pirate Jones" who'd raided Whitehaven across Solway Firth the night before. Several of the Brethren are anxious to return home to their wives and children but are calmed by Selkirk who claims that Jones must be far away by now.

They proceed to initiate a new candidate using ritual which is actually from the turn of the century. (Actual ritual was too close to our present-day ritual for use before the general public.) This ritual includes, "You shall reverently behave yourself towards all Freemasons,



Author/director Ted Torok gives some pointers to Captain Jones (Richard W. Van Doren, 32°).

using neither cards, dice, or any unlawful games — *Christmastime excepted!*" Their initiation is interrupted by the explosive entrance of some of the renegades from the crew of the *Ranger* who proceed to rob the members of their purses and the lodge jewels. Jones enters and puts an end to the robbery and in the process learns that one of his officers is really a traitor attempting to pass secrets to the enemy. (Actually one of the officers aboard the *Ranger* was really accused of being a traitor for desertion in the face of action.)

"Paul Jones" is recognized by his former schoolteacher and his father's employer as "John Paul" and a member of the lodge. After the money and the lodge jewels are returned and the traitor sent back to the ship under guard, Jones delivers a stirring argument in defense of liberty and the Revolution.

The last line in the play, the only one the candidate has, is probably the line that is remembered by most of the audiences — but you'll have to see the play to learn what it is!

The play has been presented in the three Valleys of New Jersey as the Scottish Rite's contribution to the 200th anniversary celebration of the Grand Lodge of New Jersey. Over 1500 people were thrilled by the presentations and many of the wives commented, "I had no idea you men were such talented actors!"

The play has been copyrighted. Further information about the play can be obtained from the author, Ill. Theodore E. Torok, 33°, P.O. Box 326, Springtown, PA 18081.

Annual Meeting Highlights

Ill. Francis G. Paul, 33°, was re-elected for another three years to serve as Sovereign Grand Commander of the Supreme Council for the Northern Masonic Jurisdiction. The retired IBM executive was first elected to the position in 1985.

Changes were made in other posts of the official tableau. They include a new Grand Secretary General, a new Grand Marshal General, three new Deputies, four new Active Members, and three retirements.

Retiring. Three retiring Active Members were granted Emeritus status. They are Ill. Lynn J. Sanderson, 33°, of Portsmouth, N.H.; Ill. Walter G. Ballou, 33°, of North Smithfield, R.I.; and Ill. John K. Young, 33°, of Huntingdon Valley, Pa.

New Officers. Ill. Robert W. LaSurs, 33°, of Collinsville, Ill., will be the new Grand Marshal General, replacing Ill. Robert F. Case, 33°, who was elected to succeed Ill. Brother Sanderson as Grand Secretary General. Ill. Brother Case, a retired General Electric executive from Scotia, N.Y., has been an Active Member of the Supreme Council since 1975 and has served as Deputy for the state of New York for the past two years. In addition to his position as Grand Secretary General he will continue as Deputy for New York.

New Deputies. Replacing Ill. Brother Sanderson as Deputy for New Hampshire is Ill. Philip L. Hall, 33°, a Nashua heating and air conditioning contractor. Ill. Harry L. Crocker, Jr., 33°, a former Scottish Rite Secretary for the Valley of Providence, R.I., replaces Ill. Brother Ballou as Deputy for Rhode Island. Ill. John L. McCain, 33°, retired Pittsburgh financial consultant, was elected Deputy for Pennsylvania, replacing

ACTION TAKEN AT THE 1987 ANNUAL SESSION

- Conferred the 33° on 161 candidates.
- Elected 175 candidates to receive the 33° at Grand Rapids, Michigan, in 1988.
- Reported 14° membership to be 446,985 as of June 30, 1987.
- Approved a request for a dispensation for a new Chapter of Rose Croix in the Valley of Traverse City, Michigan.
- Authorized the consolidation of the Valley of Windsor, Vt., into the Valley of Brattleboro.
- Announced the completion and distribution of a new history of the Supreme Council.
- Encouraged Valleys to make use of the services of the Membership Development Assistance Team and called for the establishment of statewide teams to work with the MDAT.
- Announced initial plans for a series of regional leadership seminars beginning in the Fall of 1988.
- Distributed copies of the new book, *Masonic Charities*, and recommended that the content be updated every few years.
- Approved continued support of DeMolay and youth activities.
- Approved continuance of the Research in Schizophrenia Program and the Abbott Scottish Rite Scholarships.
- Approved continued support of the Masonic Service Association and the George Washington Masonic National Memorial.

Ill. Charles F. Greevy, 33°, who stepped down as Deputy but continues as an Active Member. Ill. Brother Greevy is considered the "dean" of the Supreme Council, being the elder statesman in terms of years of service as an Active Member.

New faces. The new Active Members are Ill. Raymond H. Chase, 33°, of New Hampshire; Ill. Donald F. Culton, 33°, of Rhode Island; Ill. C. DeForrest Trexler, 33°, of Pennsylvania; and Ill. Harold T. J. Littleton, 33°, of Delaware.

NEW POSITIONS



CASE
Grand Secretary General



LA SURS
Grand Marshal General



CHASE
New Hampshire



CULTON
Rhode Island



TREXLER
Pennsylvania



LITTLETON
Delaware

Ill.'. Brother Chase, 69, retired in 1980 as Postmaster at Dover, N.H. Prior to the postal service he had served as a New Hampshire state legislator, 1951-55. He was raised a Master Mason in 1945 in Moses Paul Lodge No. 96, Dover, and was Master, 1956-58. He presided over all three York Rite bodies in Dover and was also Grand Illustrious Master of the Grand Council of Cryptic Masons in New Hampshire in 1979-80. He joined the Scottish Rite Valley of Portsmouth-Dover in 1951. A Past Thrice Potent Master and Most Wise Master, he is currently the Sovereign Prince at Portsmouth-Dover and an active degree worker for the Consistory at Nashua. He received the 33° in 1970.

Ill.'. Brother Culton, 70, of Chepachet, R.I., is a motor transportation executive. A member of Nestell Lodge No. 37, Cranston, since 1942, he was Master in 1951-52. He served as Grand Master of the Grand Lodge of Rhode Island in 1962-63. He is a member of the York Rite bodies in Providence and Cranston. A Scottish Rite member of the Valley of Providence since 1963, he was Commander-in-chief in 1971-73.

Ill.'. Brother Trexler, 48, of Allentown, Pa., is Deputy General Counsel of Mack Trucks, Inc. A member of

Barger Lodge No. 333 since 1964, he served as Master in 1971 and District Deputy Grand Master in 1974. He has presided over all three York Rite bodies in Allentown. A member of the Scottish Rite Valley of Allentown since 1964, he served as Thrice Potent Master in 1975 and is currently First Lieutenant Commander of the Consistory. He received the 33° in 1980. Last spring the Valley of Allentown presented "The Divine Tragedy of the Christ," a drama of the Passion, written by Ill.'. Brother Trexler. In addition to being the playwright, he also portrayed Pontius Pilate. The Valley intends to repeat the production in 1988.

Ill.'. Brother Littleton, 66, of Wilmington, Delaware, retired in 1981 as a laboratory administrator for the DuPont Company. Most of his career was spent in research and development activities on plastics. Raised a Master Mason in Parksley Lodge No. 325, Parksley, Va., in 1947, he became the charter Junior Warden of Granite Lodge No. 34, Delaware, and served as Master in 1965-66. He was Grand Master of the Grand Lodge of Delaware in 1982. He is a member of the York Rite bodies in Wilmington. Originally a Scottish Rite member in Norfolk, Va., he later became a member of the Valley of Wilmington,

Delaware, where he served as Thrice Potent Master in 1983-84. He received the 33° in 1984. For many years he has been president of Lombardy Hall Foundation, an organization formed to restore the home of Gunning Bedford, Jr., the first Grand Master of the Grand Lodge of Delaware.

Other honors. At this session it was announced that the following had been elected Emeriti Members of Honor of this Supreme Council: Ill.'. Jean-Pierre Grenier, 33°, Sovereign Grand Commander of the Supreme Council of Switzerland; Ill.'. and Dr. Fop I. Brouwer, 33°, Grand Commander of the Netherlands; Ill.'. Josef Handl, 33°, Sovereign Grand Commander of Austria; and Ill.'. H.D. Still, 33°, Sovereign Grand Commander of England and Wales.

