

THE NORTHERN LIGHT

Vol. 5 No. 2



APRIL 1974

A WINDOW FOR FREEDOM



Burrowing with urow



This June will mark the 25th Anniversary for the annual St. John's Day Masonic Memorial Service at the Cathedral of the Pines near Rindge, N.H. It will be held on Sunday morning, June 23, under the usual sponsorship of Altamont Lodge No. 26 of Peterborough and St. John's Council No. 7, R&SM, of Keene. The first service was held in June 1949 with John A. Fitzgerald and George E. Tuttle, both Past Masters of Altamont Lodge and active York Rite Masons, in charge.

All of the Masonic and Masonic-related groups there have cooperated in this observance in past years and the Grand Lodge of New Hampshire has held a special meeting before this service for several years now. About 2,000 are expected to attend the service and to worship the Grand Architect of the Universe in the cool shade of the whispering pines with impressive Mt. Monadnock as an overseer. The public is invited, and Masons and their families from many states attend.

* * *

The fact that Masonry unites men of every country, sect, and opinion is ably demonstrated by work done recently in Mexico involving officers of Grand Lodge, leaders of York Rite, the Sovereign Grand Commander of the Supreme Council of Mexico and several Active and Honorary Members of Scottish Rite. Ivanhoe Commandery No. 2 of Mexico City conducted Templar knighting ceremonies on 14 candidates including M. W. Robert W. Burnet, Grand Master of the York Grand Lodge of Mexico, F&AM. The Orders were conferred in English at Guadalajara, about 300 miles west of Mexico City.

A week later the Orders were conferred in Mexico City, using the new Spanish ritual for the first time, on a class of 8 candidates including Ill. Juan Jose Gastelum S., 33°, Sovereign Grand Commander of Mexico and an Emeritus Member of Honor of our own Supreme Council. Ill. William Webber, 33°, of La Jolla, Calif., and a member of the Supreme Council of Mexico, presided at both conferrals. The induction team included 4 Sir Knights who are Active Members and 8 who are Honorary Members of the Supreme Council of Mexico. Many of us have trouble giving our ritual in English. How would you like to do it in English one Saturday and in Spanish the next for classes of outstanding Masonic leaders?

* * *

We are pleased to note that Freemasonry continues to grow in the Orient. George Chen, a Past Grand Master of China in a greeting to Ill. William H. Cantwell, 33°, our Grand Treasurer General, relates that Han Lodge No. 8 has just completed its first year functioning wholly in the Chinese language as a chartered Lodge on Taiwan. The Chinese ritual committee worked 12 years to complete its task in order to bring Masonry again to the Chinese people. M. W. Brother Chen paid special tribute to the many senior Brothers who have not had any contact with their Lodge for decades but who now are re-establishing themselves in good standing at ages of 70 to 90

years. One is a personal friend whom he knew in Canton in 1936 and now is 86 years old.

* * *

We should have known that we were "sticking our neck out" by commending Dad Nick Hubert for helping bring his four sons into the Valley of Danville last winter. Comes word from the Valley of Toledo that Dad Denver D. Cramer and his five sons, all of Nevada Lodge No. 43, Nevada, Ohio, were inducted together in the November Class at Toledo. The sons are William R., Tyrus R., Roger T., Denver M. and Cal D., in order of seniority. This "Family of Six" was a first in the Valley of Toledo.

Likewise from the Valley of Harrisburg—a father and three sons, all of whom are officers of Newport Lodge No. 381, Newport, Pa. Dad James L. Seiders was Tyler, James William was Master, Eugene Richard was Senior Warden, and John David was Junior Warden when inducted in the November Class at Harrisburg. Since then, Eugene has succeeded James W. as Master. The Seiders family began their Masonic careers together as all received the third degree one night in March 1967. Two years later all were appointed officers at once; now all have taken Scottish Rite and they plan to become active in it, too. Yes, ladies, their wives are active, too—in the Order of Amaranth with John's wife, Barbara, as the present Royal Matron.

* * *

And now for some "Reverse English"—1974 started out right for Washington Lodge No. 240, F&AM, of Buffalo, N.Y., as the Retiring Master, Edward E. Trayford, Jr., had the rare privilege of installing his father, Edward E. Trayford, Sr., as Worshipful Master. In its 122 years of existence Washington Lodge has had four instances of fathers installing sons but this was a "first"—for son to install father. Both Trayfords are members of the Valley of Buffalo and the Lodge now meets in the Scottish Rite Cathedral. The Lodge Secretary reports that he is relieved now from reading, after several years, "Trayford, Jr., as Senior Warden; Trayford, Sr., as Junior Warden;—he had the same problem when they served as Deacons, too. Quite tongue-twisting!

* * *

We doff our hat to another New York Brother and Sublime Prince. He is Clayton E. Simons, 32°, who is serving as Sovereign Prince of Grand Council Princes of Jerusalem at Albany. He also is the new Worshipful Master of Wadsworth Lodge No. 417, F&AM, of Albany. Our hat is doffed because Worshipful Brother Simons is blind but does a very commendable job according to Secretary Watson C. Szembroth, 32°.

GEORGE E. BUROW, 33°

'When we build
let us think
that we build forever'

—RUSKIN



By **GEORGE A. NEWBURY, 33°**

Yesterday the greatest question was decided which ever was debated in America; and a greater perhaps never was, nor will be, decided among men. A resolution was passed without one dissenting colony, that those United Colonies are, and of right ought to be, free and independent States. . . . The second day of July, 1776, will be the most memorable epoch in the history of America.

—JOHN ADAMS, LETTER TO MRS. ADAMS,
JULY 3, 1776

The 56 brave men who adopted the resolution of which John Adams wrote his wife, and who two days later signed the Document giving birth to our Nation, fully realized there was no turning back once they did so. They knew they were building forever, as in the words of Ruskin, or sealing their doom. Those were no idle words with which they concluded our famed Declaration of Independence:

"We pledge our lives, our fortunes, and our sacred honor."

On March 10th, we laid the cornerstone of the Museum and Library which we of the Scottish Rite will dedicate to their memory and to the memory of all those who over the past 200 years have builded the Nation which they had the courage and fortitude to establish. Construction is well along and completion is anticipated sometime this Summer.

We take this occasion to express our appreciation to the five distinguished Museum Directors who have volunteered to guide us in developing this into one of the Nation's outstanding Museums of American History. With their help we hope to make it, in the words of the Honorable Robert Moses: "A continuing inspiration to the American people."

OUR PURPOSE

To foster a knowledge of American History.

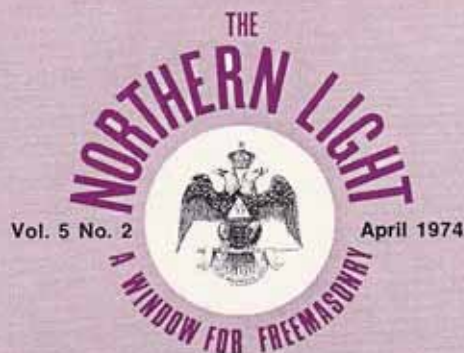
To further an appreciation of those qualities of character among the people of this Country and their leaders which in the short space of two hundred years have brought the United States of America from a scattered group of thirteen struggling colonies in what was then an outpost of civilization to a place of preeminence among the Nations of the World.

To encourage an attitude of patriotism, love of Country, respect for our Country's Flag and devotion to the things for which it stands among all our people.

To inspire all our citizens—especially our youth—to build America even greater, to maintain and extend its ideals of Liberty, Equality and Fraternity, and to make it an ever greater force for good, for Peace, and for Progress among the Nations of the World.

To search for a common ground of understanding, based on our past accomplishments and on our aspirations for a still greater future, so that all men can work together in peace and harmony to promote altruistic objectives and a united World.

To instill in all, both young and old, a keen sense of the importance of those spiritual qualities—those things of the Spirit—which have characterized our People in the past and without which no People can hope to go on to a greater and more noble destiny.



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A SANCTUARY FOR BROTHERHOOD

The Chapel of Four Chaplains

The Chapel of Four Chaplains in Philadelphia has several significant ties to our beloved Masonic fraternity. Of primary importance is that it is an interfaith memorial and a sanctuary for brotherhood at 1855 N. Broad St., at the heart of Temple University.

It came into being as a result of the outstanding zeal of the Rev. and Ill.' Daniel A. Poling, 33°, a prominent clergyman who is known as "Founder of the Chapel of Four Chaplains." It was dedicated by Ill.' Harry S. Truman, 33°, President of the United States, on February 3, 1951. It is a prime example of the major credo of Masonry which teaches the "Brotherhood of Man under the Fatherhood of God."

