



A WINDOW FOR FREEMASONRY

# THE NORTHERN LIGHT

Volume 8, No.1 JANUARY 1977



STANLEY F. MAXWELL, 33°

## *A Positive Principle for Today*

In a new book, *The Positive Principle Today*, written by Ill.° Norman Vincent Peale, 33°, the author quotes from Marcus Aurelius, the great Roman emperor and philosopher, who said, "Dig within. There lies the well-spring of good; ever dig and it will ever flow."

Dr. Peale illustrates, with several examples, the use of what we would call super-human strength. Dr. Peale asks the question: "Why, when dealing with the problems and difficulties of everyday life, do we fail to tap and utilize the amazing powers that we know we are able to produce during a crisis?" The answer, he speculates, may be that we are not sufficiently intense in belief, in faith, and in thought. When we develop such intensity and we are able to bring our full personality forces into action, we shall release from ourselves capacities we have never dreamed of bringing into play.

In starting a new year, this thought of developing our own individual capacities is a worthwhile challenge to all of us and worthy of our best efforts.

Individually, we all have our own personal problems and challenges and as a fraternity we have several important areas of responsibility that challenge us. We have the problem of shrinking membership in our blue lodges; and, of course, we cannot "invite" or "ask" men to join with us, but we can make our own membership well known to those whom we think should or could be members with us. There are many ways to accomplish this, but the way in which we conduct our own personal life is probably the best example we can show. Another way is to

make the meeting night of our symbolic lodge a "must" and invite our neighborhood members to attend with us. If the neighbor is not a member, he will soon see how important Freemasonry is to you as an individual and thus you can influence him to initiate Masonic conversation.

In Scottish Rite, our fellowship at all levels is an inducement to want others to join with us, and your efforts to interest others will produce results beyond belief.

Let us remember, too, that here in Lexington, we have a magnificent Museum and Library that is reaching a tremendous number of people—members and non-members—and the impression we are conveying of Masonic interest in patriotism, American history, and love of country is creating a real attitude of interest in the fraternity.

The cost of operation of this facility—fast becoming a national attraction—is considerable. Your support of our "blue envelope" appeal for this effort and the Benevolent Foundation work will be sincerely appreciated. If you have not already sent your check, we hope you will do so as soon as possible. Here is a fine opportunity to put into effect a positive principle for today.

*Stanley F. Maxwell*



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

Printed in U.S.A.

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P.O. Box 519, Lexington, Mass. 02173

Non-member subscription rate:

\$2 for 1 year, \$5 for 3 years

Additional 50¢ per year outside U.S. domestic mail limits

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

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Northern Masonic Jurisdiction, U.S.A.

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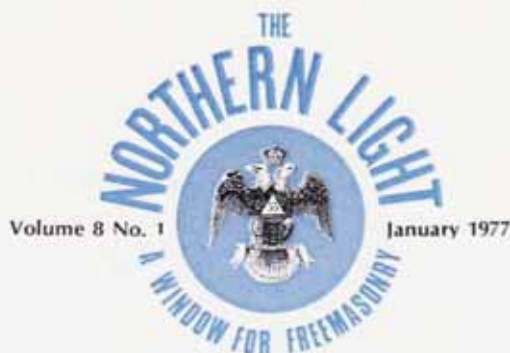
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## About the Front Cover

That may look like Benjamin Franklin on the cover photo, but it is really Brother E. Stewart Milner, 32°, of Dunmore, Pa. Brother Milner, a member of the Valley of Scranton, caused many heads to turn as he walked the streets during the bicentennial year. How did he get started with the impersonation? See the cover story on page 10.



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## COLONIAL GUNSMITH

# Alvan Pratt Rifles to be Shown at Museum

By JOHN D. HAMILTON

In the early decades of the 19th century, Freemasonry flourished among American craftsmen. The Masonic tradition was especially strong among skilled artisans of New England where many served a "double apprenticeship." We are perhaps much better acquainted with the fame of such brethren as silversmith and patriot Paul Revere (1735-1818) or clockmaker Aaron Willard (1757-1844). Lesser-known Masons were also applying themselves with equal skill in other trades. One such man was Brother Alvan Pratt (1790-1877), gunsmith of Concord, Mass.

In 1806, at the age of 16, Alvan Pratt started a five-year apprenticeship at the Whittemore Gun Manufactory in Sutton, Mass. He completed his indenture there and was passed to journeyman gunmaker in 1812. Firearms produced by him throughout his lifetime bore distinguishing features of the Worcester-Sutton school of gunsmithing. Characteristically, Pratt embellished his



*New England percussion, half-stock match rifle made by Alvan Pratt. Circa 1859.*

guns with silver wire filigree inlay, in a style allied to workmanship of other Sutton-trained smiths such as Asa Waters (1769-1856) and Silas Allen (1775-1850). Additionally, Pratt was one of two known New England gunmakers who applied to their weapons, engraved silver folk art inlays in the form of birds and animals.

After attempting a brief partnership in Watertown with his brother Nathaniel, Alvan Pratt returned to Sutton in 1815 and set up his own gunsmithing business. On his return he was raised to Master Mason in Olive Branch Lodge at nearby Oxford, Mass. In the same year, he

married Sarah Marble, cousin of Samuel Marble from whom he rented shop space. As a wedding present to his bride, Pratt made a fine carving knife set, dated 1815, commemorating both major events in his life. The hand-wrought knife blade prominently bears the square and compasses inlaid in gold, surrounded by the "star-decked, heavenly canopy." The handles of gunstock walnut are set with ivory collars and inlays.

When a disastrous fire destroyed his Sutton shop in 1820, Pratt relocated to Concord where it was reported that business opportunities were abundant. In the new Concord shop, Pratt did a thriving business making rifles, pistols, and fowling pieces that were popular with local sportsmen. Once settled, he transferred Masonic affiliation to Concord's Corinthian Lodge, where, as an active Mason, he advanced to Junior Deacon in 1823 and Junior Warden in 1824 and 1825.

The period from 1820-1840 was marked in the eastern states by a



*Also on display will be a carving set made by Alvan Pratt in 1815, as a gift to his bride. The handles are of walnut with ivory insulators and inlays.*





Photograph of a daguerreotype of Alvan Pratt taken in 1851. Pratt is shown holding one of his percussion half-stock rifles. The accuracy of the piece is evidenced by the perforated target protruding from his pocket.

popular response to successes scored by American riflemen during the War of 1812. A resurgence in national pride gave rise to formation of many socially elite volunteer militia companies. Competition was fierce among these units to be the best uniformed and equipped. In this atmosphere, Pratt obtained contracts to provide arms for units such as the Concord Light Infantry and the Mechanics Phalanx. Known examples of Pratt rifles, made for Massachusetts militia units, display an engraved silver inlay of the Indian Sachem, Massasoit, who still occupies a prominent place on the Massachusetts state seal.

With the advent and general acceptance of the percussion method of ignition, Pratt had ceased making flintlock style weapons by 1842, and had shifted to use of the new percussion type lock. This more efficient lock mechanism permitted him to manufacture underhammer-type rifles and short "buggy guns," suitable for storage in the small space under a wagon seat. However, fine accurate

target rifles continued to remain the mainstay of his production.

During the period of American involvement in the annexation of Texas, Pratt remained active in Corinthian Lodge, where he was Secretary from 1834 to 1847 and alternately served as Treasurer and Senior Deacon until 1852. Interest in town affairs led him to serve as Sealer of Weights and Measures, a position he held from 1847 until his death in 1877. It was a mark of Pratt's character, that he held this post, one requiring absolute integrity, for so long a period.

Conservative by nature, Pratt was inclined to continue making rifles by the same handcrafted methods, rather

than adopt production techniques and machinery. Economic survival was impossible for such craftsmen. As a consequence, his business gradually declined. Toward the end of his career, he performed more work as a locksmith and maker of cutlery than as a gunsmith. Occasionally, a special order would induce him to make a fine target rifle for a discriminating marksman.