Future sessions. Sites for future meetings of the Supreme Council were announced. Next year the annual session will be held in Grand Rapids, Michigan. The 1989 session scheduled for Pittsburgh is set for August instead of the usual September dates. The 1990 session, originally announced for Boston, has been moved to Milwaukee. Other selections are Indianapolis in 1991, Chicago in 1992, and Buffalo in 1993.

NEW DEPUTIES



HALL
New Hampshire



CROCKER
Rhode Island



McCAIN
Pennsylvania



SANDERSON
New Hampshire



BALLOU
Rhode Island



YOUNG
Pennsylvania

RETIRING

Our Mission Continues

The following is an excerpt from the Allocution delivered by the Sovereign Grand Commander at the Annual Meeting of the Supreme Council at Boston on September 29.

By FRANCIS G. PAUL, 33°

Down through the centuries, Freemasonry has had one great, unchanging mission. Over the years and across the continents, our Fraternity's purpose has remained the same. Without compromise and without apology, our goal is the building of character. Hidden within each man is a potential for good. Hidden within each man are possibilities. Hidden within each man is the ability to reach ever higher. As Freemasons the world over, we are committed to an unending journey as we "travel" toward greater understanding and self-improvement.

As Scottish Rite Masons, we take another step. We have a mission that translates our Masonic commitment to character into action. We believe that the beauty of Freemasonry must be manifest in a continuing concern for others.

It was the late Albert Schweitzer, the Nobel prize winner and renowned humanitarian and physician in Africa, who said, "There is no higher religion than human service. To work for the common good is the greatest creed." These words accurately express our continuing commitment to human service as Scottish Rite Masons. It is this spirit that is missing in a world that is far too self-centered and absorbed with values that seem to leave little room for those in need.

We can be justifiably proud of our charitable efforts. When it comes to Scottish Rite, our Supreme Council Charities are one visible measure of our Masonic beliefs. They portray our Scot-

*'We are more determined than ever
to make certain the future is bright
for the Scottish Rite'*

tish Rite devotion to the principle of reaching out the hand of help.

For over half a century we have led the way in schizophrenia research throughout the world. The impact of our efforts has been felt in the lives of every person receiving treatment for the ravages of mental illness.

More than a dozen years have gone by since we made another commitment—to tell the story of our country. Today, our Scottish Rite Masonic Museum of Our National Heritage stands as a living memorial to America. The importance of this institution rests in our firm conviction that no citizen of the United States should ever take our nation and its hard-fought freedoms for granted.

Our growing Scottish Rite scholarship program is now making it possible for deserving young men and women from Masonic families or Masonic youth organizations, to achieve their educational goals. As Masons we believe in the value of education. Even though there are still far too few Scottish Rite scholarships available today, we are building for tomorrow. As the annual "blue envelope" appeal receives additional support from our members, there will be more scholarships for these fine young people.

Human service is extremely important to us as Scottish Rite Masons. We

will always work for the improvement of life. Individually and together our three major Scottish Rite Charities express fundamental Masonic principles.

Schizophrenia research points to our belief in the supremacy of the human mind. As human beings we reach our potential through our ability to reason. We believe man controls his destiny to the extent that he controls himself. Therefore, the ability to think clearly is essential to the well-being of all men.

Our scholarships attest to our Masonic devotion to the value of knowledge. Ignorance is not bliss. There is no substitute for being an informed person. We honor achievement. We believe that the self-discipline inherent in education breeds character and we will always stand firm in our contention that honor and integrity are values which dare not ever be compromised.

Our Museum and Library portrays a third dimension which is embodied in the Constitution of the United States. We continue to celebrate the founding of a nation "conceived in liberty and dedicated to the proposition that all men are created equal." Fundamental to American democracy and to Freemasonry is the belief that class, religion, national origin and culture all fade into the background in light of our common goals and our common vision of the

public good. Embodied in our charities, these values of the disciplined mind, the educated man, and society where there is a natural unity, form the foundation of Freemasonry's enduring message. It is a message as fresh and fine as ever! It stresses the fact that we are not here to do as we please; rather, we are here for human service.

I am pleased to report that I sense a renewed Scottish Rite commitment to these enduring values. Over the past year, I have traveled across our Northern Masonic Jurisdiction. I have talked with hundreds of Masons and I have seen what is happening in many of our Valleys. I am delighted to be able to tell you that I am greatly encouraged!

There is a renewed determination on the part of Scottish Rite leaders to reach higher. It seems to me that we have a better vision of what our fraternity can become as we enter the 21st century. To put it simply, we are working harder and with increased vigor.

There is evidence in the Scottish Rite of increased community involvement. We are looking for ways to extend and strengthen our local charitable activities. That means greater participation by our members and a new community visibility for our fraternity. Of course, there is much more to be done, but we are moving forward. We are going in the right direction!

I am also pleased to see a growing willingness to try new ideas. This is reflected in the innovative programming being undertaken in many Valleys. We are working hard to develop member participation. We want to do everything we can to increase attendance. We are no longer satisfied to accept inadequate attendance by saying, "That's just the way it is."

There is also a new feeling about the role of leadership. The time "at the top" is being viewed as an opportunity to shape the future rather than the occasion for a well-deserved reward for past effort.

Yes, I think we are becoming more forward thinking. There is a rising tide of enthusiasm in so many places. Our men are positive; they're coming up with new ideas. More than anything else, they want Freemasonry and Scottish Rite to grow and flourish.

There is no better symbol of this new sense of excitement and achievement than the Valley of Reading's new Scottish Rite Cathedral. Memory fails when we think about the last time a new Cathedral was built. But it is not just this

*'In the final analysis
our service is not
to ourselves
but to humanity'*

new Cathedral building that is so impressive. What happened in Reading, Pennsylvania, this year is symbolic. At the dedication of the Cathedral, I came away with the feeling of growth, expansion, and the sense that "we can do anything we set our minds to." I assure you that with this attitude both Freemasonry and the Scottish Rite will fare well in the years ahead.

I am suggesting that what we see in Reading is beginning to take place in many other Valleys. There is evidence that our Scottish Rite is becoming much more vibrant, alive and active.

Of course we have our problems. Yet, we seem to be moving away from

dwelling on them or using them as excuses for inactivity. We are looking for possibilities. We are more determined than ever to make certain the future is bright for the Scottish Rite.

Let me illustrate the point. Two hundred years ago this month, the Constitutional Convention in Philadelphia adjourned after drafting one of the greatest documents in human history. In the months of debate that finally produced the Constitution of the United States, many suggestions were rejected. One of these was a motion that the country's standing army be limited to no more than 5,000 men.

When our Brother, George Washington, heard this proposal, he said it was fine with him as long as there was an amendment requiring invading armies to have no more than 3,000 men.

As long as there are harmful divisions among men; as long as there are those who would demean human dignity; and, as long as there is room for improvement — there is a need for Freemasonry. Whatever the obstacles and whatever the difficulties, Scottish Rite is committed to making certain our great Masonic mission continues. In the final analysis, our service is not to ourselves, but to humanity.

IN MEMORIAM
Ill. Albert Pradervand Ruérat, 33°

Ill. Albert P. Ruérat, 33°, an Active Emeritus Member of the Supreme Council, died on August 24, following a brief period of failing health.

Ill. Brother Ruérat had been successful in the business world as the operator of automotive and truck sales and service organizations in Providence, R.I., and Manchester, N.H. He was also a citizen who gave of his talents to the community, culminating in his service as Mayor of the city of Warwick, R.I., for 12 years and an unsuccessful Republican candidacy for Governor of Rhode Island in 1948.

In 1925, he married Edna Johnson, who predeceased him.

Raised a Master Mason in Doric Lodge No. 38, Cranston, R.I., in 1927, he was elected Master in 1938. He served as Grand Master of the Grand Lodge of Rhode Island in 1951. He was a member of the York Rite bodies and was Commander of St. John's Commandery No. 1, K.T., in 1967.

He completed the Scottish Rite degrees in the Valley of Providence in 1943 and was Most Wise Master of the Rose Croix Chapter in 1952-54. A recipient of the 33° in 1948, he was crowned an Active Member of the Supreme Council in 1954. He became an Active Emeritus Member in 1979. For the Supreme Council, Ill. Brother Ruérat had served as Grand Treasurer General, Deputy for Rhode Island, and Grand Master General of Ceremonies.