The Chapel of Four Chaplains is a Sanctuary for Brotherhood. Its three altars—Catholic, Jewish, and Protestant—proclaim the unity of all Americans under one God. Its memorials and furnishings bear forever the names of men of different faiths who died as brothers-in-arms for the freedom of their fellows and for generations yet unborn. The message of the Chapel of Four Chaplains is the message of these heroes—"The irreducible minimum for an adequate defense of America is American unity! Not uniformity! All races and faiths, all colors and economic degrees, living together and working together as Americans all." So said Dr. Poling.

"We must never forget that this coun-

try was founded by men who came to these shores to worship God as they pleased. Catholics, Jews, and Protestants, all came here for this great purpose. They did not come here to do as they pleased but to worship God as they pleased, and that is an important distinction. The unity of our country comes from this fact. The unity of our country is a unity under God. It is a unity in freedom, for the service of God is the perfect freedom. If we remember our faith in God, if we live by it as our forefathers did, we need have no fear of the future." So said President Truman in his Dedication Address.

The Chapel is named in honor of the four Chaplains who gave their life jackets to GI's and were last seen with arms linked about each other in prayer as the S.S. *Dorchester* sank in the North Atlantic under submarine attack February 3, 1943. Nearly 700 of the 1,000 men on board were lost. The Chaplains were Alexander D. Goode, Jewish Rabbi; the Rev. George L. Fox, Protestant; the Rev. Clark V. Poling, Protestant, and Father John P. Washington, Roman Catholic. Each Chaplain received, posthumously, the Purple Heart and the Distinguished Service Cross.

These Four Men of God, representing the three major faiths, and each having a dynamic loyalty to his own faith, quieted panic, distributed life jackets and, when the reserve supply was exhausted, gave their own to four

young servicemen. They stood braced against the sloping rail and linked in prayer as the ship went down. They had learned the fine art of living together and, in death, were not divided. They made the supreme sacrifice that others might live.

Eldest of the four Chaplains was Mr. Fox, who was known in his native Vermont as "the Little Minister." He was awarded a Silver Star in World War I for rescuing a wounded soldier from a battlefield filled with poison gas, although he himself had no gas mask. He had lied about his age to enlist in the Marines in 1917. He was working as an accountant when he decided to become a minister. Although he had two children, his wife approved and they worked hard so that he could accomplish his goal.

Rabbi Goode was too young for World War I but he won medals for tennis, swimming, and track while leading his high school class in scholarship in Washington, D.C. He enjoyed a laughing, shouting, playful boyhood with all the neighborhood Protestant and Catholic boys before following his father's footsteps and becoming a Rabbi. He married his childhood sweetheart and they had four children but even after he got his synagogue he decided that he would know better how to heal men's souls if he knew how to heal their bodies, too. So for three years he drove to Johns Hopkins University, 45 miles away, until he won his medical

degree. Then he enlisted to serve his country.

Clark Poling was the youngest of the four. His first letter was written to his father, Dr. Dan Poling who received it in a dugout on the Western Front in 1918. It read: "Dear Daddy: Gee, I wish I were where you are. Love, Clark." Clark, who was the seventh generation in an unbroken line of ministers, got his wish just 25 years later. When the war came he did not want to go as a Chaplain, he preferred to "carry a gun." But after a conference with his father, he became a Chaplain. At his last visit with the elder Poling, he said: "Dad, you know how much confidence I have in your prayers. . . . No, Dad, don't pray for my safe return—just pray that I shall do my duty and something more, pray that I shall never be a coward. . . . Oh, Dad, just pray that I shall be adequate."

In Newark, N.J., there was once a little Irish boy named Johnny Washington, who had his Father's Irish grin and his Mother's Irish stick-to-itiveness, and Johnny sold newspapers. Sure, he liked to play ball, just like the rest of the kids, but if he took time off from his news route it meant just so many less pennies to take home to Mom, and there were nine mouths to feed in his

house. Johnny loved music, sang in the Church choir, and loved to fight. Johnny laughed through his training as a priest and after he was ordained he played ball in the streets with the boys from his parish; he organized baseball teams, and when the war came and his boys went into the Army, Father Johnny went right along with them as a matter of course. They say that when the *Dorchester* went down he was still laughing and singing and praying to comfort those who could not reach the lifeboats.

And so these four men from four different backgrounds—the country boy from Vermont, the city boy from Washington, the slum kid from Newark, and the parson's son from New York City—stood together on the slanting deck of the *Dorchester*. It was a rendezvous with death, but a rendezvous with God, too, and their voices rose above the cold, black churning water in prayer to their Heavenly Father.

The architectural design of the Chapel of Four Chaplains springs from two sources. First, from those chapels of World War II that were built in many military encampments throughout the country and used by all Faiths; secondly, from the traditional use of foundation space of many ancient churches

in which chapels or crypts were designed to provide the massive pillars and buttresses for the upper part of the structure. Thus it is located below the street level and underneath the Grace Baptist Church, known as the Baptist Temple, and expresses in its Byzantine design a certain ruggedness to typify that it is truly the foundation of the Church.

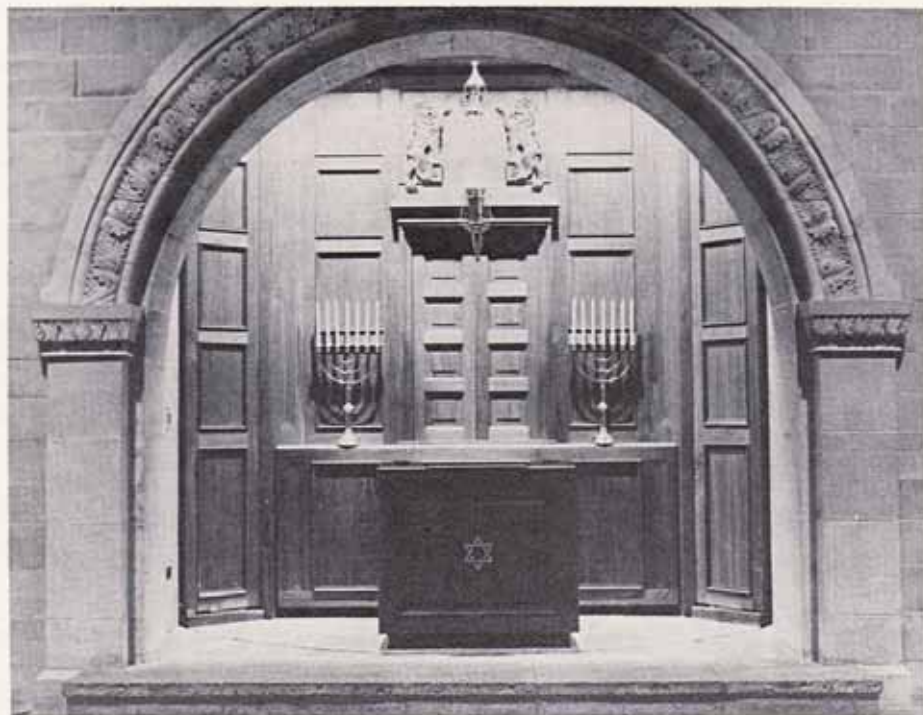
The nave is approximately 30 feet by 60 feet with a raised end that adds another 20 feet in length. On each side of the nave is an arcade of five stone arches supported on massive stone columns with ornamental carved stone caps. The center arch on the west side frames the bronze memorial tablets dedicated to those who lost their lives in the sinking of the *S.S. Dorchester*. In front of these tablets stands the Book of Remembrance in which friends and relatives have registered the names of servicemen who lost their lives in World War II, Korea, and Vietnam.

The center arch on the east aisle faces a mural painting showing the sinking of the *S.S. Dorchester* with the Four Chaplains, hands clasped and in an attitude of prayer, as the dominating theme.

The south end of the nave is pierced by a large ornamental stone arch. This frames a turntable on which stands three Altars—Catholic, Jewish, and Protestant. The table revolves slowly by pushing a button and as each Altar comes into view it stops and one is reminded that while there are three faiths acknowledged, there is only one God. Thus, to each his own faith.

Services are held regularly in the Chapel from September through June. Sunday vespers are at 2:30 and 4 P.M. The normal seating capacity is 200 but chairs have been added on several occasions to accommodate more than 300 people. There is no admission charge, but a gift box is provided for donations and an offering is received at each Vesper Service.

