

THE  
NORTHERN LIGHT  
A WINDOW FOR FREEMASONRY



Volume 5 No. 4

SEPTEMBER 1974



## The Call of Humanity



GEORGE A. NEWBURY, 33

The call of humanity—a familiar phrase to those who have taken our Scottish Rite degrees—is one that is certain to play on our heart strings as we reflect on it.

Humanity has been calling to men all down through the ages. The pages of history are replete with that “call” as they tell us of the struggles of men to free themselves from the fears instilled by ignorance, superstition, and bigotry, and from the bonds imposed by despotism and poverty. Many of the priceless gems of history have had that “call of humanity” as their basic theme. We see it in Dickens’ immortal *Christmas Carol* with its story of Tiny Tim and Scrooge, Bunyan’s *Pilgrim’s Progress*, and many others.

It is a “call” we as Masons are taught to hear and to heed.

In years gone by, Masons heeded that “call” in a very personal way—sitting by a brother’s bedside and tending him when he was ill, seeing that food and firewood were provided for his family, doing his chores if he was a farmer, coming to his aid and standing by him when misfortune struck, and comforting him in times of sorrow.

In today’s highly organized society such personal assistance to a brother, a neighbor, or a friend is possible only to a very limited extent. Hospitals, visiting nurses, governmental and social service agencies have taken over most of these very personal services and in many ways perform them better than we could do as individuals.

How then, today, do Masons respond to that “call of humanity”?

The answer is found in part in our many organized charities—our Masonic Homes, charity funds, scholarships, research in schizophrenia and other medical research, the crippled children’s hospitals and burns institutes of the Shrine, the eye bank of the Knights Templar, and a host of others.

In 1970, we undertook to measure the extent of this service in terms of dollars, which regrettably is the only measure we have. At that time the annual budgets of the Masonic Homes and charity funds in the 15 states in our Northern Masonic Jurisdiction aggregated \$22,425,526. The book value of their physical plants was \$64,873,311 and their endowments aggregated \$129,673,473. Today we know these figures would be substantially greater.

In addition, the Illinois Masonic Medical Center in Chicago, which started as a Masonic Home and is now a gen-

eral hospital operated by a Masonic Board and catering to the public has an annual operating budget in excess of \$20,000,000.

Data on the Masonic Homes, charity funds, hospitals, and research centers in the 35 states of the Southern Scottish Rite Jurisdiction is not available. It would be a fair assumption that it approximates that of the Northern Scottish Rite Jurisdiction. If we add to that the \$30 million spent annually by the Shrine on its crippled children’s hospitals and burns institutes, and other known Masonic charities, we easily reach an annual figure well in excess of one hundred million dollars.

It should be noted that this does not include the local charities of the 14,000 Masonic Lodges, the Scottish Rite Valleys, the York Rite Bodies, and other local groups. Such funds cannot be measured but in many instances are known to be substantial.

This is a commendable record and we rightly may take pride in it. Thousands of our less fortunate brothers, their wives, and widows are cared for in our Masonic Homes. Countless thousands will benefit from our research activities to find the cause, means of prevention and cure of tragic illnesses. When contemplating a gift by trust or will we would do well to remember our Masonic Home and these research endeavors.

However, we should not forget that a brotherly interest in each other’s welfare still stands at the heart of Freemasonry. Dollars even when contributed to such fine endeavors as our Masonic Homes, charity funds, research and like activities cannot take the place of a friendly handshake, a smile and a word of cheer at times of illness or distress, a word of comfort in times of sorrow, and the warmth of a true companionship as we travel along life’s pathway. In the words of Edwin Markham may we say and believe:

“The crest and crowning of all good,  
Life’s final star, is Brotherhood.”

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

Printed in U.S.A.

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33 Marrett Road, Lexington, Mass.

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

Non-member subscription rate:

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

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

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

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**Northern Masonic Jurisdiction, U.S.A.**

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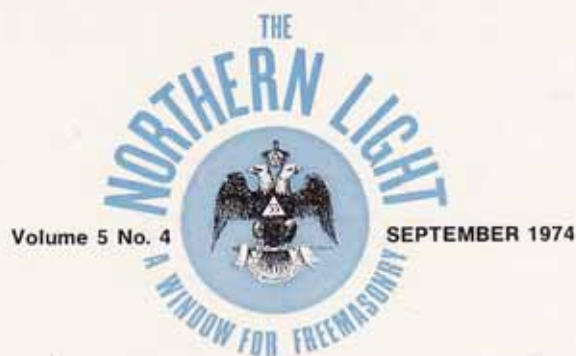
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## About the Front Cover

The brick mansion in the cover photo was built at Princeton, N.J., in the early 1700's and served for many years as the residence of Richard Stockton, a signer of the Declaration of Independence. Stockton's wife named it "Morven," the title it still bears today. In 1951, the house was deeded to the State of New Jersey for use as the Governor's residence. See cover story on page 16.



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## 200th Anniversary of First Continental Congress

# 'PRESIDENT' PEYTON RANDOLPH

By PAUL D. FISHER, 32'

Who was Peyton Randolph? The name of the first American President (an accurate statement depending on how you define "American" and "President") is certainly not a household word! Fate has not dealt kindly with our Brother's memory—a leader who was a member of the famous Randolph family, Provincial Grand Master of Virginia, and President of the First and Second Continental Congresses. George Washington had his Parson Weems, who invented the cherry tree anecdote; Randolph had no biographers. In fact, historians do not even know the exact year of Randolph's birth.

Peyton Randolph was born circa 1721 at Tazewell Hall, Williamsburg, Virginia. He was the second son of Sir John Randolph, Speaker of the Virginia House of Burgesses. The Randolph family, who settled in America about 1670, was one of the most influential in 18th century Virginia. Peyton graduated from the College of William and Mary and studied law at the Inner Temple, London. He was called to the bar in 1744, returned to Virginia, and was made King's Attorney (our equivalent of Attorney General) for the colony in 1744. He held this office until 1766. Randolph was also a member of the House of Burgesses in 1748-49 and from 1752 to 1775, being elected Speaker of the House in 1766.

Although an incomplete picture has reached us over 200 years later, we find Peyton Randolph to have been well educated, able in his profession, and



RANDOLPH

generally popular with all classes. He seems to have been a "solid citizen," but not a flamboyant orator when compared with his early antagonist in the House of Burgesses, Patrick Henry. However, with his family position, outstanding legal mind, and patrician personality he became one of the most respected political leaders of the colonial era. He was always elected to office in Williamsburg and generally worked with the Royal Governor; but, loyal as he was to the Crown, passing events forced him to change his conservative position. As with the majority of his wealthy peers, he did not want a revolution or even an independent country—only a correction of the injustices caused by the British Parliament.

To reach a better understanding of Randolph and his actions, we must

briefly touch upon the major events that led to the Revolution and see how they, in turn, affected him. The Stamp Act of 1765 was a law that required all legal documents and newspapers to carry a stamp representing the tax paid for it. The revenue was for "the expense of defending, protecting, and securing his Majesty's dominions in America." From colonial opposition came the famous cry, "taxation without representation is tyranny!" Patrick Henry offered resolutions in the House of Burgesses stating that Virginia alone had the right to levy taxes and anyone who opposed this idea was an enemy to the colony. Randolph believed Henry's now immortal attack to be illogical and radical, and rallied the conservative faction to defeat some of the more extreme resolutions. That Patrick Henry, a "country boy" serving his first term in the house, could have gathered such powerful backing to pass some of the anti-Crown resolutions must have given Randolph some food for thought—that perhaps the times were changing.

In 1769 the Royal Governor of Virginia, Lord Botetourt, dissolved the House of Burgesses because of resolutions passed which protested the Townshend Acts. These English Parliamentary laws sought in every way to regulate commerce by forcing the colonialists to sell in a cheap market and buy in an expensive one.

Following the dissolution of the House of Burgesses, Randolph was elected chairman of a Virginia colonial committee that adopted a non-importation agreement. Among other items,



slaves, wine, and manufactured goods were to be boycotted by the colonials. The civil unrest in the various colonies continued to grow, fueled by Great Britain's short-sighted policies.

James Murray, Earl of Dunmore, and last Royal Governor of Virginia, dissolved the House of Burgesses once again in May 1774 for its protest over the closing of the Port of Boston. The Burgesses who remained in Williamsburg elected Peyton Randolph as their chairman and issued notice for the first Virginia colonial convention to be held August 1. At this convention Randolph was elected one of Virginia's six delegates to the First Continental Congress.

