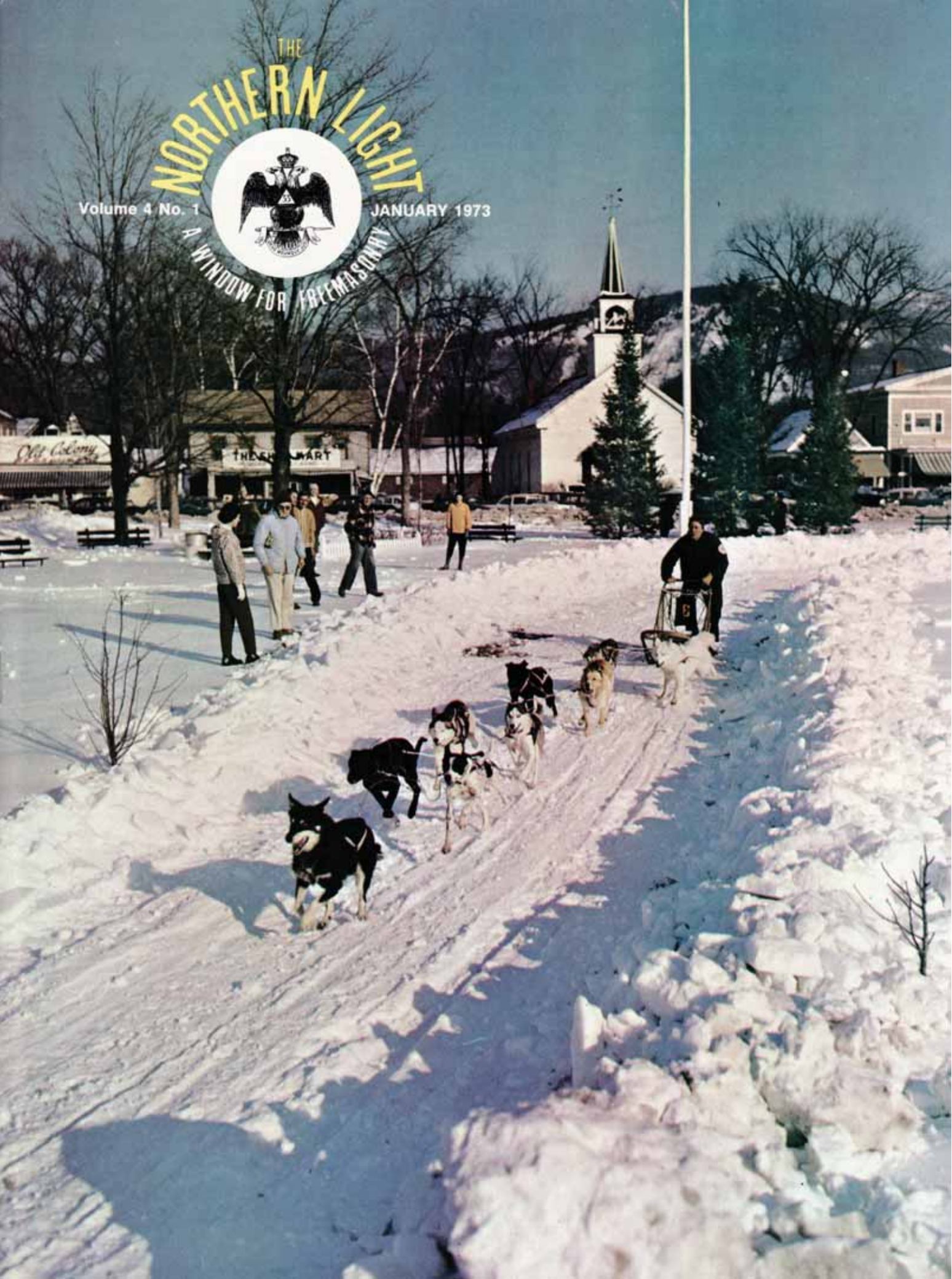


THE
NORTHERN LIGHT
A WINDOW FOR FREEMASONRY

Volume 4 No. 1

JANUARY 1973



Burrowing with Burrow



Our friends in the Valley of Corning, N.Y., have informed us of a very unique Masonic occurrence. George J. Poole, 32°, of Corning and Steuben District Deputy, presented Murray Barnes, 32°, of Avoca Lodge No. 673 his 50-year pin and certificate as a Master Mason in 1952. Brother Poole also presented Brother Barnes his 60-year certificate 10 years later, and—Brother Barnes received his 70-year certificate from the said Brother Poole last year!

* * *

Our friends, Brothers, and co-workers at the Illinois Masonic Medical Center are to be commended for completing and occupying the W. Clement Stone Pavilion for the Health Sciences in Chicago. Five floors of the Pavilion, erected at a cost of \$11 million, are now in use but there is a need for much new equipment. Many Masons are at work to secure funds to meet a challenge grant of the Stone Foundation so that necessary equipment can be purchased.

The new Pavilion contains a Radio Isotope area, Cobalt Therapy area, Radiology Department, Fluoroscope facility, a Computerized Environmental Monitoring Station, Pharmacy and Central Supply area, Laboratories, Ambulatory Care area, Emergency Rooms, Examining and Operating Rooms, Recovery Room, and the Intensive Care Unit. The "nerve center" has telephone equipment to handle 1,400 lines in the hospital with 250 lines reaching outside. Quite a project that our Brother Masons have going for all humanity at the Illinois Masonic Medical Center.

* * *

One of our Scottish Rite bachelors, Sublime Prince Neal Tiffany of the Valley of Fort Wayne, Ind., has the distinction of adopting an 11-year-old son, Marshall. Brother Tiffany is one of the nation's few single adoptive parents. A Senior DeMolay of Monroe, Mich., he joined Monroe Lodge No. 27 in 1961. He is wholesale toy buyer and has been both a chapter advisor and a deputy for DeMolay.

* * *

We congratulate Dr. Milton J. Freiwald, 32°, of the Valley of Abington, Pa., on his selection by the U.S. Department of Health, Education, and Welfare to represent America with Russia in joint research of unsolved causes of blindness. Dr. Freiwald went to Moscow in the fall to work with Dr. Boris V. Petrovsky, a noted general surgeon and research scientist, at the famous Helmholtz Eye Institute in collaboration with Prof. V. K. Trutnev, Director of the Institute.