The Chapel is open for tours from 10 A.M. to 4 P.M. Mondays through Fridays and from 12:30 to 1 P.M. on Sundays. Visitors are escorted through the Chapel as individuals or in groups. The annual Memorial Service is held in the Chapel on February 3, each year. Similar services, generally sponsored by veterans organizations, also are held that day in many communities throughout America. The Chapel is a non-profit organization and receives no tax money but is supported by friends of the Chapel.



Three Altars stand on a turntable. Each Altar comes into view as the table revolves and serves as a reminder that while there are three faiths acknowledged, there is only one God.

GREEN VALLEY, ARIZONA

Transplanted Masons Build A Lodge In A Box

What do Master Masons do when they quit their usual vocations and move hundreds of miles from home to bask in the sun and enjoy a well-earned retirement?

"If they are good Master Masons," says S. C. "Woody" Parish, Deputy Grand Master of the Grand Lodge of Arizona, "they will find themselves a Masonic lodge to visit. If this proves difficult or presents a hardship, the real good Master Masons will form a lodge of their own—like Green Valley Lodge No. 71, Green Valley, Arizona, which is about 20 miles south of Tucson."

Brother Parish, who is scheduled to become Grand Master of Arizona in May, rightfully calls Green Valley No. 71 the "lodge in a box," and here's why.

A retirement community, Green Valley had very active Acacia and Shrine Clubs, but the Masons were not satisfied. They wanted a Blue Lodge, too, and having complied with regulations were granted a dispensation in December 1972. The Charter was granted in May 1973.

Arrangements had been made to use the narthex of the Community Church for its meetings. This is a large room, comfortably seating 100 sideliners, but it was not possible to build the lodge stations in the usual manner because all lodge furnishings had to be removed at the end of a meeting. Also, lack of storage room within the Church presented an additional problem.

It was then that an apparent descendant of Hiram Abif, named Brother Jason W. Jones, put on his creative cap and went to work.

The results of his thinking are shown on these pages. The furnishings are unique and are thought to be a "first" in the United States, if not in the world. All lodge furnishings fit into the



JONES

box which is about 10 feet by 4 feet by 2 feet and the box is fitted with casters so that it can be rolled easily to and from a storage area which is outside the Church.

The Master's station and the pedestal and Altar are shown with the lesser lights, which are battery-powered to avoid stringing an extension cord across the floor. Each part is numbered and a master plan makes the assembly about a 20-minute job.

1974 OFFICERS OF GREEN VALLEY LODGE

Title	Officer	Home Lodge
Worshipful Master	T. Wayne Gill	Damascus 888, Chicago, Ill.
Senior Warden	Curtis Forner	Enterprise 31, Jersey City, N.J.
Junior Warden	Eugene F. Davis	Brookside 720, Indianapolis, Ind.
Treasurer	Winthrop B. Nazro	Jola 1196, Jola, Honduras
Secretary	Jason W. Jones	Ivanhoe 446, Kansas City, Mo.
Senior Deacon	Warren D. Gallatin	Clark 603, Martinsville, Ill.
Junior Deacon	George Sandy	Clifton 749, Lakewood, Ohio
Chaplain	Arthur W. Brewington	Green Valley (newly raised)
Marshal	Lee Rovik	Glenview 1058, Glenview, Ill.
Senior Steward	Eugene Nation	Birmingham 757, Birmingham, Ala.
Junior Steward	Harold W. Binks	Green Valley (newly raised)
Tyler	Bryce W. Tolbert	Lafayette 265, Milwaukee, Wisc.

In these days when Masonry is confronted with problems on all sides it is an inspiration to see what a lodge, whose average membership age is 68 years, has done. Master Builder Jones has constructed some "staircase" furnishings in similar manner, too. The three, five, and seven steps are a reality on a flat surface and conveniently fit into another box!

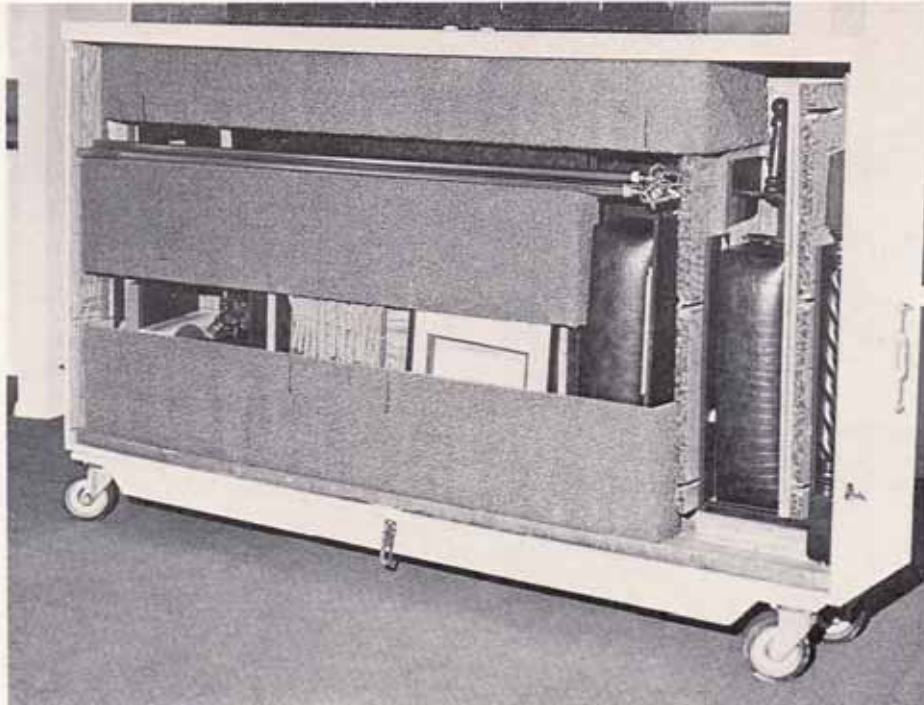
Brother Jones, 75, was like many other Green Valley retirees who "hadn't been in lodge for 20 years" but who now have time for active and loving service. Missouri-born, Brother Jones was raised in 1947 in Ivanhoe Lodge No. 446, Kansas City, Missouri. Never before an active Mason, he responded to the need for a Secretary in 1972 for the new lodge in Green Valley. His background in woodworking, sales, advertising, and marketing at all levels of distribution plus many years in Scouting, Kiwanis, and other civic activities fitted him to assist his dedicated Brothers to an outstanding record of growth and innovation.

Brother Lee Rovik, formerly of Glenview, Illinois, gets credit for donating the collapsible altar and its furnishings and for assisting Jones in the manual labor of building the box. The names of all other donors are preserved in the lodge archives.

Green Valley No. 71 could well have been named the "Tower of Babel" Lodge for its members represent at least 25 other jurisdictions. The lodge now has a membership of 115, many of whom are dual or plural members while some have demitted to Green Valley. Deputy Grand Master Parish adds that the officers have done remarkably well in learning the ritual of Arizona and that everyone is amazed at their enthusiasm and especially with their proficiency of ritual. Visitors are invited and will receive a most cordial welcome.

Original home lodges of the members include: Arizona, 15; Ohio, 12; Illinois, 11; Iowa and New York, 7 each; Michigan and Missouri, 6 each; Kansas, 5; Pennsylvania, Indiana, and California, 4 each. Others represented are Alabama, Canal Zone, Colorado, Connecticut, District of Columbia, Kentucky, Massachusetts, Minnesota, Nebraska, North Dakota, Texas, West Virginia, Scotland, and Japan.

Leonard O. Viles, a Past Master of Nogales Lodge No. 11, Nogales, Arizona, was the Charter Master of Green Valley.



The lodge furnishings were designed to fit into a storage box on wheels. The box is easily transported to the church and the lodge room set up in 20 minutes.



JAMES M. BARKAS

Abbott Scholar Studies International Finance

One of the more recent Abbott Scholarship winners has distinguished himself in the field of International Finance and has accepted a position with the Chase Manhattan Bank. He is James M. Barkas, 28, a native of Port Jefferson, Long Island, who is completing his work for the Doctor of Philosophy Degree at Tufts University's Fletcher School of Law and Diplomacy, Medford, Mass.

His thesis deals with foreign investment in Eastern Europe, with Yugoslavia as a case study. For 18 months he traveled throughout 30 countries including India, Pakistan, Russia, and most of Europe, with major stays in Belgrade.