On September 5, 1774, the Virginia delegation appeared at Carpenters' Hall in Philadelphia to take their seats. This congress included such men as George Washington, Patrick Henry, Samuel Adams, John Adams, Stephen Hopkins, John Jay, Caesar Rodney, and John Dickinson. Virginia was the wealthiest and one of the influential political forces of the assembled colonies. It was natural to look to their delegation for leadership. Because of Peyton Randolph's high standing among his peers, his reputation for sound advice, and his thorough parliamentary experience as Speaker of the House of Burgesses, he was elected the presiding officer.

The First Continental Congress did not seek independence, which was considered a radical idea in 1774. The delegates of the several colonies met to find a peaceable solution to the unjust legislation passed during the previous 20 years by the Parliament of their mother country. Randolph resigned his seat on October 22, 1774, to attend the Virginia House of Burgesses, where he felt he could be more effective.

In June 1775, the Earl of Dunmore presented a proposal designed to placate the legislature but which offered no acceptable remedy. To combat this action, Peyton Randolph had Thomas Jefferson, whose mother was a Randolph, compose a reply. By recognizing Jefferson's ability with the pen and bringing him into the political scene, Randolph actually started Jefferson on his political career. Virginia opinion became solidified against the governor and, after unsuccessfully attempting to secure Williamsburg's powder and arms, Dunmore fled the colony.

A Virginia Convention met on July 17, 1775, with Peyton Randolph presiding. At this time he was elected a delegate to the Second Continental

Congress. Randolph returned to Philadelphia and was again elected President of Congress. History records that he died suddenly on October 22, 1775, of an attack of apoplexy. At the zenith of his career, in his early 50's, fate deprived him of possible future greatness.

There is no existent record as to when or where Peyton Randolph was made a Mason, but circumstances point to either London or Williamsburg. Randolph spent some time in England in 1754 advancing Virginia's legal cause. As he traveled in the higher social strata, it is not unreasonable to assume that his introduction into the Fraternity could have been at that time. The most likely possibility, however, is that he was initiated in Williamsburg. Historians feel that by at least the early 1760's a lodge was meeting there. Although unchartered lodges were not the rule, they were not without precedent in the 18th century. On November 6, 1773, Lord Petre, Grand Master of the Grand Lodge of England (Moderns), issued a warrant (Number 457) in which Peyton Randolph was named Master for a lodge in Williamsburg. The first recorded meeting was held on June 24, 1774 (St. John's Day), at which Randolph was not present. At a meeting held July 5, 1774, the minutes record Randolph presiding as Provincial Grand Master of Virginia, an office he held until his death. The First Continental Congress was thus presided over by the highest ranking member of the Craft present.

Minutes of October 4, 1774, show that Williamsburg Lodge participated in Masonic ceremonies held at the laying of the foundation for a stone bridge over Queen's Creek at Capital Landing. Placed under the cornerstone and "laid in due form" was a plate bearing the following inscription in Latin: "In the reign of George III and in the governorship of Lord Dunmore, Peyton Ran-

dolph, Grand Master of Masons, and John Bair, Master, A.L. 5775."

The minutes also record, November 6, 1775, that the lodge went into mourning for "our late worthy Grand Master, and (to) continue until his corpse shall arrive. . . ." Randolph's body remained in Philadelphia in a vault until November 1776, when his nephew, Edmund Randolph (later U.S. Attorney General, Secretary of State, and Grand Master of Virginia), transported it to Williamsburg. Peyton Randolph was interred on November 26, 1776 by the side of his father in the College Chapel of William and Mary. Williamsburg Lodge performed the Masonic ceremonies with Rev. Thomas Davis as the officiating clergyman. In his capacity as Chaplain of Alexandria Lodge, Brother Davis performed the same duties in 1799 over the remains of George Washington.

We may well ask why Peyton Randolph is so little known, having played a major role in the early Revolutionary period. It is probably because we have long extolled those who successfully led our country politically and militarily to actual independence. Peyton Randolph had sought a peaceable solution, where possible, to the colonists' problems. Had he lived further into the Revolutionary Period it becomes interesting conjecture as to what role he would have played. It is possible that with our distinguished Brother's parliamentary experience and personal reputation many of the aimless and petty Congressional squabbles could have been avoided. Two hundred years have now passed since Provincial Grand Master Randolph wielded the gavel at Carpenters' Hall, and he certainly deserves a better fate than that of forgotten patriot.



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# Masonic Monument Once Stood On Vermont's Bird Mountain

By WELLAND S. HORN, 33°

Just 88 years ago this fall, Masons from West Central Vermont erected a stone monument on the summit of Bird Mountain, near Castleton, to glorify Masonry. Many stones were hewn, squared, lettered, and laid in due and ancient form, but the monument could not withstand the storms, the ravages of lightning, and other elements. From the records we learn:

"At the regular communication of Lee Lodge No. 30, Wednesday evening, June 16, 1886, in the village of Castleton, it was voted to suspend regular communications during the hot summer months. The Worshipful Master suggested that, to create more social interest in the Craft, a picnic of the Brothers and their families be held after haying and harvesting. The Brothers present were in favor but no definite plans were made nor was it voted upon. The matter was left to be carried out or dropped as the principal officers thought expedient. Lodge was closed and the Brothers wended their way home guided by the bright light of the full moon."

As the days passed several places were suggested for holding the picnic. Nothing clicked until Bird Mountain was suggested—by general consent the "high hill" was decided upon. Every Mason was so pleased with the site that it may truly be said that the whole Craft selected the locality.

It was thought proper and courteous to invite members of all neighboring lodges in New York and Vermont to participate in the pleasures and festivities of the coming basket lunch picnic. A program was thought to be necessary and the idea was presented to a Past Grand Master of the Grand Lodge of Vermont, M. W. H. H. Smith. He was invited to deliver an address and he accepted with enthusiasm.

Development of the plans crept into the papers and members of the Craft decided to mark the event by building a monument. It was proposed that each Mason carry a stone up the hill. Then it was decided to lay the stones in cement to make the monument permanent. Suggestions followed in quick succession. The final plan was that stone or marble be used and each be cut the size of a brick. The whole idea seemed



to catch on and it soon became apparent that the monument was going to be unlike anything built before.

It was decided that since this was growing so large, it would be best to invite the Grand Master of Masons in Vermont to lay the cornerstone. He courteously consented and also said that the Grand Lodge would furnish the cornerstone.

Announcement of these plans led to many more bricks being added. It also became apparent that the monument was going to be very large and should have some ornamental pieces to give it a finish. Accordingly, the four Royal Arch chapters and the four Cryptic organizations were invited to furnish blocks. This subsequently called for the Scottish Rite and three Templar organizations to have their symbols engraved on the capstone.

It is quite remarkable how all of this grew from the casual suggestion of a summer basket picnic! The date of August 27, 1886, was chosen for the picnic and cornerstone laying. Since a large and magnificent monument was to be erected, the officers of Lee Lodge set to work in earnest. On August 18, a committee went up and selected the site. They let the job of building the road to the summit and transporting all the materials for a stipulated sum.

The contractor commenced work and then soon announced that he was unable to complete the job! So the com-



ILL. W. WELLAND S. HORN, 33°, has presided over all Scottish Rite Bodies in Rutland and has been active in the three Grand York Rite Bodies in Vermont. He has also served as Potentate of Cairo Shrine Temple and has been involved in community affairs in Brandon. Currently he is Grand Junior Warden of the Grand Lodge of Vermont and Grand Imperial Sovereign of the Red Cross of Constantine in Vermont.



mittee secured the services of Messrs. Adoniram and his son along with William Kinney, who owned two spans of draft horses. These men went to work with a will and finished in three days.

The first load was tied on a woodshod mountain sled and drawn up by means of tackles and ropes hitched to trees beside the road. This load consisted of one 40-gallon cask of water, one barrel of lime, and the foundation stone which weighed about 300 pounds. It reached the summit the next afternoon; the day was rainy, the road slippery and dangerous. The rest of the materials were taken up packed on single horses.

The men worked hard despite the rain and by Tuesday, August 24, the foundation was ready for the cornerstone.

August 27th arrived, the day was oppressively hot—the air was smoky—without a breath stirring. As early as 8 A.M. carriages containing members of the Masonic fraternity, their families and friends, and other spectators began to arrive at the foot of the mountain. After caring for their teams, the slow, tedious journey up the steep and rugged cliffs commenced.

The necessary amount of luggage, the oppressive heat, and the steep ascent made progress slow, and one was obliged to rest often. Many turned off part way up and took their lunch without going farther. Some suffered from thirst and ladies fainted away. The throng kept coming until late afternoon. It was estimated that 2,000 people visited the mountain that memorable day.

Formal exercises commenced at noon. The Rev. E. P. Lee as Grand Chaplain read from the Scripture and gave an appropriate prayer. A song of welcome was sung by a male choir. The address of welcome was given by William C. Moulton, Presiding Master of Lee Lodge, and the response by Hiram A. Smith, District Deputy Grand Master of the Fourth Masonic District.

