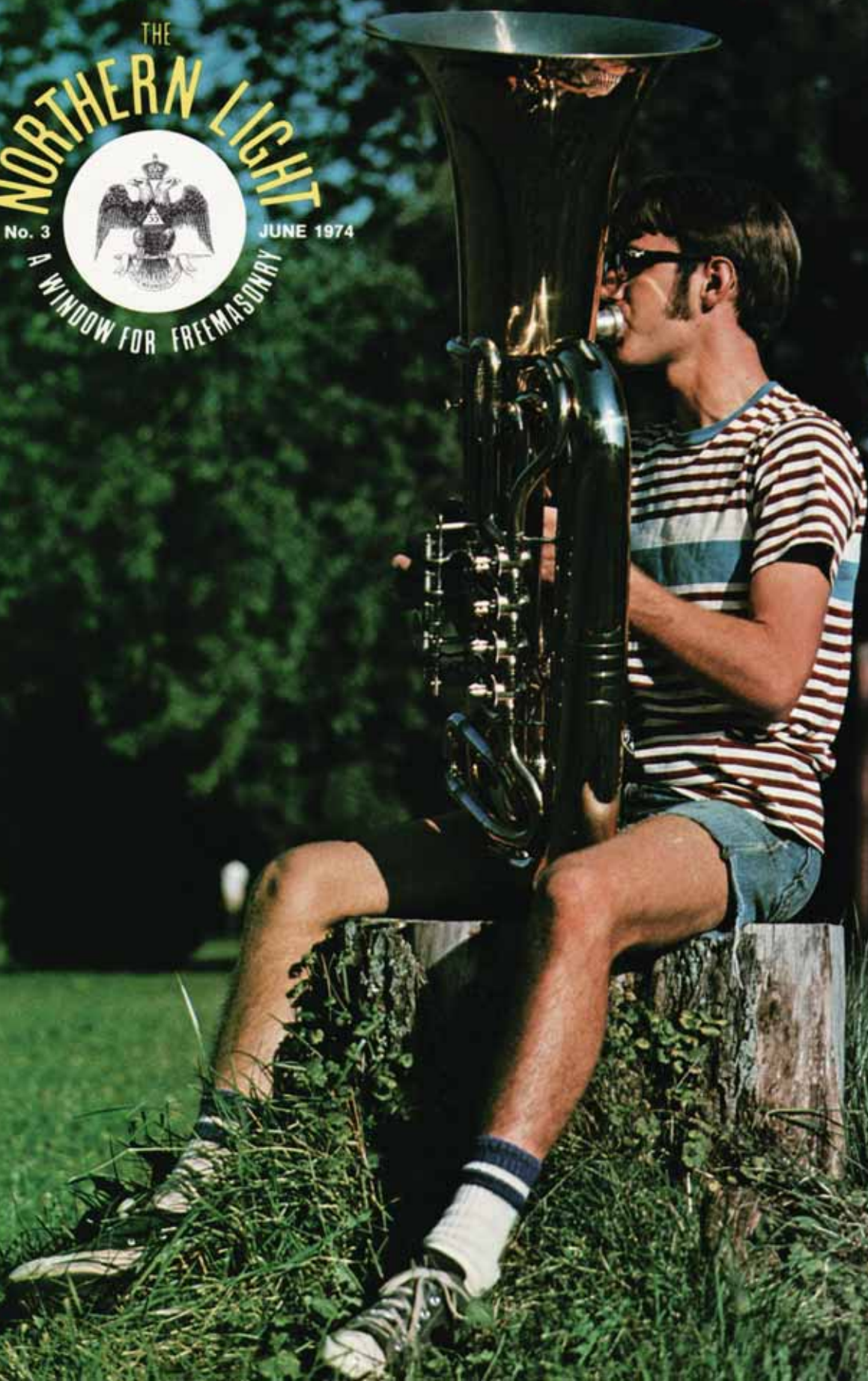


THE
NORTHERN LIGHT
Vol. 5 No. 3 JUNE 1974
A WINDOW FOR FREEMASONRY



Burrowing with Brow

Whoops! We miscalculated somehow. Sunday, June 30 is the day for the 25th Annual St. John's Day Masonic Memorial Service at the Cathedral of the Pines, Rindge, N.H. Altemont Lodge No. 26 of Peterborough and St. John's Council No. 7, R&SM, of Keene are the sponsors with all New Hampshire Masonic Bodies cooperating. Yes, June 30th.

* * *

The admonition, "Give of yourself," is most capably lived by Brother Clyde F. Harman of Indianapolis who just has to be one of the "most visitingest" of Masons anywhere. Since 1940 when doctors told him he had an incurable form of sclerosis that would make it impossible for him to walk soon he has been visiting ailing Masonic Brothers who are confined to their homes, hospitals, rest homes, or other institutions. For many years he averaged 50 to 75 calls per month checking his little black book containing the names of 125 to 150 persons with address, telephone number, where confined, and latest condition. About three years ago, he had to limit his activities as he finally had to use a wheelchair.

He still continues as a member of the Scottish Rite Good Cheer Committee and the Murat Shrine Visitation Committee and does his work via telephone or with the assistance of friends. He was literally swamped with a card shower on his 90th birthday earlier this year; he and his wife, Mary, have observed their 66th anniversary, and he says his visits have done more for him than for the persons he visits because these have taught him to minimize his troubles. He has received many Masonic honors and declares, "unless one has been sick one does not fully realize just what visits can mean to the ailing."

* * *

Keeping records has been a happy task for Ill.' Harold Van Buren Voorhis, 33', of Summit, N.J., for some 50 years or more. One which gave him particular pleasure for more than 25 years was that of compiling statistics on Master Masons who had 70 years or more of Lodge membership to their credit. He began this chore in 1930 and by 1934 had a list of 36 living Masons with 70 years or more of membership. In 1959 he turned over 560 records of those such, living and dead, to the Masonic Service Association, and the M.S.A. now publishes those with 75 years or more membership to their credit. Brother Voorhis says that keeping such records is quite a chore and this year's list has some 45 names on it.

* * *

Proof that "all fires are not bad fires" can be established by the fact that Tolono Lodge No. 391, AF&AM—about 15 miles south of the University of Illinois—now has a new fireproof home and the town has a new park. In 1970, a disastrous fire destroyed the old lodge quarters and furnishings and badly damaged a business area. It so happens that a 1914 initiate of the Lodge, who was graduated from the U. of I. in 1915 in architecture and moved to Chicago but who maintained his membership in Tolono Lodge, became a "Knight in Shining Armor."



At the urging of long-time friends he went into action and spearheaded the forces for good. Brother Carl A. Metz of the Valley of Chicago helped secure the necessary property, designed a one-story building which includes an adequate lodge hall, dining room, kitchen, and other necessary facilities; and many Lodge members supervised and aided construction of the building. Insurance from the fire, donations from Lodge members in both cash and services, and some assistance from townspeople provided a new, modern, air-conditioned Masonic Temple adjacent to a public park—all debt-free. Worshipful Brother Harold Oakley was Master when the project was started and Worshipful Brother LeRoy Powell was Master and Chief Construction Superintendent for the two years of building. Needless to say there is new interest and a steady growth in membership for Tolono Lodge now. Congratulations and best wishes to a fine group of operative and speculative Masons!

* * *

One of the favorite sayings of the late Ill.' Mellyar H. Lichliter, 33', a former Grand Prior of our Supreme Council and Editor of *The Newsletter* which preceded this publication, was the source for a recent episode in a syndicated comic strip of international proportions. "Little Orphan Annie" was drawn with a theme "To report what has been said in confidence and to add a few embellishments is a common human frailty."

* * *

We add our congratulations to innumerable others in commending M.'W.' Dwight L. Smith, Past Grand Master and Grand Secretary of Indiana, who has been selected as the 1974 recipient of the Connecticut Masonic Lodge of Research's "James Royal Case Medal of Excellence." Brother Smith is a Masonic author and speaker of note and is the veteran editor of *The Indiana Freeman*, monthly publication of The Grand Lodge of Indiana.

* * *

We sincerely hope that the energy shortage doesn't put too much of a crimp in your travel plans this summer. If you are looking for a spot to park your camper or trailer, overnight or longer, we think you might like to visit the Square & Compass Recreational Center, Inc., a 154-acre site which includes 90 acres of woodland with electricity, state-tested well water, and sewage disposal facilities. It is southeast of Alliance, Ohio, near State Routes 183 and 153. One should leave the Ohio Turnpike at Exit 13, take US 14 south to Edinburg and 183, or leave I-76 at either Alliance exit and go south to 183. President Howard L. Myers, a Mason for 58 years, was host to 350 Masons and their families at the annual Masonic Picnic for all Alliance-area members last fall.

GEORGE E. BUROW, 33'

The American's Creed



By **GEORGE A. NEWBURY, 33°**

I believe in the United States of America as a government of the people, by the people, for the people; whose just powers are derived from the consent of the governed; a democracy in a republic; a sovereign nation of many sovereign states; a perfect union, one and inseparable; established upon those principles of freedom, equality, justice and humanity for which American patriots sacrificed their lives and fortunes. *I therefore believe it is my duty to my country to love it, to support its constitution, to obey its laws, to respect its flag, and to defend it against all enemies.*

The above American's Creed was written by William Tyler Page and adopted by the House of Representatives, on behalf of the American people on April 3, 1918. We have italicized the last sentence for emphasis.