He describes Yugoslavia as a communist country which permits its people several freedoms and welcomes capital investments from United States firms. He adds that Yugoslavia under the dictatorship of Tito (Josip Broz) allows free migration from the country, permits its former citizens to visit their friends and relatives in Yugoslavia freely, and even to return and resume their citizenship if they find that they don't like the world outside. This is in direct contrast to the "closed borders" of most other communist countries.

Barkas also emphasizes the extreme diversities found in Yugoslavia which is a nation of six republics, five nationalities, four languages, three religions, and two alphabets. The alphabets are Cyrillic and Latin, while the religions are: Orthodox or Protestant, Catholic, and Muslim.

He cites as a major difference between American and Yugoslav indus-

trial life the fact that the individual workers actually control and manage the factories there—in theory the workers can "hire and fire" their bosses.

"The Yugoslav principle of social ownership means that resources and property are owned by the society at large but managed and utilized by the workers rather than by bureaucrats or party functionaries. Therefore, the assets of an enterprise (business) belong to the society (workers) and not to the state. These workers in each enterprise, acting as trustees of the socially-owned property under their control, have the right to manage, earn income, and make a profit from these assets," Barbas writes.

"An individual can enjoy the benefits of an enterprise's socially-owned assets as long as he works for the enterprise. When he leaves the enterprise he cannot ask for a share of the assets because he, as an individual worker, has no claim on future or past accumulation of wealth. Only the workers as a "kollektiv" (work collective) can use and profit from the enterprise's socially-

owned and collectively-managed assets," he says.

The workers elect councils, management boards, and directors to organize their production or business activity; they make the essential decisions; they determine their own wage rates and fringe benefits and the necessity of reinvesting a portion of the profits to maintain solvency and competitiveness of the enterprise; they handle labor relations and outline the working conditions, such as who is to be hired and fired as well as who will work where and for how long.

Thus, the worker's council has the power to veto the decisions of the chief executive or director; it actually makes the selection, tenure, and dismissal of the chief executives. The workers' council makes policy decisions while the chief executive implements them. The work collective, which includes all full-time workers and staff, meets in referendum or convention whenever a decision of vital importance to the future of the enterprise such as the relocation of a factory, a reorganization of the divisions and departments, a merger, a change in the product, or a major cut-back of the labor force. At such a convention the collective also elects and re-



Abbott Scholar James M. Barkas and his wife, Tatiana, spent 18 months traveling throughout Eastern Europe while Jim was gathering information for his doctoral thesis. He will complete his work for the PhD Degree at Tufts University this spring and will then return to New York City.

calls the members of the workers' council.

Such an organization also has its major problems or "headaches," Barkas says. These include a shortage of trained executives (because of the small pay differential and lack of educational training), the obstructive attitude of workers' councils (in trying to retain too much money for salaries and not enough in use for reinvestments and expansions), and the lack of incentives for executives. Figures released show that about 40% of all directors and 25% of the commercial and technical directors have only an elementary education.

Workers also can reject the director's decisions by going on strike; there were more than 1,700 strikes between 1958 and 1969. Each successful strike generally results in the replacement of delegates to the workers' council and administrators or supervisors. During a 1969 strike, the workers went one step further by physically attacking their bosses according to a Belgrade weekly newspaper report, which said: "What happened last Monday (2 June 1969) we do not remember ever happening here before. Never did anybody in the post-war history of strikes chase the bosses along the streets and beat them. After having been chased and beaten and highly shocked, none of the department heads or managers appeared for work; neither did they sleep at their homes."

So, all is not "sweetness and light" in worker-dominated nations either, as Barkas, who witnessed some of the activities in the above 1969 strike, reports. He is looking forward to new experiences in his work assignment with the Chase Manhattan Bank.

"I am most grateful for the Abbott Scholarship which was awarded me and to the many Scottish Rite Masons who made it possible," Barkas declared. "This monetary award gave me the opportunity to enter the Fletcher School and begin my graduate studies.

"It was in the library at Fletcher that I first met my wife, who is and has been my great booster and an inspiration to complete my studies. Together we have worked and studied, both here and abroad, and her encouragement has helped me to win other grants for study and travel in foreign lands," he said.

Mrs. Barkas is the former Tatiana Kossak of the Ukrainian community in Chicago. She speaks Ukrainian fluently, is a graduate of the University of Illi-

nois Chicago Circle, holds a Master's Degree in History from the University of Massachusetts, and is a member of the staff of the Ukrainian Research Institute at Harvard University.

Barkas was graduated from Port Jefferson High School and also attended the United Nations International School in New York City. He won seven varsity athletic letters in high school, was elected to the National Honor Society, was sports editor of both the newspaper and yearbook, and won the Long Island Press Award for Journalism. He spent two years at William and Mary University in Virginia where he was elected to Phi Eta Sigma, national scholastic honorary, and won the John Winston Price Award for academic excellence as a ranking scholar of his class.

He transferred to Princeton and received the B.A. Degree in 1968 with

certificates in International Affairs at the Woodrow Wilson School of Public and International Affairs and in Russian studies. He won scholarships for summer studies in the U.S.S.R. in 1966 and Yugoslavia in 1967. He won a Fulbright Scholarship in 1969 to study at Belgrade, and has had the Abbott Scholarship at Fletcher. He received a grant from the Lincoln Filene Center to prepare papers on the Yugoslav Workers' Council and did his dissertation scholarship in Yugoslavia on a Shell Oil Foundation Fellowship. He received his M.A. and M.A.L.D. Degrees from Fletcher in 1972.

Barkas is completing his dissertation now and expects to finish work for his Doctor of Philosophy Degree at Fletcher in June. He is to report to the Chase Manhattan Bank in New York City in September.

IN MEMORIAM

III. Sanford Marshall Chilcote, 33*

III. Sanford Marshall Chilcote, 33*, Active Member of the Supreme Council for Pennsylvania and Grand Almoner, died January 11 after a long illness. A graduate of the University of Pittsburgh Law School, he had been an attorney since 1934 and a senior partner in a long-established Pittsburgh firm.

III. Brother Chilcote was a fellow of the American College of Trial Lawyers and of the International Academy of Trial Lawyers, the International Association of Insurance Counsel, and the American, Pennsylvania, and Allegheny County Bar associations. He was a member and Past President of the Board of Trustees of Oakmont Methodist Church, a member of the Duquesne Club, Pittsburgh Athletic Association, and Oakmont Country Club.

He served as Grand Master of the Grand Lodge of Pennsylvania in 1958-59, was Past Master of Verona Lodge No. 548, Past Commander-in-Chief of Pennsylvania Consistory, received the 33° in 1955, and had been an Active Member of the Supreme Council since 1963. He also was active in York Rite, Syria Shrine Temple, and Red Cross of Constantine, was an Active Member of the International Supreme Council, Order of DeMolay, and was a director for the George Washington Masonic National Memorial at Alexandria, Va.

Survivors include his widow, the former Mildred V. Gilmore; a son, Sanford, Jr., four sisters, and two grandchildren.

'PRIDE IN OUR PAST—FAITH IN OUR FUTURE'

Cornerstone Is Laid For Museum-Library

"It is with pride in our past and faith in our future that we conduct these cornerstone ceremonies for our Scottish Rite Masonic Museum and Library. In the words of Robert Moses, may this building be a permanent and continuing inspiration to the American people."

So said Sovereign Grand Commander George A. Newbury, 33°, at the public ceremony in the lobby of the new \$6 million structure which was attended by

an enthusiastic overflow crowd on March 10. The cornerstone setting was conducted in due and ancient form by the officers of the Grand Lodge of Massachusetts under the leadership of M.°W.°, Donald W. Vose, Grand Master.

Each Grand Lodge in the 15 states of the Northern Masonic Jurisdiction was represented in the special articles deposited in the metal box that was sealed

behind the cornerstone. Among 26 other representative items are the Holy Bible, an American flag, Supreme Council records, a medallion commemorating the 250th anniversary of Old North Church which occurred last year, a copy of the Lexington newspaper, *The Minuteman*, a commemorative medal from the Lexington Bicentennial Committee, and a Town Report from the Town of Lexington. It is hoped that these will be treasured by those who may open the box in posterity.

In traditional Masonic style the program opened with prayer and a scriptural response led by R.°W.°, Ralph E. Bayes, Grand Chaplain. Grand Lodge officers conducted the ceremony at the site despite the cold and blustery March wind and tested the stone with the customary Masonic tools in bright sunlight. The stone was blessed with corn, wine, and oil, and the ceremony was concluded in the lobby.