Special studies, first in the history of the two countries, will include clearing opaque corneas, cataract formation, glaucoma, and hemorrhages. Dr. Freiwald also participated in the first medical exchange program with Russia (1963) in eye diseases, surgery, and research to prevent blindness. At that time he also worked at the Filatov Eye Institute in Odessa, as well as at Helmholtz.

* * *

We note with great interest the exchange of Masonic fellowship and experiences between Tower Lodge of London, England, and Monument Lodge of Indianapolis, Ind. Under the leadership of Worshipful Master Eric Taylor of Monument Lodge and the Valley of Indianapolis some 176 members—and wives—of the Hoosier Lodge flew to London by charter jet.

The first evening, Monument members witnessed the conferring of the Master Mason Degree, English version, by Tower officers on an English candidate. Next, the Monument members conferred the Indiana version on one of their own candidates in the largest room available in Freemason's Hall in London with Tower Lodge members as guests and hosts. Dinner, with the usual ceremonies, followed each meeting. Special guests included Lord Swansea, the Provincial Grand Master of a Welsh District, and Ill. Robert P. Joyce, 33°, a Past Grand Master of Indiana. It was a most memorable and happy experience for all.

* * *

Another note of international interest comes to us from Wilbur G. Hiatt, 32°, of the Valley of Danville, Ill., who is sojourning at Carlsbad, N.M. He was among the 800-plus Masons who attended the Carlsbad Caverns Degree in November some 750 feet below the earth's surface. The 1972 version featured the First Degree as presented by a degree team from Juarez, Mexico, with the sanction of the Grand Lodge of Cosmos and Grand Master Rafael Jimenez Vazquez.

The hosts—Eddy Lodge No. 21—also had a dispensation from Grand Master Travis B. Watkins of New Mexico. The work was presented very colorfully and dramatically in the "Big Room" of Carlsbad's beautiful caverns and its cool 56-degree temperature.

GEORGE E. BUROW, 33°

About the Front Cover

New Hampshire, a popular winter sports playground, is the traditional host for the world championship in sled dog racing with the 1973 carnival scheduled at Laconia in late February. The New England Sled Dog Club sponsors a half-dozen races in New Hampshire and others in Vermont, Maine, and Massachusetts. Teams competing at Laconia will

have a 20-mile race per day on each of three days. The 1972 championship races drew teams from 12 states, including two from Alaska, and four provinces of Canada. The cover photo shows a race at North Conway taken by Dick Smith and supplied by courtesy of the State of New Hampshire Department of Resources and Economic Development.

Some Thoughts

For The New Year



By **GEORGE A. NEWBURY, 33°**

An unknown author in "The Salutation of the Dawn" from the Sanscrit wrote these timeless lines:

"Listen to the Exhortation of the Dawn!
Look to this Day, for it is Life—
The very Life of Life!
In its brief course lie all the Verities
And Realities of your Existence:
The Bliss of Growth,
The Glory of Action
The Splendor of Beauty;
For Yesterday is but a Dream,
And To-morrow is only a Vision;
But To-day well lived
Makes every Yesterday a Dream of Happiness,
And every To-morrow a Vision of Hope.
Look well, therefore, to this day!
Such is the Salutation of the Dawn."

Whether we are in the glorious Springtime of youth, the vigorous Summer of middle age, or in the hallowed Autumn of our years, these lines convey a meaningful message. "Look to this Day"! It is a priceless gift, given us to enjoy and, within the orbit of our activities, to use in a manner of which we may be proud. Those in positions of great power may use them to shape the destiny of Nations or mighty enterprises. Those of us in the humbler walks of life will use them in simpler ways—perhaps only to brighten the day of those about us. Several centuries ago another unknown author penned these inspiring lines:

"Count that day lost whose low descending sun
Views from thy hand no worthy action done."

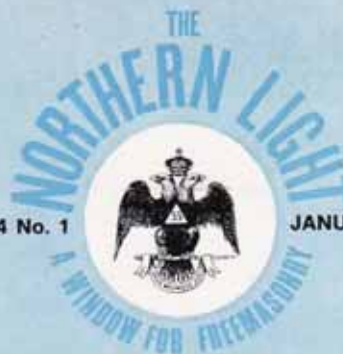
As we welcome each Dawn may we look forward to being able to say at its close in the words of Carrie Jacobs Bond:

"Well, this is the end of a perfect day,
Near the end of a journey, too;
But it leaves a thought that is big and strong,
With a wish that is kind and true.
For mem'ry has painted this perfect day
With colors that never fade,
And we find at the end of a perfect day,
The soul of a friend we've made."

All this is in the spirit of Freemasonry, and the strong bonds of Brotherhood which it fosters. There is no line in our ritual more meaningful than this: "That we so live that the World will be better and happier that we have been its citizen."

May we carry thoughts such as these with us as we move along through the days of 1973.

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ALEXANDRIA, VA.

George Washington Masonic Memorial

By MARVIN E. FOWLER, 33°

A half century has passed since ground was broken for the erection of the George Washington Masonic National Memorial at Alexandria, Virginia. During this half century the Masons of the United States have cooperated in constructing the greatest Masonic Memorial ever erected to honor the memory of any Mason.

No greater tribute could American Masons pay to their most loved and most highly honored brother. The vastness, dignity, and atmosphere of the Memorial is unlike anything comparable in the world. The Memorial should arouse in every true American a stronger determination to do his full duty in the preservation of those pure principles of liberty and justice for which our brother, George Washington, gave his life's effort.

The Memorial was designed in the classic architecture of Greece and Rome by Harvey Wiley Corbett. It stands on a

36-acre tract on a mound known as Shooter's Hill. The hill had been the site of Fort Ellsworth and it was also the turnaround point for the first overland airplane flight in America. The Wright brothers made their historic flight from Fort Myer to a balloon affixed to Shooter's Hill and back to Fort Myer. Aircraft using National Airport still use the site as a turning point on one of their flight patterns.

The Memorial is 168 feet wide, 248 feet long, and 333 feet high from an elevation of 108 feet above sea level. Passing through the Doric Portico one enters the spacious and beautiful Memorial Hall. The principal feature of the Hall is the large bronze statue of Washington, sculptured by Bryant Baker of New York. This handsome statue of Washington, clothed in Masonic regalia, is 17 feet 3 inches high and weighs nearly 8 tons.