This might well be the theme of our bicentennial celebration in 1976. It expresses the true essence of patriotism—which despite some current derogatory attitudes is still one of the finest sentiments that inspires mankind. Ages ago, Cicero wrote in Rome:

Dear are our parents, dear our children, neighbors, companions; but all the affections of all men are bound up in one native land.

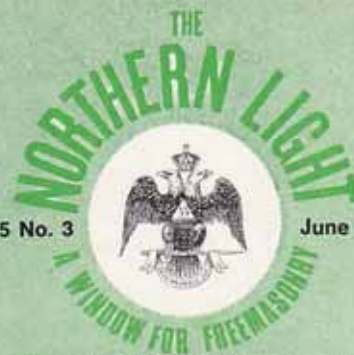
Love of country—the heart of patriotism—as Cicero so well states incorporates love of family, of home, and friends. It is love of all that we hold most dear.

We in the United States have still further reason for an abiding love of our country. Not only is it our homeland in which is centered our love of family, home, and friends, but it is founded on some of the noblest concepts that have ever come from the mind and pen of man, all of which were clearly stated in the Declaration of Independence that gave birth to our nation and were later incorporated in its Constitution.

Needless to say, those concepts and ideals have not been fully realized over the intervening two hundred years, either in our country or in the many others that have incorporated them in their founding documents. It is in the nature of such concepts and ideals to be a goal toward which men struggle and the more noble they are, the more difficult to achieve. The glory of a people is in the struggle to achieve them. It is a never-ending struggle and one that each generation must take on from those preceding it. It is a struggle that should bring joy to those that undertake it as they envision in it the great opportunities for service it holds out to them, and the challenge to advance further toward an idealistic goal.

The heart of every true American should swell with pride as we look forward to celebrating the bicentennial of that Declaration of Independence in 1976 and to the re-dedicating of ourselves to the lofty ideals it proclaims. By so doing, we will be doing our part to further those ideals and to move forward toward their realization.

It is to this end that our Scottish Rite Masonic Museum and Library was conceived and it is to this high purpose that it will be dedicated.



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June 1974

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BARON FREDERICK WILLIAM VON STEUBEN

Prussian Militarist in Revolutionary War

By DONALD E. FASSLER, 32*

When one thinks of Masons who should be numbered among the "founders of the United States" he needs to consider the name of a Prussian militarist among the foremost. He is Baron Frederick William von Steuben, who became a Major General in the Continental Army and was one of General Washington's most trusted and important military aides.

Baron von Steuben is justly credited with taking over the training of a motley, ill-trained, and poorly organized group of colonists and would-be soldiers in the spring of 1778 at Valley Forge and drilling them into the formidable army which affected the surrender of Cornwallis and the British at Yorktown in 1781. A graduate of the exacting Military School of Prussia and

a favorite of Frederick the Great, Baron von Steuben wrote *Regulations for the Order and Discipline of the Troops of the United States in 1779* and this was a great help in the development and success of the American Army.

A born militarist whose forebears had served German kings for several generations, young von Steuben was possessed of a burning desire to help the freedom-loving colonists in America. In 1777, his old friend, the Count of St. Germain—then serving as the French Minister of War in Paris—introduced von Steuben to Benjamin Franklin and both encouraged him to go to the assistance of the struggling colonists. Fortified with a letter of introduction from Franklin, von Steuben arrived at Portsmouth, N.H., in October, 1777, and offered his services to Congress as a volunteer.

The Continental Congress accepted, and he reported to General Washington at Valley Forge on February 23, 1778, was designated an Inspector General of

the Continental Army with the rank of Major General, and began the task of training the troops. He was a brusque and demanding leader, often given to profanity, but most adept in adapting Prussian military ideas to the needs of his pupils. Results of his work were shown in the next campaign, particularly at Monmouth where he rallied the disordered and retreating troops of General Charles Lee. He was a member of the court martial which tried Maj. John Andre in 1780, and after Gen. Horatio Gates' defeat at Camden, von Steuben was placed in command of the district of Virginia with instructions to "collect, organize, discipline, and expedite the recruits for the Southern Army."

In April, 1781, he was superseded in command of Virginia by General Lafayette. Maj. Gen. von Steuben commanded an important sector in the campaign at Yorktown. He received the first offer of capitulation from Lord Cornwallis. Ill'. William R. Denslow, 33*, a noted Masonic historian, termed him a trusted adviser of Washington and wrote: "It is doubtful if the American cause would have succeeded without the aid of Steuben in organizing and training. He was honorably discharged in 1784, became a naturalized American citizen, and made his home near Utica, N.Y., on bounty lands that he had received for his war services. It is reported that Virginia, Pennsylvania, and New Jersey also gave him grants of land for his services. Congress passed a vote of thanks, gave him a gold-hilted



DONALD E. FASSLER, 32*, is Past Sovereign Prince of the Wisconsin Council, Princes of Jerusalem, Milwaukee. A recently retired executive of Sealtest Foods in Milwaukee, he is a graduate of Purdue University. He served as a gunnery officer in the U.S. Navy during World War II, is a past officer in Milwaukee's Kenwood Lodge No. 303, F&AM, and presently is vice-president of the Milwaukee Athletic Club. His hobby is American History, especially as it relates to Masonry.

sword in 1784, and later granted him a pension of \$2,400 per year. This small pension was granted to him in lieu of his personal fortune of "hard money"—that the British had counterfeited to upset the value of Continental specie—because Congress had nothing to pay for their services but paper money. (We Americans used the same device in World War II to lower the value of the Japanese invasion monies in the Philippines.) This pension came about at the insistence of President Washington and Secretary of Treasury Hamilton.

Frederick William Augustus Henry Ferdinand von Steuben was born November 15, 1730, at Magdeburg, Germany, the son of a Prussian army officer. He was educated in Jesuit schools at Neisse and Breslau, distinguishing himself as a mathematician. At the age of 14 young Frederick served under his father in the War of 1744. He entered the army officially at age 17, and served in the Seven Years' War. In 1762, he was made aide to Frederick the Great and after the close of the war resigned from the army. He served as Grand Marshal at the court of the Prince of Hohenzollern-Hechingen for 10 years and then accepted a similar position at the court of the Margrave of Baden. His services also were sought by the King of Sardinia as well as by the Emperor of Austria.

One historian, E. A. Sherman, says von Steuben received the degrees of Masonry in the Military Lodge of the Blazing Star in Berlin, Ill. Brother Denslow reports him "a member of Trinity Lodge No. 10 (now 12) of New York City and an honorary member of Holland Lodge No. 8, New York City. On St. John's Day in 1788, he dined with Holland Lodge and addressed the 'Veterans of the Royal Art' in French. In the minutes of February 6, 1789, 'Bro. Past Master von Steuben' was appointed a member of the committee to inform Washington of his election as an honorary member of the Lodge."

Milwaukee, Wis., claims the only equestrian statue erected to von Steuben's memory. Bronze plates on opposite sides of the base contain copies of Steuben's *Letter to Congress from Portsmouth, N.H., October 6th, 1777*, and of Washington's *Letter to Steuben at the Close of the War in 1783*. The Baron's letter reads:

Honorable Gentlemen:

The Honor of serving a Nation engaged in the noble enterprise of defending its rights



An equestrian statue erected to von Steuben's memory stands in Milwaukee.

and liberties was the motive that brought me to this continent. I ask neither riches or titles. I am here from the remotest end of Germany at my own expense and have given up an honorable and lucrative rank. I have made no condition with your deputies in France nor shall I make any with you. My only ambition is to serve you as a volunteer, to deserve the confidence of your General and Chief and to follow him in all his operations as I have done during seven campaigns with the King of Prussia. Two and twenty years spent in such a school seems to give me the right of thinking myself among the number of experienced officers, and if I am possessed of the requirements in the art of war they will be much more prized by me if I can employ them in the service of a Republic such as I hope soon to see America.

I should willingly purchase at the expense of my blood the honor of having my name enrolled among those of the defenders of your liberty. Your gracious acceptance will be sufficient for me and I ask no other favor than to be received among your officers. I venture to hope that you will grant this request and that you will be so good to send me your orders to Boston where I shall await them and take suitable measures in accordance.

I have the honor to be, with respect, honorable gentlemen, your most obedient and very humble servant.

Frederick William von Steuben

Washington's letter:

Annapolis, Dec. 23, 1783

My Dear Baron:

Although I have taken frequent opportunities, both public and in private in acknowledging your great zeal, attention and abilities in performing the duties of your office, yet I wish to make use of this last moment of my public life to signify in the strongest terms my entire appreciation of your conduct and to express my sense of obligations the public is under to you for your faithful and meritorious services.

I beg you will be convinced, my dear sir, that I would rejoice if it could ever be in my power to serve you more essentially, than by expressions of regard and affection. But in the meantime, I am persuaded you will not be displeased with this farewell token of my sincere friendship and esteem for you.