Among those attending were the Grand Masters or their representatives from each Grand Lodge in the 15 states of the Northern Masonic Jurisdiction; Roy W. Riegle, Grand Master of the Grand Encampment of Knights Tem-



M.°W.°, Donald W. Vose, Grand Master of Masons in Massachusetts, presided over the cornerstone-laying ceremonies at the Supreme Council headquarters in Lexington. The rostrum used during the program was presented to the Supreme Council in 1931 by DeWitt Clinton Consistory, Grand Rapids, Michigan.

plar; Edward M. Selby, General Grand High Priest of the General Grand Chapter of Royal Arch Masons; Hoyt McClendon, General Grand Master of the General Grand Council of Royal and Select Masters, and all members of the Professional Advisory Committee for the Scottish Rite Masonic Museum and Library.

Brief remarks were made by Allan F. Kenney, Chairman of the Board of Selectmen of Lexington; Kingston L. Howard, Chairman of the Lexington Bicentennial Celebration Committee; Bro. Lincoln P. Cole, Jr., State Representative; Grand Commander Newbury, and Grand Master Vose.

M. W. Brother Vose explained the ceremony briefly to the public, gave its historical background, and expressed his wishes that this building would serve for many generations as an inspiration for patriotic and public service. The benediction was given by Grand Chaplain Bayes, and the guests were invited to tour the building and partake of refreshments in one of the four galleries.

Building construction is approximately six months ahead of schedule and completion is anticipated by this fall. Dedication ceremonies are set for April 20, 1975, in conjunction with the official opening of the Bicentennial Program in the Town of Lexington.



ANCIENT ACCEPTED SCOTTISH RITE NORTHERN MASONIC JURISDICTION LIBRARY AND MUSEUM

CORNERSTONE LAID BY THE GRAND LODGE OF ANCIENT
FREE AND ACCEPTED MASONS OF MASSACHUSETTS
MARCH 10, 1974

N.H. Consistory Donates Cornerstone

The Scottish Rite Bodies of New Hampshire have the honor of selecting and contributing the impressive and beautiful stone of grey granite that now is a part of our Scottish Rite Masonic Museum and Library.

A replica of this stone was first presented at the annual Fast Day Reunion in Nashua Senior High School on April 23, 1973, during a ceremony with Ill. Verne S. Anderson, 33°, then-Commander-in-Chief of New Hampshire Consistory, presiding. It was received by Sovereign Grand Commander George A. Newbury with then-Acting-Deputy Winslow E. Melvin as spokesman. (The project had been initiated under the leadership of the late Ill. George B. Ward, 33°, Deputy for New Hampshire, who was fatally stricken a few days be-

fore the Reunion while on a visit to Puerto Rico.)

This cornerstone was hewn, squared, and lettered in the "Granite State" and one of the principal workmen was Joseph M. Silva, a Mason contractor. Brother Silva is widely known as a workman in both operative and speculative Masonry. He is a Past Master, a Past High Priest, a most energetic member of New Hampshire Consistory, and a Herald for the 32°. He also is the proud holder of the General John Sullivan Award given by the Grand Lodge of New Hampshire for outstanding service in Masonry.

The stone is one foot eight inches high, five feet four inches long, four inches thick, and weighs approximately 440 pounds.



WORKING TOGETHER HELPS TO BRIDGE THE 'GENERATION GAP'

The following is an excerpt of an address delivered at Granite City, Illinois, in 1973.

By **DAN G. LOESCHER**

Fifty-four years ago in Kansas City, Missouri, a young man whose name was Louis G. Lower found himself alone and in need of guidance to overcome his seemingly insurmountable problems. Unfortunately, his father had recently died, so Louis approached a slightly older man, Frank S. Land, seeking advice. "Dad" Land, at that time the Secretary of the Kansas City Scottish Rite Valley, saw this young man was troubled and, as was "Dad" Land's nature, he tried to ease Louis' discontent.

From this initial meeting, these two spoke of other boys in the community

who sought advice and companionship or whose parents were dead and needed the advice of someone who would empathize. "Dad" Land asked Louis to bring several other friends to his office for a meeting in the near future in the hope of forming a club that could help these young men develop and strengthen those qualities of manhood that he had found so prevalent in his Masonic work. From this second meeting, the Order of DeMolay was founded, dedicated to the principles of building better sons, better fathers, and better men for the world of the future.

This same theme has repeated itself many times in history, maybe even in our everyday lives, that of a young man seeking the aid of someone he can trust and receive some direction and guidance.

In recent years, the term, "generation gap," has sparked many disgruntled looks and has been used as an excuse

for many of the problems that have emanated from the friction of the youth and their parents. However, if we examine this "generation gap" we can find, in many instances, the true cause of the misunderstandings—communications.

Yes, we can see that people generally fail to patiently and coolly discuss matters that they find trying. They turn away and blame it on the "generation gap."

"The crazy youth," say the parents, "What's the world coming to?"

The youth say, "The older generation, how are they to understand?"

So each faction squares off. In one corner stand the adults with age, wisdom, and experience; in the other corner youth stands fast with its enthusiasm and concern about the growing problems that the future may hold. Discontent is generated by bad feelings on both sides and no one attempts to sit down and examine the problems as they are—not as emotions and biases play them up to be.

Communications, understanding, patient level-headed talking and working together for the accomplishment of common goals; herein lies the value of the ties of the Order of DeMolay and the Masonic Fraternity.

These organizations not only are built upon the precepts of a belief in God, support for our government and civic duty, but they also foster comradeship, trust, and understanding. DeMolay, itself, plays an important part in shaping a young man's future, building his life



DAN G. LOESCHER is a student at Highland Community College in Freeport, Illinois, majoring in an Accounting, Pre-Law Curriculum. At Freeport, he serves as the President of Nu Mu Chapter of Phi Theta Kappa, a National Honor Society for Junior Colleges. Initiated into the Order of DeMolay in 1967, he moved through the ranks of his local chapter and served as the State Master Councilor for the 1972-73 term for the Illinois Order of DeMolay. In recognition of his accomplishments in DeMolay, his community, church, and home, the International Supreme Council of DeMolay granted him the Degree of Chevalier and the Distinguished Service Award.

upon firm foundations of a love and respect for parents, a reverence for sacred things, courtesy to all people, comradeship, fidelity to our ideals, cleanness in thought, word, and deed, and patriotism in peace as well as heroism of war.

Yet, the mere existence of these values is not stimulus enough to encourage a better young man. No, we find that in every strong DeMolay chapter, in every developing DeMolay, a strong Advisory Council exists, consisting of Master Masons and Senior DeMolays who are interested in seeing that these young men receive the guidance they do need.

The goal of both of our fraternities is that of building the better world based upon the ideals which we exemplify. And we can agree, no doubt, that the basis of trust fostered by communications between youth and adult is one of the most essential "keys" to that end. Tolerance of another person's opinion, understanding and respect, these are the girders of the bridge that crosses the "generation gap."

So, it is with gratitude that I may join with the 3 million young men who have become DeMolays in thanking you as members of the Masonic Fraternity for having supported the Order of DeMolay these many years. Through this support, you have provided the media by which young men and adults can work toward the accomplishment of specific goals *together*, not as separate entities. You have helped to bridge the "gap" through your interest and concern. And more importantly, as a result of these efforts, you're building that better world, one of which both DeMolay and Masonry can be justly proud.

"Generation Gap?" I think not.

Stichter Is Named Deputy for Ohio

Ill. Wayne E. Stichter, 33°, has been appointed Deputy for the State of Ohio succeeding Ill. L. Todd McKinney, 33°.

Sovereign Grand Commander George A. Newbury, 33°, made the appointment with the consent of the Nominating Committee when Ill. Brother McKinney expressed a desire to retire from that office after serving for more than 17 years.



McKINNEY



STICHTER

Ill. Brother Stichter is Grand Minister of State and a former Grand Standard Bearer of our Supreme Council, of which he became an Active Member in 1959. He is a Past Master of Pyramid Lodge No. 701, Toledo; a Past Thrice Potent Master of Miami Lodge of Perfection, Toledo; a Past Commander of Toledo Commandery No. 7; a member of Zenobia Shrine Temple, and a Past President of the Toledo High Twelve Club.