At the time of his death in 1877, his membership in Masonry had spanned a period of 62 years. On July 27, 1877, the local newspaper, *The Concord Freeman*, published Pratt's obituary and an account of his Masonic rite funeral.

Products of Pratt's workbench are now eagerly sought after by gun collectors. Current interest in Pratt weapons has generated an exhibit of his work, entitled "A. Pratt, Concord Gunsmith" scheduled to open March 12 at the Scottish Rite Masonic Museum of Our National Heritage. The exhibit will be on display through June 20.

The author wishes to thank the noted gun expert, Willard Cousins, for kind permission to make use of material appearing in his forthcoming article on Alvan Pratt in the January and February issues of *The Gun Report*.

JOHN D. HAMILTON, a member of Simon W. Robinson Lodge, AF&AM, Lexington, Mass., is a curator at the Scottish Rite Masonic Museum of Our National Heritage. Previously he had served as an honorary curator at the Chrysler Museum, Norfolk, Va.; historian at Minuteman National Park, Concord, Mass., and director of the High Point, N.C., Historical Society.





# DEMOLAY SAYS THANKS FOR ASSISTANCE

*The following is an excerpt of an address delivered by the DeMolay International Master Councilor at a luncheon during the Supreme Council Annual Session at Milwaukee in September.*

By JEFFREY L. HARRIS

At my Chapter's altar, humbly and sincerely,

I promised to be a better son;

I promised to love and serve God, my country, and my fellowman;

I promised to honor and protect womanhood;

I promised to slander no one;

I promised to aid and uphold the public schools;

I promised to walk uprightly before God and man.

All of these things and more, I did promise!

These are the vows of a DeMolay taken by every young man who enters the Order. They are as sacred to us as, I am sure, the obligations of Masonry are to each one of you. The quiet and persuasive influence of a Master Mason has guided many young men toward better manhood and to seek that which distinguishes that man from others who are not Masons.

I represent well over 3 million young men who have passed through the doors and knelt at the altars of DeMolay chapters around the world during the past 57 years. The vows and precepts of the Order are still the same today as they were when the Order was founded. And there is no better foundation on which to build

one's character! Over half of the Senior DeMolays have gone on to assume the vows of a Master Mason. This is undoubtedly a silent witness to the outstanding support and inspiration you as Masons have given to millions of young men the world over!

The DeMolays of today may well be the Masonic leaders of tomorrow! To illustrate that statement, consider these facts:

Thousands of Senior DeMolays have served as Worshipful Masters.

More than 150 have been Grand Masters of Grand Lodges.

The General Grand Chapter of Royal Arch Masons and the General Grand Council of Royal and Select Masters have been presided over by Senior DeMolays.

Three Senior DeMolays have been Imperial Potentates of the Shrine of North America.

More than 175 have received the 33° in the Scottish Rite.

Every recognized Masonic Body has had its share of Senior DeMolay leaders.

There must be a reason.

I believe that it is a direct result of the leadership abilities developed through DeMolay and a result of a DeMolay's early association with concerned, dedicated men—such as you—the Master Masons who sponsor the Order of DeMolay.

The purpose of the Order of DeMolay is to offer the young man of

today a wholesome occupation for his spare time, worthwhile associates, the best environment, and an interesting and complete program of all-around youth development. Hopefully, the principles will create a desire to be a better son, who will in turn be a better man and therefore a better citizen when he reaches the threshold of manhood. This purpose has caught the particular interest of Freemasonry. With the influence and inspiration which the young men of DeMolay receive from the Masons serving as their adult advisors and from Masonic buildings housing our activities, we cannot help but become familiar generally with your Order. Thus we seek an understanding of these high principles which guide Masons when we reach the time when we must lay aside the Crown of Youth.

Since the founding of the Order of DeMolay by Frank Sherman Land in 1919, the organization has witnessed many historic events. Perhaps one of the most significant came about on March 18, 1969, when the presiding officers of national and international Masonic bodies signed a "Declaration of Principles" in support of the Order. In fact, your own Sovereign Grand Commander—at the time "Dad" George A. Newbury—affixed his signature to the document. That declaration pointed out the faith and interest that was manifested in DeMolay and pledged moral and financial support with no intention on the signer's part to determine DeMolay policy. That declaration served as an impetus for assistance and a recognition of the worth and importance of the Order of DeMolay in relation to the various Masonic landmarks.

What do the young men get out of the programs and activities of DeMolay? Here's what some of them have to say:

"DeMolay work puts you on a basis of equality with your fellowmen, and

JEFFREY L. HARRIS was elected DeMolay International Master Councilor last March. Previously he had served as State Master Councilor of Mississippi. At the University of Mississippi, he has been majoring in urban administration leading to law school.





teaches you to work with them in unison and not individually and apart. It inspires you to live better and to strive for things that you once thought impossible to accomplish."

"I never had the ability to stand on my feet and express my thoughts in a clear way without becoming confused and excited, until I joined DeMolay."

Another said: "The ritualistic work, the DeMolay standards and ideals, are a beacon light to guide me through the plastic years before manhood."

And still another said: "In DeMolay you come in contact with boys who represent higher types of young manhood and with men whose teachings you will follow forever. And you will hold the highest respect and admiration for them all."

In regard to working with DeMolay, one Mason has said: "The rewards of life can't be counted in honors and dollars, but rather in the eyes of those you have served."

Another advisor stated: "The opportunity to work with young men is a challenge—not one to worry about, but one to enjoy!"

This year's International DeMolay Congress marks the 10th year of your

moral and financial support to that Annual Meeting. And I'm here today, "Dads," to thank you—the Ancient Accepted Scottish Rite of the Northern Masonic Jurisdiction of the United States of America—for your tremendous and continuing support of the brotherhood of DeMolay! I count it a privilege, and it gives me great pleasure to thank you on behalf of the Order of DeMolay. We deeply appreciate your financial support through contributions to our Congress. It is so vitally needed and so well put to use!

It also gives me great pleasure to be able to issue each of you a personal invitation to join us this year for the 10th International DeMolay Congress. The sessions will be held on April 14-16, at the Hyatt Regency in Dearborn, Mich., and you are all most cordially invited to attend. If you do attend, I promise that you will witness some of the most interesting and enthusiastic meetings that you have ever viewed. Over 100 delegates from all the jurisdictions in the United States and from the various foreign lands of DeMolay International will be working diligently for a cause in which they truly believe—the Order of DeMolay!



## What Makes It Tick?

More than 100 clocks are now displayed at the Scottish Rite Masonic Museum of Our National Heritage in an exhibit entitled, "What Makes It Tick?"

The clocks are part of a collection from the late Ill. Willis R. Michael, 33°, and are exhibited through the courtesy of his widow, Mrs. Michael, of York, Pa.

Ill. Brother Michael was always intrigued with the mechanism and beauty of clocks and watches. The collection of clocks he assembled reflects a fascination with the variety of timekeeping mechanisms, the precision workmanship of European clocks, and the ingenious simplicity of American technology. The diversity of the clocks and watches selected for exhibit emphasizes his universal interest in horology and provides a basic understanding of how the passage of time has been monitored and recorded.

The three-part exhibit explains the basic working mechanisms of clockworks, presents exquisite examples of European craftsmanship, and surveys the development of the American clock industry.

As a native of York, Pa., Ill. Brother Michael had a particular interest in tall case clocks of the York-Lancaster region, of which, a superb selection is included in the exhibit.

The clocks will remain on display through December.

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# The World's Greatest Tragedy?