The Replica Lodge Room, adjacent to Memorial Hall, contains furniture and items used many years ago by the

lodge of which Washington served as its first Master under their Virginia Charter. Here are displayed many priceless memorabilia of the Craft and personal effects and Masonic treasures of the immortal Washington.

There are two spacious and beautifully appointed Lodge rooms on either side of Memorial Hall. One is the home of Alexandria-Washington Lodge No. 22, of which Washington was Master, and several Masonic Bodies meet regularly in the other lodge room. The Memorial has become the rallying point of Masonic Lodges from throughout the United States who desire its accommodations for special meetings from time to time.

It is hoped that every Freemason who reveres the memory of Washington will find his mecca in this shrine which stands on its commanding site above the Potomac River in Alexandria overlooking the Nation's Capitol.

Above the Memorial Hall rise the seven levels of the Tower. Now completed, these are the George Washington Museum, Library, Grotto Archives Room, Royal Arch Room, Cryptic Room, Knights Templar Chapel, and the Observation Platform. These are reached by two elevators, traveling slanting shafts—the only elevators of their kind in any public building in the world.

On the first level of the Memorial, below Memorial Hall, is the Assembly



The Washington Family Bible is the central item in the Museum at the Masonic Memorial.

The George Washington Museum, supported by the Scottish Rite Supreme Councils of the Southern and Northern Masonic Jurisdictions, contains an outstanding collection of Washington memorabilia.

Hall with its large Royal Meshed Persian Rug, twelve dioramas depicting important events in the life of Washington, and a large illuminated Great Seal of the United States. The Shrine exhibit occupies three rooms adjacent to the Assembly Hall, and on the opposite side of the building is the dining room and kitchen for the use of the tenants and visiting Masonic Bodies.

The Annual Meetings of the George Washington Masonic National Memorial Association are held on or near Washington's Birthday in the large semi-circular Auditorium. The Washington coat-of-arms is prominently displayed above the stage. On the rear wall of the stage hangs the original oil painting of Washington by Hattie Burdette. On the rear wall of the Auditorium, behind several golden vein marble columns, are displayed bronze plaques commemorating the thirteen Presidents of the United States who were members of the Masonic Fraternity.

A description of all the beautiful rooms and apartments in the Memorial is not possible at this time. But special mention must be made of the George Washington Museum, the gem of all the rooms in the Memorial.

This great Museum, located on the fourth level in the Tower, was made possible through the generosity of the Scottish Rite Supreme Councils of both



the Southern and Northern Masonic Jurisdictions. It is modeled after the famed Athenaeum in Boston. Here is exhibited the most outstanding collection of Washington memorabilia to be displayed to the public in many years.

The central item in the Museum is the Washington Family Bible. There are six bays on the main floor and these are devoted to various phases of Washington's life. These are: his early years, his courtship of Martha Danbridge Custis and his home at Mount Vernon, his military career, his activities in Fairfax County and Alexandria, his two terms as President of the United States and his death, and the Washington Monument in the District of Columbia.

On the balcony are the flags of the 13 original states which formed the Union.

Washington's bodyguard flag is prominently displayed. Other historic flags displayed are those of the Alexandria Company of "Morgan's Riflemen," the flag of the Alexandria Independent Blues (which was used throughout the Revolutionary War, was carried at Washington's funeral, and was used again during the War of 1812), and the flag carried on the occasion of LaFayette's visit to Alexandria in 1825, when he was made an Honorary Member of Alexandria-Washington Lodge No. 22.

As we pause and pay tribute to Washington, let us remember, "Greatness was in him and he dedicated it to his country's cause."

Editor's Note. An exterior view of the memorial appears on the back cover.



ILLUSTRATION: MARVIN E. FOWLER, 33°, Provincial Grand Master of the Royal Order of Scotland and Secretary-Treasurer of the George Washington Masonic National Memorial Association, is the author of many scientific publications. A Mason since 1927, he is a Past Grand Master of the District of Columbia and Past Grand High Priest for the District of Columbia, is a member of the York Cross of Honour, and has assisted with arrangements for the annual Knights Templar Easter Sunrise Service at Arlington National Memorial Cemetery for many years. He is a widely-traveled and popular Masonic speaker and resides in Alexandria, Va.

MADE IN EARLY 19TH CENTURY

Antique Masonic Flask Donated to Museum

By GERALD D. FOSS, 32°

Bottle collecting is currently a popular hobby. Most collectors are happy to buy or exchange bottles manufactured only a few years ago for medicines, soft drinks and otherwise. Most collectors would be ecstatic if they could own a Masonic Flask manufactured in Keene, N.H., between 1816 and 1829.

The Scottish Rite Museum has recently been donated a Masonic Flask by Mrs. John M. Mathes of Littleton, N.H., whose late husband was a 33° Mason. It is a most welcome gift. It is believed that this flask was one made in Keene many years ago.

The manufacture of Masonic flasks is an interesting story. The background begins with the war of 1812, the scarcity of window glass, and the discovery of material in Keene and vicinity suited to manufacture glass. The first company in Keene was formed early in 1814 to manufacture window glass. The company was known as the Proprietors of the New Hampshire Glass Factory. It was located on what is now Washington Street in Keene.

Among the 13 men who formed the company, five can now be identified as Masons. They were Daniel Watson of Rising Sun No. 3, Keene; Daniel Bradford of Social Friends No. 42; Albe Cady of Vermont Lodge No. 1, Windsor, Vt., and subsequently of Blazing Star No. 11, Concord, N.H.; John Prentiss of Jerusalem No. 4, Westmoreland, and subsequently of Social Friends No. 42, Keene; and Nathaniel Sprague, the youngest man in the group, who received his first degree in Faithful Lodge No. 12, Charlestown, N.H. Where he received his second and third degrees has not been established,

but he must have received all three degrees for he was exalted a Royal Arch Mason in Cheshire Chapter No. 4, Keene, on March 26, 1817.

The first company was managed by Lawrence Schoolcraft of New York. Lawrence Schoolcraft was the father of the famous American ethnologist, Henry Rowe Schoolcraft, who had learned the secret of manufacturing glass from his father and who at this time was engaged in this work in Salisbury, Vt.