Deputy Stichter, an outstanding lawyer, received the Juris Doctor degree at Ohio State in 1924 and was a part-time instructor in the College of Law at Toledo University for 15 years. He is a

Naval veteran of World War I, a Past President of the International Association of Insurance Counsel, a Past President of the American College of Trial Lawyers, and a Past Ruling Elder of Collingwood Ave. Presbyterian Church, Toledo. He has been active in Scottish Rite since 1930 and received the 33° in 1944.

Ill. Brother McKinney has been active in Masonry since 1913 and served as Worshipful Master of Mt. Carmel Lodge No. 303, at Richwood in 1921. He is a Past Thrice Illustrious Master of Reese Council, Royal & Select Masters, of Dayton. He joined Scottish Rite in Dayton in 1934 and is a Past Commander-in-Chief of Dayton Consistory. He became active in the Grand Lodge of Ohio as a District Lecturer in 1935, was appointed Junior Grand Deacon in 1941 and was installed Grand Master of Masons of Ohio in 1948. He received the 33° in 1942 and became an Active Member in 1950.

Ill. Brother McKinney was graduated from the Ohio College of Dental Surgery at Cincinnati in 1918 and served with Dental Company No. 1 in World War I. He started practice at Richwood in 1919 and moved to Dayton in 1921, where he has lived since. He is a Past President of the Dayton Dental Society, a member of the Ohio and American Dental Societies, a member of the South Park Methodist Church, and a Past Commander of American Legion Post No. 89.

Setting up the programs for the new Museum-Library is a Professional Advisory Committee composed of five distinguished Directors of American History Museums throughout the country. The committee met recently with Sovereign Grand Commander George A. Newbury, 33°, (seated left) and Ill. Norris G. Abbott, Jr., 33°, (standing left). The committee chairman is Dr. Clement Silvestro (seated right), Director of the Chicago Historical Society. Others on the committee are (standing) Alexander J. Wall, President of Old Sturbridge Village, Massachusetts; Dr. James J. Heslin, Director of the New York Historical Society; Dr. James Morton Smith, Director of the State Historical Society of Wisconsin, and Daniel R. Porter (not in photo), Director of the Ohio Historical Society.



Valley of Coudersport Makes It

A Family Affair

How does it happen that a community of 2,800 people can enroll and readily support a Scottish Rite Valley of 9,400 members in its Consistory? It isn't easy, but Coudersport, Pennsylvania, has been flourishing for nearly 75 years! There have not been 9,000 members all that time, of course, but the Consistory charter was granted in 1900, and the growth has been very steady and sure during most of this century. The Valley of Coudersport has made its Spring Reunion a family affair. Here are some first-hand impressions of the annual event from "a member of the family." Mrs. Pett says that she never remembers a time when she did not participate in some way in the Coudersport June Reunion.

By MRS. H. HOLLINGSWORTH PETT

Perhaps the biggest annual event in the lives of Coudersport, Pa., residents is the Scottish Rite June Reunion. Motels are full. Homes are opened to accommodate the overflow of guests,

many of whom stay in the same homes year after year. For Coudersport is the smallest town in the Northern Masonic Jurisdiction to have a Consistory.

From its beginning the Coudersport Consistory has always been a family center. Wives and children are welcomed and made to feel that they belong, too. There are three Reunions a year but June is "family time." Wives and children are kept busy with teas, card parties, crafts, and games while the men are viewing the degrees. When these are over, men and women mingle in the Great Hall to socialize, and the buzz of conversation reaches into the high vaulted arches.

It all started a long time ago. Coudersport always has been a strong Masonic center, and through the efforts of a few dedicated men the Charter for the Consistory was granted in 1900. By 1910, membership had grown to over 600 and the Masonic Building on Main Street was too small.

The Benson property on East Second Street was purchased in 1912. The man-

sion, an imposing red brick building, is located on the banks of the Allegheny River. From the wide verandas on two sides with the dignified, gingerbread railing to the two-steeped turrets, it is a beautiful example of the elegance of the 1880's.

Having a grandfather and a father who were Consistory members, I was familiar with the word Mason, but it wasn't until my father announced one day that the Masons had purchased the Benson property that I really became interested. Mrs. Benson was my grandfather's sister, and as a very small girl I had visited her home. I recall being impressed by the grandeur but was too small to appreciate the beautiful woodwork throughout the house.

As was customary, expensive homes of that era used different woods in the interiors. The wide hall was done in golden oak, a room to the right in polished sycamore, and an adjoining one in polished butternut. Across the hall a reception room sported highly polished cherry, and back of it was a room paneled in quartered oak. No, I wasn't impressed then but I am now with the fact that in these changing times these rooms are still intact, and no one has managed to modernize them.

As the membership grew, new additions were necessary. By 1914, there were 761 who bravely tackled a large obligation in building the new Cathedral attached to the old building. The Great Hall of Gothic architecture housed the new organ and a well-equipped stage. The large banquet hall and kitchen facilities were also features of the new Cathedral.

People around the State were finding that they liked coming to this small, friendly town, and in the 1920's it be-



MRS. H. HOLLINGSWORTH PETT is the former Katharine Wells, daughter of the Hon. John Walter and Eloise Stebbins Wells, a graduate of Syracuse University and a member of Kappa Alpha Theta Sorority. She is a member of the Vestry for Christ Episcopal Church and active as a volunteer for the Charles Cole Memorial Hospital for which her husband, Hollingsworth, served as President of the Board for many years. She also is a Past Regent of Allegewi Chapter, Daughters of the American Revolution. Her brother, Judge Walter Wells, is a Past Commander-in-Chief of Coudersport Consistory and now the Senior Grand Warden of the Grand Lodge of Pennsylvania.



came difficult to seat the classes of candidates. So a second building was added to house a magnificent auditorium. These new facilities—the huge stage, the wonderful new pipe organ, and the seating capacity of 1,100—not only were a great contribution for Masonic life but also made it possible to invite the public on special occasions, such as the annual Passion Play.

One can expect the enthusiasm and devotion for Masonry among men, but in this small town women and children have a part also. As with many others who grew up in Coudersport, the Consistory always has been a part of our lives. At Reunion time, young people were needed to serve in the dining room, and if you were a Masonic daughter, you were given first chance at that alluring job. The pay was minimal, but with all your friends working it was fun. Tired as we were, we thoroughly enjoyed the big ball held in the Dining

Room on the last night. Evening gowns, of course, were the thing and the really good orchestras made us forget about our weary feet.

Many years later I took up different duties. Having a husband and a brother both dedicated to Masonry, my interest never dwindled, and with many other wives I worked on various committees to entertain visitors.

The Coudersport Consistory has come a long way and now boasts over 9,000 members. It has been nice to have it in our small village. We are proud of it and, perhaps, somewhat conceited. We think everyone should recognize its importance. Because of this I was amused by the reply a local boy gave me. When he mowed my lawn in June, I explained that I wanted it to look especially well for the Reunion. Thinking this would spur him to do a better job, I asked, "Is your father a Mason?" "No," he replied. "He's a welder."



THE JUNE REUNION

The Valley of Coudersport will hold its Spring Reunion this year on June 17-19. A typical June Reunion at Coudersport opens with a Sunday Vesper Service at 8 P.M. The Reunion is then held on Monday, Tuesday, and Wednesday with a full schedule of degree presentations—generally 12-15 degrees in full form. This involves 200 degree workers and 400-500 visitors and members, many of whom require accommodations for one to four nights.

Some 50 to 75 families in Coudersport make their homes available for out-of-town members and visitors and room assignments are made regardless of Masonic or religious affiliation. Many members arrange their vacation time to attend the entire Reunion and travel 150-250 miles one way, including one or two trips for rehearsals. Approximately 100 workers are needed at meal times in the kitchen and dining room with 500-1200 meals served three times each day during a typical June Reunion. The workers include 45 high school girls as waitresses, 5 sectional supervisors, 10 drifters, 10 busboys, 6 dishwasher operators, 15 cooks and kitchen workers, 2 ticket sellers, and 6 to 10 ushers.

The cast for the Annual Passion Play, generally given the two Sundays preceding Easter, numbers 100 Consistory Players plus stage and make-up crews. There is also a Passion Play Chorus of 125 mixed male and female voices plus two organists and six Brass Choir members. Also needed are the above kitchen-dining room workers as dinner is served between the two performances each Sunday.

With involvement like this it is very evident that the Valley of Coudersport will continue to be a vital part of Scottish Rite and Masonic activity for many, many years to come.

Since the purchase of the red brick mansion in 1912, the Valley of Coudersport has extended its facilities with two additions.