By LOUIS L. WILLIAMS, 33<sup>rd</sup>

Shakespeare,—that is to say, the author we call Shakespeare,—to me was the greatest genius who ever lived. He has some competition as a genius to be sure, in the persons of Pythagoras, Plato, Aristotle, Michelangelo, Leonardo da Vinci (who should rate second place), and many others.

We are, of course, excluding Jesus of Nazareth, whose life remade the world, because He is considered more divine than human.

The test of any genius lies in his ability to take a common idea and remold it into something partaking of the essence of immortality. Perhaps the finest single example of an individual material item holding this divine spark is the block of marble which Michelangelo carved into the tremendously moving "Pieta." No compassionate person can look upon this great sculpture without being moved to the very depths of his being.

But most great geniuses work in the realm of abstract thoughts, and here Shakespeare was supreme. He could take most any idea, no matter how dull or commonplace, and clothe it in phrases of surpassing beauty,—phrases that stimulate the imagination and fire the emotions. Shakespeare's plays are divided into three categories—tragedies, comedies, and histories. The categories overlap, for most history is tragedy thinly disguised, and great comedy always contains the hint of great tragedy lurking beneath in the great tradition of "Laugh, clown, laugh."

What is the world's greatest tragedy? To answer this question, the

author would like to exclude those tragedies based upon historical fact, such as "Julius Caesar" or "Coriolanus," and confine our enquiry to those tragedies which are purely fictional, such as "Othello" or "The Merchant of Venice." In passing, may we remark upon the funeral oration of Marc Anthony, as Shakespeare handled it in "Julius Caesar." The speech was historically factual, but Shakespeare's rendering was the true evidence of his unparalleled genius. Historically, the citizens of Rome came to mourn and left a raging mob bent on revenge. How this was accomplished it took a Shakespeare to prove.

Great tragedies are built upon great emotions,—the kind that sway men's thoughts and change men's lives. "Romeo and Juliet," the epitome of human love inevitably ends in human bereavement; "King Lear," the example of paternal love o'erreached by filial greed and lust for power, sends an unhinged intellect wandering into the night. These are outstanding examples of the supreme tragedy of human beings caught up in the onrush of fate which mere mortals seem completely powerless to control.

Now let us turn our attention to another tragedy which may well be the greatest tragedy of all. It is an unwritten tragedy, based upon fiction and not reality, and instead of ending in human failure and hopeless human

sorrow, it ends in triumph and overwhelming joy. This tragedy forms the basis of the allegory of our Master Mason's degree, and while its meaning and even its ritual have been hinted at in numerous exposés of the craft, its true and complete story has never been revealed to the uninitiated.

Here are all the elements of sublime tragedy. A secret known to but one man; an attack upon his integrity by the forces of evil; his death in defense of the right; the loss of a great purpose; then the triumph of all he stood for, and the legacy of his courage and steadfastness to serve as a beacon of inspiration for the untold millions of succeeding generations.

How worthy the cause in which he was engaged! How nobly he maintained his fidelity to it, even at the ultimate hazard of his life! How matchless his zeal and devotion, and his gift to us of the true meaning of Masonry.

No one knows whence the story came, although countless historians and philosophers have researched and puzzled over it. Was it a legend of old, preserved through the medieval cathedral builders? Was it a miracle play of the Middle Ages transformed into a drama of surpassing power? Or was it a divine inspiration of some one

ILLUSTRATION: LOUIS L. WILLIAMS, 33<sup>rd</sup>, an Emeritus Member of the Supreme Council, is a former Deputy for Illinois. Over the years, he has been a valuable member of the Rituals Committee and the special committees on History and the Museum-Library.





or more early speculative Masons who saw in it the potential for moulding the characters of all Masons through the generations to come? These are questions to which we shall never have the answer.

There are a few facts we do know. Operative Masonry consisted of two degrees only. Prior to 1717, the date of the organization of the first Grand Lodge, a Master Mason was the contractor or supervisor of a building project. In the first years of the new Grand Lodge, to be a Master Mason he must have presided over a lodge as master. This was quietly changed, and almost at once the Master's degree was a special and third degree in the system.

But the second section of the Master Mason's degree as we know it, the so-called allegory, or Hiram legend, was introduced into the work between the years 1723 and 1725, so far as the expert historians can determine.

Unquestionably it did not spring

into full bloom overnight. In the early years it must have been a matter of trial and revision, gradually assuming the clothing of established ritual. We shall never know who conceived it or fostered its adoption into our ritual. We may be sure that it seized upon the imagination of our early Masonic ancestors, who found in it the very essence of Masonic philosophy, and the common tie with which to bind all Masons together for all time to come.

It has been interpreted to mean many things and to have many historical allusions.

Does it refer to the death of Jacques DeMolay and his torture and death at the stake at the hands of Pope Clement V and Philip the Fair of France?

Could it have any relation to the murder of Thomas à Becket in 1170, in the reign of Henry II, with whom he was at odds over the supremacy of Church or State?

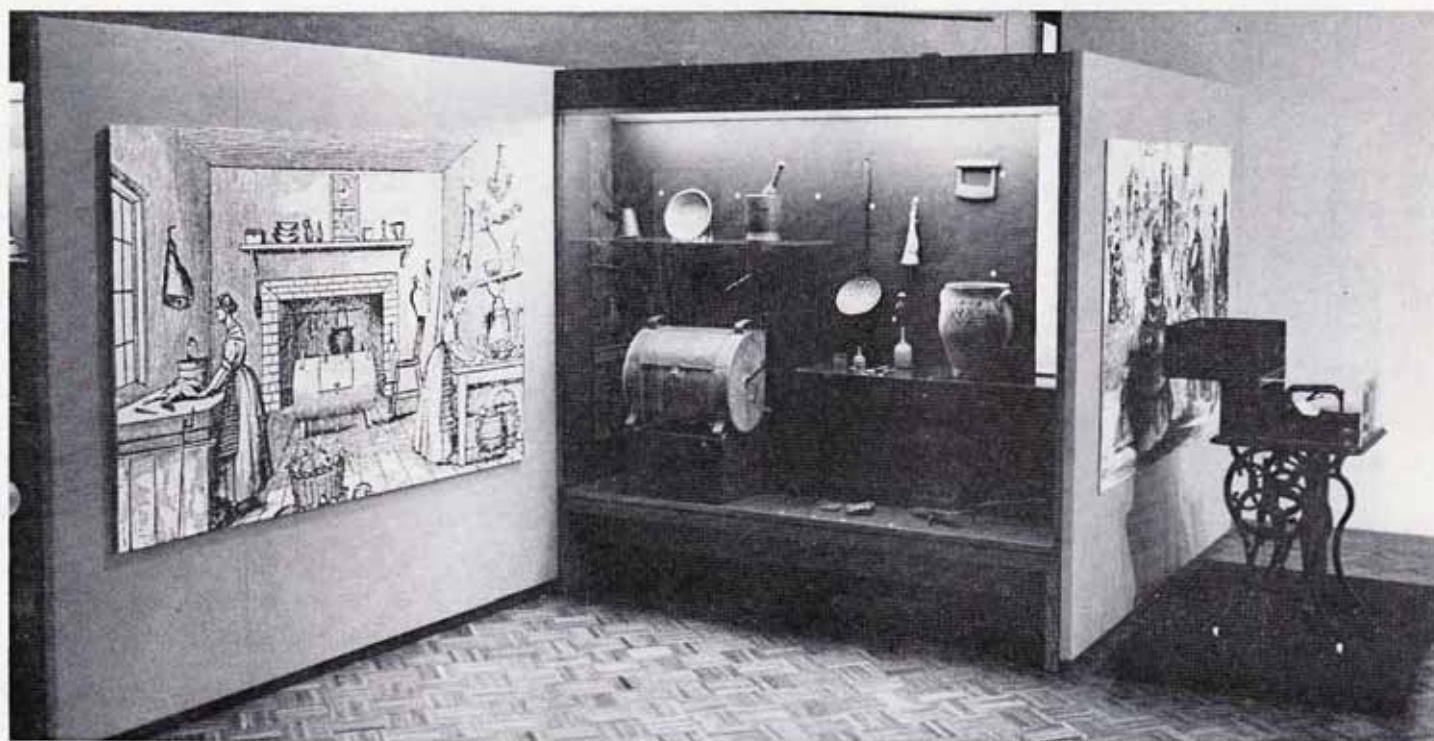
Was it an outgrowth of the martyr-

dom of King Charles I in 1649, and the attempt by some of his Royalist adherents, Jacobites, and ardent Freemasons to perpetuate the memory of that incident in English history?