Timothy Twitchell, one of the proprietors of the first glass company not identified as a Mason, saw a potential market for flint glasses and flasks. The market for window glass declined rapidly after the War of 1812 was concluded by the Treaty of Ghent in February 1815. Twitchell needed a man who was experienced in the manufacture of glass which led him to contact Henry Rowe Schoolcraft, then only 22.

Young Schoolcraft came to Keene early in 1815 and signed a partnership agreement with Twitchell in July 1815. The Keene *Sentinel* of November 25, 1815, carried an announcement that Twitchell and Schoolcraft had erected a glass factory for the manufacture of Flint Glass Tumblers and Decanters. This factory was located on Marlboro Street, Keene.

Twitchell sold his interest in the partnership in March, 1816, to Nathaniel Sprague one of the founders of the original glass factory. A new partnership agreement was signed by Henry R. Schoolcraft and Nathaniel Sprague which provided the firm would be known as Schoolcraft and Sprague. They agreed to continue the manufacture of flint tumblers and decanters. There was a brisk demand for flasks for

nearly everyone partook of spirits.

Early in 1816, certain Masons in Keene petitioned for a warrant for a Royal Arch Chapter in Keene. Thomas Smith Webb, founder of the American system of Freemasonry, was then General Grand King of the General Grand Chapter of the United States. He issued a warrant on May 4, 1816, to establish Cheshire Chapter in Keene. There was no symbolic lodge in Keene for the charter of Rising Sun No. 3 had been revoked in 1805. Yet there were many Masons in Keene, most of whom were of Jerusalem No. 4, Westmoreland, or of Charity No. 18, Jaffrey.

The formation of a Royal Arch Chapter gave these Masons a common meeting place in Keene which for years they had not possessed. The growth of the Chapter was exceptional. The first return filed in 1820 lists 67 members and 37 exaltations. John Prentiss, one of the proprietors of the New Hampshire Glass Company was one of the petitioners for the Cheshire Royal Arch Chapter. He was also the proprietor of the Keene *Sentinel*, (est. 1799), one of the oldest newspapers in New Hampshire, which is still printed daily.

Did the establishment of the Royal Arch Chapter in Keene precipitate the manufacture of Masonic flasks? Some writers think so. Nathaniel Sprague petitioned for the degrees in the Chapter for there is a record that he was exalted March 26, 1817. This date was about one year from the date of the partnership agreement of Schoolcraft and Sprague.

Did Schoolcraft also petition to receive the degrees in Cheshire Royal Arch Chapter? Some authors have written that he was a member of this Royal Arch Chapter, but if so, no documenta-



tion of it can be located now. However, Schoolcraft was initiated a Mason in Union Lodge No. 5, Middlebury, Vt., on July 7, 1814, for which he paid the fee of \$10. This lodge is still in existence but known as No. 2 on the roster of the Grand Lodge of Vermont today.

Union Lodge No. 2 has its minute book for 1814 and a photocopy of the page was submitted to me by D. Burleigh Smalley, Jr. P.G.M. and Grand Secretary of the Grand Lodge of Vermont, for this article. A close observation of one of these flasks, especially one bearing the initials H S, leads one to believe that Schoolcraft and Sprague might have been active in Cheshire

Chapter and that it did provide a sales outlet for these Masonic flasks.

The quality of the flint glass produced here was reported to be comparable to the best in this country, but if so, it is apparent that Schoolcraft and Sprague could not manufacture it at a reasonable profit for they were having financial difficulties by the summer of 1817. They sold to Justus Perry of Keene, formerly of Marlboro, who was an astute businessman. He made it a financial success and during the years 1817-1829, he manufactured some Masonic flasks which bear the initials I P in the oval. He continued the business until 1835, but it is believed that no Masonic flasks were manufactured after 1829.

From the photograph of the donated Masonic flask it may not be possible for the reader to distinguish all the markings. A brief description follows: It is nearly clear in color, though some flasks were made of different colored glass. Among the Masonic symbols which can be discerned are an arch supported by two columns, which in turn rest on a Mosaic pavement. The number of bricks in the pavement are twenty or twenty-two. Within the arch is the all-seeing eye and below that is a square containing the square and compasses under which is a triangular object.

Outside the arch are the sun, the moon, and several stars, a trowel, and skull and cross-bones; and below and slightly to the right one can observe a beehive. On the obverse side is the likeness of an eagle with his head turned to the left, the wings spread; in his talons, he holds something which appears to be arrows and an olive branch. Under the eagle is an oval containing some letters which appear to be either "N. E. G. Co." or "N. H. G. Co." Over the eagle

is a ribbon. It is designated as a one-pint container weighing approximately two pounds and made of flint glass.

There are possibly 27 varieties of Masonic flasks which were made in Keene during this period. Some carry the letters, KEENE and KCCNC in the oval below the eagle. Some are rare. Some are scarce but none are said to be common.

Schoolcraft became famous as an ethnologist. He departed from Keene in late 1817 for Ohio. At the request of the widow of Ithamar Chase, first Worshipful Master of Hiram Lodge No. 9, Claremont, lately deceased, he accompanied their nine-year-old son, Salmon P. Chase, to his uncle, Philander Chase, bishop of Ohio. Bishop Chase reared the boy as he would have his own son. Salmon P. Chase's fame is too well known to record here.

Schoolcraft continued on to Missouri where he studied the lead mines and wrote a book on the subject which was published in 1819. Another trip took him to the sources of the Mississippi River on which subject he wrote another book. His wide acquaintance with the Indians led to his appointment as Superintendent of Indian Affairs for Michigan, 1836-41. He continued to write books on Indians as long as he lived. He died in Washington, D.C., December 10, 1864.

Sprague also departed from Keene in 1817 for a new career. He became a school teacher, studied for the ministry and was ordained a priest in the Episcopal church. He served various parishes in Vermont and New Hampshire. Dartmouth College conferred an honorary Master of Arts degree on him in 1822. Hobart Free College, Geneva, N.Y., awarded him the degree of Doctor of Divinity in 1847. He died in Claremont, N.H., October 29, 1853.



GERALD D. FOSS, 32nd is Grand Historian of the Grand Lodge of New Hampshire, a lawyer-accountant, and a Past Master of St. John's Lodge No. 1, Portsmouth, N.H. He has written numerous Masonic articles, has been a DeMolay adviser for more than 30 years, is an active member of numerous historical societies and research lodges and has received both the Sullivan and Cross medals from the Grand Lodge of New Hampshire. He has been elected to receive the 33rd in 1973.