This will be the last letter I shall write while I continue in the service of my country. The hour of my resignation is fixed at twelve today. After which I shall become a private citizen on the banks of the Potomac. Where I shall be glad to embrace you and testify the great esteem and consideration with which I am, my dear Baron, sincerely yours,

George Washington

General and Baron von Steuben died November 25, 1797, at his home in the State of New York, near Utica. One historian reports: "He directed he be wrapped in his military cloak, with the Star of Honor, which he always wore, placed on his breast when he died, and to be buried in the forest near his home in a plain box without a stone to mark his grave. However, there has been erected a mammoth shaft of Vermont granite, bordered by four hand-carved stone howitzers, in the midst of the "sacred woods" that marks the resting place of this great and generous Mason—who served America in its darkest days far beyond the call of duty.

Americans have not forgotten von Steuben, as is evidenced by the several towns, counties, and cities that bear his name as well as hundreds of schools and other public buildings and parks. On the 200th anniversary of his birth in 1930, the United States Postal Department issued a commemorative 3-cent postage stamp bearing a profile engraving of Brother von Steuben.

Masonry Survives in Montana Ghost Town

"From time immemorial . . ."

Proof that Masonry can and does survive under trying circumstances is well represented in the Ghost Town of Marysville, Montana, where the only business building still in use is the Masonic Hall. This is home for Ottawa Lodge No. 51, AF&AM, and for Mountain Star Chapter No. 130, Order of the Eastern Star.

The nearest Mason lives about 20 miles from the Hall and one of the Past

Masters, who is a regular attendant, lives in Idaho some 200 miles distant. The Lodge holds regular and special communications throughout the year, being "dark" mainly in January and February because of snow and road conditions. Last fall the Lodge observed its 75th anniversary with more than 100 present including M. J. W. J. Richard B. Rule of Butte, the Deputy Grand Master of Montana, and eight other Grand Officers. There were 17 Past Masters of

Ottawa Lodge in attendance including Worshipful Brother John Traufer, the Lodge's second oldest member who was Master in 1949 and is Secretary now.

At the 1973 installation of officers for Eastern Star there were 150 present including Mrs. Blanche Feeler, Worthy Grand Matron of Montana. The Chapter has an average attendance of 40 throughout the year.

Secretary Traufer reports that Ottawa Lodge has 125 members and a fine corps of young officers, none of whom live in Marysville. The Lodge is very active, there is an average attendance of 31 per meeting and refreshments are served regularly. Stated communications are held on the first and third Fridays of March through December and the majority of members live within a 35-mile radius. Marysville is about 30 miles northwest of Helena, the state's capitol.

Worshipful Master Albert Anders welcomed the members and guests at the 75th Anniversary Dinner. Eric P. White and Irle E. White, who are brothers from Helena, received 50-year pins and certificates at the meeting. The



There's not much activity in the town of Marysville, Montana, but Ottawa Lodge No. 51 still reports 125 members with an average attendance of 31 per meeting. The nearest Mason lives about 20 miles away. The once flourishing community of Marysville diminished to a "ghost" town in the 1920's.

The only business building still in use in Marysville is the Masonic Hall. The Masonic Lodge and Eastern Star Chapter both meet regularly in the second floor quarters.

oldest Past Master present was Treasurer Theodore Underseeth of Helena, who served in 1932.

Ottawa Lodge was chartered Sept. 18, 1898, with 16 members, including two who were raised while the Lodge was Under Dispensation. Meetings then were held every Monday night. H. E. Thompson was the first Master, having dimitted from a Helena lodge.

A history of Ottawa Lodge prepared by three Brothers reveals some interesting facts that, no doubt, have been responsible for the longevity and vitality of the Lodge.

1. Many times through the years Lodge funds have been used to bring relief to some less fortunate members and their widows.

2. Through several periods of war the Lodge has invested in War Bonds and/or Savings Bonds in support of our nation.

3. The Lodge has always remitted the dues of those members who were serving in the armed forces of our country.

4. The extension and development of the strong bonds of Brotherhood have been supported by the serving of refreshments at every regular meeting—often called “a little doings”—and through family picnics with entertainment and refreshments in many summers.

One of the interesting notes on file among “Historical Items” in the Grand Lodge of Montana is a brief report by a District Deputy which reads:

“On April 29th, 1925, in visiting Ottawa Lodge No. 51, Brother George Padbury, Sr., told the following: For candle-sticks, empty beer bottles were used and the ordinary tallow candles inserted in the top of the bottles were, of course, placed on the floor beside the altar in the regulation way, and answered their purpose well for some time.”

The town of Marysville came into being in the late 1870's because a native Irishman, Tommy Cruse, was sure that the quartz rock in the surrounding hills contained enough gold and silver to make mining profitable. In 1876, he named his camp “Marysville,” honoring Mrs. Mary Ralston, probably the first

white woman to live there. By 1880, the gold ore mined by Cruse had provided enough money to purchase and install a five-stamp mill. He had many miners working his 80-foot-wide vein which yielded an average of \$45 per ton in gold and silver.

In the meantime other veins had been uncovered, one produced about \$400,000 in a brief time. The camp mushroomed to 3,000 and there were a half-dozen lodes going good. However, Cruse did not panic as he had long-range plans for his Drum Lummon Mine. By 1882, a British syndicate offered him \$1.6 million in cash plus a one-sixth interest in the new mining corporation. Cruse accepted, his dream now realized, as he became a millionaire.

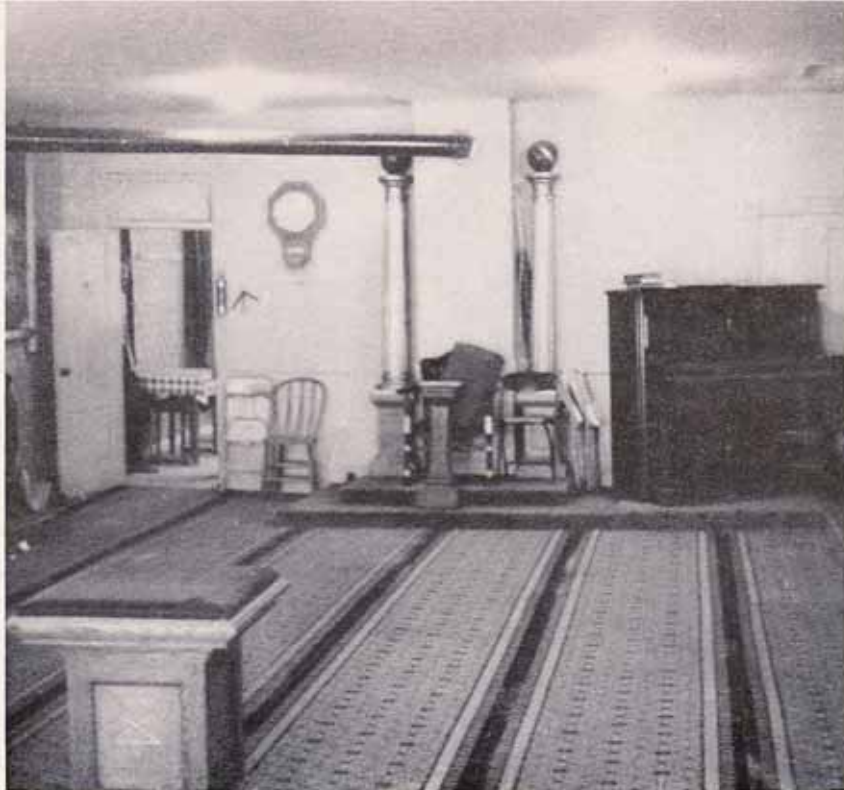
The company expanded operations rapidly, took some \$20 million in gold and silver and later reclaimed additional millions from the diggings. Marysville boomed to 5,000 by 1895, boasted an opera house, new railroad station, six hotels, three churches, and a large schoolhouse with nine teachers. There also were three newspapers and 27 saloons, but the pride of the town was “the best baseball team in the Northwest.”

Cruse, the millionaire, founded banks in Marysville and Helena and ever was ready to lend money and counsel to those interested in building “beautiful

Marysville, gem of the mountains.” Cruse also provided for the building of the capitol at Helena by subscribing for the whole issue of \$350,000 in bonds for that building, the cornerstone of which was laid by the Grand Lodge of Montana on July 4, 1899.

By the above date, Marysville already was feeling the results of the recession which had hit the nation a few years earlier and court litigation involving the Drum Lummon Mine in the late 1890's spelled disaster for the once-flourishing town. The more than 100 business establishments of the 1895 era gradually dwindled away and Marysville was doomed to the “ghost” category in the 1920's.

Today, Marysville has scarcely a dozen habitable dwellings, the once proud mining layouts are scarcely discernable among the undergrowth, the two former railroad lines have long since been removed and the town is reached only by a dusty, twisting gravel road. A half-dozen business buildings, all empty except the Masonic-Eastern Star rooms, still stand along Main St. awaiting the return of better days. Perhaps members of Ottawa Lodge No. 51 and Mountain Star Chapter No. 130 will help accomplish a reawakening of civic life in this historic town once acclaimed as “the richest gold mining area in the world” with eight producing mines.



DR. LYMAN SPALDING

Founder of Pharmaceutical Guide

By RYLAND A. LORD, 32*

The principal founder of the *United States Pharmacopoeia* (U.S.P.), an authoritative text for all Registered Pharmacists and Physicians here, was a prominent New Hampshire Mason and Doctor of Medicine. He was Dr. Lyman Spalding of Portsmouth, the first physician in New Hampshire to vaccinate for smallpox and who served as Grand Secretary for the Grand Lodge of New Hampshire, 1801-12.