His strong support for the Order of DeMolay at all levels led him to serve as Grand Master of the International DeMolay Supreme Council in 1968-69. He was also a moving figure in beginning the annual contributions by our Supreme Council to the Order of DeMolay.



Thomas Nast Cartoons

Inflation. Political corruption. Separation of church and state. Minorities. Militarism. What did political cartoons a century ago say about these issues that could possibly be relevant today? And what about the power of the press? Every presidential candidate that 19th-century political cartoonist Thomas Nast backed over a 40-year period won election.

Thomas Nast (1840-1902) is remembered as America's greatest and most influential political cartoonist. More than 80 of his cartoons are exhibited in "Thomas Nast Cartoons: The Art of Politics" at the Scottish Rite Masonic Museum of Our National Heritage in Lexington, Mass. The exhibit will run through July 31, 1988. All of the cartoons on display first appeared in *Har-*

per's Weekly between 1862 and 1886, and are from the museum's collection.

A special exhibition in December will trace the evolution of Nast's depiction of Santa Claus — from a small elf or stately saint to the large, jolly man of today.

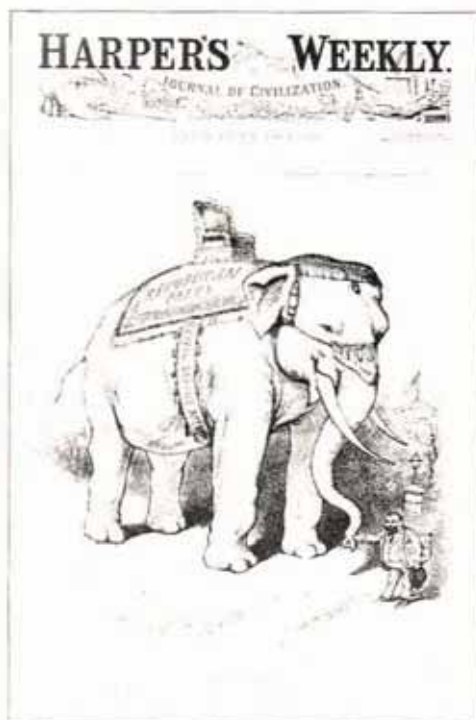
The exhibit looks at Nast's career as a cartoonist for *Harper's Weekly*, an illustrated magazine that advocated Radical Republicanism and covered literature and topics of the day. Many of Nast's 3,000 caricatures frequently dominated the first page of the magazine or occupied a prominent double page inside.

The exhibit will also include sections on the nature of caricature and political cartoons and Nast's use of cartooning to influence popular opinion, and images

of well-known symbols today that Nast popularized to refer to complex political issues.

Nast's 40-year career spanned seven presidencies from Abraham Lincoln to Grover Cleveland. His caricatures helped to elect presidents, expose corruption, and enchant children of all ages with fantasies of Santa Claus. He left a legacy of symbols and images that describe the concerns and issues of post-Civil War America, and by the 1880's its disillusionment with public corruption. Nast's art remains a powerful expression of national optimism, moral idealism and public disillusionment.

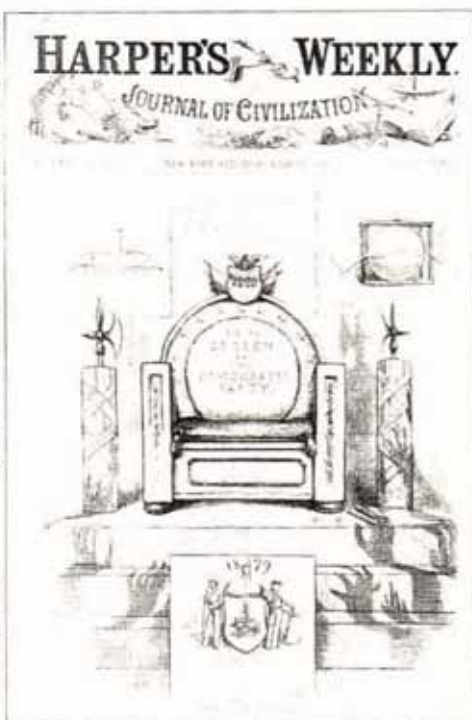
Many of the symbols and caricatures that Nast created or used in his cartoons became synonymous with the character or issue he was portraying. His



(Left) "The Sacred Elephant. This animal is sure to win, if it is only kept pure and clean, and has not too heavy a load to carry." March 8, 1884. In this cartoon, three months before the Republican National Convention, Nast and *Harper's* challenged the party to reform their policies if they were to remain in the White House.

(Right) "Don't. A warning in time is worth nine." April 17, 1880. The election campaign of 1880 marked a decline in Nast's political commitment and his artistic vigor. He had a special distaste for one of the leading Republican contenders — James G. Blaine. In this cartoon Nast worried that the Democrats were going to steal the election because of Republican dissent and infighting.

(Opposite) "The Pope's Big Toe." Oct. 30, 1875. Nast and *Harper's* advocated the doctrine of separation of Church and State. Nast feared that Pope Pius had designs on the United States and believed that the Church posed a deadly challenge to his dearest social principles.



inspiration came from historical, Biblical, and literary sources as well as from the familiar objects of everyday life. He often used symbols to refer to complex political issues.

Uncle Sam. Various male figures have symbolized Americans and the U.S. The Revolution-era Yankee Doodle character gave way to Brother Jonathan, a wily backwoods bumpkin, in the early 19th century. During the War of 1812, a Tory meat merchant — “Uncle Sam” Wilson — was jokingly identified with the official “U.S.” stamped on the rations he supplied. The name stuck and developed into the major symbol for the U.S. government. By the early 1830’s, political cartoons showed an old man dressed in an American flag. During the Civil War, Uncle Sam had become the familiar figure in striped pants and top hat, and acquired a goatee. Nast’s version of Uncle Sam is still used today.

Columbia, another symbol of the U.S., was usually portrayed as a classical figure. Columbia appears in Nast’s cartoons as the niece of Uncle Sam and the daughter of Britannia, or represents peace, liberty, franchise, and justice.

The **Republican elephant** dates to the beginning of the Union Republican party and Abraham Lincoln’s 1860 election campaign. The elephant symbolized power and size. Nast first used it to represent the Republican party in 1874 as a commentary on the huge size

CREATING SANTA CLAUS

The familiar figure of Santa Claus that dominates holiday festivities at Christmastime is the creation of three literary and artistic figures in 19th-century America. Washington Irving first presented the good St. Nicholas in his *Knickerbocker’s History of New York* in 1809. He humorously described the Dutch settlers of New Amsterdam who waited on Christmas eve for St. Nicholas to drop down their chimneys and leave presents in their stockings. The “Night Before Christmas,” actually titled “An Account of a Visit from St. Nicholas,” was first published anonymously in the Troy, N.Y., *Sentinel* in 1823 and was later attributed to Clement Moore of New York City.



Thomas Nast gave Santa Claus his modern-day form. From 1863 until 1886, Nast did a series of Christmas drawings for *Harper’s*. In them Santa Claus was shown at work making toys and filling stockings. Nast took earlier versions of Santa Claus from the 1840’s, which variously showed him as a small elf or a stately saint in red bishop’s robe, either riding in a sleigh with reindeer, or a wagon and white horse. Nast’s Santa Claus became the portly, jolly old elf we recognize today.

of the GOP congressional vote that year. His elephant is still used by the Republican Party.

Democratic donkey. The donkey first appeared in the 1830’s as a symbol of the poor working farmer. By the 1870’s, the donkey symbolized Democratic party sentiment. Nast used it to show how obstinate and mule-like the Democratic Party was, and also used other animals such as the bulldog, the wolf, the tiger, and the vulture to represent the party.

Thomas Nast was born in Germany in 1840. His father, a musician in a Bavarian regimental band, was attracted to America by the promise of social reform and economic opportunity. He sent his family to New York in 1846 and joined them soon after. Through his father, Thomas Nast was exposed to 19th-century German idealism that espoused nationalism, secularism, and belief in progress. Similar themes recur in Nast’s American political views.

At age 15, Nast began his artistic career as a staffer on *Leslie’s Illustrated News*. In 1860 he went to London to cover a boxing bout for the *New York Illustrated News* and then, as an illustrator for New York and London journals, traveled through Italy to cover

Giuseppe Garibaldi’s unification efforts. Nast returned to New York in 1861 to marry Sarah Edwards, and the next year became staff artist for *Harper’s Weekly*.