LOOKING AHEAD

'Our Future Is Not A Gift— It Is An Achievement'

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

By D. CHRISTOPHER PEDIGO

While many of us seem rather content to enjoy life's everyday surroundings, whether or not we realize it, we are living in a world plagued with many problems. Our society is characterized by sex and violence, disease and poverty, suffering and sorrow. And yet as we enjoy the festivities of this gathering here today, we inadvertently turn our backs on those who may be struggling with deep hunger pains and are faced with an emptiness gripping their

insides, dreading the horrors another day may bring. Yes, we may perhaps turn our backs to these indignities, pretending they don't exist.

If the sad reality stays with us, we must realize now is the time to turn our backs on apathy and begin to realize the importance of our fellowmen.

There is no doubt that all of us here today possess a great sense of pride, a pride which reflects that we are citizens of and reside in perhaps the greatest country the world has ever known. However, our United States of America is not the citadel it is oftentimes made out to be. True, we have been the most progressive by our standards of progression. We have been the most intelligent by our standards of intelligence. We have been the most affluent by our

standards of our affluence. And we have been the most civilized and humane, again by our standards of civilization and humanity.

We have been the most progressive—that our air is now unclean to breathe, our water impure to drink, and the once-renowned America the beautiful is now becoming America the cluttered. We have been the most intelligent—and more engineers are now unemployed than any other occupation, and the college graduates grind tools in factories for a \$1.60 an hour. We are so educated that college professors tell us that there is no God and that public prayer in schools is unconstitutional. We are so affluent that only a few thousand people die in our country each year from malnutrition. And we are so civ-



D. CHRISTOPHER PEDIGO is currently serving as the DeMolay International Master Councilor. He is a Past Master Councilor of Ferndale, Mich., Chapter, was the 1971-72 State Master Councilor of Michigan, and was a 1971 Distinguished Service Award jurisdictional winner. He also received the Ralph Dawson Trophy in 1971 as the Outstanding DeMolay in Michigan.

ilized and humane that 50% of all traffic fatalities are a direct result of the consumption of alcoholic beverages. So civilized that our leaders are shot down in cold blood. And so humane that we pour billions upon billions of dollars into a war we don't know how we got into, why we got into, or how we are going to get out of it.

And yet it is rather evident that disappointment may be expressed in the imperfection of our great country and its system. I do not criticize the system. The so-called establishment is not totally at fault. We as the American people, the citizens of our respective communities and states, are at fault. We have closed our eyes to the needs of others. We have turned our back on our fellowman and have walked away from the will of God. Let me assure you, my friends, that as a spokesman for this youth organization, the potential leaders of a greater and better tomorrow will not walk away from these responsibilities of bettering our society and our fellowman. Indeed, every man—DeMolay and Master Mason—must have his own vision of things to come.

Each of us, I'm sure, share a broad and deep hope for our country and the world—the hope of a world without

*"We cannot stand idly by
and expect our dreams
to come true
under their own power."*

war, a world where people are not suffering from poverty and oppression, a world where people can win a better life for themselves and their children, a world where imagination and energy of mankind are dedicated not to destruction but to building a generous, spacious future. If this is a vision of the future, this is the direction in which we want to move.

The next thing we must consider is how we propose to get there and what

obstacles lie in our path. A vision such as this is never self-fulfilling. We cannot stand idly by and expect our dreams to come true under their own power. Our future is not a gift; it is an achievement. It is a combination of efforts of all men, young and old, to stand tall and strive diligently to attain our goals. The future may lie beyond our vision, but it is not completely beyond our control. It is through the efforts and work of our own hands, matched with reason and principle, that will determine our destiny. The future of mankind is dependent upon us. We in unity must strive to fight against the imperfections of our society and carry that torch towards a more promising and better future for all to live. As the late Senator Kennedy once said, "Some men see things as they are and say why; I dream things that never were and say why not."

My fellowmen, as DeMolays, as Master Masons, and most importantly, as citizens of our great country, we through our respective precepts and beliefs can make those dreams of tomorrow become the realities of today, strengthening our common bond of brotherhood into a force of peace and harmony for all mankind.



Attending the Annual Meeting of the Supreme Council in September were ten presiding Grand Masters. Pictured above are Ill.^o, Lloyd S. Cochran, 33^o, New York; Ill.^o, George Shreiber, 33^o, Wisconsin; Ill.^o, Fay L. Gullion, 33^o, Ohio; Ill.^o, Ralph E. Berry, 33^o, Vermont; Ill.^o, Donald W.

Vose, 33^o, Massachusetts; Ill.^o, Robert H. Danelson, 33^o, New Hampshire; Ill.^o, John H. Jena, 33^o, Indiana; and Ill.^o, Charles R. Glassmire, 33^o, Maine. Attending but not pictured were Ill.^o, Robert E. Lake, 33^o, Michigan, and Ill.^o, W. Orville Kimmel, 33^o, Pennsylvania.



CURT

Man's Best Friend Is 'Honorary' Mason

By JAMES L. NORMAN, 33°

It is somewhat unusual for a Masonic Lodge to bestow an honorary membership on a visiting Mason but we know of only one dog who has been so recognized. This unique honor belongs to Curt, the constant companion of Esco Dill, 76, who has been blind since 1933.

Curt also has honorary memberships in the Royal Arch Masons and the Order of the Eastern Star.

This incomparable pair spends many a night attending lodges and Masonic-related events within a 50-mile radius of Cowden, a community of 550 about 55 miles southeast of Springfield, the capital of Illinois.

Much credit is due Esco's wife, Alleva, too, because she is the chauffeur on many occasions. Dill lost his eyesight as the result of a construction accident in 1933. He was raised a Master Mason in Joppa Lodge No. 706, AF&AM, of Cowden in 1920 and first served as Worshipful Master in 1946.

"With God on my right side and my dog, Curt, on my left side I can do about anything I want to," Dill declared. "I'm not handicapped. I'm just like anyone else, except that I don't see."

And he proves his statements in innumerable ways and on frequent occasions.

Presently he is serving his third consecutive term as Worshipful Master of Joppa Lodge. "I've been Master of my Lodge so many times I have lost count," he said. "Sometimes I attend an area Lodge every night in the week to enjoy good Masonic fellowship and to keep in touch with everything."