The U.S.P. is a recognized, legal compendium of drugs and medicinal substances of both natural and synthetic origin which are used commonly in pharmacy and medicine within the United States. Usual doses, dose ranges, generally acceptable uses of the articles plus tables of purity and assay comprise the general nature of the work. This work was originally proposed in 1817 by Dr. Spalding and published by him and his committee in Boston in 1820. It is now revised every five years; the present one is *U.S.P. XVIII* (18th revision).

Lyman Spalding was born June 5, 1775, in Cornish, N.H., the son of Col. Dyer Spalding, a Revolutionary War soldier and founder of Cornish. Colonel Spalding was at Ticonderoga and Saratoga, on the American Staff at the surrender of Burgoyne, and on other important Revolutionary War missions. He was instrumental in founding Trinity Episcopal Parish in Cornish and the Church still stands.



LYMAN SPALDING

1775-1821

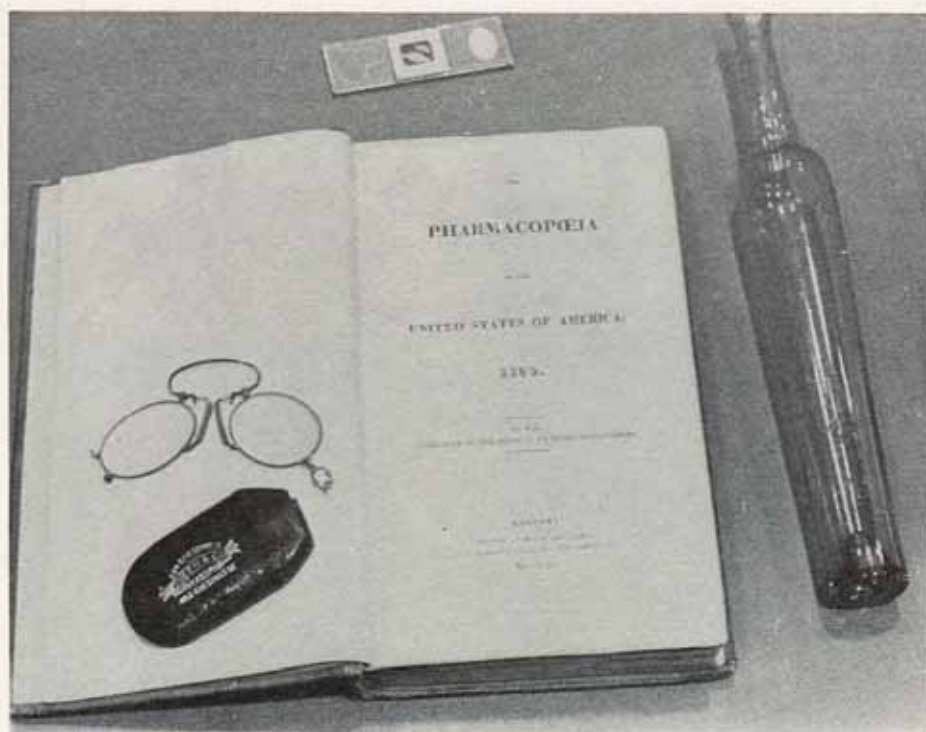
Dr. Nathan Smith, who later founded medical schools at Dartmouth, Bowdoin, and Yale, was formerly a boarder in the Spalding household at Cornish. He influenced Colonel Spalding to send his son, Lyman, to Charlestown, N.H., Academy from whence he was graduated in 1793. Young Spalding also went from town to town accompanying Doctor Smith on his medical rounds. He then entered the Medical School of Cambridge University (now Harvard Medical School) and became the 22nd

graduate of that institution in 1797.

Immediately after graduation, Doctor Spalding assisted Doctor Smith with the establishment of chemical and anatomic courses at Dartmouth Medical School in Hanover. He also helped him from 1798-1800 and then part-time until 1802. Spalding received all three Masonic degrees in Rising Sun Lodge at Keene on Sept. 2, 1795, and his Masonic Diploma, dated Sept. 3, 1795, is extant today.

Doctor Spalding actually started his practice in the City of Portsmouth in the summer of 1799. As a youthful practitioner of 24, he established a local medical society, read its first paper and presented a case, encouraging others to do so. He became active in the New Hampshire Medical Society, served as its Secretary and as a Medical Censor whose duty it was, in those days, to qualify medical practitioners. He compiled his *Bill of Mortality* for Portsmouth in 1799 and continued this work through 1814, which brought him national recognition. He instituted an anatomic museum, cultivated a medicinal plant garden, manufactured a galvanic battery and a soda fountain, served Portsmouth as its Librarian for several years, and was appointed a member of the Portsmouth Board of Health in 1802.

That year, Spalding married Elizabeth Coues, daughter of a prominent merchant mariner, and the couple had five children—two daughters and three sons. He served as Worshipful Master



Some Lyman Spalding artifacts from the Countway Library Spalding Collection include his spectacles and personal copy of the 1820 U.S. Pharmacopoeia accompanied by a period medicine bottle and pork tapeworm specimen.

of St. John's Lodge No. 1 in 1805, was appointed Grand Lecturing Master and charged with the assignment of visiting every Lodge in that State and examining the records and officers thereof in the use of the ritual. He and a delegation took a 16-day trip for this purpose.

The Pharmacopoeia of the Massachusetts Medical Society was published in Boston in 1808 and Doctor Spalding received a copy from a friend. He presented it before the N.H. Medical Society and was instrumental in having New Hampshire physicians and apothecaries use it in their practice.

During the winter of 1809-10, Doctor Spalding attended the College of Physicians at Philadelphia and gained valuable experience in surgery and dissection under experts at the Pennsylvania Hospital. He was later appointed Professor of Anatomy and Surgery at Fairfield Academy in Herkimer County, N.Y. He was elected President of that institution in 1813, and it became known as the College of Physicians and Surgeons of the Western District of New York. He resigned in 1816 and moved with his family to New York City where he opened a private practice and began his determined efforts to achieve an American Pharmacopoeia.

In New York City, Doctor Spalding met his friend of long correspondence,

the eminent scientist, physician and statesman, Dr. Samuel L. Mitchill, publisher of the *Medical Repository*, a pioneer scientific American medical journal. Mitchill was a Past Grand Steward of the Grand Lodge of New York and the first Master of Clinton Lodge No. 453. He introduced Doctor Spalding to influential New York families to encourage his medical practice and also helped him secure much needed support for the Pharmacopoeia.

After the issuance of circulars and letters to medical societies and prominent physicians, the smaller regional and state conventions suggested by Doctor Spalding were held. Massachusetts was the first to approve the "Spalding

plan" at its medical society meeting June 2, 1818. Other states followed suit. Outstanding physicians were elected delegates to a general convention to be held in the Nation's Capital.

On New Year's Day, 1820, in the North Wing of the Capitol, 11 physicians began sessions in the Old Senate Chamber. After one week of deliberations the *United States Pharmacopoeia* was born. Originally, 3000 copies of the book were printed and published by a Boston firm December 15, 1820. Copies are rare.

A letter from Doctor Spalding to his wife gives an accurate account of his personal meeting with President and Brother James Monroe at the White House on December 31, 1819, when President Monroe said the Pharmacopoeia, he hoped, "... would be successful as it would give a nationality to our country." Later, on January 4, 1820, at a tea party held at the home of then Secretary of State John Quincy Adams, Doctor Spalding learned that the Secretaries of the Navy and War "... considered it as the nucleus of American greatness."

(Continued on page 13)

RYLANCE ALLEN LORD, 32", has been doing research for several years on Dr. Lyman Spalding and has compiled a book-length biography of him. Brother Lord is a Registered Pharmacist in Massachusetts, New Hampshire, and Ohio, where he is currently practicing. He holds degrees of Bachelor of Science and Master of Science, both awarded by the Massachusetts College of Pharmacy. He received his Masonic degrees in New Meadows Lodge, Topsfield, Mass., and in Massachusetts Consistory, Boston. He served as Director of Pharmacy Services of the Portsmouth Hospital and is a member of St. John's Lodge No. 1, Portsmouth, of Anniversary Lodge of Research No. 175, New Hampshire, and of American Lodge of Research, New York City.



MASONIC CLUB WAS ACTIVE FOR MANY YEARS

Chautauqua Celebrates Centennial

By MRS. ALFREDA LOCKE IRWIN

Members of the Masonic fraternity have a bit of a stake in the centennial celebration at Chautauqua, N.Y., this summer. Major activities are planned from June 27-August 25. Scores of Masons, between 1902 and the early 1950's, participated not only in the Institution's varied programs but also in the activities of the Chautauqua Masonic Club.

It is safe to say that through the past 100 years the greater share of Chautauquans have been of a gregarious nature and have recognized that part of the fun of Chautauqua is in idea-swapping with friends and acquaintances of similar interests.

Consequently, even in Chautauqua's first quarter-century, there grew up a number of active clubs composed of people who had purposes in common.

It is not surprising then to learn that the Masons at Chautauqua formed a club in 1902. During the club's first full

season in 1903, it rented the Salem, a cottage on the corner of Pratt and Miller Avenues and now known as the Reformed Church House. Reading, smoking, and consultation rooms were arranged. "Amusements not inconsistent with the Rules of the Assembly and the Order" were proffered. Even bath privileges were among the benefits of membership, and were probably not unimportant inducements at a time when private cottages were still quite rustic.