Nast ended his career as a caricaturist when he left *Harper’s Weekly* in 1888. After years of battling corruption, he lost his faith in the Republican party and the American political system in general; his later political cartoons suffered from his lack of commitment to political causes. His final years were marked by financial setbacks and limited free-lance work.

In 1902, Secretary of State John Hay, an old admirer, induced President Theodore Roosevelt to give Nast a consular post in Ecuador. Nast accepted this final, meager gift from the party for which he had done so much. He died in Ecuador of yellow fever six months after his arrival, alone and separated from his family.

Harper’s Weekly noted at the time of Nast’s death, “He belongs so much to the past that the impression has naturally spread that he is an old man.”

In fact, Nast was only 62. His art — so vital to a distinctive era — was only a faint memory by the turn of the 20th century.

HARPER'S WEEKLY

JOURNAL OF CIVILIZATION



Masonic Lodge Room Replica Dedicated

By STUART STURGES, 32°

New York at the time of the Revolution was settled in narrow corridors along the Hudson river to Lansingburg and along the Mohawk River to Utica. The interior regions beyond these corridors were sparsely populated with a total of about 2000 people. One region, beginning in the Cherry Valley below Fort Plain and extending down to Unadilla was still claimed by the Indians. An estimated 60 families had located in this area of 700 square miles. As soon as the hostilities of the impending war were felt, most moved to more inhabited places. Those who remained were subject to attack by the Tories and Indians. No Masonic lodges were chartered in this area until 1795.

Immediately after the War, the expansion into the interior of the state began. Settlements at cross paths of two or more structures, widely separated, built up and other habitations were raised a half mile or more apart as the land was cleared.

We find that the many Masonic sojourners moving into the area formed lodges wherever people settled in close enough proximity to meet together and there was a road or path of transport for them to travel from their homes to places of congregation.

In these early years Freemasonry was the most important benevolent and fraternal society of the time. Suitable places that accommodated a lodge included taverns, log cabins, outbuildings, wherever space was available. From these surroundings emanated the teachings of our craft to be a bulwark to support the foundations of the government and the church. In many cases the lodge became the focal point of the community schools and library.

In order to develop an authentic rural lodge room of the period 1770-1840, it was from the few exact descriptions available of the early lodges and examining existing structures that provided the information and made certain the arrangement and furnishings of the pioneer period.

On May 2, 1987, Most Worshipful Robert C. Singer, 33°, Grand Master of Masons in New York, dedicated a replica Masonic lodge room of the period 1770-1840 at Village Crossroads, Farmers' Museum, Cooperstown, N.Y., in memory of Rt. Wor. Howard W. Potts, who had been on the committee and had served the Grand Lodge 24 years

as Grand Lecturer. The suggestion for the Grand Lodge of New York to sponsor this project came from Daniel R. Porter, director of the museum, to Bro. Jerry Ellsworth and Rt. Wor. Howard W. Potts.

Ill. Calvin G. Bond, 33°, Grand Master at that time, named a committee to proceed with the work. The committee included Wilmer E. Bresee, Roswell T. Swits, Stuart Sturges, George Harrison, Howard W. Potts and Jerry Ellsworth. Several other Brothers were added to the list as the project developed.

It was desired to have as many lodges as possible participate in the effort and when the entire exhibit was completed a splendid example of a Masonic lodge room in the earliest days of this nation emerged.

The artifacts in the lodge room are from many Masonic lodges and individuals.

The Bible, dated 1769, is the first used by St. George's No. 1 PER (now No. 6, N.Y.).

The Bible rests upon an altar from Ark No. 33, 1799.

The Master's "Carpet" from St. John's No. 22 is a painting by a local artist in 1822.

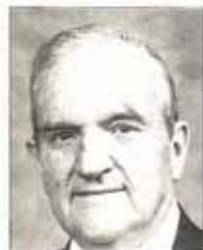
The candlesticks and "G" are from St. John's No. 22, 1802.

The Officer's chairs are from Oatka No. 40, 1795, and Ark No. 33.

The Secretary's desk of Ark No. 33, 1799.

The working tools are from Wyoming No. 492; pedestals from Schenevus Valley No. 592; charter and square and compasses from Otsego No. 40, 1795; Officer's jewels from Hermon No. 500; beehive from Scipio No. 110, 1797.

Continued on page 22



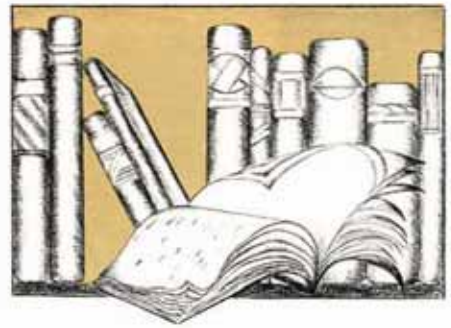
STUART STURGES, 32°, a member of the Valleys of Troy and Albany, is the Grand Historian for the Grand Lodge of New York. He was recently elected to receive the 33° in 1988.





IN A NOOK WITH A BOOK

Reviewed by STEWART M. L. POLLARD, 33°



'Stability, Strength and Serenity'

STABILITY, STRENGTH AND SERENITY by Henry C. Clausen. 1987. Hardbound. 192 pages. Published by the Supreme Council, 33°, Southern Jurisdiction, 1733 16th Street, NW, Washington, DC 20009. \$7 postpaid.

Having read many papers and books by Ill. Henry C. Clausen, 33°, over the years, this volume was a fascinating change of writing style. His earlier works reflected a style of writing peculiar to his vocation — lawyer — with

its tendency towards "legalese." Some of his later works were characterized as philosophical and some bordered on mysticism. They tended to be deep and cold. In this volume, however, he has shown a lighter more readable style of inspirational writing with warmth, humor and understanding. With justifiable pride, he discusses the accomplishments, programs and aspirations of the Southern Jurisdiction. Ill. Brother Clausen was Sovereign Grand Commander of the Southern Jurisdiction from 1969-1985.

'Masonic Reader's Guide'

A MASONIC READER'S GUIDE by Alphonse Cerza. Published as Volume 34 of the Transactions of the Missouri Lodge of Research in 1979. It is now available from Macoy Publishing Company, P.O. Box 9759, Richmond, Virginia 23228. 204 pages. Hardbound. \$10.

Our dear friend, the late Ill. Al Cerza, 33°, was not one to "toot his own horn." Consequently this book was not given the reviews it deserved.

In order to answer many of the queries we receive concerning Masonic literature, this is one of the first and

most useful sources we turn to. It is not a book for reading, but is one which indexes the majority of modern Masonic literature in a methodical and logical manner. Any Masonic student, lodge officer, Masonic speaker, researcher or writer will find this guide to be a useful and logical step for locating a reference. The ten chapters of the guide cover general works, Masonic history, philosophy, Freemasonry and religion, Masonic jurisprudence and law, symbolism, ritual and ceremonies, the fine arts, organizations, anti-Masonry and biographies of selected authors. This volume will make a valuable addition to any personal Masonic library.

OTHER MASONIC BOOKS OF INTEREST

The following books are available from the Supreme Council, P.O. Box 519, Lexington, MA 02173:

A History Of The Supreme Council, by George A. Newbury and Louis L. Williams. Published during the summer, this 393-page book discusses the growth and development of the Scottish Rite with particular emphasis on the Northern Masonic Jurisdiction. \$10.

Masonic Charities. Published in 1987. Here is a first attempt to compile a list of Masonic and Masonic-related charities. It examines the total contributions during the year 1985 and the amount expended for charitable and benevolent purposes. \$1.

Biblical Characters in Freemasonry, 1980, \$8.; *Modern Historical Characters in Freemasonry*, 1985, \$8; *Ancient and Early Medieval Historical Characters in Freemasonry*, 1986, \$9.75. This trilogy was compiled by Ill. John H. VanGorden, 33°. Set of three, \$20.



A View of Science & Mental

The following is an excerpt from the Research Director's address delivered during the Supreme Council session at Boston in September.

By STEVEN MATTHYSSE

We live at the boundary of time, that narrow edge where the future becomes present and vanishes into the past. It is invigorating from time to time to take a broader view, to look at the broad sweep of history, to see where we stand between past and future.

This is the 200th anniversary of our constitution. Let us take a satellite view of the year 1787 (a view, by the way, which none of the actors in 1787 could have had, any more than any of us could be on a satellite, because they were too immersed in the flow of events to see it as a totality.)