Each of the above theories has been advanced and urged by certain Masonic scholars in explanations of the origin of the allegory.

Or does the legend above all else, reflect the death, burial, and resurrection of the Son of Man? Here we tread upon the dangerous ground of religious conviction, although we may say that as far back as the 8th Century the Venerable Bede in his book, *Concerning Solomon's Temple*, pointed out the similarity of the Biblical Hiram to Jesus.

Despite what historians may determine to be the fact, or philosophers may assert to be the ultimate truth, may we not end with the obvious conclusion that in the allegory of Hiram Abif, the widow's son, we may see mirrored the world's greatest tragedy?



On display through February at the Museum of Our National Heritage is an exhibit of everyday items from America's past, entitled "Designed for Use." This selection from the museum's permanent collection points out interesting relationships between design and use in utilitarian American objects. Before the modern styles of the 20th century, functional design existed in many of the unpretentious utensils, tools, and furnishings of everyday life. William Morris, the English designer, (1834-1896), once said that, "well-to-do houses are

filled with tons upon tons of unutterable rubbish and the only acceptable things are usually in the kitchen, because they alone are honest, simple, and useful." The exhibit includes examples of early kitchen equipment used in the many tasks of food preparation. Other objects in the exhibit, which include bed coverings, lighting devices, bottles, containers, and tools, were all originally intended for ordinary useful purposes but today are valued for their good design and are often prized as collector's items.



# Ben Franklin Revisited

By RICHARD H. CURTIS, 32°

Benjamin Franklin is alive, and well, and still living in Pennsylvania.

Or is he Brother E. Stewart Milner, 32°?

If you had traveled through Dunmore, Pa., during the bicentennial, you easily could have mistaken Brother Milner for Brother Franklin. The resemblance is amazing!

More than once Brother Milner's white shoulder-length hair has been pulled by a doubting Thomas only to find that the "wig" is for real.

When he dons his spectacles, it

becomes difficult to distinguish the present-day Franklin from his colonial counterpart.

Brother Milner enjoyed the role-playing during the bicentennial. As he walked down the street, he became an instant topic of conversation. When he passed one couple, he heard the lady ask, "Who is he?"

"Ben Franklin," said her friend.

"I know," said the lady, "but who is he?"

Stewart began recreating the Franklin image after he attended a DeMolay Legion of Honor dinner in March 1975. Milner was letting his

hair grow, and one of his fellow Legionnaires jokingly remarked that he was beginning to look like Ben Franklin.

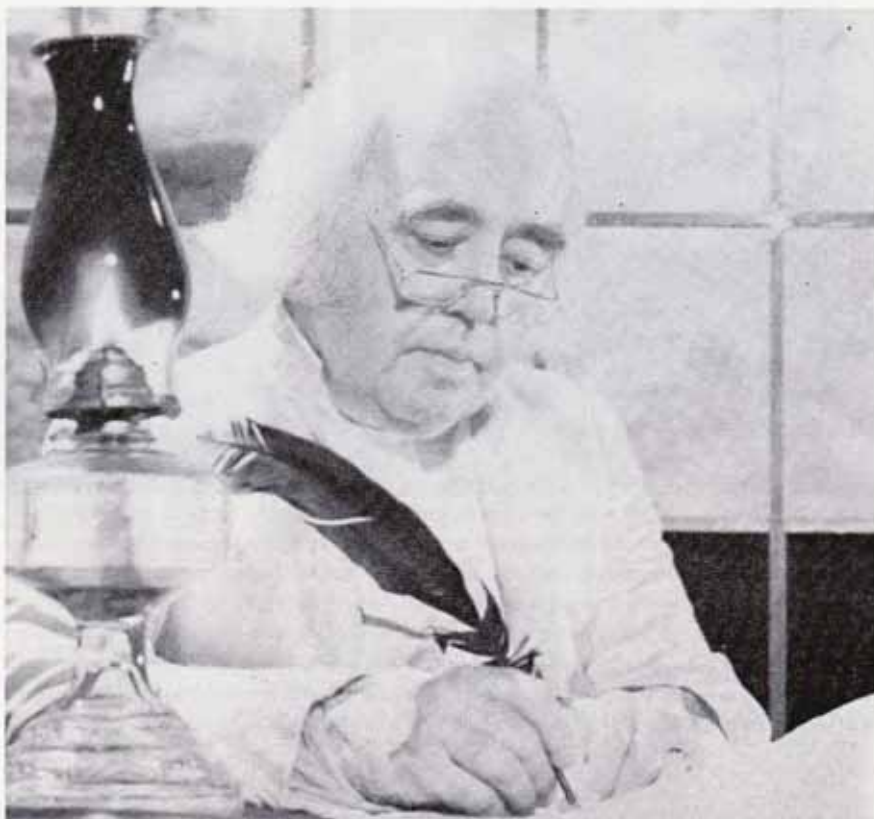
Since that time, Brother Milner has been touring the Scranton area portraying Franklin at various functions. And when the Scottish Rite Valley of Scranton presented the Benjamin Franklin degree (tentative 25°) last year, guess who played the leading role. Stewart also plays the role of King Solomon in the 6°.

He has been called upon many times for personal appearances. In April, he was invited to speak at a Ben Franklin Dinner sponsored by the Elm Park Methodist Church. When he arrived he read the program: "Ben Franklin Dinner. Speaker: Ben Franklin." Ironically, the dinner was held on April Fool's Day.

In the fall of 1975, the Valley of Scranton presented a short historical play, "The Brewing," at an outpost dinner for membership recruitment. There was no Franklin role in the play, so Ill.° Richard E. Carroll, 33°, wrote a prologue and an epilogue, which were delivered by Brother Milner. The production was directed by Ill.° Melville I. Davis, 33°.

Having met with such success, the cast presented the play more than a dozen times during the past year for Masonic lodges and religious and civic groups. During the summer Stewart spent some time recuperating from a gall bladder operation but was back on the circuit in the fall.

Milner is a vice president of Pennsylvania Coal Company and Northwestern Mining and Exchange Company. He was Worshipful Master of





The July 4th edition of the *Scrantonian* featured Stewart Milner (alias Benjamin Franklin) on the front cover of its pictorial magazine.

King Solomon Lodge No. 584, Dunmore, Pa., in 1957, and is now treasurer. He serves also as a licensed lay reader at St. Mark's Episcopal Church in Moscow, Pa.

He was a charter member of Crusade DeMolay Chapter, Scranton, in 1923. In recognition of his continued interest in DeMolay, he has been awarded the DeMolay Cross of Honor and Legion of Honor.

His patient wife, Clara, has been awaiting the end of the bicentennial celebration hoping that the locks of white hair will be clipped.

His two grandchildren have enjoyed their grandfather's notoriety and have been known to quip occasionally: "Why don't you go fly a kite?"

On July 4th, *The Scrantonian* featured Milner on the front cover of the bicentennial edition of its pictorial magazine. *The Scrantonian* commented, "His resemblance to Franklin is so real, one could almost say: 'May lightning strike me dead, if this isn't Ben Franklin.'"