The Grand Officers then formed a hollow square around the foundation of the monument and the cornerstone was laid by M. W. Marsh O. Perkins, Grand Master. During the laying of the cornerstone an anthem was sung by the Craft.

The Royal Arch blocks of the four area Chapters were presented to the Master Builder by M. J. Horton, District Deputy Grand High Priest of the Second District. The Cryptic tablets of the four area Councils were presented

to the Master Builder by Brother Horton, who was Principal Conductor of Morning Star Council No. 10, R.&S.M. The response was given by Brother W. O'Brien, Master Builder and Worshipful Master of Eureka Lodge No. 75.

The admonitions of God to man are many and among them: "They shall prepare the lamb for sacrifice and roast and eat it."

Accordingly, a lamb had been slaughtered, dressed, stuffed, roasted and taken to the summit and placed upon the foundation stone of the monument. When the Craft adjourned for lunch, the lamb was carved and served.

The entire supervision of the construction of the monument was given to Master Builder O'Brien and he commenced work on September 13. The materials from which the blocks were made included marble, slate, sandstone, granite, soapstone, and common brick. There were 756 blocks of 2 x 4 x 8 inches and larger. The base of the monument was 53 x 41 inches and cement bound all together.

Building a monument on Bird Mountain was the outgrowth of an idea; it was not a deliberately planned edifice. Although the stones were made by many different workmen, they fitted together perfectly. The capstone was placed upon the spire on September 24, just 100 days after the suggestion of a basket picnic. Total expense of building the monument was \$275 plus the individual expenses of the blocks and the donation of many hours of labor.

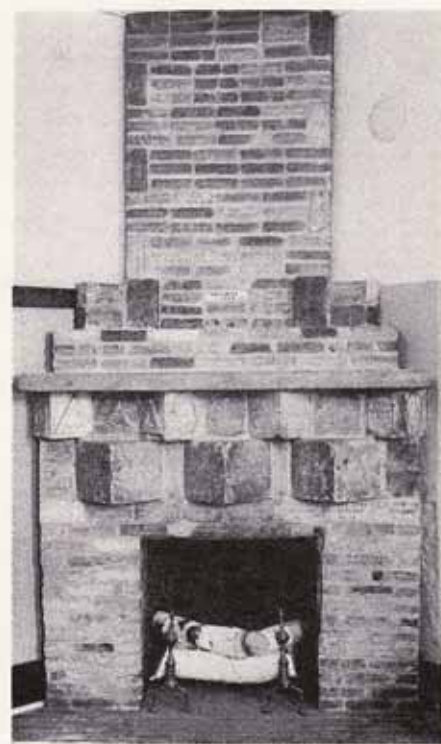
Bird Mountain is situated near three towns—Ira is on the East with Castleton and Poultney on the West. The mountain is about a mile and a half long and a half-mile wide with the southern end reaching an elevation of 2,500 feet above sea level. There is a perpendicular precipice near the southern end of some 650 feet. This is inaccessible to man but eagles build their nests upon the ragged cliffs.

The view is extensive and fine. To the East is the long range of the Green Mountains with Shrewsbury, Killington, and Pico peaks lifting their heads to the sky. To the South is the Taconic range

and lovely Lake St. Catherine. In the Southwest is the upper valley of the Hudson River and the famous watering place, Saratoga. In the West and Northwest, a broad expanse of cultivated land presents itself. Lake Bomoseen with Neshobe Island floating upon its bosom and Lake Champlain beyond made up a magnificent picture with the Adirondack Mountains in the distance. To the North is Gilmore's Mountain and the fertile hills of Hubbardton and Sudbury. The Hubbardton Battlefield is marked by a Rutland marble monument.

Shortly before 1900 the monument was struck by lightning and members of Lee Lodge repaired it. It was struck a second time about 1914 and several times during the summer members of Lee Lodge visited the site combing the area to find the scattered blocks. They were able to collect so few that it seemed impractical to rebuild the monument, especially since Lee Lodge did not have control or own the land.

Since Lee Lodge was then planning to erect a new Masonic building, it was decided to build a fireplace therein and incorporate the bricks in this, thereby preserving those bricks and stones available. The temple was erected during 1917 with the fireplace so completed that the names and designs are visible, even to this day.



A Masonic monument was erected on Bird Mountain in 1886 but was struck by lightning. The stones were later removed and were used to build a fireplace in a new Masonic Temple in 1917.



'The heavens declare the glory of God;  
and the firmament sheweth his handiwork.'

PSALM 19:1

## A MASON CONSIDERS THE HEAVENS

By RAYMOND C. ELLIS, 33°

Perhaps *it is not by accident* that the great religions of the world seem to have come from the East. From the time the human race first emerged from the portals of the past and began to wind its way along the highways of the world, men have stood on hilltops and in deserts and gazed in wonder at the exceeding beauty of the night.

In the East the sky is a deep purple. The stars seem nearer, and appear to hang like sparkling lamps in the firmament. In sacred and secular writings, their influence is evident. The Psalmist, guarding his flock by night, wrote:

"When I consider Thy heavens, the work of Thy fingers, the moon and the stars that Thou hast ordained; what is man, that Thou art mindful of him, and the son of man that Thou visitest him?"

And the author of Job, the greatest pastoral poem in the history of literature, has Jehovah, speaking out of the whirlwind, ask Job the question: "Canst thou bind the sweet influences of Pleiades, or loose the bands of Orion?"

The Pleiades are that small cluster of stars often mistaken for the Little Dipper and in Greek mythology were the arrows shot into the side of Taurus the bull by Orion the hunter. Also, they are the seven Oneida dancers of the Iroquois Indians of New York State.

Copernicus, often referred to as "The Father of Astronomy," is reputed to have said: "Let me die with the starlight on my face."

It is impossible for anyone to look upon the night sky with the faintest understanding of Astronomy and not be struck with wonder at this mysterious universe of which we are a part.

At first glance we are overcome with an awe that is akin to fear at the seeming inhospitality to life as we know it, and at the measureless vistas of time and space. As the scheme of things unfolds—solar system, galactic system, and star city—the most profound of finite minds sinks exhausted into an abyss of incredulity.

If we were to go beyond the protecting envelope of the earth's atmosphere, we would find in empty space temperatures so low that all life would be frozen; yet most of the matter in space has temperatures so high that life as we know it would be impossible. For example, the surface of our moon, exposed to the rays of the sun, has a temperature about that of boiling water; while its other side, in shadow, has a temperature of 240 degrees below zero. A piece of matter about the size of a 25-cent piece, taken from the center of the sun, would shrivel all life within a radius of thousands of miles.

But here we are living on an infinitesimal grain of sand called Earth which, with a few other grains of sand, rotates around a central force we call sun. Our sun, in turn, is only one of billions of stars that comprise our galactic system, which is the milky way. Then, beyond our system, are millions of other galaxies and star cities flung

out in the depths of space. A few, like the great spiral nebula in Andromeda and the nebulae in the sword belt of Orion, are visible to the naked eye. It is estimated that the spiral nebula in Andromeda is more than a million light years away—and a light year is the time it takes light to reach us, traveling at the rate of 186,000 miles per second.

If 990,000 years ago this great nebula of billions of stars had been blotted out of existence by some astronomical catastrophe, we would not know it here on earth for another 10,000 years. Some of the galaxies and star cities, visible through powerful telescopes, are thought to be 100,000,000 light years away and are believed to be rushing off into space at speeds that defy comprehension. That is to say, the universe is expanding.

Astronomers, however, now seem to believe the universe to be finite and not infinite; that it has a limit, and that it is a closed universe. It was Einstein, through his theory of relativity, who discovered that space must bend backward on itself, like the surface of the earth. For example, a traveler leaving New York could reach London by going east by way of the Atlantic Ocean, or west by crossing the United States, the Pacific Ocean, and the continents of Asia and Europe.

This means that light from the same star city should reach us here on the earth from two exactly opposite directions, and astronomical observations seem to confirm this.



Furthermore, it appears that the material universe not only is expanding, like the blowing up of a soap bubble, but likewise dissolving like a tale that is told. If these current opinions of scientists and astronomers are true, one is persuaded that this seems to confirm the Biblical statement: "The heavens are the works of Thine hands; they shall perish; but Thou remainest; and they all shall wax old as doth a garment." (Hebrews 1:10,11.)

The mechanical theory of the universe long since has been abandoned by most responsible scientists, and the order and perfection to be found, from the atom to the greatest of the star cities, corroborates the idea of creation on the part of a Supreme and Divine Being. Indeed, the movements of the celestial bodies are so precise that a mathematician can state with accuracy eclipses of the sun and moon years in advance. The planet Neptune was discovered by means of mathematical calculations based on Newton's Law of Gravitation. Astronomers early in the last century noticed a variation in the orbit of Uranus. With this meager information, British mathematician Adams went to work, and after several months of intricate calculations told astronomers to train their telescopes to a certain point in the sky. They did so, and the planet Neptune was found.