[Readers may enjoy Bernard Grun's *The Timetables of History* (N.Y., Simon and Schuster, 1982), a fascinating book which examines the whole chronology of world history from this point of view.]

The most notable event in the world in 1787, beyond any doubt, was the framing of the U.S. Constitution. On its first hundredth anniversary the Eng-



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

*Mental disease, like no other,
alienates a man from himself
and makes a mockery of liberty
as well as the pursuit of happiness*

lish statesman Gladstone called this document "the most wonderful work ever struck off at a given time by the brain and purpose of man." But there were other notable events in the year 1787. In music, Mozart completed the score of "Don Giovanni." In literature, the German poet Goethe published his lyric poem "Iphigenia." In art, the English painter Joshua Reynolds finished his portrait of Lady Heathfield. John Fitch launched a steamboat down the Delaware River, and the first American cotton mill was opened in Beverly, Mass. The industrial revolution was beginning.

In science, Lavoisier published his discovery that water was made up of hydrogen and oxygen, and the physicist DeSaussure climbed the summit of Mount Blanc, the second person ever to make that ascent. When he reached the summit, he made observations to understand the causes of the weather down below.

As we look at these astounding triumphs of the human spirit in 1787, we also have to recognize a certain unevenness. We had Mozart's sublime opera that thrills us even to this day, and the priceless document of the U.S. Constitution. Yet at that time so elemen-

tary as fact as that water is made up of hydrogen and oxygen was unknown. In fact, it wasn't even known that water was H₂O — two hydrogens for every oxygen — until Gay-Lussac discovered its structure in 1805.

Social progress was the most uneven. 1787 is marked for one minor triumph of social progress: private philanthropists in England founded the colony of Sierra Leone as a settlement for slaves who were freed. But still in 1800 there were 800,000 slaves in the United States.

The most backward of all was mental health and the science of insanity. In fact, the only notable event in 1787 in the whole field of mental health was the writing by Marquis de Sade of "The Adversity of Virtue" while he was in a prison in France. His name has entered our language through the word "sadism." De Sade was eventually confined to a mental hospital, where he made the other inmates dress up and play characters in his perverted novels. That was the only mental health event of consequence in 1787.

A year later, something somewhat more significant happened: the first madness of George III. The King's ravings

Health 200 Years Ago

were so violent that he had to be restrained by a straitjacket. Through the good psychiatric care of his physician, George III was nursed back to health. But bouts of madness continued until 1811, when finally his psychiatric illness was recognized as permanent. He was confined and the regency was established in England. We now think that King George may have been suffering from "acute intermittent porphyria," a biochemical disease which affects the mind and can cause the symptoms that the King had.

His sons, incidentally, founded the first foundation for the study of mental illness; our research foundation stands directly in that tradition.

Who is to know whether the stubbornness of this King of England who said, "I will have no innovations in my time" — a stubbornness which may have hastened the American Revolution — may have been the result of his illness.

Still, even at that time there were signs of progress. The humane treatment of the mentally ill took a giant step forward in 1792, when Philippe Pinel struck off the chains of the insane at the Hôpital General in Paris. Until that time the insane were often chained to the walls in buildings that were no better than dungeons. Frequently they were whipped. Tickets were sold to see them — hard as that is to believe — and people came frequently on an afternoon to see the insane people, just as if they were visiting the zoo.

Much as the French Revolution believed in liberty, when citizen Pinel struck off the chains, his contemporaries could not understand him. "Now, citizen," he was told, "are you mad yourself to seek to unchain such beasts?" But Pinel persisted and founded what is called "moral treatment." "The masters of these institutions," said Pinel, "who

It seems fitting that we who value liberty should set our sights on conquering the disease that destroys liberty

are frequently men of little knowledge and less humanity, have been permitted to exercise toward their innocent prisoners a most arbitrary system of cruelty and violence; while experience affords ample and daily proofs of the happier effects of a mild, conciliating treatment, rendered effective by steady and dispassionate firmness." Shortly after Pinel, a number of hospitals for humane care of the mentally ill were founded. My own hospital, McLean Hospital in Belmont, Mass., was founded in 1811.

Meanwhile, in the last part of the 18th century, knowledge of the nervous system was beginning to progress. Perhaps the most significant document at the time of the Constitution was an essay by Benjamin Rush, a signer of the Declaration of Independence and member of the Pennsylvania delegation to the Constitutional Convention. Rush was also an eminent Philadelphia physician who, one year before the Constitution was framed, wrote a remarkable essay called, "The influence of physical causes upon the moral faculty."

Rush had the remarkable idea that causes in the body could affect the mind. Bodily changes could even affect moral judgment. "How wonderful," he writes,

"is the action of the mind upon the body! of the body upon the mind! . . . Should the same industry and ingenuity, which have produced these triumphs of medicine over diseases and death, be applied to the moral science, it is highly probable that most of those baneful vices, which deform the human breast and convulse the nations of the earth, might be banished from the world."

Perhaps Benjamin Rush was too optimistic; but although medicine cannot eradicate evil, his basic idea — that the mind can be affected by the body, and mental suffering lies within the province of medicine — is universally accepted today.

Knowledge of the nervous system was beginning. In 1789 Galvani, the inventor of the electric battery, discovered that muscles in a frog twitched when electricity was applied to them; the muscle is an electrical machine. In 1800, Gall invented "phrenology," the measurement of bumps and hollows on the surface of the skull. Gall would put his hands on someone's skull and say this one is very intelligent, this one is very loving, this one has an evil disposition. Of course, it was pseudoscience. But it was the first time that anyone had realized that the brain might be divided into separate regions and that different regions might control different functions; so phrenology contributed to the progress of science, even though it was eventually discarded. In 1811, Sir Charles Bell discovered the difference between the sensory and the motor nerves. There were glimmerings of a dawn in both the science and the care of the mentally ill at the time when our Constitution was signed.

Everyone knows these famous lines from the Declaration of Independence:

"We hold these truths to be self-evident, that all men are created equal; that they are endowed by their creator with certain unalienable rights; that among these are life, liberty and the pursuit of happiness."

Consider for a moment the word *unalienable*. In the 18th century alienist was the word for a psychiatrist. An *alienist* was so called because the mind was "alien" or foreign to itself. In fact, Pinel, who unchained the mental patients in the hospital in Paris, wrote a book called *A Textbook of Medical Alienation*.

Continued on page 22

George Oliver's View of Masonry and Religion

In 1953, the Supreme Council published a collection of Masonic addresses and writings by Roscoe Pound. The series of lectures on the philosophy of Masonry had originally appeared in the 1914 Proceedings of the Grand Lodge of Massachusetts. The following excerpts are from the late author's lectures.

By ROSCOE POUND, 33°

The late Roscoe Pound, dean of the Harvard Law School from 1916-36, was a universally recognized scholar of Masonic jurisprudence and philosophy. This 5-part series looks at his study of famous Masonic philosophers.

Karl Kraus's philosophy was concerned chiefly with the relation of Masonry to the philosophy of law and government. George Oliver's philosophy of Masonry deals rather with Masonry in its relation to the philosophy of religion.

In order to understand this we need only note that Krause was by profession a philosopher and that the main work of his life was done in the philosophy of law and of government while, on the other hand, Oliver was a clergyman.

As in Preston's case, Oliver's general philosophical ideas came to him ready-made. He flowed with the philosophical current of his time. He did not turn it into new channels or affect its course as did Krause.

Beginning in 1811 Oliver was a diligent student of and a prolific writer upon antiquities, particularly ecclesiastical antiquities, and his writings soon brought him a high reputation as an antiquary. It is worth while to give a list of the more important of these books since taken in connection with the long list of his Masonic writings it will afford some idea of his diligence and activity. I give only those which have been considered the more important.

1. *History and Antiquities of the Collegiate Church of Beverly.*

2. *History and Antiquities of the Collegiate Church of Wolverhampton.*

3. *History of the Conventual Church of Grimsby.*

4. *Monumental Antiquities of Grimsby.*

5. *History of the Guild of the Holy Trinity, Sleaford.*

6. *Druidical Remains near Lincoln.*

7. *Guide to the Druidical Temple at Nottingham.*

8. *Remains of the Ancient Britons between Lincoln and Sleaford.*

To these must be added a great mass of papers and notes on antiquarian matters published between 1811 and 1866. And be it remembered the author was, while most of these were writing, a teacher studying during his leisure hours in preparation for orders and later for his degree and when the remainder were written was rector of an important parish, a magistrate, a surrogate for the bishopric of Lincoln, and a steward of the clerical fund for his diocese. This sounds like one man's work and a good measure at that. To it, however, we have to add a Masonic literary career even more fruitful and more enduring in its results.