On April 5 last year Dill opened Joppa Lodge with seven major stations

*Although blind since 1933, Esco Dill
has participated in Masonic programs
with the aid of his 'companion'*

held by 50-year members, including himself. He holds honorary memberships in seven area lodges—Jackson No. 53 of Shelbyville, Findlay, Sullivan, Windsor, Mattoon, Stewardson, and Effingham. He participates in much of the floor work, too. Joppa has 80 members including 12 with 50-year pins.

"Curt knows the floor movements necessary for me to perform and he waits patiently until I tell him where to take me next," Dill said. "We attend Royal Arch, lodge installations, Past Master Nights, the Order of Eastern Star meetings and functions, and many other events. If my dog is not welcome anywhere, I just don't go either," he said.

Curt, who became Dill's "eyes" in April 1964, holds honorary memberships in Temperance Lodge No. 16 at Vandalia; Joppa Lodge; Jackson Chapter No. 55, Royal Arch Masons of Shelbyville, and Aryan Chapter No. 568, Order of the Eastern Star at Cow-

den, among other organizations. He is 10 years old and is the second such dog to assist Brother Dill. The first, Linda, was a constant companion from 1952-63.

"Although I've never seen our son Robert (he was born soon after Dill lost his sight), I had the honor and pleasure of conferring all three degrees of Masonry on him and gave most of the lectures. I raised him to the sublime degree of Master Mason on Jan. 3, 1957, in our own Joppa Lodge," Dill stated proudly. The Dills have visited Robert and his family, including three grandchildren, many times at their home in California.

Dill also is a Past High Priest of Jackson Chapter. In 1969 he received the Gold Honor Award given by the York Rite Sovereign College for outstanding service in York Rite Masonry. He holds Scottish Rite membership in the Valley of Danville. He also is a 50-year member and a Past Patron of Ar-



Esco Dill, 32, is currently serving his third consecutive term as Worshipful Master of Joppa Lodge, No. 706, Cowden, Ill. "With God on my right side and my dog Curt on my left side, I can do about anything I want to," says Dill. Curt knows the necessary floor movements in the Lodge and waits patiently until he is told by his master where to go next.*

yan Chapter, OES, and is Associate Patron now. Mrs. Dill, a loyal member of Aryan Chapter and a retired schoolteacher with 35 years service, is an active worker and headed a committee to serve refreshments at the three-day Cowden Centennial last fall.

This veteran worker in the Masonic vineyards advises one "not to worry too much about today, for tomorrow is bound to be a better one." He says that one of the most important lessons he learned while receiving training in the handling of his dog in a school at Morristown, N.J., was to reward the dog with a compliment each and every time it performed a service, such as stopping at the curb or a flight of steps, watching for traffic, etc.

"Now wouldn't this be a wonderful world in which to live if we, each of us, would take time to compliment a friend, a neighbor, or even an acquaintance every time this person did something good and worthwhile?" he asked. "If we did this worldwide, I bet there never would be an occasion for another war."

Dill proves his lack of being handicapped in numerous ways. He plants, tends, and harvests a fine vegetable garden each year at his home. Mrs. Dill said, "I take care of the yard but he won't let me in the garden. I have canned 38 quarts of beans that he has harvested and all of the tomatoes that

we can use. There are squash, watermelon, and many other vegetables to handle, too."

He plants his garden by use of the line and his rows are very straight.

For a time Dill delivered newspapers in Cowden and worked his route up to 150 customers. In a period of six years he only had three complaints for missing customers on the lengthy route. Naturally, he praised his dog for the excellent help given. In 1954, he and Linda alone raised money for a Youth Center in Cowden and operated it successfully for a year. Cowden High School students think highly of Dill and his dog, and one Senior Class dedicated its yearbook to "Esco and Linda."

He is an active member of Cowden Christian Church and often recites poems or gives readings at services. He is a past president of the Rotary Club and a past chaplain for the American Legion county chapter.

One of his latest accomplishments was completed the past summer. During the spring, the Dills traded for a new automobile. It just barely fit in their garage at home, so Esco decided to have the front wall extended. After contacting three different carpenters, all of whom didn't want to be bothered with so small a task, he told his wife that he would do it himself. She tried to discourage him but he persisted, length-

ened the garage a couple of feet, and did a very workmanlike job, too. He proved that he can be an operative Mason as well as a speculative one, and he does a good job in both.

He receives regular issues of the *Readers' Digest* and some other magazines in braille. "I once read 400 pages of braille in four days," he said. "It is a difficult process and I believe that only about 10% of the blind can read braille. It is just like rubbing your fingers over a file, and after a while you have to take a rest. My hand gets tired and my fingers get sore when I read for an extended period of time," he concluded.

A few years ago, Dill was a guest on the popular TV program in Chicago, "Welcome, Travelers." "I won all sorts of things like furniture, clothes, rugs, etc.," he reminisced. "Trucks delivered stuff to our house for some time; I even paid part of my denture bill by trading cases of dog food I had won on the show to my dentist."

When asked about embarrassing moments, Dill replied, "My greatest concern is eating in strange places because I am afraid that I might spill some food on another person."

Masons and friends in South Central Illinois hope that Dill and Curt will continue to visit their meetings and spread brotherly love and good cheer for many years to come.



III. JAMES L. NORMAN, 33*, is Director of College Development and Public Relations for Danville (Ill.) Junior College and a Past Thrice Potent Master of Danville Lodge of Perfection. A member of Further Light Lodge, he also is Master of Ceremonies of Danville Consistory. He is a graduate of the University of Illinois, a Deacon at Northland Christian Church, and long has been active in civic and fraternal affairs, particularly with organizations for young people and talent groups.

GOD'S MAN

By JOHN A. LLOYD, 33°

I stood, one recent February 12th, in front of Barnard's marvelous statue of Abraham Lincoln in Cincinnati, and as I gazed at the giant bronze figure I thought:

"Like a rare diamond cut by the vicissitudes of pioneer life, Lincoln was a man of many facets."

The lawyer who studies Lincoln marvels that one with so little formal education could achieve such stature at the bar.

The scholar is amazed at the astounding command of our English language, at the clarity with which he wove beautiful tapestries of expression.