Only about 3,000 stars are visible to the naked eye. But the British astronomer and scientist, Sir James Jeans, said there are as many stars in the sky as there are grains of sand on all the seashores of all the oceans of the world.

What shall we then say of this incredible and mysterious universe in which we find ourselves? Is life an accident? Are we the result of blindly moving atoms that come from nothing, and to nothing will return? Yet out of nothing can nothing come. Is the universe one of chance and chaos, or of design and cosmos?

The fact of the matter is that there is no chaos in the universe. Everything proceeds in accordance with an unbroken chain of law, and the movements of planets, stars, and galaxies alike are so beautifully precise as to be like unto music.

Back of it all is Thought—Mind—and everything moves in accordance with the Divine Plan. Saint Paul in his Epistle to the Hebrews said:

"The things which are seen were not made of things which do appear."

Sir James Jeans, who has been quoted above, expressed the same thought in scientific language when he said:

"The universe appears to look more like a great *thought* than like a great machine. Mind no longer appears to be an accidental intruder into the realm of matter; we are beginning to suspect that we ought rather to hail it as the Creator and Governor of the realm of matter—not, of course, our individual minds, but the mind in which the atoms out of which our individual minds have grown exist as thoughts. The new knowledge compels us to revise our hasty first impressions that we had stumbled into a universe which either did not concern itself with life or was actively hostile to life. We discover that the universe shows evidence of a designing or controlling power that has something in common with our own individual minds."

It is literally true that not a sparrow can fall without the knowledge of the Heavenly Father of us all—the Great Architect of the Universe—with Whom nothing is small and nothing is great, with Whom there is no respect of persons, and Who holds all in the hollow of His hand.

We do well to lift up our eyes unto the hills from whence cometh our help; we do better to lift up our eye to the stars, those heralds of God's infinite greatness, those Ordered Hosts that move across the sky of night with majestic grandeur and, with an awe akin to reverence rather than fear, praise God from Whom all blessings flow.

Finally—what shall we say as we stand on our microscopic grain of sand we call Earth and gaze in wonder at the azure depths of the night sky?

We have come a long way since Ptolemy's concept of the universe—that it was a stationary earth with stars and planets revolving around it. This idea was replaced during the Protestant Reformation by the ideas of Copernicus who evolved the idea of the earth revolving around the sun.

We have, with incredible technical accomplishment, put men on the moon and brought them safely back again. We have sent a satellite to Mars and photographed its surface with remarkable accuracy.

Early in 1972, we launched Pioneer 10 on a journey to the end of our solar system and beyond. Having sent back information of Jupiter, it now heads for Saturn and its rings. After passing the outer planets of Uranus, Neptune and Pluto, Pioneer 10 is to leave our solar system and plunge onward through the darkness of interstellar space, and centuries and centuries later, is to approach the star cluster of Taurus. If it should wander within the gravitational field of a planet in some other solar system, it carries a plaque with figures of a man and woman and a message that should be decipherable by intelligent life.

With our recent giant strides in science and astronomical knowledge; with our discovery of the quasars (perhaps five billion light years distant and on the fringe of space), the pulsars, and what they are; with our radio antenna tuned for a message from outer space—we look ahead with wonder and awe. Yet, we are still like a child standing on the beach casting pebbles into the vast and unexplored ocean of knowledge and watching the ripples fade away. Or like the little child, gazing at the night sky, and with that child saying:

"Twinkle, twinkle, little star,  
How I wonder what you are."

ILL.: RAYMOND C. ELLIS, 33°, Scottish Rite Deputy for the State of New York, is a writer and speaker of note. A graduate of Brooklyn Law School and St. Lawrence University, he holds the Doctor of Humane Letters degree from Hartwick College. An infantry veteran of World War I, he is a life insurance executive, has been a Mason 50 years, served as Master in 1925, was Grand Master of New York 1954-56, and was President of New York Masonic Foundation 1948-52. He is currently President of the George Washington Masonic National Memorial Association.





# Stewards Club Serves the Valley of Harrisburg

By MARTIN D. RIFE, 33°

For more than 50 years one of the most cherished honors in the Valley of Harrisburg is to be elected a member of the Stewards Unit in the Pennsylvania Capital. The primary aim of this 150-man organization is service, and this is performed mainly in the serving of meals at every Spring and Fall Reunion in the Valley of Harrisburg.

Formally organized in 1918, the Stewards come from all walks of life and at times there is a waiting list of applicants. Serving side by side may well be a preacher and a plumber, a farmer and a funeral director, a carpenter and a college professor, or a barrister and a barber. The membership roster includes men from the fields of medicine, architecture, railroading, Federal and State government, education, engineering, merchandising, banking, and almost every honorable profession.

Here indeed can be witnessed an impressive demonstration of Masonry in

action. All wear the white linen coat of service, meeting on a common level as they quite literally serve their brethren. And their performance is equal to that of skilled professionals.

The Scottish Rite Cathedral in Harrisburg boasts two large dining areas, each served from a separate kitchen. Both dining facilities are used simultaneously during Reunions. So well organized is the procedure, that never more than an hour is scheduled for luncheon or dinner periods. On these occasions as many as 2,000 persons have been served at one meal. Valley membership now is approximately 18,000.

Breaking bread together has long been an established practice in Masonry and the Scottish Rite brethren in the Valley of Harrisburg undoubtedly enjoyed this custom from the time they first began meeting in 1865. Organization of the Stewards was the result of an incident that happened one evening in the Spring of 1918. It was unscheduled, dramatic, and brought about by urgent necessity.

A banquet had been planned, rental facilities were used, and outside help hired to prepare and serve meals. There

were no adequate facilities in the small remodeled church building which served as Scottish Rite headquarters at that time for a membership of 2,500. As dinner time arrived, there came also disturbing news—the professional waiters hired for the job had selected this very day to stage a walk-out.

Brother Sylvan H. Neidig, 32°, now in his mid-eighties and the only member of the original 1918 "charter group" still actively serving, describes the formation of the Stewards in these terse words:

"We got wind of a waiters strike and knew something had to be done." Reconstructing from his further description, something indeed was done.

The brethren assembled, sang a verse of "America" followed by the invocation, and were seated. Then came the announcement by the Master of Ceremonies concerning their dilemma—no waiters. He asked for volunteers from the audience. Spontaneously about two dozen men stood up and, to a burst of applause, headed for the kitchen.

In this simple and practical manner the immediate problem was solved. And, despite much banter and some friendly heckling, everyone agreed the job was well done. More importantly, many of the volunteers discovered they had enjoyed a new and pleasant experience. Before departing that evening they decided to organize as a unit and, as one brother is reported to have expressed it, "have more fun like this." No doubt there would have been a formal organization of Stewards in due time but the foregoing incident trig-



NEIDIG



ILLUSTRATION: MARTIN D. RIFE, 33°, is a veteran dispenser of Masonic light. He is a Past Commander-in-Chief of Harrisburg Consistory, a Past Most Wise Master, and a Past Master in Ancient Craft. He also has served as secretary for Harrisburg Scottish Rite and the Pennsylvania Council of Deliberation and is a member of the Culture Committee of the Grand Lodge of Pennsylvania.





When the Sovereign Grand Commander visited the Valley of Harrisburg in 1965, he was made an honorary Steward. He then proceeded to the kitchen and began serving other head table guests, Ill.<sup>o</sup>. Richard A. Kern, 33<sup>o</sup>, and Ill.<sup>o</sup>. W. Orville Kimmel, 33<sup>o</sup>. Assisting Commander Newbury was one of the "regular" Stewards, Leonard L. Tones, 32<sup>o</sup>.

gered the event. In retrospect, it was a blessing in disguise.

In 1965, during the 100th Anniversary of the founding of the Valley, many memorable events took place. Insofar as the Stewards are concerned none is better remembered than the ceremony in which Ill.<sup>o</sup>. George A. Newbury, 33<sup>o</sup>, Sovereign Grand Commander, was made an Honorary Steward. He had many times expressed his admiration of the unit. In recognition of this approval he was, in a brief surprise ceremony, declared to be an "Honorary member of the Harrisburg Consistory Stewards, entitled to all the rights and privileges thereunto belonging." A white coat, suitably autographed and decorated, was presented to him.

He immediately removed the coat he was wearing, donned the Stewards attire, and proceeded to the kitchen, returning in a few minutes bearing a tray of dinners which he served to the surprised and delighted group at the table where he had been seated.