At the beginning of the 1903 season, the club had more than 100 members from a majority of the states.

About the same time, there also was founded the Business and Professional Men's Club. Its first year, 1902, was spent in temporary quarters, but in 1903 it secured a comfortable clubhouse on the lake front, the former Chautauqua electric plant. Built in 1893, the plant soon outgrew its production capacity and was replaced.

The Institution gave the Men's Club

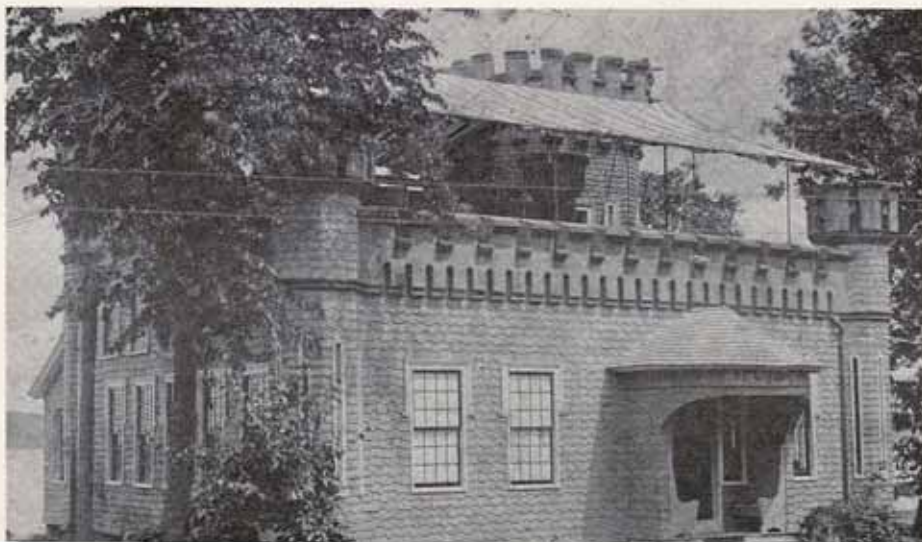
the use of the plant for three years if the Club would pay for the moving of the pumps to a cave under Mount Hermon in adjoining Palestine Park. (The topographical model of the Holy Land has been one of Chautauqua's most publicized features.)

The men spent approximately \$5,000 to remodel the old building. They installed reading, writing and smoking rooms, a barber shop, hot and cold showers, a roof garden, and a spacious veranda. Stenographic and telegraphic services also were available.

It is reasonable to conjecture that many members of the Masonic Club were also members of the Men's Club and that this fact would explain the post-1903 newspaper notices announcing Masonic Club meetings for the Men's Club-house.

The close relationship that continued between the two men's clubs, however, may be surmised when *The Chautauquan Daily* in 1912 announced that the Eastern Stars at Chautauqua had decided to organize and had been given permission to meet on the Men's Club balcony—the only women's group to be so indulged!

In 1925, the Bird and Tree Club planted a Colorado Spruce in memory of Dr. Julius King at the left of the



The Men's Club at Chautauqua converted the old castle-like Power House on the lake front into a clubhouse around 1903. The Masonic Club met here for several years, and the Eastern Stars were permitted to organize a club on the balcony in 1912. The building was leveled in 1942.

Norton Hall with its 6,000-seat amphitheatre is the focal point for Chautauqua, the nation's pioneer in combining educational and recreational opportunities. It serves the community-summer resort colony as a home for its professional symphony, repertory theatre, opera company, and art gallery.



Men's Club, a site apparently considered most appropriate. Dr. King had been a beloved Institution trustee and an adviser to the Bird and Tree Club, but he also had been the first president of the Masonic Club and an officer of the Men's Club as well. The planting site underlined the interconnection of the two men's clubs and their importance in the lives of Chautauqua men.

Among those who were officers was John M. Landon, father of the distinguished Governor of Kansas and Presidential nominee, Alf M. Landon. He was second vice president in 1926 and a director before that.

But by 1931, a great change had come about. Perhaps the enlarged golf course was competing too strongly for men's time. A flourishing Roque Club, an Athletic Club with bowling alleys, and an unbelievably active Horseshoe Club were functioning. At any rate, the Men's Club was declared dissolved in 1931 and a newly-organized Yacht Club began operating from the old clubhouse. This club inaugurated boat races, aquatic stunts, canoe racing and tilting, and lifesaving demonstrations.

It is assumed that about this time the Masonic Club reduced its meetings and concentrated on having a large annual banquet. Peacock Lodge No. 696, F&AM, Mayville, gradually became more involved with securing speakers for the dinners.

Evidence of increasing reciprocity between Mayville and Chautauqua may be seen in the Aug. 3, 1935, Daily's report of an Eastern Star meeting. Some 50 members of the Order, some even from Florida and California, met at Alumni Hall and were welcomed by Mrs. Ruth M. Wheeler, Worthy Matron of Acanthus Chapter of Mayville.

Mrs. Randall E. Widrig, who was Acanthus Chapter's Matron in 1932 and whose late husband was Master of the Mayville Lodge in 1931, recalls that Chautauqua Masons and Eastern Stars would go by traction carloads to Mayville to participate in Masonic gatherings. When buses replaced trolleys, changed schedules discouraged such fellowship.

In 1953, a meeting scheduled for 8 P.M. at the Chautauqua Central School (not a dinner) seemed to be under the sole aegis of the Mayville Lodge. It was described as a monthly meeting of the

Chautauqua Distric Masonic Council. All members of the Masonic Order at Chautauqua were urged to attend, but separate Masonic Club meetings seem to have ceased.

Further changes were to come to the old Men's Club-house, too! In 1934 a new Sports Club was formed and began using the old building. It represented a merger of the three-year old Yacht Club and the Horseshoe Club. The horseshoe courts were moved to the lakefront. Lawn bowling was set up on the Hotel Athenaeum's "greensward" close by. Shuffleboard courts were installed.

Once again the old building took on a new look. Membership, then open to both men and women, grew by leaps as the Sports Club became a social and recreational center.

Before long there arose a demand for a new clubhouse, a goal that was reached in 1942 in spite of the war. The old "castle" came tumbling down! Within another six years a new lake-view room was added, almost doubling the building's space. Membership was approaching 1500, and two years later exceeded 1700, probably its peak.

The Sports Club still occupies a strategic spot along the lake front and in the lives of many Chautauquans. It offers friendliness and fellowship to newcomers and oldtimers alike. Its facilities are open to members who can join for half a day or all season. And one draws the conclusion from casual observation that there are still a goodly number of Masons and Eastern Stars participating.



ALFREDA LOCKE IRWIN is editor of The Chatauquan Daily, the unique daily newspaper published by Chautauqua Institution during its summer season. She is the author of "Three Taps of the Gavel," a 1970 compact paperback history of Chautauqua. Mrs. Irwin, a lifelong Chautauquan, revels in Chautauqua research while free-lancing between seasons. She is a member of Nursery Chapter No. 25, Order of the Eastern Star, in Franklin, Pa., where her husband, Forest B. Irwin, 32, practices law. In the summer, Mr. Irwin serves as president of the Sports Club at Chautauqua. Mrs. Irwin studied journalism at Ohio Wesleyan University and is a former staff member of the Franklin News-Herald.

THE RIM OF OUR WORLD

By JOHN G. FLECK, 33*

Novelist Zona Gale described her social creed: "I am determined to increase the area of my awareness."

That is what the bicentennial of the Declaration of Independence is all about. That is the motivation triggering the Museum-Library design—to extend love for our country at her best, to deepen respect for the institutions of the democratic process, to encourage reverence for moral values, to instill a sense of responsibility toward the Great Architect of the Universe. In short, the Scottish Rite of Freemasonry has an opportunity to increase the area of our awareness of beauty, strength, and goodness.

Every Sunday on my way to church, the rim of my vision pictures the white spire of Old North Church, the stubborn shaft of Bunker Hill Monument, and the sturdy Old State House, from

'Scottish Rite has an opportunity

to increase the area of awareness'

whose balcony the Declaration of Independence was read for the inspiration of the cheering multitude. Etched against the steel-blue sky stand the names of heroic Masons: Paul Revere, General Lafayette, and Dr. Joseph Warren, Provincial Grand Master. All that should be enough to perpetuate the American way of life but it isn't. Our costly bought heritage will suffocate and die unless our horizon is steadily pushed back.

To begin with, we need to increase the area of our awareness of the spiritual traditions of mankind. Constantly being re-enacted around us is the famous statement of Francis Bacon, "What is truth?" asked jeering Pilate, and would not stay for an answer." To one form of that question, "What is man?" we do not stay for an answer, or rather, being in a hurry, with all awareness closed to the answers of the past, we lightly accept the answers of the latest cynic.

We need again and again to recognize the reality of the moral and the spiritual world. The answer to the question, "What is man?", is worth stopping to listen to. It has flowed through 19 centuries of history like a great river, bringing fertility and power, as the Nile once brought fertility and power to a whole countryside. That is not theory, but history, that has given a sustaining faith to millions. This history has helped men to overtake their best.



ILL.: JOHN G. FLECK, 33*, has been Grand Prior of the Supreme Council since 1961. For 10 years he served as editor of the News-Letter until his retirement in 1969. He is now an emeritus member of the Supreme Council. An ordained minister of the Lutheran Church, he has been pastor of St. John's Lutheran Church in Baltimore (1915-1929) and Parkside Lutheran Church in Buffalo (1930-1959).