The depth of his understanding of the American governmental system intrigues the political scientist, and while in his day he was without a peer as a statesman, Lincoln also was a master of politics and displayed that mastery in his conduct of the Presidency and in his re-election.

The patriot finds in Lincoln's character that driving force of love of country which must motivate its citizens or a nation fails.

That raw February day as I viewed the statue another attribute of the man came into my contemplating mind, a facet of Lincoln which, I think, sometimes we overlook; and yet the more I study him, the more I believe it is the balancing force about which was molded the entire character of the man.

Lost in the mists of legend, buried in the mass of facts still emerging about him, somewhere, somehow we will find the source of this basic strength. Somehow, somewhere, someone planted deep in the soul of Abraham Lincoln a sublime love of Almighty God, and a boundless trust in Him.

You see it all through his writings, a

profound belief, unquestioning, unwavering, unashamed; faith in God, love of God, belief in the care of God for His own children, and for His own nation.

The more I search the more I believe that Abraham Lincoln was the creature of the God he loved. No remote social worker was this God of Lincoln's, but God as the devout Americans of his day believed God to be was a very personal force in the lives of men.

I do not know what Lincoln believed about God, nor does any man. But this I do know, from the testimony of his voice and his pen: Lincoln believed in God; Lincoln was God's man.

Hear him on just a few occasions.

As he leaves home in Springfield to meet his destiny: "Without the assistance of that Divine Being who ever attended (Washington) I cannot succeed. With that assistance, I cannot fail."

In the first inaugural address speaking to those who were seceding from the Union: "You have no oath registered in heaven to destroy the government, while I shall have the most solemn one—to preserve, protect, and defend it."

And again: "Intelligence, patriotism, Christianity, and a firm reliance on Him who has never forsaken this favored land are still competent to adjust in the best way all our present difficulty."

On the Gettysburg battlefield, 1863: "That we here highly resolve that this nation, under God, shall have a new birth of freedom."

Hear him in his second inaugural address: "The Almighty has his own purposes."

And again: "Fondly do we hope, fervently do we pray, that this mighty scourge of war may speedily pass away. Yet, if God will that it continues until all the wealth piled by the bondsman's



ILL.: JOHN A. LLOYD, 33°, is President of the Union Central Life Insurance Company in Cincinnati and is a former State Senator for Ohio. He received the 33° in 1963 and was elected an Active Member of the Supreme Council in 1970. He is currently serving as a member of the Editorial Board for *The Northern Light*. In addition to his fraternal associations, he has also been active in civic affairs.

250 years of unrequited toil shall be sunk and until every drop of blood drawn with the lash, shall be paid by another drawn with the sword, as was said 3,000 years ago, so still it must be said 'the judgments of the Lord are true and righteous altogether.'

And yet again: "With firmness in the right as God gives us to see the right, let us strive on to finish the work we are in."

Woven all through his most profound thoughts, these jeweled threads of trust



IN A NOOK WITH A BOOK

'The Magic Flute, Masonic Opera'

Reviewed by ALPHONSE CERZA, 33*



THE MAGIC FLUTE, MASONIC OPERA, by Jacques Chailley; translated from the French by Herbert Winstock. Published in 1971 by Alfred A. Knopf, Inc., 501 Madison Ave., New York, New York 10022. \$10.25 postpaid.

Since its first production, *The Magic Flute* has been recognized as an opera with Masonic elements. From the start, Mozart's opera has been lauded as a brilliant work and by some as a silly mixed-up fairy tale. This newest book about the opera and its composer clearly indicates that the opera can be understood and fully appreciated only if one recognizes and understands the Masonic references and the symbolism hidden in many places.

The book is divided into three parts; the first discusses many preliminary matters such as various traditions and problems relating to the authorship of the libretto, etc. A brief picture of Freemasonry in Austria at the time is presented as well as the Masonic connections of Mozart. The second part is a broad analysis of the opera. The third part is a detailed study of the opera with explanations of the obscure elements here and there.

The book has many pictures of Masonic aprons, a Master's apron, scenes from the opera, and various other items. For example, the seal used by Cagliostro (a controversial person of the period) is presented with a facsimile of his signature.

The word "magic" is discussed in the book. Sometimes the word is translated as "enchanted" but the author contends that the word "magic" is really best. Aside from the explanation of the opera itself there are many pleasant sidelights covered. For example, it is shown that the Illuminati were not a part of the Masonic fraternity of the time. Mozart became a Mason on December 14, 1784; he became an active and zealous member, and his father became a member three months later. Mozart attended many lodge meetings, and it is stated that his association with the Craft brought him greater peace of mind than his church membership. The persecution of the Craft in Austria is discussed briefly.

This book has won wide acceptance outside the Craft. It has received favorable reviews in many general publications. No longer will this opera be a mystery or be labeled as a silly performance; all one need do is read this book and learn that there is much more than meets the eye at watching the performance and listening to the beautiful music.

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. A professor at John Marshall School of Law, Chicago, he is an avid reader and translator and has written columns for many Masonic publications.

reveal Lincoln, Man of God; Lincoln, God's man.

Col. Henry Watterson, editor of the *Louisville Courier Journal*, who knew Lincoln personally, said it far better than can I:

"Where did Shakespeare get his genius? Where did Mozart get his music? Whose hand smote the lyre of the Scot-

tish plowman, and stayed the life of the German priest? God, God, and God alone; and as surely as these were raised up by God, inspired by God was Abraham Lincoln; and a thousand years hence, no drama, no tragedy, no epic poem will be filled with greater wonder, or be followed by mankind with deeper feeling than that which tells

the story of his life and death."

The pages of history, over the years, reveal God's men, raised up for their times and for their crises. Such a man was Lincoln.

America needs such a man so desperately today. Pray with me, reverently, that God will raise up His man for these troubled times.

'There is no such thing as a bad boy'

FLOYD STARR—BUILDER OF MEN

In the early part of this century a young man of great vision, indomitable courage, unstinting effort, and dogged determination set out to prove his theory—"There Is No Such Thing as a Bad Boy."

More than 50 years later, he has helped nearly 10,000 boys, many of whom have decided to imitate him in their life's work. In the words of one of his boys, he is "Floyd Starr—Builder of Men."