Brother Milner has been the subject of many jokes during the past year, but he enjoyed every minute of it. When he knew people were staring at him, he would love to watch their reaction out of the corner of his eye. One of his close friends once remarked: "If I didn't know it was you, I'd think it was him."

A passing comment which he has overheard most often is, "Do you believe in reincarnation?"

Brother Milner has decided he'd better put an end to the "imposter" game, because people are beginning to forget his real name.





## *Soldier—Judge—Congressman*

# JOHN PATERSON

By JAMES R. CASE, 33°

As the Berkshire county regiment of militia hurried across Massachusetts in response to the Lexington alarm, the countryside was amazed—and probably amused—to see among the march units a company of Stockbridge Indians, accompanied by their women, children, and dogs.

John Paterson led the column and with it formed part of the reserve at the battle of Bunker Hill. He was soon after commissioned a colonel of a continental regiment which served during the siege of Boston, and in the spring of 1776 marched to the vicinity of New York. Meanwhile, the camp followers had been sent home.

As part of the column sent to the relief of the American forces under Wooster and Arnold in Canada, Paterson and others arrived too late to save the 14th colony for the Union and fell back to form part of the garrison at Fort Ticonderoga.

Ordered to the southward to join Washington and the main army, Paterson was again in the reserve at Trenton, but in the front line at Princeton. He was promoted brigadier general in February 1777 and ordered to Ticonderoga to take command of a brigade of Massachusetts continentals.

The campaign of 1777 ended with the surrender of Burgoyne at Saratoga, where Paterson's brigade behaved well. They again marched toward Philadelphia, wintered at frigid Valley Forge, fought in the torrid

heat at Monmouth, and then returned to West Point.

All the rest of John Paterson's nearly nine years of active service was to be spent in that vicinity. He was stationed near Stony Point at the time of Arnold's defection and was one of the members of the court-martial board which tried André. To keep up the morale of his troops on routine camp and garrison duty and to encourage reenlistment, he devised a forerunner of the current service stripe and chevron. It was a strip of white tape to be worn on the left sleeve of the dress coat, made in a herring-bone figure, and extending from seam across the upper part of the sleeve below the shoulder.

While on duty near West Point and Newburgh, Paterson visited American Union Lodge in the Connecticut Line, and in November 1779 was named the charter Master of Washington Lodge in the Massachusetts Continental Line. The names of more than 250 Revolutionary army officers appear on the rolls of this lodge, the first one to bear the name of Washington. Paterson had earlier been a petitioner for Berkshire Lodge, organized at Lenox, Mass., in 1776. At Newburgh, he became one of the original members of the Order of Cincinnati.

After discharge as a Major General in December 1783, he returned to Lenox and resumed his law practice.

He held various local offices, was a representative to the General Court, and major general in the militia. During Shay's Rebellion the troops were called out, and Paterson, even though he ranked high in popular esteem as he did in legislative and militia circles, was hard pressed to prevent widespread disorder.

He became interested in land speculation, probably having accumulated much colonial and continental scrip which he knew would be redeemed by grants of acreage of public lands. He had extensive interests in Maine, was a director of the Ohio Company, and in 1790 acquired a tract of 250,000 acres in what is now Broome and Tioga counties, some few miles above Binghamton. This would have been an area of about 20 square miles.

Paterson removed with his family to Lisle and, of course, was soon serving as a local official, was sent to the legislature, and was made the first judge of the county court. Interested in education, he was a trustee of Oxford Academy and commissioner of schools. He served in Congress from 1803-05 and then returned to the bench until his death in 1808 at the age of 65.

Although a large landholder, he was never rich because of the easy terms he made with purchasers in his tract. We know little about his affairs, because all his papers were lost by the burning of his house. However, a grandson was his biographer and has left us a full account of his civic and military career in a printed biography.

John Paterson was born in Farmington, Conn., in 1744, in that part of the town now the city of New Britain. He was a graduate of Yale in 1762, the very same year in which his father died at the Siege of Havana as a major in the Connecticut forces under Israel Putnam.

Young John became a school-teacher, studied law and began practice in his home town, but removed to Lenox, Mass., in 1774. He became town clerk at the next election and prefaced his military service by attendance at the conventions protesting repressive measures of the British parliament, held in Berkshire county and for the Province. He was also active as a member of the Committee of Safety. One of his early associates was David Avery, a native of

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## 'G. Washington: Master Mason'

Reviewed by ALPHONSE CERZA, 33<sup>rd</sup>

G. WASHINGTON: MASTER MASON, by Allen E. Roberts. 1976. 207 pp. Macoy Publishing & Masonic Supply Co., Inc., 3011 Dumbarton Road, Richmond, Va. 23228. \$8.50.

General biographies of famous men who have been Masons too often are silent about the Masonic membership of the subject, and rarely are the Masonic activities set forth. By the same token, Masonic biographies of famous men are usually skimpy on the other aspects of their lives. In both instances, such treatment makes the books out of balance for the Masonic reader. This latest biography of George Washington is a well-balanced blend of his life generally with the Masonic events appearing at the appropriate places. This book has many quotations from Washington's writings and many fine pictures. The result is a valuable contribution to the vast bicentennial literature that has appeared in recent years.

The book starts with a brief statement about Washington's ancestors, a description of his family, his brief formal education with tutors, and then leads us into his study of surveying and adopting that calling as his occupation. As a boy he started to work with others as a surveyor on virgin soil and was amply rewarded financially. The work offered him an opportunity to learn how to survive in the wilderness and how to cope with the Indians. These experiences were to serve him in good stead in the years ahead. We now encounter the first Masonic reference, when he received the first degree on November 4, 1752; shortly thereafter, in the year 1753, he received the second and third degrees. After a brief military experience he returned home, married Martha Custis, a rich pretty widow, and settled down to become a successful farmer. He developed an interest in politics and served in a number of minor public offices. In 1775, he was appointed Commander-in-chief of the Continental Army, and a great part of the book deals with his military experiences. During this entire period, there are references to his contact with brother Masons. His attendance at meetings of military lodges, St. John's Day celebrations, etc., are noted throughout the book. On two occasions, Washington's name was suggested for the office of General Grand Master. He was

suggested as Grand Master of the newly-created Grand Lodge of Virginia, but he declined. There is so much of Masonry woven into this book that space does not permit mention of it all. Among the interesting items are the Masonic apron prepared by Madame Lafayette and given to Washington; the paintings of Washington in Masonic regalia; the last minute search for a Bible at the inauguration and how the volume of St. John's Lodge of New York came to be used in the ceremony, and the laying of the cornerstone for the Capitol in Washington. The biographical part of the book ends with the burial of Washington with Masonic services.

Then follow several appendices listing monuments, medals in his honor, the Paul Revere urn with a lock of Washington's hair, and the George Washington Masonic National Memorial on Shooter's Hill, in Alexandria, Va. Also listed are the various academic, municipal, and fraternal honors held by him. There is a brief Masonic record of George Washington. The book ends with a bibliography and an index.

Like all great men, Washington has had his detractors. These items have not been overlooked in this book. It is explained briefly that early in life Washington fell in love with the flirtatious Sally Fairfax, the wife of a neighbor, but that nothing improper occurred in this relationship. Washington refused any pay for his services as Commander-in-chief but asked that his expenses be paid; his detractors have stated that he padded the expense account. This book sets forth the figures and shows that this was not so. There have been a number of anti-Masons who have sought to show that Washington became a Mason at an early age and then had nothing more to do with the Fraternity. This is also explained in the book.

Washington's regard for Freemasonry is clearly set out in a letter dated August 22, 1790, sent to King David's Lodge No. 1, of Newport, R.I., which contains the following:

"Being persuaded that a just application of the principles, on which the Masonic Fraternity is founded, must be promotive of private virtue and public prosperity, I shall always be happy to advance the interests of the Society, and to be considered by them as a deserving brother."