Awareness of the reality of the spiritual world has released endless energy in the struggle against ideas and forces that blight and maim humanity.

William Faulkner put it altogether when he accepted the Nobel prize for Literature at Stockholm, December 10, 1950. He said, "I believe that man will not merely endure; he will prevail. He is immortal, not because he among creatures has an inexhaustible voice but because he has a soul, a spirit capable of compassion and of sacrifice and of endurance." If man is immortal there must be something under his immortality, some relation to the Eternal.

If the Eternal is the true horizon for one man, it is also that for a world of men. We often hear the brave affirmation, "Man stands alone." But the suspicion lingers that if he does so, he may not stand very long. Many clear eyes are coming to see this. Nearly a century ago Ernest Renan, French scholar, made a remarkable prophecy. He said, "I predict that the 20th century will spend a great deal of its time picking out of the wastebasket things which the 19th century threw into it." One of those things being scrambled for in our time is the idea of God as the ultimate background of life. How we need awareness of and faith in the power outside ourselves, greater than ourselves!

To go on, the Scottish Rite of Freemasonry cannot long exist as something static but only as something emerging. We must not think of ourselves as bounded on the north by our limitations, on the south by our past history, on the east by our habits, and on the west by our desires. All finished, walls accepted too soon.

Yet people can glimpse new horizons. So our Museum-Library programs will focus on youth as well as adults. The student generation has an amazing capacity for extending the boundaries of its enjoyment in music, for example. Hosts of young people, believe it or not, do not say, "beyond the Alps lies Italy," but "beyond rock or jazz lies Beethoven."

Many have a similar experience with poetry. A boy in a New England prep school accidentally came upon Stephen Benet's *John Brown's Body*. A teacher said that there was written all over the lad's face the question, "How long has this been going on?" He no longer accepted for his mind the horizon of the Rover Boys in Camp or Frank Merri-

well at Yale.

The service which Scottish Rite can render to ourselves and our posterity is beautifully pictured in a story of one of the last days in the life of Burne-Jones, the English painter. With gracious hospitality he received at his home a woman visitor from the United States who had done some painting. Unfortunately, she labored under the delusion that she was quite an artist. Mr. Burne-Jones endured it with great patience and finally asked her if she cared to look at some of his paintings before she left. The woman allowed she would. He took her into his studio and she looked intently at the paintings. She was enough of an artist to know true art when she saw it and was hushed to silence. When bidding her farewell, Burne-Jones said in a kindly voice, "And now, my dear, what do you mean to do with your art?" She bowed her head and replied quietly, "I mean to begin again."

Finally, we all face the danger of the too near horizon of personal interest and advantage. In Scottish Rite we have numbers, wealth, community prestige, national and international recognition. It is so easy to settle down where we are, enjoy the fellowship of kindred spirits and maintain the status quo. But the greatest teacher the world has ever known, facing the far horizon, looks beyond and says, "Let us go on to the next town."

"The greatest adventure in life is jail delivery, the refusal to accept the boundaries of any four walls of self-enclosed life, no matter how gaily decorated the walls may be."

The role of Moses is one of the most dramatic in Old Testament history and the Scottish Rite rituals. The gist of it is packed into one striking sentence: "When he (Moses) was 40 years old, it came into his heart to visit his brethren, the sons of Israel." Then the plot began to thicken. He got out of a palace and into a brickyard. Life began at 40 for Moses. He began to poke about a bit, and see what was going on in his world. He got off his settled beat and got into Life.

The bicentennial can roll back our Masonic boundaries. It may ever increase the area of our awareness of what Scottish Rite can do for our country through the dynamic programs of the Museum-Library.

For our fraternity, all this could well be a way of salvation.

DR. LYMAN SPALDING

Continued from page 9

It was customary in New York in those days to discard rubbish and trash by simply throwing it out a window. Doctor Spalding had tried to curb such practices when he began his residence in that city. About the time of the publication of the *Pharmacopoeia*, he was walking along Pearl Street when he was suddenly struck on the head by a box of falling rubbish. The illness which resulted from this incident eventually proved fatal to him. He suffered for many months.

In October, 1821, perceiving the end was near, Doctor Spalding caused all of his personal affairs to be settled and, after bidding a last farewell to friends, he took passage on a sloop bound for Portsmouth, N.H. He arrived on Saturday, October 27, a rainy night, and on Tuesday, October 30, 1821, Brother Spalding was called from Labor to Refreshment by the Grand Architect of the Universe. Masonic funeral services were conducted Friday, November 2, with a large delegation of Masons present from St. John's Lodge No. 1 and the Grand Lodge of New Hampshire.

He was laid to rest in North Cemetery on the banks of the North Mill Pond, Portsmouth. His widow, Elizabeth, lived until 1838 and is buried beside him. Nearby are the graves of William Whipple, a signer of the Declaration of Independence, and Dr. Hall Jackson, a member of the New Hampshire Regiment who treated the wounded from the Battle of Bunker Hill. Both Whipple and Jackson were members of St. John's Lodge, and Doctor Jackson was the second Grand Master of the Grand Lodge of New Hampshire.

Many words of praise to Doctor Spalding were spoken after his death at age 46. One former patient said, "One could not have met the Doctor without feeling his warm personal charm and kindly good nature."

For the author, this research proved doubly interesting: first, because Spalding shared common interests in medicine and pharmacy, and second, because it was discovered that Doctor Spalding had, indeed, treated some of the author's ancestors who were living in Portsmouth when Doctor Spalding practiced there.



JEREMY L. CROSS
1783-1860

19th Century Mason

JEREMY LADD CROSS

By JAMES R. CASE, 33°

The meteoric career of Jeremy Ladd Cross, "one of the most active and picturesque" among the pioneer lecturers of American Freemasonry, has long been a matter of interest. During ten years of peripatetic teaching Cross propagated the work, ritual and lectures throughout many grand jurisdictions then organized in the United States.

His "True Masonic Chart" first made use of pictured emblems as an aid to monitorial instruction. But after not much more than a single decade he dropped out of sight as an active instructor. However, the ritual which he taught and printed had such a "profound influence on the practical workings of Masonry in this country" that it still endures nearly a century and a half later.

Cross had been "certified" as "well acquainted with the Lectures" on the first three degrees of Masonry by the Grand Lecturer of the Grand Lodge of New Hampshire; he possessed a certificate of proficiency in the Capitular degrees from the officers of the General Grand Chapter; he was acknowledged as the Founder of the Cryptic Rite.

Born in Haverhill in 1783, Cross was made a Mason in old St. John's Lodge at Portsmouth, N.H., and lectured around the state as well as in neighboring Vermont and Quebec, while apparently following his trade as an itinerant hatter. He acquired the Chapter degrees in St. Albans, Vt., paying the fee for exaltation by lecturing on the "lower de-

grees" and soon was lecturing on the Capitular steps. Knighted in an "unconstitutional" encampment in Boston and healed in St. John's Commandery at Providence, he affiliated with Washington Commandery at Colchester, Conn., and "gave the work in the several orders of Knighthood" to others. He picked up the Royal and Select Masters degrees in Baltimore and conferred them wherever a sufficient number of eligibles and the fees were forthcoming.

Under appointment from Grand Lodge and Grand Chapter in Connecticut, Cross was authorized to visit and instruct in lodges and chapters under certain conditions. On his own he conferred the degrees of Royal and Select Masters and organized Councils which came together in convention May 18, 1819, and founded the first Grand Council in the world.

His activity as Grand Lecturer fell off after he brought out the first edition of his *Hieroglyphic Monitor*, with engravings which constituted a new and original feature, making the book very popular among the craft and its distribution a profitable venture. He also began to deal in aprons, robes, and jewels for Lodge, Chapter, and Council.

During the anti-Masonic excitement he removed to New York City, became a wholesale dealer in paper, and continued his business of distributing Masonic books and supplies. He is on record occasionally as a lecturer, but it was apparently an accommodation rather than for the money. He did instruct others who came to him to learn

the lectures. Business seems to have been so good that for 20 years he gave more attention to merchandising than to Masonry.

Jeremy Ladd Cross was never elected to preside in Lodge, Chapter, or Commandery so far as the record shows, but out of a blue sky in 1851, he was announced in the Masonic press as Sovereign Grand Commander of the schismatic and languishing "Atwood" Supreme Council which claimed jurisdiction over the Northern Hemisphere. The Secretary-General under Cross was Dr. Robert B. Folger, a "Cerneau" adherent throughout his Masonic career. It is from his "full and complete" history of the Ancient and Accepted Scottish Rite that we give a version of what went on.

Veneration for and devotion to the ritual and principles of Ancient York Masonry had caused Cross to entertain a "light opinion" of the ineffable degrees. However, believing that he could benefit Ancient York Masonry by specifying certain conditions to be observed, he accepted the post of Sovereign Grand Commander. He insisted that none but Royal Arch Masons should be received up to the 16°, and that the remaining degrees would be open only to Knights Templar. While this closed the door against many applicants, the conditions were acceded to and reorganization commenced.