Ill.<sup>o</sup>. Irving E. Partridge, 33<sup>o</sup>, Deputy for Connecticut, experienced a similar surprise at an earlier date when he was made an Honorary Steward and invested with the white coat. To 15 brethren who have served long and faithfully, the title of Emeritus Steward has been awarded.

On many occasions during the years, Stewards have enjoyed their own private banquets—always of a non-serious nature. First of such events occurred on May 12, 1920, with the menu listing 26

items and, while heavy on food, it must have been a light-hearted party. Participants in the program were listed by nicknames and referred to as toilers, rope-dispensers, scullions, pot-wrestlers, and grub-passers. Steward get-togethers frequently have been held during the Christmas season and clippings reveal that many "stunts" have been recorded.

However, there is no lack of serious intent when there is work to be done. There is no horseplay while on duty. An illustration of the serious concern and dedication to work came about following the devastating flood that inundated the Scottish Rite Cathedral in 1972. Thousands of pieces of dinnerware, silverware, cooking utensils, and kitchen equipment had to be retrieved from the mud and water. A group of Stewards, during a period lasting several months, came in day after day to clean and sterilize all kitchen and dining room equipment. Unnumbered hours were donated to this laborious task.

Most of the brethren who assisted in the flood cleanup were retired persons but membership in the organization also includes numerous younger brethren. Many of these arrange a part of their annual vacation periods to coincide with Reunion dates in order to participate in the work at such times.

The Harrisburg Consistory Stewards are headed by a Chief Steward appointed by the Commander-in-Chief. The present appointee is Ill.<sup>o</sup>. Lester L. Berlin, 33<sup>o</sup>, who is well qualified by

reason of his profession. Once holding the rank of Lieutenant Colonel, he is presently employed by the U.S. Army War College at Carlisle, Pa., where his duties include procurement and distribution of food products.

In planning for Scottish Rite affairs Brother Berlin is aided by three assistants and a Secretary, Ill.<sup>o</sup>. John H. Kitch, 33<sup>o</sup>, whose responsibilities include enlisting and summoning the proper number of men for any given occasion. By reason of their many years experience, these five brethren and their associates handle the most difficult assignments in a casual, routine manner.



BERLIN



KITCH

When questioned as to their reasons for working with the Stewards, several answered "the good fellowship." Still others said it was the one way in which they could contribute some personal service to the Scottish Rite. The member who stated "there is no satisfaction like that which comes through serving others" may have expressed the subconscious feelings of many Stewards much too busy to give thought to the matter.

Why then has this Stewards group endured and grown and contributed so greatly to the welfare of the Valley of Harrisburg for more than a half-century? The answer must lie in the words of English poet John Gay, who wrote: "The luxury of doing good surpasses every other personal enjoyment."



# Michigan Grand Lodge Dedicates New University Building

By J. FAIRBAIRN SMITH, 33°

As we piece together the events which brought into fruition the Bentley Historical Library, situated on the North Campus of the University of Michigan, we are amazed to find that the vast majority of the donors toward the project (fully 80 percent) are Master Masons and many additionally carry the honored title of 33° Mason. Such a happening is almost unprecedented in the history of the Craft and has actually happened on only one other occasion in Michigan.

The exception to the rule transpired in 1817 when Zion Lodge No. 1 answered an appeal of one of its members, Judge Augustus Brevoort Woodward, and the result garnered some 67 percent of the moneys needed to build the University of Michigan's first Hall. So, like Zion, the Craft in this instance once again responded to Education's call for needed funds.

Just prior to Grand Lodge action approving an outlay of \$125,000 toward providing a library building for the Michigan Historical Collections on the North Campus of the University of Michigan, Past Grand Master Roscoe O. Bonisteel on May 28, 1969, said:

"So we are here in balance again on the tremendous (book) collection of Masonic World Editor-in-Chief James Fairbairn Smith's, because it is obvious that he isn't going to put it into a room up here in the Temple where nobody ever sees it . . . it has got to be where the human traffic is, where people go by who have an interest in this particular type of thing."

From the above happening came a two-way pact between Bonisteel and Smith to the effect that each would pledge to the proposed new library. At that time it looked as though completion would be in the far distant future and there seemed no immediate need for early payment of the pledges.

But suddenly things began to move, and we find such Masonic families as those of Governor Chase S. Osborn; Governor and Army Secretary Wilbur M. Brucker; Governor and Justice G. Mennen Williams; U.S. Senator Arthur S. Vandenburg; Attorney General Frank G. Millard; Harry G. Gault, and Mrs. Alvin M. Bentley who alone gave almost 50 percent of the total funds needed to complete the library building. Mrs. Bentley made the huge gift as a memorial to her late husband, Diplomat and U.S. Congressman Alvin M.

Bentley. Because of this, the structure is now known as the Bentley Historical Library and was dedicated as such by the Grand Lodge, Free & Accepted Masons of Michigan, on May 3, with M. W. Wilfred E. Adams officiating.

Before leaving the donor category, it is interesting to note that the names of all those appearing in the text of this article are all Freemasons, and moreover all of them in the modern portion are 33° Masons. In addition, the late Ill. Brother Bonisteel, who deserves a great deal of credit because of his staunch support to the Michigan Historical Collections from the very beginning, was an Active Member of the Supreme Council.

Both Roscoe O. Bonisteel, Sr., and U.S. Congressman Alvin M. Bentley formerly served the University of Michigan on the Board of Regents and in several other instances seem to have followed parallel careers. Moreover the Grand Lodge took particular care to pay their respects to the memory of both great men and Masons by way of the Dedication Program.

The details of the 1817 Zion story appeared in the September 1970 issue of *The Northern Light*. Certain phases of the founding of the University of



Michigan are known and it is perhaps equally well known that the University is the oldest state institution of higher learning in the United States.

It first took shape in the minds of such men as Brother Augustus Brevoort Woodward, first Judge of the Territorial Supreme Court; Rev. John Monteith, Presbyterian clergyman, and Father Gabriel Richard, Roman Catholic Priest.

The research and writings concerning the University's beginning has paid little attention to the erection of the first building and the means of its financing.

A tremendously potent stimulant was given the cause of the University in its formative years by five contributors, the most important of which was the subscription of \$250 from Zion Lodge No. 62 and secondly a donation of \$180 from the Territory of Michigan.

A quick glance at the complete list of donors in 1817 shows that of the total amount subscribed (\$3,001), more than two-thirds came from Zion Lodge and its members.

The late Ill.<sup>W.</sup> Brother Bonisteel has often been referred to as the 20th Century counterpart of Judge Augustus B. Woodward. To Brother Bonisteel also goes the credit for the creation of the masterpiece in oils which was placed on canvas by the world famed artist Robert Thom to preserve forever the historic September 15, 1817, meeting of Zion Lodge No. 1, the outcome of which harvested more than \$3,001 with which to build the first hall of the University of Michigan.

Because Alvin Morell Bentley, 33<sup>rd</sup>, established in 1967 a permanent chair of history at Michigan it probably can be concluded that his widow saw to it that her husband's honored name would grace the building which was to become a major history facility in America.



ALVIN M. BENTLEY, 33<sup>rd</sup>

To that end and knowing his ultimate goal, Brother Bentley's sorrowful but thoughtful and considerate lady, Arvella, knew well the course she would pursue. Upon his untimely death, April 10, 1969, at Tucson, Arizona, she mentally vowed to make possible a University Library on Historiology by giving the major portion and joining with the Grand Lodge of Free and Accepted Masons of Michigan and other persons to erect such a building.

After entering Congress in 1951 as a Republican Representative from the 8th District, he was on March 1, 1954, the most seriously wounded of five Congressmen shot by Puerto Rican Nationalist fanatics in an unprecedented and fantastic attack in the House of Representatives; both he and his family attributed his remarkable recovery to the thousands of prayers made by well wishers from across the entire nation.

Brother Bentley served four consecutive terms as a Congressman and became a valuable member of the House Committee on Foreign Affairs.

In 1960 he became a candidate for the United States Senate. Later he was selected as a member of the Michigan Constitutional Convention.

As a supplement to his wide range of academic activity it is almost to be expected that he would serve with distinction as a Regent of the University of Michigan and in addition grace the Trustee Boards of several other colleges and schools. Noted for his "good works" in connection with private charities, he in 1961 created the Alvin M. Bentley Foundation and up to the time of his death had given assistance to more than 800 students in less than eight years.

We are privileged to quote here from the oration made by Ill.<sup>W.</sup> George E. Gullen, Jr., 33<sup>rd</sup>, at the dedication of the Bentley Library.

"I suggest that Masons in this act of dedication may well be expressing not merely concern about the directions America is taking, but also establishing a repository for a known way to reestablish the kind of society in America that rekindles our hopes about the moral, intellectual, prosperous, and peaceful life that is our hope and our dream for our children and their children in the days to come. Finally, I suggest we seek in our dedicatory experience today not just this important sense of history, this needed sense of place, but also renewed sense of Manhood, Masonic Manhood."