Norwich, Conn., but preaching in Windsor, Mass. He went off to war with Paterson's regiment and became the first chaplain in the continental army.

Just where Paterson was made a Mason has not been ascertained, but it is presumed to have been in the lodge at Wallingford, Conn., where several of his college and home-town associates were made. Although the

lodge is more than 200 years old, records are missing for the first 50 years.

Paterson and his wife were buried at Lisle, N.Y., but about 1890 his biographer grandson caused the remains to be brought back to Lenox and reinterred in the cemetery there.

On the Green in the center of town a monument has been erected to his memory, with an inscription com-

memorating his services. Few people traveling through town by automobile today will take the time to find a parking place and leave the car to inspect the monument in detail.

As a noteworthy character in his generation, John Paterson merits wider recognition. We honor him by this brief review of the military and Masonic attainments of a most worthy patriot and brother.





# LET'S HEAR IT FOR

## The Gift of Prophecy

By STEWART M. L. POLLARD, 33<sup>rd</sup>

It is doubtful that many of us have the prophetic abilities of Martha (Mother) Shippen, whose fanciful mind anticipated the automobile, radio, submarine, and airplane more than 400 years ago. Such thoughts *then* were considered totally without possibility and were not based upon logic.

We, of course, must take all known facts about Freemasonry and correlate them to the assumptions and prognostications of the intellectual community, using a yardstick (or is it a "meterstick?") of past development, if we are to come up with logical and realistic ideas of what the role of Freemasonry will be in the year 2076.

Or do we?

Most of us are imbued with the thought that "Freemasonry has existed from time immemorial." We "admit that it is not in the power of any man, or body of men, to make innovations in the body of Masonry." So we will probably sit back on our cholesterol-expanded posteriors and be complacent in thinking there will be *no change* in the next 100 years.

Changes do occur! Sometimes so slowly that we are not really aware of them. For instance, the necessity for

*In his Allocution delivered at the Annual Meeting of the Supreme Council in Milwaukee, the Sovereign Grand Commander asked the question: "What of the future?" His answer: "The future is what we make it!" In the September issue of The Northern Light, readers were asked to give their views on the future of Masonry by the year 2076. Here are some of the responses.*

Masonic bodies to meet during the fullness of the moon to allow visibility for the homeward trek was eliminated with the advent of electricity and automobiles. There are very few of the old "moon lodges" holding onto the practice of meeting during the full of the moon. Electricity also provided many other changes which we take for granted today. Our lodge rooms no longer rely on oil lamps and candles for illumination, and only a few of them still use the pot-bellied stove for heat.

Yes! Changes do take place.

It is interesting to read what our "Masonic prophets" were saying during the last century. A good example is the following quotation from an article which appeared in the *Boston Herald* on May 10, 1863.

"During the last week not much has occurred in the Masonic world which it would be proper to publish. There is much animation in one department of Masonry which has no connection with Blue Masonry, Royal Arch, or Templar Masonry. This animation is not healthy, neither

will it be productive of any good to the Fraternity. It is one of those spasmodic movements which infect all civil organizations, going up like a rocket and coming down like a stick. Ineffable Masonry, which branches off from the Master Mason up to the thirty-second degree, is too elaborate ever to be worked to any great advantage, and too complicated to be understood by the Fraternity generally—besides the expense attending the conferring of these degrees is enormous—and will forever prevent them from being popular like the Blue Lodge, the Chapter, and the Encampment. The introduction of this rite will only work to the injury of the Chapters and the Encampments. It may build up a large and powerful organization in large cities like Boston and New York, but it will be at the expense of the Chapters and Encampments in the country, which are now so firmly and thoroughly established. It is a delicate matter to touch, and should be approached with great caution by the Brethren unless they desire to see their long cherished institutions destroyed for something not in the least suited to our time or country. It is a matter, however, which will in time regulate itself and do no harm. At any rate, the Brethren should not allow any harm to grow out of it, and they will not, we are satisfied."

Yes! Changes are inevitable. Just as technology in the fields of science and medicine continues to expand, we can



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# THE YEAR 2076!

and should expect changes in the "technology" of Freemasonry. Those changes, however, can be expected to strengthen the basic fibers of the Craft—brotherhood, relief, and truth, and to enhance the wisdom, strength, and beauty of the fabric of Freemasonry.

In many jurisdictions, there is a position of the Fellowcraft degree which contains these words: "And though I have the gift of prophesy, and understand all mysteries and all knowledge; and though I have all

faith, so that I could remove mountains, and have not charity, I am nothing. . . . And now abideth faith, hope, and charity, these three; but the greatest of these is charity."

So long as our beloved Craft retains its charitable nature, we have no reason to fear the subtle changes which are bound to occur in the next century. The distinguishing characteristic of every true Freemason is that of charity. Practicing this virtue, he reveals his kinship to the Supreme Architect.

## TAKE CARE OF TODAY

By TED P. KIMBALL

You ask, "What about the future of Masonry in the year 2076?"

That is a profound and deeply felt question. But the answer is simple. Masonry will be here in the year 2076. Its thoughts, influence, ideals, and philosophy have been with us for centuries upon centuries.

We must remember that Masonry does not count itself in numbers but in quality. We take a man of 21 years of age or more and try to make him a better man for the future. And with the help of the Grand Architect of the Universe, we have done and will continue to do so. Masonry has already evolved to a higher plan, but by seeking and knocking, more

doors are open to that Mason who is ready for evolvement.

Then what is our Masonic challenge? Take each day one at a time. Invite the best in your lodges to help—in programs, in ideals, in brotherhood. One by one new doors of Masonry will open and new callers will seek us.

Our little lodge in our small village of Saugatuck counts itself as "Masonic." Number and size is not what makes the future. It is doing what is right today. Yesterday is gone. Tomorrow is promised to no one. Thus only today is left. Take care of today and the year 2076 will be a great Masonic year—just as 1976 was.



TED P. KIMBALL is a Past Master of Saugatuck Lodge No. 328, Saugatuck, Mich., and has been chairing a lodge committee celebrating the nation's bicentennial and the lodge's centennial.

## The Video Age

By RICHARD H. CURTIS, 32°

By the year 2076, there will be new excuses for not attending lodge meetings. Many of today's alibis won't stand a chance.

For instance, if our cities then are covered with bubble domes, a member couldn't say, "It's too cold to go to lodge meeting tonight," or "I don't want to go out in the rain."

And a member couldn't say, "My son has the car tonight," if everyone is equipped with a jet-propelled mini-rocket strapped onto his back.

On the other hand, a member might never have to leave his home if one room contains a wall-size video screen.

You think it's great to watch TV football all weekend and again on Monday night? Imagine the possibility of being able to tune in via closed circuit to a different lodge meeting any night of the week. Perhaps an occasional "Moon" lodge could make interesting viewing.

Our dues card could be replaced with a special key allowing us to turn on the closed-circuit channel.

Our membership could entitle us to a special dial called "Select-a-Lodge."

*The Northern Light* could take a new form. No longer could it be distributed by the then defunct postal service. Special features could be transmitted via the video screen. The former "Burroing with Burow" could become "Dialing with Dick."

The scope of Masonry's future could be endless.

Sound absurd? Maybe so! But 100 years ago who would have imagined the possibility of sitting in lodge rooms on the east and west coasts on the same day?

Meanwhile, back on earth . . .



# DOES SCOTTISH RITE HAVE

By THOMAS S. ROY, 33

There can be nothing in Freemasonry more interesting than an analysis of the Scottish Rite. This does not necessarily involve its history, its development, or its proliferation over the Masonic world. Its interest and its significance are found, rather, in its relevance to life—its meaning for the world in which we live.