Within a year, however, it became apparent that the restrictions which Cross had made were obstructive to progress and several of the officers

named under him withdrew. Just what happened then is not entirely clear, but Cross relinquished the office of Sovereign Grand Commander and retired to the family homestead in Haverhill. He seems never to have actually functioned as Sovereign Grand Commander.

A fragmentary diary kept by Cross between 1817 and 1820 is extant but contains no mention of the Scottish Rite. But in the 16th edition of Cross' *Monitor* he includes a long narrative of his Masonic career and an engraving which shows him wearing the badge of office as Sovereign Grand Commander. From that narrative we learn that "in the year 1815 he visited New York, where he received the Ineffable and Sublime degrees, and was regularly constituted and appointed by the Supreme Council a Sovereign Grand Inspector General, Thirty-third and last degree, received as a member of said Council, &c." At New Orleans "in the year 1817 he was received and acknowledged by the Consistory, was presented with a full and perfect set of all the degrees, their histories, accompanied with the drawings, emblems, seals, &c." This account was written many years after the events noticed, when his memory was so good that he recollected details which are not substantiated by evidence other than his say-so.

Continuing from his narrative: "In 1824 he received from the Supreme Grand Council of the Thirty-third degree, Ancient and Accepted Scottish Rite, Charleston, South Carolina, by the hands of Brother Barker, letters Patent and a Warrant, constituting him a Sovereign Grand Inspector General Thirty-third and last degree, and authorizing and empowering him for life to establish, congregate, superintend and inspect Lodges, Chapters, Colleges, Consistories

N.H. Grand Lodge has revered the memory

of Cross by naming a medal in his honor

and Councils, of the Royal and Military Orders of Ancient and Modern Free Masonry, over the surface of the two hemispheres." This appointment is substantiated by written statements of others concerned. The patent is laid up among the archives of the Grand Lodge of New Hampshire.

The above recognition is explained by the assumption that through John Barker, Cross had surrendered the rituals and seals of the Ancient and Accepted Rite which he had acquired in New York and New Orleans, and in return was given the diploma and confirmed as a sort of honorary member of the Mother Supreme Council at Charleston. Cross was never in South Carolina in person.

His curious experiences in the Ancient and Accepted Rite were certainly inconsistent, considering the relationship of the several groups with which he was associated. It is remarkable that he should have been first received by the Cerneau-Clinton bodies in New York; accepted without reservation by the New Orleans bodies of somewhat indeterminate allegiance and derivation; confirmed and recognized by the Mother Supreme Council at Charleston; and then agree to assume the dignity of Sovereign Grand Commander of the "Atwood" Council which he must have

known was schismatic. Atwood was the leader of a rebellious group in Masonic circles in New York City, where in the mid 1800's there was truly a chaotic situation. Union, stability, and contentment were not to prevail for many years to come. Perhaps the contention was too much for Cross to endure at his age, with infirmity creeping up on him.

No Mason made in New Hampshire, not even Thomas Smith Webb, attained greater repute outside the state than Cross. His illustrated *Monitor*, distributed far and wide in many editions, and still available, made his name familiar to generations of Freemasons.

To honor this "amiable, distinguished, and exemplary" Mason, the Grand Lodge of New Hampshire established the Jeremy Ladd Cross Medal to be given by vote of the Grand Lodge or presented by the Grand Master to any Brother of any jurisdiction who may be deemed worthy of special Masonic recognition.

Death came to Jeremy L. Cross on January 26, 1860, after his last ten years, passed in the home of his boyhood, in company with a younger sister. He had never married, but was finally to "enjoy the comforts derived from domestic society" and not found in a boarding house. All of his modest estate was used to care for his sister who lived to be over 90 years of age. Jeremy kept up his Masonic interests by affiliation and frequent visits to Grafton Lodge No. 46, often filling one of the chairs by invitation. No record has come down to us of a Masonic burial, but the time of year and inclement weather could have caused omission of the usual graveside service.

Aside from the complimentary title, the emblem of the 33°, his age and date of death, the headstone carries a brief epitaph which would compliment any Mason—"A Pattern Son and Brother."



ILLUSTRATION: JAMES R. CASE, 33°, historian of all Grand Bodies in Connecticut, was presented the Jeremy Ladd Cross Medal in 1958 by Carroll H. Ingalls, 33°, then Grand Master of Masons in New Hampshire. This was in recognition of research on the life and Masonic career of Brother Cross which resulted in publication of an extended biography, from which the above information is extracted.

EARLY SIGNS OF SCOTTISH RITE ON MARTHA'S VINEYARD

By LAURENCE E. EATON, 33*

A search of Masonic records in Massachusetts shows that Scottish Rite came to the Bay State late in the 18th century about 30 years prior to the forming of our Northern Masonic Jurisdiction and almost 60 years before the founding of Boston's Lafayette Lodge of Perfection.

Dr. Banks' *History of Martha's Vineyard* reports: "The first lodge of Free and Accepted Masons to be organized on the Vineyard was chartered under the title of 'King Solomon's Lodge in Perfection' in 1783, by the Thrice Illustrious Bro. Moses Michael Hays, Deputy Inspector General, S.R., for North America. It was authorized to confer 14 degrees through the Royal Arch, in addition to its functions as a lodge of Master Masons.

"The Scottish Rite Masons in America derived their authority from the order in France, established in Paris, under the title of The Sovereign Lodge of St. John of Jerusalem. The Grand Lodge of Free Masons in France, in conjunction with this Scottish Rite body, issued to Stephen Morin, in 1761, a joint warrant to establish symbolic

and Scottish Rite lodges in America. Morin first went to the West Indies, where he instituted lodges and granted charters in several of the colonies belonging to this archipelago. In Jamaica he met Moses Michael Hays, a Portuguese Jew, and Morin conferred upon him the title and powers of Deputy Inspector General of the Scottish Rite for North America. Hays first went to New York and later to Newport, R.I. . . . finally removed to Boston."

(Ill.' Stephen Cary Luce, Jr., 33°, a prominent resident of the Vineyard, states that Dr. Banks was a very thorough and cautious man and is an accepted authority on the history of Martha's Vineyard.)

It should be recalled that in those early days written records were scantily kept and few are extant today. Historians also disagree, and one of the leading Masonic historians, S. H. Baynard, Jr., 33°, in his *History of The Supreme Council*, 33°, writes: "On December 6, 1768 he (Hays) was appointed a Deputy Inspector General for the West Indies and North America, by Henry Andrew Francken. . . . Evidently desiring to keep safely and securely his original authority, Hays copied in his own handwriting the full text of his Patent from Francken . . . and it (the copy) is now

in the Archives of the Grand Lodge of Massachusetts."

On a following page, Baynard reports: "In 1791 he (Hays) granted a Charter for a Lodge of Perfection at Holmes' Hole, Martha's Vineyard, Mass., known as King Solomon's Lodge of Perfection, with the privilege of making Royal Arch Masons."

The Hays Patent reads, in part, "We have Consented to Grant, constitute and Appoint our said Dear Brother Moses Hays by these presents Deputy Inspector General and Grand Master of and over all Lodges of the Royal Arch Grand Elect & Perfect Masons Councils of Knights of the East & Princes of Jerusalem . . . and hereby give him full power to Constitute Lodges of Royal Arch and Perfection, also Councils . . ."

Hays moved to Massachusetts in 1782, was elected to membership in Massachusetts Lodge at Boston on November 5, 1782. A month later, December 3, he was elected Master of Massachusetts Lodge and served it through 1785. He was elected Grand Master of the Massachusetts Grand Lodge, July 24, 1788, and continued to serve until the Union of the two Grand Lodges in that jurisdiction in 1792, according to Baynard.

Proceedings of the Grand Lodge of Massachusetts first mention King Solomon's Lodge of Perfection in 1797 when Paul Revere was Grand Master. A new charter was granted to the Lodge held at Holmes' Hole, Martha's Vineyard, by the name of King Solomon's Lodge of Perfection. In December 1799, there is mention that a "letter from the Lodge at Holmes' Hole, Martha's Vineyard, appointing Paul Revere, Esq., their Proxy, was read and accepted."

Further reports in Grand Lodge Proceedings include mention of King Solo-



ILL.' LAURENCE E. EATON, 33°, a retired funeral director, is Grand Secretary-General of the Supreme Council and Deputy for Massachusetts. He is a Past Master of Norfolk Lodge, A.F.&A.M., Needham, Mass., and a Past Grand Master of the Grand Lodge of Masons in Massachusetts. In Scottish Rite, he served as Thrice Potent Master of Lafayette Lodge of Perfection, Boston, 1954-1956, received the 33° in 1956, and became an Active Member in 1963.



IN A NOOK WITH A BOOK

'Masonic Portraits'



Reviewed by ALPHONSE CERZA, 33'

MASONIC PORTRAITS, by Ray V. Denslow. Published in 1973, by the Missouri Lodge of Research, P.O. Box 480, Fulton, Missouri 65251; 322 pp. \$5.00.

This book contains 21 items written over a number of years describing Freemasonry with historical accounts and a report of current events. Our late Brother Ray V. Denslow departed this life in the year 1960 after a long, active, and distinguished career within the Craft, in which he served as Grand Master of Missouri as well as the head of many appendant bodies. He was an outstanding student of Freemasonry and a prolific writer. Brother Lewis C. "Wes" Cook, Editor of the Missouri Lodge of Research, collected from this vast store of material the items of general interest and they are reproduced in this volume.