The Bentley Library totals 28,140 square feet, expandable by an additional 4,240 square feet when the full complement of shelving is added to an empty stack cube. The total cost of construction was \$1,300,000 with an additional \$120,000 invested in furnishings.

The main reading room in the Library is named in honor of the Grand Lodge of Michigan. Featured in the new Library are a multipurpose assembly hall for special meetings of small groups up to 125 persons, staff offices, two large processing rooms, a copy center, a closed loading dock with space for two autos or one truck and housing a fumigator, a large basement with storage space and a microfilm center, stacks in a self-contained vault, and an audio-visual room. The internal temperature and humidity are maintained at a constant state. There is special fire protection in the stack area which will release gas when triggered by smoke detectors and this will extinguish a fire almost immediately.



ILL.<sup>W.</sup> J. FAIRBAIRN SMITH, 33<sup>rd</sup>, a Past Commander-in-Chief of Detroit Consistory, was Secretary of the Supreme Council History Committee from 1949 to 1955. He is the author of *The Rise of the Ecossais Degrees* and seven other Masonic books as well as the editor of the news-magazine, *Masonic World*. He has written hundreds of articles and pamphlets on Freemasonry. He was initiated as a Lewis Mason in Scotland while a student at the University of London and has served many branches of the fraternity.



# How A Calligrapher Viewed Washington

By J. JOSEPH HERSH, 32<sup>+</sup>

A "penmanship" artist of the early 19th century created on paper the life story of George Washington. The drawing follows the achievements from birth to death with the highlights of his career as a soldier, framer of our Constitution, and the first President of the United States of America.

The center of the drawing has a bust of Washington which may well be an engraving, a technique developed in the 18th century for copying the works of prominent artists. At the top of the drawing is another engraving of the "Masonic Lights" crowning the masterpiece and designating George Washington, the Mason. Below the word "memory" is the beginning of the Declaration of Independence and between the words "United States" is part of the Constitution.

Pen work in a single color on paper is identical to watercolors from the collectors' standpoint. The calligraphers or writing masters of earlier times did penmanship exercises using their elegant swirls and flourishes to create designs that imitated engravings. Thus the bust and Masonic illustration may be detailed penmanship art.

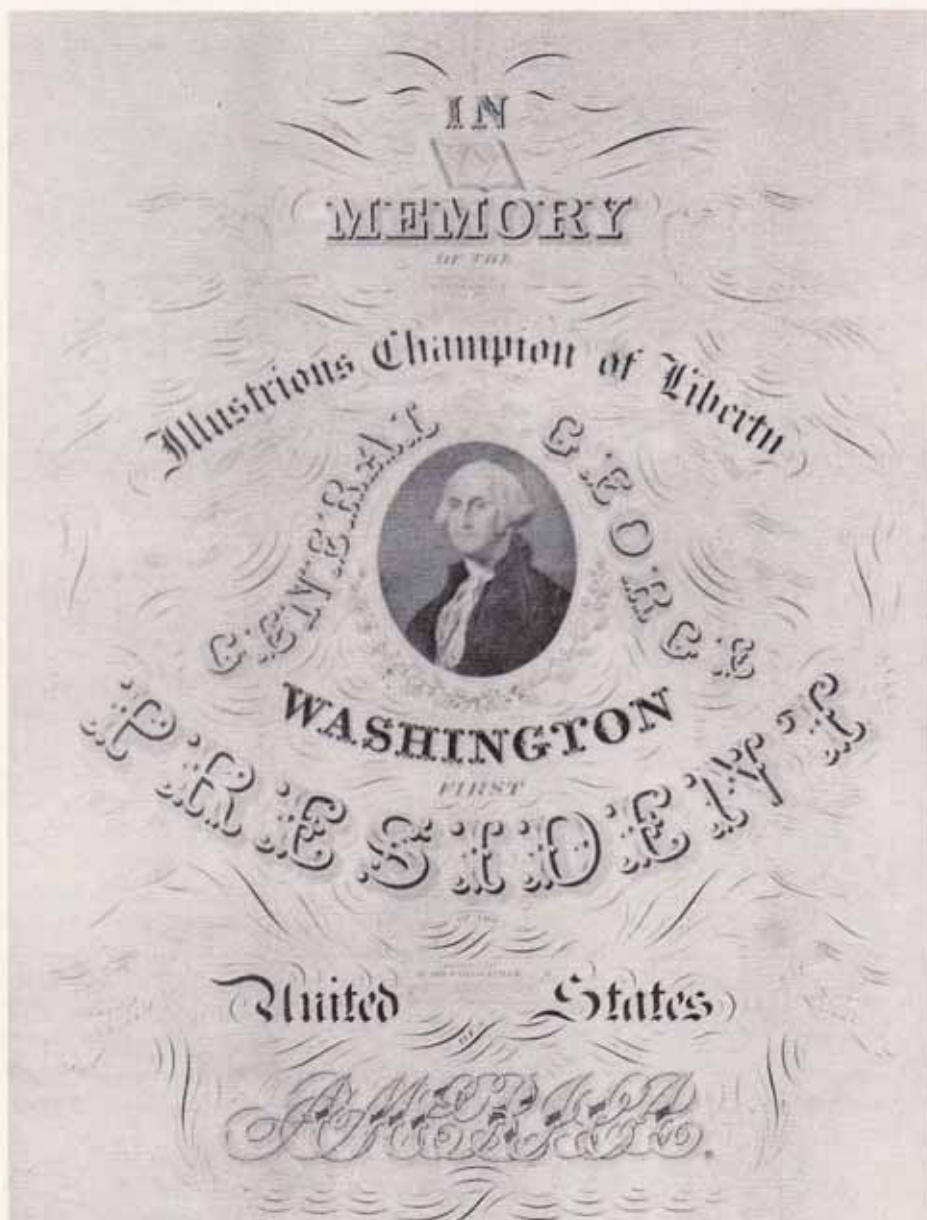
The Pennsylvania German calligraphers of the 18th and 19th centuries, besides teaching, did their town's business in writing birth, baptismal, and marriage certificates or whatever needed to be attested. This pen drawing with its Masonic significance probably originated in the Lancaster, Pa., area, long noted for its emphasis on education and learning.

The calligrapher in this particular drawing so arranged the "Masonic Lights" that they in silence spelled out George Washington, the Commander-in-Chief of the Continental Armies. "The command of a general is absolute, it must be obeyed."

A magnifying glass clearly shows the answer. It is not an error in drawing but the expression of a Mason.



DR. J. JOSEPH HERSH, 32<sup>+</sup>, is a retired general surgeon of Mt. Lebanon, Pa., and a member of the Valley of New York City. A graduate of the University of Pittsburgh Medical School, he practiced surgery in the Pittsburgh district until 1970. He is a Past President of the Staffs and Chief of a General Surgical Section of Passavant Hospital, Pittsburgh, and St. Clair Memorial Hospital, Mt. Lebanon. He has been a Mason since 1930, is a Past Master of Oakland Lodge No. 535, and was the first Master of Brotherhood Lodge No. 762, both of Pittsburgh.







IN A NOOK WITH A BOOK

## 'The Final Voyage of Admiral John Paul Jones'

Reviewed by ALPHONSE CERZA, 33°

THE FINAL VOYAGE OF ADMIRAL JOHN PAUL JONES, 105 pp. Published in 1974 by Iowa Research Lodge No. 2, 2602 Terrace Road, Des Moines, Iowa 50312. \$2.00

Brother John Paul Jones was born in Scotland and joined the Lodge of St. Bernard, at Kirkcudbright, in the year 1770. When the Revolutionary War started he offered his services to the cause of the Colonists as a skilled seaman. He served with distinction as a naval hero and is often described as the Father of the United States Navy. He departed this life on July 18, 1792, in Paris, France, where he had lived the last years of his life. He was buried several days later and he was promptly forgotten. Fortunately, his friends recognized his importance to history and had him buried in a leaden coffin filled with alcohol; this was the customary way of preserving dead bodies at that time.

Over a hundred years later interest in his effort was revived and talk started about securing his body for burial in the United States. General Horace Porter, the Ambassador to France from the United States, spent six years examining all available records and in locating the body in an abandoned small cemetery in the outskirts of Paris. The leaden coffin with the body was found, was definitely identified as that of John Paul Jones as it was remarkably well preserved considering the length of time it had been buried, and it was returned to the United States. Congress had appropriated the money

needed to conduct this project and Brother Theodore Roosevelt, then serving as President of the United States, was a prime mover to have the body returned.