Years ago a great political leader talked about "making the world safe for democracy." Man's ultimate objective in life should be the creation of institutions that will be safe for the world and will help the world find its life at the highest possible moral and spiritual level. Is the Scottish Rite such an institution?

In the Mason's journey through the Rite in our Northern Masonic Jurisdiction there are four series of degrees, each series conferred by a different body. These bodies are identified as a Lodge of Perfection, a Council of Princes of Jerusalem, a Chapter of Rose Croix, and a Consistory. Let us try to tie them together and appraise their significance for the world today. They may have intrinsic interest historically, religiously, or dramatically. But do they have something to say that is of vital interest for mankind today?

## LODGE OF PERFECTION—The ineffable degrees

The Lodge of Perfection confers what are called the ineffable degrees. Though it is called the Lodge of Perfection, its emphasis is not upon perfection as we ordinarily think of it. Its members do not claim to be without flaw, or fault, or error. One

meaning of the word perfection is the action, process, or fact of bringing to completion. The word does not mean a condition of life that has been attained, but a process. It does not mean sitting down at the summit with a feeling of attainment, but climbing endlessly up the slope toward the summit. It is not a goal that has been reached, but the journey toward that goal. It is this meaning of perfection that gives validity not only to the Lodge of Perfection but also to the Scottish Rite as a whole. The only reason we have for existing is not bringing to completion but bringing toward completion the work that we began when we received the first degree in Freemasonry.

The most important word in the Lodge of Perfection is *ineffable*. These are the ineffable degrees. The ineffable is that which cannot be expressed or described in language. It is too great for words—the inexpressible. The ineffable is the unutterable.

Perhaps the greatest character in German Freemasonry was the poet, Goethe. He gave to the world a very profound and pertinent thought one day when he wrote that "the highest cannot be spoken." Did he mean that the most profound and the most significant things in life cannot be put into words?

A brilliant English writer, the late L. P. Jacks, quoted those words in one of his books and then went on to say:

"This does not mean that the highest must always escape us because it cannot be spoken, and so communicated from one to the other. There is a language of action as well as words, and of the two the language of action is the more telling and the more intelligible, the more unmistakable, and in the deepest sense the more eloquent."

How easy this is to prove! You may talk about love and try to define it. You may write about it and sing about it until you bankrupt your vocabulary or reduce your voice to a whisper, yet who will know about love when you get through. But when you see a mother starve herself to give food to her child, you know what love is, for you see it in action. The highest is not spoken, it is acted. All that the philosophers or the moralists have said about integrity cannot make us understand it as Sir Walter Scott did as he slaved during the last years of his life to pay off a debt for which he was not legally responsible. Integrity is not spoken, it is acted.

Thus the ineffable degrees relate definitely and vitally to the life of man in our world today. For they

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# MEANING IN TODAY'S WORLD?

demand that we translate into action the truth we proclaim. We must act our principles, or face the frustration and shame of being false to our duty as we fail humanity.

## PRINCES OF JERUSALEM—The historical degrees

In the Princes of Jerusalem, we have the two degrees known as the historical degrees. They are related to the return to Jerusalem of those who "for ten weeks of years" had been captive exiles in Baylon. I shall not even try to explain the reason for the integration of this page in history into the Scottish Rite degrees. I probably would not come within hailing distance of the reasoning of those who put the degrees together. However, we cannot question the importance of the intrinsic emphasis of these degrees. The intimate relationship of the historical with the ineffable is more than just a happy coincidence. It is, rather, a natural sequence.

After all, what is history? Thomas Carlyle, the dour Scottish historian, came closer to it than any other person when he wrote that, "Universal history, the history of what man accomplished in this world, is at bottom the history of the great men who have worked here."

Perhaps it was this that led Emerson to write: "There is properly no history, only biography." Or, as he wrote on another occasion: "An institution is the lengthened shadow of one man."

The ineffable, that which cannot be spoken, but acted only, comes to life in the historical degrees. History is more than a dry record of dates and events; it is men in action. It is the

agony of men in captivity who wept when they "remembered Zion." It is the passion for freedom, the daring that seeks to come into the presence of the king, the heroism that endures torture, if necessary, in a Zerubbabel who translates the ineffable into action.

What the world needs to learn, and what these historical degrees teach is the fact that one man has the capability to change the course of history. We are never to excuse indifference or inaction with the pitiful but specious plea that we are the prisoners of circumstance, caught in the web of environmental and historical conditions that prevent the exertion of our powers in a great cause. We must vigorously affirm that it is not history that makes men, but men who make history. On no occasion do we have to wait for better times to come, for we can change the world today. This is what the experience of Zerubbabel tells us. The ineffable can be translated into action.

It depends, of course, on what there is within the man. A writer named Merejkowski has written a novelized biography of Leonardo da Vinci, one of the greatest minds of the ages. In that story he relates that after one of his voyages to the West, Christopher Columbus sent to da Vinci some geographical calculations he had made. When da Vinci saw that the calculations were based upon palpable errors, he wondered how it was that a man who knew so little could accomplish so much. He came to the conclusion that a man must be a seer in order to know, but he must be blind in order to do. What he meant is that you can know too much for action. You can balance all the nega-

tives and positives until you reach an intellectual or emotional dead center that makes it impossible to move in either direction.

Zerubbabel did not begin his venture because he saw clearly where he was going, but because he felt too deeply to see clearly. The "agony and the ecstasy" of the desire to return to the homeland to reestablish the religion of his fathers blinded him to every difficulty and made him contemptuous of every obstacle as he pressed toward his goal.

Such men constitute the world's greatest need. We must have men who will "stand foursquare to every wind that blows" as they seek to keep alive the faith of the fathers and the moral and spiritual values on which alone a nation and a world can build securely.

## ROSE CROIX—The philosophical degrees

The Rose Croix degrees are called the philosophical degrees. In Latin American countries the Scottish Rite degrees as a whole are called the philosophical degrees. I must confess that in the realm of philosophy I am often beyond my depth. One cynical writer has said that "philosophy is a route of many roads leading from nothing to nowhere." Another has written that "philosophy is a filter turned upside down where what goes in clear comes out muddy." Such thoughts would lead us to conclude that a study of philosophy is an adventure in futility.

This, of course, is not the whole story. Philosophy is associated with

(Continued on next page)



the faculty of reason—with the intellectual—and as such should have a strong claim upon our interest. We should not be afraid to use our reason. After all, the mind is supposed to be “a thought factory and not a museum of antiquities.” Masons, of all people, should not be described as those whose minds are closed at both ends, so that nothing can ever get in or out.

A philosophy of life is an attempt to understand life, to determine whether or not it has meaning, or purpose, or goal. In the historical degrees, we ask where we came from; and in the philosophical degrees, where (if any place) we are going. Philosophers have tried continually to explain life in terms of one fundamental principle. Some of them have been very pessimistic. Santayana, for example, wrote that life is an “equilibrium of idiocies.” Shakespeare has Macbeth say: “Out, out, brief candle. Life’s but a walking shadow, a poor player who frets and struts his brief hour upon the stage and then is heard no more. It is a tale told by an idiot, full of sound and fury, signifying nothing.” We do not agree with any such philosophy of life.

The greatest Masonic scholar of our day, the late Roscoe Pound, has written that “in the sense in which the philosophers of Masonry have used the term, philosophy is the science of fundamentals.” This gives validity to the characterization of Rose Croix as the philosophical degrees. For we find here this fundamental of life, at least, that there is never any end to the search for truth. We may name it, if we will, “the lost word” or “the light,” but our search is for the truth. “The lost word” is a meaningful figurative expression. For man is forever seeking the lost word, the principle of life that will be universally acceptable.

Kant came closest to such a principle in his “categorical imperative” when he wrote: “Act as if the maxim of thy will were to become by thy adopting it a universal law of nature.” Thus we are compelled to ask ourselves: “What would happen if my philosophy of life were universalized? Would it be order or chaos? Would it be heaven or hell?”