Oliver was made a Mason at the age of 19. This statement, startling to the modern Masonic ear, requires explanation. As Masonic usage then stood, a "lewis," that is, the son of a Mason, might be initiated by dispensation be-

fore he came of age. The privileges of a lewis have never been defined clearly. He was supposed to have a right of initiation in precedence over all other candidates. Also in England and France he was supposed to have the right to be initiated at an earlier age, namely, 18. The constitutions are silent on this point but the traditional custom was to grant a dispensation in the case of a lewis after that age.

It is hard to say how far this usage has ever obtained in America. At present it is not recognized. But there is evidence that it obtained in the 18th century as, for example, in the case of George Washington who was initiated at the age of 20. At any rate Oliver became a Mason in this way at the age of 19, being initiated by his father in St. Peters Lodge at Peterborough in 1801.

Oliver's father was a zealous and well-informed Mason and a ritualist of the literal school, that is, of the type who regard literal expertness in ritual as the *unum necessarium* in Masonry. Accordingly, Oliver was thoroughly trained on this side—which indeed is indispensable not only to Masonic advancement but, I suspect, to Masonic scholarship—and as a result of his thorough knowledge of the work and his tireless activity his rise in the craft was rapid.

In 1809 Oliver established a lodge at Grimsby where he was the master of the grammar school, and chiefly by his exertions the lodge became strong and prosperous. He was Master of that lodge 14 years. Thence successively he became Provincial Grand Steward (1813), Grand Chaplain (1816), and Deputy Grand Master of Lincolnshire (1832). The latter office he held for eight years.

It should be remembered that the post of Provincial Grand Master was reserved in England for nobility. It is interesting to know in passing that the Grand Lodge of Massachusetts gave him the honorary title of Past Deputy Grand Master.

The list of Oliver's Masonic writings is very long. He is the most prolific of Masonic authors and on the whole has had the widest influence. He began by publishing a number of Masonic sermons but presently as one may suspect by way of revolt from the mechanical ritualistic Masonry to which he had been bred, he turned his attention to the history and subsequently to the philosophy of the craft.

His first historical work is the well-known *Antiquities of Freemasonry: Comprising Illustrations of the Five Grand Periods of Masonry from the Creation of the World to the Dedication of King Solomon's Temple*. This was published in 1823.

Then followed in order:

2. *The Star in the East*, his first philosophical work, designed to show the relation of Masonry to religion.

3. *Signs and Symbols*, an exposition of the history and significance of all the Masonic symbols then recognized.

4. *History of Initiation*, 12 lectures on the ancient mysteries in which Oliver sought to trace Masonic initiation and ancient systems of initiation to a common origin; a matter with respect to which recent anthropological and sociological studies of primitive secret societies indicate that he may have hit the truth much more nearly than we had been supposing of late.

5. *The Theocratic Philosophy of Freemasonry*, a further development of his ideas as to the relation of Masonry to religion.

6. *A History of Freemasonry from 1829 to 1840*, intended as an appendix to Preston's *Illustrations of Masonry* which he had edited in 1829.

7. *Historical Landmarks and Other Evidences of Freemasonry Explained*, by far his greatest work, a monument of wide reading and laborious research.

8. *Revelations of a Square, a bit of Masonic fiction*.

9. *The Golden Remains of the Early Masonic Writers*, an elaborate compilation in five volumes.

10. *The Symbol of Glory*, his best discussion of the object and purpose of Masonry.

11. *A Mirror for the Johannite Masons*, in which he discussed the dedication of lodges to the two Sts. John.

12. *The Origin and Insignia of the Royal Arch Degree*.

13. *A Dictionary of Symbolical Masonry*, the first of a long line of such dictionaries.

14. *Institutes of Masonic Jurisprudence*.

He also published a *Book of the Lodge*, a sort of ritualistic manual similar to the monitors or manuals so well known today. Likewise he was a constant contributor to English and even to American Masonic periodicals.

Probably no one not by profession a writer can show such a list, bearing in mind how many of the foregoing are books of the first order in their class.

Unhappily Oliver's views of Masonic law were not in accord with those which prevailed in England in 1840. In consequence, when in that year Dr. Crucefix, one of the most distinguished of 19th-century English Masons, was suspended by the Grand Lodge and retired from Masonic activity Oliver also incurred the displeasure of the authorities by claiming the right, though a Provincial Deputy Grand Master, to take part in a public demonstration in honor of Crucefix in which a large number of prominent Masons joined. This led to his losing his office by the action of the Provincial Grand Master and to his withdrawing from active connection with the craft.

English Masons soon came to see the soundness of Oliver's views as to the independence which Masonry must allow to the individual in his belief and opinion as to what is Masonic law. Accordingly four years later nearly all the Masons in the kingdom joined in subscribing for a presentation of plate to Oliver in recognition of his great services to the craft. But justice was not done to Oliver as it was to Preston, possibly because Oliver was not the type of man to urge it for himself as Preston would have done.

In consequence Oliver was out of touch with active Masonic work for the last 22 years of his life. That this was in no way due to improper obstinacy on

his part is, I think, manifest from merely looking at his portrait—which radiates benevolence and amiability.

That such men as Krause and Oliver should suffer from the jealousies which greater knowledge seems to engender in those who regard ability to recite the ritual with microscopic fidelity as the sum of Masonry is not wholly to be wondered at. The breadth which such knowledge inevitably brings about threatens the very foundations of the literalism which the strongest men in our lodges have been taught or have taught themselves is the essence of the institution. But it is strange and is an unhappy commentary upon human nature that the arrogant, ambitious Preston could at length obtain justice which was denied to Krause and to Oliver.

The dominant philosophy everywhere when Oliver wrote was what is known as romanticism. In England, which at this period was still primarily taken up with religious rather than with philosophical or scientific questions, romanticism was especially strong.

Thinkers of the generation after Kant objected to his critical philosophy on the ground that it lacked vitality. They asserted that the living unity of the spirit was violated by his analyzing and distinguishing. They pointed to religious faith on the one hand and to artistic conception and creation on the other hand as methods which unlike the critical philosophy did full justice to life.

In other words the age of reason in which Preston wrought and wrote was over and for a season at least men ceased to expect all things of reason, intellect, and knowledge and began to expect all things of what they called spirit.

The younger thinkers especially were filled with enthusiasm at this idea of deducing all things from spirit and did not see that they were simply seeking a new philosopher's stone. They expected through the idea of the spirit to establish a complete unity of all things, to break down the existing separation between science, religion, and art and to reconcile all discords. Such an idea of knowledge may rightly be called romantic. It stands before us sublime and distant. It rouses our enthusiasm or our zeal to achieve it, and influences us by its exaltation rather than by any prospect which it affords us of clear and sober realization.

That a whole generation should have been content to put its ideal of knowledge in this form seems difficult to ex-

Continued on next page

GEORGE OLIVER

Continued from previous page

plain even by reaction from the over-rationalism of the preceding century.

Probably the general upheaval brought about by the French Revolution must be taken into account and the golden age of poetry which accompanied this philosophical movement must not be overlooked. Indeed the connection between the romantic philosophers, the romantic poets, and the romantic musicians is very close. It is not an accident that what I may fairly call romantic Masonry appears at the same time. This will be manifest especially when I come to speak of Oliver's views as to the relation of Masonry to religion.

One of the most representative of the German romantic philosophers argued that all separation between poetry, philosophy and religion was superficial and arbitrary. He argued that while the poet regards philosophy as an expounding of the poetry of life which is to be found in all things, the philosopher regards poetry as a pictorial form, perceived intuitively, of the thought which moves in all things. But, he said, religion is a phase of the same quest for unity. Let me quote his words since they bear strongly upon Oliver's views: "If it is allowed that the task of thought is to show us the unity of all things, can philosophical endeavor differ in its essence from the religious yearning which likewise seeks to transcend the oppositions and unrest of life?"

This romantic philosophy came into England chiefly through the poet Samuel Taylor Coleridge (1772-1834) who wrote while Oliver's chief literary activities were in progress and died about six years before the most important and significant of Oliver's writings. The relation of the one to the other is so clear that a moment's digression as to Coleridge is necessary.