On April 24, 1906, a formal program was held in the United States Naval Armory, located at Annapolis, Maryland. President Theodore Roosevelt was at this meeting, and the casket bearing the remains of our illustrious Brother was there.

The Grand Lodge of the District of Columbia, recognizing the importance of the event, collected together the various official reports made to Congress about the matter, summarized them, and printed it in the 1907 *Proceedings*. Recently discovered by Brother Jerry Marsengill, of Des Moines, Iowa, the Iowa Research Lodge No. 2 has reproduced this material in booklet form so that the material may be used during the bicentennial period. There are many pictures in the book, including those of a medallion ordered by Congress on October 16, 1787, his sword, the house where he died, the Houdon bust of our hero, and the petition he filed for membership in his Masonic Lodge.

ILL.: ALPHONSE CERZA, 33°, noted Masonic scholar, researcher, and author, is a member of the Valley of Chicago and a past president of the Philaethes Society. He is an avid reader and translator and has written columns for many Masonic publications.



## KIMMEL IS APPOINTED DEPUTY FOR PENNSYLVANIA

Ill.: W. Orville Kimmel, 33°, has been named Deputy for Pennsylvania.

The new Deputy also is Grand Lieutenant Commander and the Junior Past Grand Master of the Grand Lodge of Pennsylvania. He received the 33° in 1950 at Philadelphia and became an Active Member of the Supreme Council in 1966. As Deputy he succeeds the late Ill.: William E. Yeager, Sr., 33°.

Ill.: Brother Kimmel's distinguished career in Masonry spans 40 years, be-

ginning in 1934 when he was raised in Robert Burns Lodge No. 464 at Harrisburg. He joined the Scottish Rite in Harrisburg in 1935 and has been active in the Grand Lodge of Pennsylvania about 30 years. He served as Worshipful Master in 1947, was Grand Lodge Representative in 1948, Thrice Potent Master in 1949, and Commander-in-Chief, 1958-61. He was elected Grand Junior Warden in 1966. He also is a member of the York Rite Bodies and

Zembo Shrine Temple at Harrisburg.

Deputy Kimmel has been a funeral director in Harrisburg more than 40 years. He is active in the Green Street Church of God for which he has served as a teacher, lay delegate, and President of the Church Council; he is a Past President of Harrisburg Kiwanis Club and has served in numerous civic activities, including a term on the Harrisburg Housing Authority and six years as a member of the School Board.





PRINCETON, N.J.

## Morven—Home of Richard Stockton

Condensed from the September 1973 *Short Talk Bulletin*, published by the Masonic Service Association of the United States.

By PHILIP E. STRASSBURGER, 32°

"Morven" is the official residence of the Governor of New Jersey, but it was once the home of Richard Stockton, a signer of the Declaration of Independence.

During the last years of the pre-Revolutionary period, much of Stockton's thought and time was given to the development and adornment of Morven, the charming Princeton estate which he had inherited from his grandfather. This lovely place, which was given its name by his poetical wife, is one of the few houses in this country which remained in the same family for almost 250 years. The pleasant, wide-winged brick structure covered by wisteria vines stands west of the Battle Monument in Princeton in a gracious setting of lawn and trees. It was built by Richard, grandfather of the Signer, between 1701 and 1709. To this estate Stockton brought horses and cattle of the best breeds, and he assembled an art collection and a library among the finest of colonial times.

Life at Morven was conducted in the most lavish splendor. A power in the public life of New Jersey and famous throughout the colonies and abroad, the dignified, polished Supreme Court Justice entertained frequently, and welcomed strangers as well as friends with all the elegance and formality of ancient hospitality. He was an accomplished horseman, a particularly skilled swordsman, and adept in all the masculine sports which the time afforded and his wealth allowed him to enjoy.



STOCKTON

It would not be difficult to understand, therefore, if Richard Stockton had continued to counsel moderation in dealing with England. He had luxury and social position and the comfort of his family to lose. But above all, he was an essentially moderate man whose prudent opposition to the British government had kept within the bounds of his allegiance to the King. Despite all this, he followed his honest convictions and fought for independence.

Stockton came of a long line of prominent Englishmen—public officials and Crusaders—and was himself a link in the chain of public service that the family forged in this country. The first Stockton in America arrived in 1656 and made his home originally on Long Island and then in Burlington, N.J. In 1695, the first of the family's land holdings in Princeton was acquired, and this tract of 400 acres, including the property on which Princeton University and the Princeton Theological Seminary now stand, was enlarged to 5,500 acres shortly after.

The eldest in a family of eight children, Richard represented the fourth generation in America. He was born October 1, 1730, on the "homestead plantation" of the Stockton estate in Princeton which his father had inherited.

The family possessed ample means to educate the children in the most generous measure that the times afforded, and the eldest son was sent to the academy at Nottingham, Maryland, conducted by the Rev. Samuel Finley, who later became a president of Princeton. Richard attended the College of New Jersey and graduated with high honors in 1748, the year of the first commencement. He was the only one of that senior class in a college for Presbyterian ministers who was to join another profession. Stockton entered the law office of David Ogden of Newark and was licensed as an attorney in 1754.

The brilliance of Stockton's mind and the power and logic of his pleadings brought him, within a decade, a large practice and a reputation of being one of the most eloquent lawyers in the colonies.

To study at first hand the events which were to lead to the crisis of Revolution, Stockton sailed for England in 1766 on a visit which was to last 16 months. He returned home, still a loyal subject of the King, with approval from the government of Great Britain that he be a member of the executive council of New Jersey. He remained a councilor from 1768 until the end of Royal Government, and in 1774, he was made Justice of the Supreme Court.

In that same year he designed a scheme, which, if London had only listened, might have left almost all of North America under the British flag.



In a letter to Lord Dartmouth, Stockton proposed complete self-government for the colonies—a system similar to the dominion form of government under which Canada and the other self-governing constituents of the British Commonwealth of Nations exist today. Stockton warned that unless some such arrangement were adopted “an obstinate, awful, and tremendous war” might result.

In June 1776, Richard Stockton was elected to the Continental Congress, but his public career was unhappily shortened by military developments in his locality. Returning from an inspection of the Northern Army in the autumn of 1776, he found his State overrun by the British. He and his family fled to the home of his friend, John Covenhoven, in Monmouth County, but betrayed by Loyalists, the Congressman and Covenhoven were arrested during the night of November 30, 1776, and dragged in bitterly cold weather to the Perth Amboy jail. He was treated with such severity that Congress protested, and Washington was instructed to warn General Howe that future treatment of prisoners by the American army would match that accorded captives by the enemy. Congress adopted the resolution on January 3, 1777. Soon afterward, Stockton was released in an exchange of prisoners, but his health was shattered by his mistreatment, and he never fully recovered.

He returned to his beloved Morven, which had been occupied as headquarters by Cornwallis during the 1776 assault on New Jersey, to find that it had been pillaged by British and Hessian troops in the general plundering of the neighborhood. The library and papers were burned, the art treasures ruined, the furniture used for firewood, the contents of the wine cellar consumed, the land laid waste, and the horses and livestock driven away. One British soldier had slashed his sabre across the

throat of a portrait of Richard painted by Copley. Though the picture has since been retouched, the mark of the blade is still visible. Valuable articles had been packed in three boxes and buried in the woods some distance from the house, but through treachery two boxes were discovered and fell into the hands of the soldiers. The third escaped detection and its contents were recovered by the family.

The depreciation of the Continental currency, in which Stockton had invested heavily, gravely depleted his fortune. A cancerous infection combined with his war injuries to make him an invalid until his life ended. He was not destined to see the triumph of the cause to which he had contributed so much. He died at Morven on February 28, 1781, at the age of 51, eight months before the British surrendered.

The body of Richard Stockton lies in an unmarked grave in the Quaker burial ground of the Friends' Meeting House near Stony Brook in Princeton, but New Jersey commemorated her famous son in 1888 by placing a statue of him in Statuary Hall in the Capitol.

Stockton's wife lived on at Morven until 1801. In 1945, Morven was sold to Ill. Walter E. Edge, 33\*, during his second term as Governor of New Jersey. He deeded the house formally to the State of New Jersey in 1951.

When and where Richard Stockton was made a Freemason is not known. But there is no doubt that he was a member of the Craft, because there is a record extant of an application made to the St. John's Provincial Grand Lodge of Massachusetts, dated September 24, 1765, for a warrant for a lodge to be named St. John's, of which he was to be the first Master. St. John's Lodge No. 1 was one of the six pre-Grand Lodge Symbolic lodges in New Jersey.



PHILIP E. STRASSBURGER, 32\*, is a Past Master of Triluminal Lodge No. 112, South Orange, N.J., and a member of the Valley of Northern New Jersey. He was appointed Senior Grand Deacon for the Grand Lodge of New Jersey in 1961, and also served as District Deputy Grand Master for seven years. For the past four years he has been Grand Historian for the Grand Lodge. Presently retired, he was formerly Eastern sales manager for AMF Company.