OUR ONE GREAT FOUNDATION

By REV. JOHN A. O'BRIEN

The Empire State Building towers 102 stories above the New York skyline. One of the tallest buildings in the world, it is one of the great engineering and construction feats of all time. Thousands of man-hours of planning went into it before the first ground was broken.

When the man in charge of its construction was asked what part of the work received the most attention, he replied unhesitatingly: "The foundation. Unless the foundation was right, the building itself could never have been put up. And if it had gone up on a faulty foundation, it could never have survived."

If your religious faith is to survive and be of use to you in the storms and tempests of life, it too must stand on a solid foundation—and that foundation is nothing less than God himself. Without God, religion would only rest upon shifting sands and would crumble in the face of trouble or attack. The most important truth to establish for yourself, then, is the existence of God.

Almost instinctively, when confronted with the existence of the universe, the human mind recognizes the logical necessity of God's existence. The simple and evident process of reasoning, of which any normal human mind is capable, may briefly be presented as follows. No matter how far we go back into the past there must always have been something in existence. If we ever postulate absolute nothingness, then nothing could ever have gotten started.

Hence there must be an eternally existing being. Moreover, this being which is the source of all things must contain in itself, in some way, all the perfections which now exist in the universe. But this, in simplest language, is

what we mean by God: the eternally existing Being, source of all that is, containing in himself all perfections.

Although the simple and evident process of reasoning is perfectly sound, it can be developed and made more precise. Herein, we shall present evidence for God's existence based on the findings of modern science. While science, of course, does not deal directly with this question, it gives the raw material to study, analyze, and interpret.

First, we shall look at the evidence drawn from the organization and operation of matter, principally the planet Earth and other heavenly bodies. We shall apply the simple rule of causality: things don't just happen. They must have a cause. Where there is evidence of plan, order, and purpose, there is proof of a causal agency at work—a directing intelligence. It is this rule which makes up the spinal column of all philosophic and scientific reasoning. Without it, we could reach no conclusions about the cause of anything or of any action.

When you see the 24 volumes of *Encyclopedia Britannica* in their proper numerical sequence, you conclude that they were arranged by an intelligent being. You know the correct order didn't just happen by chance. Take Webster's *New International Dictionary*, with its thousands of pages and millions of words and marks of pronunciation and punctuation. Doesn't the order in which they are arranged offer evidence of thinking agents; editors, typists, and printers who planned and produced the whole mighty work?

Suppose someone disagreed, saying: "No. You're mistaken. That arrangement can be explained by chance. If a printer were to throw the type of those letters, words, and marks up in the air often enough, ultimately they would fall

into the particular order found in that dictionary."

"I can't believe it," you would reply. "Such a complex arrangement could never happen by chance."

You would be right. Your conclusion is confirmed by eminent mathematicians through a line of reasoning called the calculus of probabilities, that is, the combination of rules to express the laws of chance mathematically.

By applying the calculus of probabilities to the conditions and elements involved in the realm of life, my friend, Lecomte du Nouy, a great French mathematician and scientist, has demonstrated, in his book *Human Destiny*, the impossibility of explaining the origin of life by mere chance. It is highly technical, however, and requires considerable training in both science and mathematics to understand.

Another book which expresses substantially the same idea very simply is *Man Does Not Stand Alone*. In it, A. Cressy Morrison, former president of the New York Academy of Sciences, presents seven lines of scientific evidence which lead to the acceptance of the existence of God. Since the first one involves the calculus of probabilities and dovetails with my point, I shall sketch it briefly.

Suppose you were to put ten pennies, marked from one to ten, in your pocket and then shuffle them. Now try to take them out in sequence from one to ten, putting each coin back in your pocket after every draw. Mathematically, your chance of first drawing number one is one in ten; your chance of drawing one and two in succession is one in 100; of drawing one, two and three in succession, one in 1,000, and so on.

Your chance of drawing all of them, from one to ten in succession, would reach the incredible figure of one

chance in 10,000,000,000! This illustrates how enormously and quickly odds multiply against chance.

By the same line of reasoning, so many precise conditions are necessary for life on earth that it is mathematically impossible for all of them to exist in proper relationship at any one time by chance.

First, the earth rotates on its axis at about 1,000 miles per hour: a variation of one second in a century would upset astronomical calculations. If it rotated at 100 miles per hour, the days and nights would be ten times as long. The sun would burn up our vegetation each long day, while any surviving sprout would freeze in the long night.

Second, the sun—the source of all life on this planet—has a surface temperature of 12,000°. Our earth is far enough away so that the sun warms us just enough and not too much! If the sun gave off only half its present radiation, we would freeze; if it gave half as much more, we would roast to death.

Third, the tilt of the earth at an angle of 23° gives us our seasons. If it were not tilted, vapors from the ocean would move north and south, piling up continents of ice. Incredibly heavy masses of ice would depress the poles; the lowering of the ocean would diminish the rainfall with fearful results.

Fourth, if the moon were 50,000 miles away, instead of its present distance of 238,000 miles, the tides would be so gigantic that all continents would be submerged twice each day. The tides would create daily hurricanes and the turmoil would crack the earth.

Fifth, the earth's crust compared with its diameter is but one-half the thickness of a leaf in a thousand-page book. Upon this tissue-thin surface is written the history of all life upon this planet. If that crust were only ten feet thicker, there would be no oxygen, without which animal life cannot exist.

Sixth, if the ocean were appreciably deeper, carbon dioxide and oxygen would have been absorbed with the result that no vegetable life could exist.

Seventh, if the atmosphere were appreciably thinner, many of the millions of meteors, now burned daily in space, would be striking all parts of the earth, starting fires everywhere.

"So many essential conditions," concludes Dr. Morrison, "are necessary for life to exist on our earth that it is mathematically impossible that all of them could exist in proper relationship by chance on earth at any one time. There-

*'As the watch implies a
watchmaker, so the universe
implies a God.'*

fore there must be in nature some form of intelligent direction." This is but another way of saying that the evidence amassed by science leads us to conclude to the existence of a directive Intelligence, a Supreme Being, whom we call God.

One of the most honored names among the men of science is that of Sir Isaac Newton. A profound mathematician and astrophysicist, his formulation of the law of gravitation helped to lay the solid foundation for the science of physics. His studies led him to see in the arrangement of heavenly bodies the handiwork of God.

"This most beautiful system of sun, stars, and comets," he remarked, "could nowise come into existence without the design and ownership of a Being at once intelligent and powerful. . . . This Being governs all things, not as if He were the soul of the world, but as the Lord of everything; and on account of His dominion He is styled the Lord God."

The truth of Newton's words was brought powerfully home to me recently. I had landed at New York after a jet flight from Rome.

"Just think," I remarked to the friend

who met me, "I was in Rome only a few hours ago. Our jet must have averaged 550 miles an hour, and it was a marvelously smooth trip."

My friend, an astronomer, smiled. "Yes, it's fast," he observed, "but it's got a long way to go before it catches up with the earth. While rotating on its axis, the earth flies through space 124 times faster than your jet; yet it moves with such smoothness that you and the other passengers aren't even aware of it!"

It was a wise observation and I've never forgotten it. The earth, with its atmosphere, its great cities with millions of inhabitants, its lofty skyscrapers, mountains, rivers, and valleys, shoots through space at the startling velocity of 68,400 miles an hour. Yet so smoothly does it move that it disturbs not a babe in its cradle, nor brings a tremor to the wings of a bee nestling on the frail petals of an autumn rose.

And beyond our earth, the stars move in their orbits with a regularity and a precision that shames the most accurate clock made by human hands. The most perfect clock will falter by some seconds each week in the accurate measure of time, and will have to be corrected by the "clock of the stars," as determined by the U.S. Naval Observatory at Annapolis. Here then is order, plan, purpose, and design that cries out for an intelligent and adequate cause.

The simple conclusion is inescapable: As the watch implies a watchmaker, so the universe implies a God. As the watch demands an adequate cause in the form of an intelligent maker, so the universe—vastly greater in size, complexity of organization, and adjustment of parts—demands an adequate cause in the form of a Being of vastly greater power and intelligence. This is the Being whom we call God.



REV. JOHN A. O'BRIEN, author-in-residence at Notre Dame University and a pioneer in the ecumenical movement, has been characterized as one whose "pen is tireless in translating important theological and philosophical issues from the language of specialists into a vernacular easily grasped by the common man." A distinguished professor and theologian, Father O'Brien has been a frequent speaker before Masonic audiences in our Jurisdiction and has been enthusiastic in his praise of the Masonic fraternity. We know of no one who has done more to further the ecumenical movement among all God-fearing people.