The first chapter presents parts of a talk presented in 1942 before the Grand Masters' Conference, in Washington, D.C. World War II was in progress and Freemasons in many countries throughout the world had been prosecuted by totalitarian governments; it was a time for some sober thinking about the Craft. Brother Denslow suggested that the time had come for Freemasonry to assume a united front to emphasize the ideal of universal Brotherhood and that we expand our charitable activities as an answer to the charge of secrecy.

The next two chapters deal with the subject of the symbolism of crosses, crowns, numbers, and candlesticks.

We are then presented with two chapters covering the brief history of the Craft in Alaska and in Hawaii, our newest states; at the time there was very little information about the Craft in these two areas. We are then presented with a detailed report of the persecution of the Craft and its members in Italy, the Philippines, China, and other countries of Europe. These were dark days for the world and the Craft in particular.

With a change of pace we have a description of Masonic degrees in England, Scotland, and Ireland, with a brief history of each. A number of chapters are devoted to the early history of the Royal Arch and the Cryptic Rite with short biographical sketches of the early leaders. One chapter is devoted to the antiquity of the Mark Degree, a subject that is rarely presented.

One chapter is devoted to the Ark of the Covenant, its history, its meaning, and its connection with the Craft. A good deal of space is devoted to Zerubbabel, Jeremiah, and Zedekiah, names that are familiar to Masons and to students of the Holy Bible.

A number of chapters are entirely biographical and cover King Solomon, President William McKinley, Meriwether Lewis, and George H. C. Melody.

ILL.: ALPHONSE CERZA, 33', noted Masonic scholar, researcher, and author, is a member of the Valley of Chicago and a past president of the Philalethes Society. A professor at John Marshall School of Law, Chicago, he is an avid reader and translator and has written columns for many Masonic publications.

mon's Lodge in Perfection in 1801, 1802, 1804, 1806, 1807. Thereafter, the pages are blank about King Solomon's until the end of 1815 when the Grand Master stated "he had received a communication from King Solomon's Lodge in Perfection" which he referred to a committee. Under date of June 14, 1820, the Grand Lodge reports show "King Solomon's Lodge in Perfection at Holmes' Hole is eight years in arrears

(\$64) to the Grand Lodge."

Records show that the Lodge was referred to as "in" Perfection and also "of" Perfection. It is believed that the Lodge operated under a Scottish Rite Charter until the Grand Lodge of Massachusetts issued a new charter in 1797 and that it then operated as a Massachusetts Blue Lodge.

A final record is reported as of December 22, 1822, John Dixwell, Grand

Master, under Treasurer's Statement of Lodges: "Eastern Star Lodge in the 4th District and King Solomon's in Perfection in the 12th District have surrendered their Charters."

Just how much actual Scottish Rite work was done in King Solomon's Lodge in Perfection probably will remain a mystery but it is good to know that Scottish Rite Masonry was a part of the early days of our nation.

'Proud to be a part of Masonry'

—GERALD R. FORD, 33°

Vice President Gerald R. Ford, 33°, expressed pride in his being a part of the Masonic fraternity as he addressed the Conference of Grand Masters of North America at Washington, D.C., in February.

Delegates from Grand Lodges throughout Canada, Mexico, and the United States attended the annual Grand Masters Conference in mid-February. The purpose of the conference is advisory only and results in a general exchange of ideas, the renewing of friendships and in acquainting the Deputy Grand Masters from all of North America with their peers.

Ill.'. Brother Ford indicated that wherever he travels he finds leaders among Masons. As he spoke at the annual banquet, he said that although all Masons do not agree on political philosophy or partisan ideas, yet they do have an interest in and a dedication to the things that are good for our country.

"Masonry exists in those countries which are free," he said. "It is important that we maintain that freedom so that organizations such as Masonry can exist and flourish, because what we do can have an impact on our respective countries and the world at large."

Freedom is a priceless heritage for each of us, he added, and our contribution can be immeasurable in protecting that freedom worldwide.

The Vice President is a member of Malta Lodge No. 465, Grand Rapids, Michigan, and for many years has attended this banquet as a guest of the Grand Lodge of Michigan while he was a Member of Congress.

During the course of his remarks he stated that he came from a family of Masons, "not over one generation, but many generations," and that he was proud to be a part of Masonry and that we should take pride in our fraternity.

"We should be proud of our organization, proud of our respective

countries. As we leave Washington and go back to our various communities or respective states, we should hold our heads high and be proud of what this means to each of us and what it means to our communities and to our country."

Ill.'. Brother Ford was raised in 1951, received the Scottish Rite degrees in the Valley of Grand Rapids in 1957, and the 33° in 1962.

He mentioned at the conference banquet that he didn't think anyone "would be more proud than my father if he were here." His father, the late Ill.'. Gerald R. Ford, Sr., 33°, had presented lambskins to him and his three brothers when they were initiated on the same evening.

"I'm proud to be a part of Masonry in North America—some four million strong who represent the high principles in the fine ideals that give to us the realization of what's good for our people."

Officers elected for the balance of 1974 and the opening of 1975 were Donald W. Vose, Grand Master of Massachusetts, conference chairman; Gerald A. Roberts, Grand Master of Nevada, vice-chairman; and William B. Stansbury, Jr., Past Grand Master of Maryland, executive secretary-treasurer.



When Vice President Gerald R. Ford (center) addressed the Conference of Grand Masters of North America, he was welcomed by William B. Stansbury, Jr., executive secretary (left), and Donald W. Vose, conference chairman (right).

Dr. Silvestro Named Director of Museum-Library

Dr. Clement M. Silvestro, former director and secretary of the Chicago Historical Society, has been named director of the new Scottish Rite Masonic Museum and Library now nearing completion at the Supreme Council headquarters in Lexington, Mass.

Silvestro's appointment to head the \$6 million facility devoted to our national heritage was announced by Sovereign Grand Commander George A. Newbury.

Speaking of Dr. Silvestro's selection to develop and direct this Masonic contribution to the nation's bicentennial observance, Commander Newbury expressed the pleasure of the Supreme



SILVESTRO

Council that a professional museum expert of such high caliber would lead the establishment of an exhibit and education program, an overall collecting program, and a research library. Ill.' Brother Newbury pointed to Dr. Silvestro's outstanding success with the Chicago Historical Society, where he played a leading role in the completion of a multi-million-dollar building program, the installation of imaginative exhibits, a notable acquisition program, and other museum activities which combine to place the Chicago facility in the front rank of the nation's museums.

Dr. Silvestro, 49, is a native of New Haven, Conn., and a graduate of Central Connecticut State College. He completed work for his M.S. and Ph.D. at the University of Wisconsin and has served as assistant to the director of the Wisconsin Historical Society, director of the American Association of State and Local History, editor of the History News, and associate director and then director of the Chicago Historical Society. Prior to completing his university education, Dr. Silvestro served with the USAAF and was decorated with the Air Medal with oak leaf clusters.

He has been a director and officer of the American Association of Museums and belongs to numerous professional organizations and societies. In Illinois he has served on the Mayor's Commission on Chicago Historical and Architectural Landmarks and on the Governor's Advisory Council on Illinois Historic Sites. He is also on the Advisory Board of the Eleutherian Mills-Hagley Museum in Wilmington, Delaware.

In 1973, at the invitation of the Soviet Ministry of Culture and under the auspices of the U.S. State Department, he was one of four selected to tour museums and historical sites in Moscow, Leningrad, Kiev, and Tiflis.

Dr. Silvestro has resided in Lake Forest, Ill., with his wife, the former Betty C. Mack of Bangor, Maine, and his daughter, Elizabeth Jane. He will assume full-time duties at Lexington on June 15.

IN MEMORIAM

Ill.' William Ellsworth Yeager, 33rd

Ill.' William Ellsworth Yeager, 33rd, Active Member of the Supreme Council and Deputy for Pennsylvania, died April 8 at Warren, Pa. Active in civic and fraternal affairs, he was president of the Warren Oil Company, attended the First Lutheran Church in Warren, and devoted many years of service to the Boy Scouts of America. In 1934, he became the first president of the American Industrial Bankers Association.

Ill.' Brother Yeager was made a Mason in Hazle Lodge No. 327, F&AM, Hazleton, Pa., in 1918, and became the first elected Master of Joseph Warren Lodge No. 726, in Warren, in 1924. He also presided over all York Rite bodies in Warren. He served as Grand Master of the Grand Lodge of Pennsylvania, 1950-51; President of the Masonic Relief Association of the United States and Canada, 1958-59; and Grand Sovereign of the United Grand Imperial Council of Red Cross of Constantine, 1970-71.

In Scottish Rite, he joined the Valley of Coudersport in 1925 and served as Sovereign Prince in 1931-32. He was created an Honorary Member of the Supreme Council in 1934 and was crowned an Active Member in 1949. He served as Grand Captain General for nine years before being installed Deputy for Pennsylvania in 1972. At the time of his death, he was also chairman of the Supreme Council's Masonic Education Committee.

Surviving are his widow, Alice; a son, William, Jr.; two granddaughters, and a sister.

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ABOUT THE FRONT COVER

Chautauqua, N.Y., a well-known cultural and recreational summer resort, provides an opportunity for young and old to express themselves. Cover photo by Gordon Mahan, courtesy of Tranter & Dilks, Warren, Pa. Cover Story on page 10.