## DEMOLAY OF THE YEAR

David R. Kalodner, a Past Master Councilor of the Chester, Pa., Chapter, Order of DeMolay, is the new “DeMolay of the Year.” An honor graduate of Interboro Senior High School at Glenolden, he plans to enroll in Albright College, Reading, Pa., this fall with a pre-med major and hopes to become a surgeon.

David received the championship trophy from Grand Master George M. Klepper at the annual Grand Master's Banquet during the International Supreme Council session at Memphis. He has received the Meritorious Service Award and the Blue Honor Key, has the IMC Membership Award, and is a Representative DeMolay.

He is quite active in chapter ritual work as a member of the state championship Initiatory and DeMolay Degree teams for the past three years, serves as Chancellor of the RD investiture team, MC on the Majority-Service Team, and also is on the traveling installing team. He has been in the chapter variety shows, the Easter Passion Plays, and is a member of the Road Runners, the chapter's visitation club which requires a minimum of 1,000 one-way miles as a qualification.

He was a straight-A student at Interboro, President of the Senior Class of 373 members, and Vice President of the Student Council. He was a member of the National Honor Society and won several American Legion, VFW, and similar awards for high scholastic achievement and all-around outstanding ability. He played leads in three school plays, was a varsity letterman in football, wrestling, soccer, track and field and served as captain of the wrestling, soccer, and track teams.

He placed second in the Pennsylvania State Junior Olympics Wrestling championships, attended Boys' State and was elected Mayor of his city and Speaker of the House of Representatives. He has been active in numerous community charitable drives, in clean-up campaigns, made Star rank in Boy Scouts and a member of the Order of the Arrow. He is an active member of Christ Episcopal Church, a member of the church choir and the Acolyte Guild, and earned the Boy Scout God and Country Award.

David is the son of Mr. and Mrs. Jack Kalodner of Lester, Pa. His father is a member of the Valley of Philadelphia.





## MUSEUM OF OUR NATIONAL HERITAGE

617/861-6550 P.O. Box 519 LEXINGTON, MASSACHUSETTS 02173

Clement M. Silvestro, Director

*A museum and library of American history sponsored by the Scottish Rite of Freemasonry in the Northern Masonic Jurisdiction of the United States of America to commemorate the 200th anniversary of our nation's founding*

To indicate the nature and purpose of the Museum and Library which has been constructed adjacent to the Supreme Council headquarters at Lexington, Mass., it will be known as the "Museum of Our National Heritage." This title will clearly indicate what a visitor might expect to find there. Its corporate title, of course, will remain "Scottish Rite Masonic Museum and

Library, Inc." An attractive letterhead has been designed showing both the name and the sponsorship. With the tremendous support being received from the Scottish Rite membership, we may look forward with confidence to the Museum and Library living up to the high aspirations suggested by its name and being truly "a continuing inspiration to the American people."

### *Will Your Name Appear on the Founders' Scroll?*

The Founders' Scroll for the Museum and Library must be closed at the time of the dedication on April 20, 1975. The names of all those who have pledged or contributed prior to the dedication will be listed on the Founders' Scroll, which will have a permanent place of honor in the building. Time is running short. If you would like more information, write for an extra copy of the Museum-Library Supplement that appeared in the September 1973 issue of *The Northern Light*.





## Burrowing with urow

One of the great privileges of being a Master Mason is that of getting to know, to be associated with, and to work with young men of the Order of DeMolay. This is an opportunity which many of us enjoy and one which we hope many other Masons will enjoy as soon as possible. It is a pleasure to bring you one young man's unsolicited comments:

"Four years ago, after investigating a suggestion of my father, I decided to join DeMolay. . . . My first year was all fun and games. I had many good loyal friends who were not only DeMolay brothers but my *adopted* brothers, being willing to do anything morally possible for me. During this time the so-called 'drug scene' hit our small town. Being young and innocent, I associated with some drug experimenters. One experimenter, being a troubled child, I encouraged to join the Order of DeMolay. This did not, unfortunately, help the boy; he was too involved in the drug gang.

"Then I realized, due to the teachings of DeMolay, I was trying to help other people. . . . DeMolay became my life. I did everything asked of me by the officers of our Chapter. . . . held some stations and soon became Junior Councilor. . . . I have worked four years for the betterment of DeMolay. . . . I am doing all in my power to strengthen our local Chapter and area chapters. . . . I am presently Master Councilor of my Chapter and my District. . . . I am a Representative DeMolay and have received a diploma for completion of the DeMolay Leadership Correspondence Course.

"I am now 17 and will petition for Freemasonry upon turning 21. I strongly feel if it were not for DeMolay, I would have been a drug addict. . . . I understand through my father that the Order of DeMolay only barely touches the works of Freemasonry. If this is true, Masonry must be the 'greatest organization in the world'. . . . Yours for the betterment of people."

The door of every DeMolay Chapter is wide open to every Master Mason and there is a warm welcome awaiting. If, by chance, there isn't a Chapter of DeMolay near your Lodge we would welcome the opportunity of telling you how to get one there!

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A special commendation goes to King Oscar Lodge No. 855, AF&AM, of Glenview, Ill., for its semi-annual mass donation to the Blood Bank of Illinois Masonic Medical Center, Chicago. Masons of King Oscar Lodge entertain their wives at a fine dinner party twice a year and this is proceeded by having a mobile unit of IMMC visit the site just prior to dinner. This permits the members as well as several of the wives to donate blood in a most convenient manner.

This spring's dinner was held at the popular Svithiod Club, a long-established private club famous for its good

food. Six tables were set up in the club ballroom on which donors might lie while blood was being drawn. IMMC sent a crew of eight including a physician, four medical technologists, two student aides and an interviewer to make certain that donors were eligible and that blood was drawn under ideal conditions of safety and comfort. Lodge officers assisted with registration and served coffee and orange juice to donors and distributed souvenirs as tokens of the Lodge's appreciation. There were 40 donors at this party and King Oscar Lodge has supplied 470 units in this manner through the years. Oh, yes! Dinner was served in a large dining room downstairs and all dined sumptuously on standing rib of beef and then enjoyed an entertainment. There was not a single instance of a donor feeling weak or ill, either, which proves that donating blood is easy under proper conditions. This is an excellent example of brotherly love and relief, too.

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In spite of the energy shortage our Northern Masonic Jurisdiction again was well represented at the 36th annual Masonic All-States Night sponsored by St. Petersburg Lodge No. 139, F&AM, in the Bayfront Center Arena there this spring. There were 3,922 Masons registered at this event termed "the largest Blue Lodge event held anywhere." New York Masons with 638 captured the attendance prize, having more than double the Florida delegation of 315. Runnerup was Michigan with 424, while Pennsylvania had 369, and Ohio 332 to also exceed the home state. Others from NMJ were Massachusetts 294, New Jersey 292, Illinois 195, Indiana 185, Maine 89, New Hampshire 59, Connecticut 58, Wisconsin 46, Rhode Island 19, Vermont 12, Delaware 11. Canada had 214 to lead the other countries while Scotland listed 12; other representatives included Denmark, Guam, Bermuda, and China.

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Kudos to Dr. Ralph C. Geigle, 32°, of the Valley of Reading, Pa., who retired this summer after 18 years as Superintendent of the Reading School District. In his honor the Reading Board of Education has named its new \$7.5 million Classroom-Physical Education complex the "Ralph C. Geigle Educational Complex." In making the announcement, School Board President Mrs. L. F. Chelius termed Dr. Geigle "a builder of the future." The complex includes physical education facilities, classrooms, cafeteria, library, remodeled science laboratory, and computer technology center. Dr. Geigle also was honored with the Bronze Medal Award by the Susquehanna University Alumni Association at its annual meeting and with a Dr. Ralph C. Geigle Day in July by the Philadelphia Phillies Baseball Club. He threw out the first ball for the Phillies-San Diego Padres game. A prominent speaker and author of numerous articles for professional educational journals, Dr. Geigle has participated in three international study missions of the American Association of School Administrators that have taken him into the schools of Germany, Denmark, Finland, Austria, Poland, Czechoslovakia, and the Soviet Union including Siberia.

GEORGE E. BUROW, 33°





Construction nears completion at the new Scottish Rite Masonic Museum and Library to be known as the Museum of our National Heritage. Surrounding the courtyard (above) are various museum galleries which will feature collections from Americana. A sophisticated mechanical system (right) will provide year-round temperature control throughout the complex. The dedication ceremony at the Lexington, Mass., headquarters is scheduled for Sunday afternoon, April 20, 1975.