Colonel Barton vs. General Prescott

CAPTURING A BRITISH GENERAL

By NORRIS G. ABBOTT, JR., 33°

During the series of oppressive acts by the British in the 1770's, many of the young men in the colonies were faced with difficult problems. They were torn between duty to their families and the need for fearless men to fight for the liberty that was being denied them.

There was a growing realization that the increasing tension must soon result in physical confrontation. This was an important factor in the formation of chartered commands in the colonies.

In Providence, Rhode Island, a group of patriotic young men banded together to learn the manual of arms and the rudiments of military tactics. The company was called the Military Club. Only fragments of its records are extant, but from them we learn that the drills were held three times a week during its brief existence. Among its members were William Barton and his friend, Silas Talbot, who later signed Barton's application for membership in St. John's Lodge No. 1 of Providence.

When official dispatches were received in Rhode Island announcing the result of the Battle of Bunker Hill, Barton delayed no longer, and took off for Boston to enlist. He entered service as a corporal and was advanced to captain during the siege of Boston. Under Generals Washington, Lee, and Ward he assisted in the much needed reorganization of the troops and displayed qualities of leadership which were recognized.



From R.I. Hist. Soc.

WILLIAM BARTON

In the meantime, forays by British troops in Rhode Island towns had caused consternation. Their seizing of provisions and livestock drove many of the inhabitants to safer areas inland. When the British landed at Newport in December of 1776, it was decided to move a force of American militia to the island, and Barton was placed in command.

While retaining the enemy in Newport, he carefully reconnoitered the land to become familiar with all parts of it, a precaution which was to be of great help to him later. With the arrival of a large British fleet at the mouth of the Bay in the spring of 1777, it was re-

alized that Newport could make no adequate resistance.

Therefore, Barton and his men were ordered to leave the island and establish a fort at Tiverton, a short distance away on the mainland. The guns from this fort later enabled many an American Captain to elude the blockade and sail valuable prizes up the Sakonnet River to safety.

While at Tiverton word was received that one of Barton's idols, Major General Charles E. Lee, had been captured by the British—the biggest prize of an otherwise quite fruitless campaign in New Jersey. He was held as a prisoner with little chance of release as the American army had captured no officer of like rank. There was a kind of national disgrace and a sense of humiliation in not being able to offer suitable ransom.

At the time, Barton held the same opinion as many others and regarded Lee with the highest admiration. (It was not until nearly a century had expired that the true character of Lee became known.) At this juncture Barton was considering the possibility of capturing Major General William Prescott, the commander of all British troops on the island. If that could be accomplished, an exchange could be made for General Lee and the supposedly valuable services of the latter restored to the cause of freedom.

This was a bold idea, fraught with danger, and which, if it failed, might well result in the slaughter of all par-

ticipants and be classed as a hair-brained piece of foolishness. Even if Barton survived he undoubtedly would be stripped of his rank and court-martialed.

However, one day a patriot by the name of Coffin arrived from the island and brought word that General Prescott was frequently escaping the summer heat by spending the night in the Overing house, an inn near the northern end of the island. This later was confirmed by a British deserter.

With this helpful information Barton unfolded his plan to his superior officer and received approval. Volunteers were called to serve in a secret enterprise of great danger. As evidence of the faith that they had in their commanding officer, every man in the regiment stepped forward.

Barton picked 40 men skilled in boatmanship, outlined his plan, appointed each man to his station and issued his orders: 1. Preserve the strictest order. 2. Have no idea of plunder. 3. Observe the most profound silence. 4. Take no spirituous liquors.

On July 4, 1777, the first anniversary of the Declaration of Independence, the daring party set out from Warwick Neck in the darkness of the night in five whaleboats with muffled oars. Carefully avoiding the British ships they crossed to the west shore of the island and landed on a small beach near the Overing house.

Stealing silently up a ravine, they skirted the guardhouse, but as they approached the Overing house a sentinel advanced and called out, "Who comes here?" No reply was made and the party kept on. A second time the sentinel demanded, "Who comes here?"

Meanwhile they had been advancing and were nearly up to the sentinel when Barton answered, "Friends." "Advance and give the countersign," responded the guard.

"We have none," said Barton. "Have you seen any deserters tonight?" The apparent honesty of all this conversation completely unarmed the sentinel. Before he realized there was anything irregular in the proceedings, members of the party sprang upon him, pinned his arms, took away his gun, and warned him to keep silent under penalty of death.

The door of the house was broken in and the general was found in his nightclothes and arrested. Haste was imperative. In the meantime, Major Barrington, the general's aide, upon being

awakened, jumped out a window to give an alarm, but such an act had been anticipated and he was captured at once. The three prisoners, with the general still in his nightclothes, were rushed through a field of rye stubble and blackberry bushes to the shore, causing considerable discomfort to the captives.

Although an alarm was spread by cannons and rockets, the expedition was on its way. Exercising extreme care, they slipped by the British ships and made a safe landing under the guns of the fort.

General Prescott was dispatched to Providence by chaise. The General's wardrobe and hair powder were delivered later under a flag of truce. Although part of the British troops were encamped on the north end of the island, there was a strong suspicion that something other than a desire to be near them had brought Prescott to the Overing house. This suspicion was intensified by a few lines which appeared in the *London Chronicle* on September 27, 1777:

ON GENERAL PRESCOTT BEING CARRIED OFF
NAKED, UNANointed, AND UNANNEALED

What various lures there are to ruin
man;
Woman, the first and foremost all bewitches.
A nymph thus spoiled a General's
mighty plan
And gave him to the foe without his
breeches.

Prescott was exchanged for General Lee who soon engaged in the cabal with Gates and others against General Washington. Barton was proclaimed a national hero. Congress presented him with an elegant sword in honor of what has been referred to as "one of the bravest coups of the war," promoted him to Brevet Colonel, and assigned him as aide-de-camp to General Nathanael Greene.

The General Legislature of Rhode Island voted \$1,120 to Barton and his men; the fort at Tiverton was named for him, as was a town in Vermont.

A secondary but even more important result of the daring venture was the encouragement and stimulation that it gave to the American forces. They were still seeking their first major victory, but the fact that Barton had shown that a British general, even when protected by a fleet and an army, could be surprised and captured, demonstrated that the foe was not invincible.

Colonel Barton returned to routine duty at Tiverton and the following spring was in charge of a detail that drove British soldiers out of Bristol and Warren where they were burning and plundering. In this engagement he received a musket ball in the thigh which, though extracted, caused a fever which threatened his life. Although he recovered, his active participation in the war ceased. However, he continued to serve in various capacities until mustered out of service in 1780.

His last public service was the signal honor of being selected in 1790 to convey a letter to the President of the United States containing the notification that Rhode Island (the last Colony) had ratified the Constitution.

Colonel Barton devoted the balance of his life to the service of his State, to the interest of his family of seven sons and two daughters, and to the cause of Freemasonry in which he retained an active interest until his death in 1831 at age 85.

(Compiled from: Fields, *State of Rhode Island and Providence Plantations at the End of the Century*; Hazard, *Johnnycake Papers*; Murray, *General Sullivan and the Battle of Rhode Island*; Curtis, *Notes on Rhode Island in the Revolution*; Haley, *The Old Stone Bank—History of Rhode Island*, and Lippincott, *Indians, Privateers and High Society*.)



ILLUSTRATION: NORRIS G. ABBOTT, JR., 33°, is now an Emeritus Member of the Supreme Council. During his 23 years of service as an Active Member, he served as Scottish Rite Deputy for Rhode Island, Grand Keeper of the Archives, and a member of various committees. He received the 33° in 1940.

ABOUT THE FRONT COVER

The mural in the Chapel of Four Chaplains at Philadelphia depicts the sinking of the troopship S.S. Dorchester by enemy action Feb. 3, 1943. The four Chaplains went to their death together in prayer while helping others. In their memory the Chapel is dedicated to interfaith fellowship and the unity of all believers in one God. Cover story on page 4.

Participants in the cornerstone-laying ceremony for the Scottish Rite Masonic Museum and Library included (from left) Allan F. Kenney, Chairman of the Board of Selectmen for the Town of Lexington; James D. Green, Chairman of the Museum-Library Building Committee; Grand Master Donald W. Vose, and Sovereign Grand Commander George A. Newbury. Story on page 10.