Rose Croix has a philosophy of life that can be safely universalized. It is

dynamic rather than static, comprehensive rather than exclusive. It activates our powers to engage in a persistent search for the highest. Above all, it is a philosophy of hope and not of despair. It declares that whatever the darkness that settles down upon the world, we are committed to the quest for light; whatever the destructive enmities bred by religion, race, and class, we must persist in our assertion that it is the love in action—brotherhood—which alone is the solvent of the world’s ills. The tensions we find in our own country and throughout the world would never have been created if those who call themselves civilized had only learned the key word in the philosophy of Rose Croix: “A new commandment give I unto you that you *love* one another.”

#### CONSISTORY—The chivalric degrees

We come finally to the Consistory with its chivalric degrees. It is a very interesting progression from the ineffable, to the historical, to the philosophical, to the chivalric. And the progression is climactic.

The ineffable comes to life in action in the historical; the historical finds meaning and purpose in the philosophical; and the philosophical, with meaning and purpose, finds the ultimate purpose of the Rite in the chivalric. For the end product is the chivalrous man.

Chivalry takes us back to those first knights who rode out from the walls of Jerusalem to give protection to the pilgrims in their journey to the Holy City. They established the first hospitals to care for the victims of robber bands. Their lives were marked by courage, honor, and courtesy. They lived to help the weak. As one of them described it, a knight’s vows called for him to “speak true, live pure, right wrong, save the weak, and honor the king.”

Chivalry has no existence in the abstract. It cannot be isolated and identified as such. It is seen only in the lives of chivalrous persons. So that when we come to the Consistory degrees we can say that chivalry is the quality of life which the Scottish Rite aims to produce. It is the purpose of the Rite to give to the world that which it most needs, men of superior character.

I once asked an Englishman to tell

me what was distinctive about the English public schools—Eton, Rugby, Harrow, and others. Without a moment’s hesitation he said: “Honor above all; no falsehood, no deceit, no trickery; absolute integrity.” The next day, by an interesting coincidence, I listened to an address by the noted preacher, S. Parkes Cadman, in which he said that in the business scandals which blew up here and there in England during the first world war, not one public school graduate was involved. “Honor above all.” They lived the chivalrous life.

One of the great Broadway plays of late years was “A Man For All Seasons,” by Robert Bolt. It was based upon the life of Sir Thomas More, who served under Henry VIII. In the play, More, who opposed some of the policies of King Henry, is asked by Cardinal Wolsey how he as Counsellor of England can obstruct the measures desired by the king for the sake of his private conscience. More replied: “Well, I believe that when statesmen forsake their own private conscience for the sake of their public duties, they lead their country by a short route to chaos.” Later in the play More says: “I neither could nor would rule my king. But there’s a little, little area where I must rule myself.”

“Honor above all,” the chivalrous life.

We pride ourselves on our belief in Democracy, but we must take seriously the corollary of that belief, and thunder it out with the conviction it demands that nothing is strong in a Democracy if character be weak; and nothing is weak in a Democracy if character be strong. There is not a degree in the Consistory whose ultimate demand is not “honor above all.”

It is more than a coincidence that the climax of Scottish Rite Masonry is that of the symbolic degrees, that the highest expression of chivalry is self-sacrifice. That is life at its best. The greatest challenge that can come to us is contained in the words: “Constans is here!” For each of us must be able to say: “Constans is here”—in me—not where the battle is thickest, perhaps, but where the need for men of inflexible character is greatest. For it is true that for such men “the hour is always *now*.”



# Footnotes\*

\* **R.I. DeMolay Scholarships.** The trustees of the Scottish Rite Valley of Providence have announced the awarding of the second annual Albert P. Ruérat DeMolay scholarships. Ill.' Brother Ruérat, 33°, is the Scottish Rite Deputy for Rhode Island.

Scholarships of \$250 each were awarded to Scott A. Fraser of Riverside (Loyalty Chapter), Mark D. Thompson of North Scituate (Hamilton Chapter), and William T. Anderson and Douglas T. Fielder, both of Warwick (Narragansett Chapter).

The Ruérat DeMolay Scholarship Fund was created in 1969 to provide financial assistance to present or Senior DeMolays to complete their college careers.

\* **Aviation Hall of Fame.** Ill.' William A. Patterson, 33°, retired president of United Airlines, was honored in July at the Aviation Hall of Fame, Dayton, Ohio, Ill.' Brother Patterson became president of United Airlines in 1934 at the age of 34. He retired in 1966.

He received his Masonic degrees in Parnassus Lodge No. 388, San Francisco, Calif., in 1922. A member of the Scottish Rite Valley of Chicago, he received the 33° in 1967.

\* **Hartford listens.** Broadcaster Robert L. Steele, 32°, known to many New Englanders as "Bob," celebrated his 40th consecutive year at the same microphone on October 1. He is believed to be the only radio personality in the world to have performed continually at the same station for such a length of time. The station is WTIC, a 50,000-watt outlet (NBC) in Hartford, Conn. Bob's show is heard six mornings a week from 6 to 10 A.M. He is a member of Lafayette Lodge

No. 100, and the Scottish Rite Valley of Hartford.

\* **Memorial tree at museum.** A new magnolia tree adorns the grounds at the Scottish Rite Masonic Museum of Our National Heritage in Lexington. The tree was planted in October in memory of Mrs. Celia Davison, late wife of Aaron Davison, Thrice Potent Master of Boston Lafayette Lodge of Perfection, and was a gift of the wives and friends of the officers in the Lodge of Perfection.

\* **Two in one year.** It's always an honor for a Mason to have his sons preside over a Masonic lodge. Imagine the pride of Brother Vernon C. Hennon, 32°, of Lima, Ohio, a member of the Valley of Dayton, to have seen two of his sons installed as Masters of their respective lodges during the same year.

His youngest son, Erin, was installed as Worshipful Master of Lima Lodge No. 205, Lima, Ohio, in November. A month later, his oldest son, Gary, was installed Master of Faith Lodge No. 756, Oak Ridge, Tenn.

\* **Saugatuck does it again.** Saugatuck Lodge No. 328, Saugatuck, Mich., had a busy schedule last year celebrating a triple-header in recognition of the lodge's centennial, the nation's bicentennial, and the Grand Lodge's 150th anniversary. During the October celebration, one of 13 programs planned throughout the past year, a Masonic apron worn by George Washington and a Masonic jewel of the Marquis de Lafayette were on display.

The apron and jewel, flown to Saugatuck from Washington, D.C.,

are owned by June Hall and Jean Walters of St. Louis, Mo., daughters of the late Past Grand Master Dr. Solon Cameron of Missouri.

\* **Year of Duarte.** While America was celebrating its bicentennial last year, the Dominican Republic was honoring its liberator and founder. The Supreme Council for the Dominican Republic named 1976 the "Masonic Year of Juan Pablo Duarte," in commemoration of the centennial of Duarte's death. Throughout the year a series of special programs were planned in tribute to the Father of the Dominican Republic.

\* **Penpoint.** In the September issue, we invited readers to let their minds wander and use a crystal ball to project the future of Freemasonry in the year 2076. Some indicated that Masonry had no future. Others felt the need for more emphasis on "today" and, in turn, "tomorrow" would take care of itself. Still other responses pointed out that change is inevitable. A few comments appear in this issue.

We suggest, also, that you take particular note of an article on page 16, written by Ill.' Thomas S. Roy, 33°. In the article the author takes a close look at the significance of Scottish Rite in today's world. Ill.' Brother Roy reviews the four Scottish Rite bodies and points to some of the messages that are of vital concern for mankind today.

RICHARD H. CURTIS, 32°  
Editor







# WHAT MAKES IT TICK?

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