In his youth Coleridge tells us he had been a disciple of the 18th-century rationalists. But he was repelled by the attempt, so characteristic of the 18th century, to reduce mental phenomena to elementary functions by means of analysis and to discover mechanical laws for all consciousness. If this could be done, he said, it would destroy the unity and activity of the mind. At this time he came in contact with the German romantic philosophy and turned in the new direction. Indeed he was a romanticist by nature. He revealed, it has been said, in ideas of the absolute in which

the differences and oppositions of the finite world blended and disappeared.

He was a poet and a preacher rather than a thinker and rarely got beyond intuition and prophesy. Hence there is more than a little truth in the saying of one of his critics that he led his generation through moonshine to orthodoxy and to a more pronounced orthodoxy than had formerly obtained. It is said that the Anglo-Catholic or Puseyite movement of the 19th century, which carried Newman and so many other English scholars into the church of Rome, was a result of Coleridge's ideas.

What, then, were the characteristics of the philosophy of the time and place in which Oliver wrote?

1. Speculation and imagination were the chief organs of thought. The poet passed for the only real. Enthusiasm passed for scholarship.

2. Reason abdicated for a season. Conviction, intuition, and faith were regarded as justifying themselves.

3. In the same way tradition became something which justified itself. This is seen particularly in the so-called Oxford movement and the Catholic reaction in England. It is seen also in the position of the time as to the English

constitution which Dickens has satirized in the person of Mr. Podsnap.

4. Reconciliation of Christianity with philosophy became a recognized problem. For example, Coleridge took this for his chief work.

All of these features may be seen in Oliver's Masonic writings. The defects of his historical writing, for example, which have utterly debased popular Masonic history, are the defects of a romanticist. A warm imagination and speculative enthusiasm carried him away. In common with his philosophical teachers he had thrown off the critical method and had lost the faculty of discriminating accurately between what had been and what he would like to believe had been. On the other hand, in Masonic philosophy where pure speculation was allowable, these qualities had a certain value. Mill says of Coleridge that his was one of the great seminal minds of his time.

In the same way Oliver more than anyone else set men to thinking upon the problems of Masonic philosophy. His style is agreeable. He is always easy to read and often entertaining. A multitude of readers, who would be repelled by Krause's learned but difficult



"I should have paid more attention to geometry in high school."

pages, have rejoiced in Oliver. Hence he has given a form and direction to Masonic speculation which still persist.

Turning to Oliver's philosophy of Masonry three important points may be noted: (1) His theory of the relation of Masonry to religion; (2) His theory of Masonry as a tradition coming down to us from a pure state prior to the flood; (3) His theory of the essentially Christian nature of our institution.

(1) It has been said that reconciliation of knowledge with religion and unifying of religion with all other human activities was a favorite undertaking of the romantic philosophy. It was natural, therefore, that a clergyman should be attracted to this type of thought and that a zealous churchman and enthusiastic Mason who had learned from Preston, whose book he edited, that Masonry was knowledge, should convert the problem into one of relating Masonry to religion and of reconciling them.

Oliver's mode of doing this was highly ingenious. Religion and Masonry, he would say, are identical in their end and they are identical in their end with knowledge. Each is a manifestation of the spirit, the absolute, that is of God. God, he would say, is manifest to us, first by revelation and thus manifest we know Him and know ourselves and know the universe through religion.

Second, He is manifest to us by tradition, and in this way we know Him and know ourselves and know the universe through Masonry.

Third, He is manifest to us through reason, and in this way we know Him and know ourselves and know the universe through knowledge, or, as we have come to call it, science. In common with the romantics he sought to throw the entire content of life into one interconnected whole; and this he found in God or in the absolute. Accordingly to him Masonry was one mode of approach to God, the other two being religion and science.

If Krause's triad was law, religion, morals, given effect by state, church, Masonry, Oliver's is revelation, tradition, reason, expounded, handed down, developed, and interpreted by religion, Masonry, and science.

(2) Oliver's theory of Masonry as a system of tradition seems to have been derived from Hutchinson. The latter deserves a moment's digression.

William Hutchinson (1732-1814), an English lawyer, is perhaps the earliest Masonic philosopher. In 1744 by permission of the Grand Lodge, which then

insisted upon a right to censor all Masonic writing, Hutchinson published his chief Masonic work, *The Spirit of Masonry*. Oliver himself has said that this book was "the first efficient attempt to explain in a rational and scientific manner the true philosophy of the order." Hutchinson's doctrine was that the lost word was symbolical of lost religious purity due to corruptions of the Jewish faith. He held that the master's degree symbolized the new law of Christ taking the place of the old law of Judaism which had become dead and corrupt.

*More than anyone else
Oliver set men to thinking
upon the problems
of Masonic philosophy*

Thus, he says, the Master Mason "represents a man under the Christian doctrine saved from the grave of iniquity and raised to the faith of salvation."

Hutchinson influenced Hemming, who wrote the lectures of the Ancients and a trace of this influence may be seen in America in the interpretation of the blazing star in our lectures.

Clearly enough Oliver got his cue from Hutchinson. But Hutchinson had identified religion and Masonry. This Oliver, as a clergyman of the established church, could not allow. Instead Oliver sought to unify them, that is, while keeping them distinct to make them phases of a higher unity, to make them expressions of what is ultimately, though not immediately, one. This he did as has been seen by regarding each as a mode of approach to God. That conception led to his theory of Masonry as a body of tradition.

Briefly stated, Oliver's theory is this. He held that Masonry was to be found as a body of tradition in the earliest periods of history as recorded in Scripture. This tradition according to his

enthusiastic speculations was taught by Seth to his descendants and was practiced by them as a pure or primitive Masonry before the flood. Thus it passed over to Noah and his descendants and at the dispersion of mankind was divided into pure Masonry and spurious Masonry. The pure Masonry passed through the patriarchs to Solomon and thence to the present institution. On the other hand, the pure tradition was corrupted among the pagans and took the form of the mysteries and initiatory rites of antiquity.

Accordingly, he held, we have in Masonry a traditional science of morality veiled in allegory and illustrated by symbols.

(3) Again taking his cue from Hutchinson, Oliver insisted that Masonry was strictly a Christian institution. He believed of course that Christianity was foretold and in a way revealed in the Old Testament and that the doctrine of the Trinity, for example, was clearly expounded therein. In the same way he held that the earliest of Masonic symbols also taught the doctrine of the Trinity and that the Masonic references to the Grand Architect of the Universe were references to Christ. Indeed in his system this was necessary. For if religion, which to him could mean only the Christian religion, and Masonry were to be unified it must be as setting before us different manifestations of the same God.

There could be but one God and that triune God, he held, was made known to us by revelation, by tradition, and by reason. Thus Oliver's interpretation of revelation determined his interpretation of the other two.

If we bear this in mind we may accept his general philosophy without accepting this particular doctrine. For it needs only to postulate a more universal and more general religion than he professed, a religion above sects, creeds, and dogmas to hold that such a religion along with Masonry and along with reason leads to God.

Moreover, Hindu and Mohamadan may each put his own interpretation on revelation and join in believing in these three modes of knowing the absolute. Mackey reproaches Oliver for narrowness and sectarianism. But the possibilities of his Masonic philosophy are as broad as could be desired. It was too soon in 1840 to ask a clergyman to go further in its application than he went.

Continued on next page

What, then, are Oliver's answers to the three fundamental questions of Masonic philosophy?

(1) *What is the end of Masonry? For what does the institution exist?* Oliver would answer, it is one in its end with religion and with science. Each of these are means through which we are brought into relation with the absolute. They are the means through which we know God and his works.

(2) *How does Masonry seek to achieve its end?* Oliver would answer by preserving, handing down and interpreting a tradition of immemorial antiquity, a pure tradition from the childhood of the race.

(3) *What are the fundamental principles by which Masonry is governed in achieving its task?* Oliver would say, the fundamental principles of Masonry are essentially the principles of religion as the basic principles of the moral world. But in Masonry they appear in a traditional form. Thus, for example, toleration in Masonry is a form of what in religion we call charity; universality in Masonry is a traditional form of what in religion we call love of one's neighbor.

As has been said, Krause's was a philosophy of Masonry in its relation to law and government. Preston's was a philosophy of Masonry in its relation to knowledge. Oliver's is a philosophy of Masonry in its relation to religion. Neither of the others has had a tithe of the influence which Oliver's philosophy has exerted upon Masonic thought. And on the whole his influence has been valuable and stimulating. A critic has said that "all he had to give was transcendental moonshine which shed a new light on old things for many a young doubter and seeker, but which contained no new life." In a sense this is so.

Oliver's Masonic philosophy is an obvious product of a clergyman in the age of the romantic philosophy who had read and reflected upon Hutchinson. And yet it is not true that there is no new life in Oliver. Except for Krause nothing so well worth while has been pointed out for Masonry as the end which Oliver found for us.

I cannot but feel that it is a great misfortune that his philosophy is being peddled out to a new generation in grandiloquent fragments through Grand Lodge orations and articles in the Masonic press instead of being apprehended as a whole.

The jewels are of particular significance as they were the original jewels of Northern Light No. 163, chartered in 1807 in De Kalb, St. Lawrence County. The members of this lodge came from Cooperstown to settle the wilderness grant of Judge William Cooper, father of James Fenimore Cooper, and to establish a village to be called "Cooper's Falls." Although the lodge ceased its work at the time of the anti-Masonic excitement, its records, charter, and jewels have been preserved by other lodges in the district, and the lodges have loaned them to be back home for the exhibit.

This year many Brothers have volunteered to be docents at the exhibit, to answer questions and give information to make our fraternity better understood and more visible. Should you be near Cooperstown, you are welcome to see how our forefathers lived, met and worked in the frontier.

An interesting connection in the development of this replica lodge room is that of Director Porter, who is not a Mason. He was one of the six mem-

bers of the initial Advisory Committee for the Scottish Rite Museum at Lexington, Mass. At that time he was director of the Ohio Historical Society. Later he was on the committee to find a permanent director of the museum. At the cornerstone ceremony he saw the growth of the committees efforts. His latest contribution to the craft is the replica Masonic lodge room at Cooperstown.

ANSWERS TO
CONSTITUTION TRIVIA QUIZ
ON PAGE 5

- | | |
|--------------------|---------------|
| 1. Delaware | Dec. 7, 1787 |
| 2. Pennsylvania | Dec. 12, 1787 |
| 3. New Jersey | Dec. 19, 1787 |
| 4. Georgia | Jan. 2, 1788 |
| 5. Connecticut | Jan. 9, 1788 |
| 6. Massachusetts | Feb. 6, 1788 |
| 7. Maryland | Apr. 28, 1788 |
| 8. South Carolina | May 23, 1788 |
| 9. New Hampshire | June 21, 1788 |
| 10. Virginia | June 25, 1788 |
| 11. New York | June 26, 1788 |
| 12. North Carolina | Nov. 21, 1789 |
| 13. Rhode Island | May 29, 1790 |

If this idea seems strange, consider a line from Shakespeare's "Hamlet." Ophelia has gone mad because of her father's death. The King comments on her madness and says:

"Poor Ophelia,
Divided from herself and her fair
judgment
without which we are but pictures
or mere beasts."

Divided from herself. Alien. The same root as "unalienable rights."

Mental disease, like no other, alienates a man from himself and makes a mockery of liberty as well as of life and the pursuit of happiness. It seems right and fitting that we who so much value liberty should have set our sights on conquering the disease that destroys it.

In conclusion, I would like to return to another side of the Constitution: Article 10 of the Bill of Rights. "The powers not delegated to the United States by the Constitution . . . are reserved to the states . . . or to the people." This provision was interpreted most eloquently by Thomas Jefferson in his

first inaugural address, when he said: "A wise . . . government . . . shall leave men . . . free to regulate their own pursuits of industry and improvement."

We do not fulfill Jefferson's vision if we leave improvement of the lot of the neediest to the federal government. We disappoint that vision even more if we remove it from government but fail to shoulder it ourselves. As free men taking on a responsibility out of conscience alone, we best fulfill the founding fathers' vision; and that is what our charitable foundation aims to do.

Looking backward to our constitutional history and forward to the future, let us imagine that one day when the rough places of science have been made plain, the record of our time is written, and it is noted there that the Scottish Rite Masons, lovers of liberty, took on the challenge of conquering that one disease which alienates man from himself and destroys the very foundation of liberty; and that they undertook this challenge as free men, out of compassion and not compulsion, in order to lift the burden of the neediest.

Footnotes*

* **Families.** Judging from the inquiries received at the Supreme Council headquarters, it would appear that this year's Family Life Week will bring about even greater involvement by the Valleys than last year's celebration. Scottish Rite Masonic Family Life Week was initiated in 1981 by then Sovereign Grand Commander Stanley F. Maxwell, 33°. Leaders of Valleys were urged to prepare programs and activities designed to encourage "a stronger belief in the value of the family to our nation." Since that time the program has continued to grow stronger.

If your Valley did not conduct a program this year, encourage your officers to start planning for next year's celebration. Each year a special kit is mailed to each Valley with helpful hints to preparing for the week.

* **Essay Contest.** For the past four years the Supreme Council for the Southern Jurisdiction has conducted an essay contest for members of the Order of DeMolay. Prizes for the competition were made available through the generosity of a bequest of the late Paul R. Kach, 33°.

For the 1988 contest there will be two levels of competition. Essayists will be grouped into two categories. One will be for young men in the 11th grade and above and the other for those in the 10th grade and below. Essays are judged first on a regional basis. Winners on the regional level will then be submitted to a national judging panel set up by the Southern Jurisdiction.

Regional winners of each age group will receive \$300. The top prize on the national level is \$1200 for each level. The two winning essayists will actually receive total prize money of \$1500.

The topic for 1988 is "Why Should Anyone Aspire to Be a Leader?" In

light of recent consequences of those aspiring to public office, that subject could open the door to some very creative writing. Essays should be 1200 to 1500 words in length. Complete details are available from DeMolay International, 10200 N. Executive Hills Blvd., Kansas City, MO 64153.

* **Ham radio.** We know from previous experience that there are many Masonic ham radio operators among our readership. Now comes word from Wells Chapin, 32°, a resident at the Michigan Masonic Home that the Michigan Amateur Radio Square and Compass Club is attempting to locate interested Masonic operators throughout the country.

The club publishes a newsletter and operates a net every Sunday at 2:00 p.m. on 3910 KC. If you want more information, send your QSL card to Wells Chapin W8GI, Michigan Masonic Home, 1200 Wright Ave., Alma, MI 48801.

* **New cover.** The Temple Stamp Club of Milwaukee issued a cover on August 28 on commemoration of the 200th anniversary of the U.S. Constitution. Printed on the cover is the seal of the United States. Faintly printed over the entire cover is a copy of a portion of the Constitution. The commemorative stamps for the bicentennial have been used.

Covers are \$1.25 each or a set of five (one each of the five different stamps in the pane) for \$5.75. Also available is a cover with the booklet pane at \$2.25. If you wish to order, you should include a stamped, self-addressed #10 business envelope and send your request to the Temple Stamp Club of Milwaukee, c/o Scottish Rite Cathedral, 790 North Van Buren St., Milwaukee, WI 53202.

* **Legion of Freedom.** Several years ago the Legion of Freedom award was established to recognize individuals who have donated \$10,000 to the Scottish Rite Masonic Museum of Our National Heritage. In each instance a plaque adorns the wall of the museum's auditorium.

During the past year a number of Scottish Rite Valleys have qualified for the award. Plaques now being prepared will recognize the following Valleys: Allentown, Pa.; Altoona, Pa.; Bridgeport, Ct.; Canton, Ohio; Cincinnati, Ohio; Cambridge, Ohio; Cleveland, Ohio; Fort Wayne, Ind.; Northern New Jersey; Southern New Jersey; Trenton, N.J.; Springfield, Mass.; Youngstown, Ohio; Nashua, N.H.; Steubenville, Ohio; Boston, Mass.; and Dayton, Ohio.

The award is still available for both individuals and organizations. Interested parties should contact the Sovereign Grand Commander, P.O. Box 519, Lexington, MA 02173.

* **Charities.** Look for your "blue envelope" in the mail this month. Each year a voluntary appeal is mailed to each Scottish Rite member of the Northern Jurisdiction for continued support of the three Supreme Council charities: research in schizophrenia, the Museum of Our National Heritage, and Abbott Scottish Rite scholarships.

Last year's annual appeal raised more than \$690,000. Unless specified otherwise, each gift is distributed among the three charities. Your support is a vital part of this year's voluntary appeal. Your "blue envelope" is in the mail.



RICHARD H. CURTIS, 33°
Editor

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