This lad, now a strong and virile adult, continues: "The man I'll always remember and love, Uncle, was that young dreamer who served as teacher, farmer, cook, wood splitter, counselor, father—all rolled into one! You taught us to face up to whatever life might bring . . . You told us that when we went into the world outside, we would be mighty thankful that we had learned to use both our heads *and* our hands."

The Starr Commonwealth for Boys has grown from an old barn on 40 acres of rocky land just outside of Albion, Michigan, in 1913 to a campus of more than 200 acres and 14 cottages for 160 boys at Albion plus another 40-acre campus at Van Wert, Ohio, with 35 boys in three cottages.

Floyd Starr is a man who single-handedly founded a home for neglected and delinquent boys—he wanted no boys of good reputation. He always has held to his firm belief that God would somehow always provide what was needed, and he has proven his tenet time and time again.

The first time Floyd Starr heard the word adoption, he was a little boy and

its meaning had to be explained to him. The idea appealed to him. As he grew older, he decided that some day he would adopt some children.

In 1913 after he had been graduated from Albion College and with some money that he had inherited, he bought the 40 acres and started to work. While he was putting up his first building, Gladsome Cottage, he and the boys



During the past 50 years, Ill.'s Floyd Starr, 33, has helped more than 10,000 neglected and delinquent boys find a new way of life. He has been retired for the past five years, but even at the age of 89 he still maintains an active interest.*

slept in the hayloft of the old barn—the only building then on his newly founded school and home.

The same year that Starr founded his Commonwealth he also wrote his creed—"There Is No Such Thing as a Bad Boy"—an eight-point guideline that still serves as a guide for all of those who come to the Commonwealth for rehabilitation.

Most of the boys are sent by judges after being tried for such things as robbery, assault, attempted murder, and rape. Starr still says and always has maintained that the problem really lies with the parents who do not know how to rear their child. As a result of this, much stress is put upon the fact that the role of the house parents, who substitute for the child's real parents, is an extremely vital one, and consequently considerable care is taken when selecting personnel for this task.

Majority of the boys stay an average of 14 to 18 months, after which they either are returned to their own home and parents or to another home which will support the boy in his new way of life.

While on campus, the boys wear no uniforms and there are no fences, gates, or locks. The beauty of the campus and all of its surroundings are a part of Starr's philosophy that "if you surround a boy with beauty" he will begin to respond in like manner.

Manual labor also plays a large part in the treatment program for all of the boys. Each youth is taught "the dignity of labor"—but none is punished with labor.



The Grand Commandery, K.T., of Michigan provided the funds for the Physical Education Building, which was built in 1960.

In the words of another of his boys: "I remember well my first meeting with you, Uncle Floyd, and you said 'When you enter here, my boy, you leave your past behind you. Your future will be what you make it.' I'm determined, Uncle Floyd, to make mine a helpful one! I can see now that only through your untiring faith and efforts have I at last found real confidence in myself. For this, I have only you to thank and to pray that always may you be blessed and loved as you have loved so many."

Over the years many famous people have visited the Starr Commonwealth—people such as Helen Keller, Jesse Owens, Carl Sandburg, Anthony Celebrezze, George Washington Carver, Jerome Hines, and Arthur Linkletter. The last-named was guest speaker at Starr's 58th annual Founders Day.

Jesse Owens wrote: "Many places I have visited and many I have enjoyed. Never have I enjoyed and felt such a feeling of belonging. May God grant me the chance to come again and drink from the cup of brotherhood. May God bless this house and ground."

Floyd Starr, Founder and President Emeritus, has been retired for the past five years, but even at the age of 89 he still maintains an active interest in all of the school's affairs, especially that of keeping in touch with all of his "old" boys who always refer to him as Uncle Floyd. A man small of stature but huge, even immense, in the eyes of all who have known him.

In Dr. Starr's own words: "God is love, says the Bible. Love is a universal solvent that destroys everything unlike itself. Our Commonwealth was founded upon love. It is because that love has never faltered that we have been able to help so many boys. It is because we believed in the good in the boys, sincerely and genuinely, that we have been able to reach that good. Love responds to love; true love and happiness is a two-way proposition. We must earn the

love of a boy, not only for our own sakes, but for the sake of the child himself. For it's just as important for the well-being of a child that he learn to love as it is to be loved. The lives of some 7,500 boys saved from lawlessness and further crimes prove these truths."

Dr. Starr, who received his A.B. from Albion College in 1910, has honorary degrees from Adrian College, Albion, and the University of Michigan; the Silver Antelope Award from the Boy Scouts; the Bishop's Service Cross Award of the Episcopal Church of which he is a communicant, and outstanding recognitions from numerous civic and service clubs and countless organizations. He was raised a Master Mason in Murat Lodge No. 14, Albion, in 1924, and joined the Scottish Rite in Grand Rapids that same year. He also is a member of the York Rite at Albion and Saladin Shrine Temple at Grand Rapids. He received the 33° in Scottish Rite in 1971. The Knights Templar of the Grand Commandery of Michigan have provided the Physical Education Building at Starr Commonwealth.

The Starr Commonwealth for Boys has grown from an old barn on a 40-acre site near Albion, Michigan, in 1913 to a 200-acre campus with 14 cottages for 160 boys.



Are We Using Our Working Tools?

By F. WALTER MUELLER, 33°

Many times I have wondered and marveled at what the "wise and virtuous men" have given to us in our Masonic Rituals. Let us consider the "Working Tools."

As Freemasons, certain tools are given to us symbolically to use. These are not to be set aside to rust, deteriorate, or become useless. For without practicing the use of any tool, we lose the art of using it.

The tools we are given are not to be used in any way except that way in which we are taught to use them. In fact we are interestingly and most impressively told what will happen if we misuse them. We can destroy character by using them improperly.

One should realize that if we followed only one of the admonishments in the uses of our working tools, we would build character quite acceptable to be examined before the Great White Throne.

But we must be realistic—we are mortal men. Therefore, we err and we

never can attain Perfection. We never really can be "one of the greatest and best of men that every lived." If we could, then we really would be worthy to be called "Masters" and "Master Masons."

We are given something toward which we should try to aspire. Each of us should try to be an exemplar. Albert Pike gave us a wonderful bit of philosophy:

"Human wisdom must always be limited and incorrect; even right opinion is only something intermediate between ignorance and knowledge. The normal conditioning of man is that of progress. Philosophy is a kind of journey, ever learning yet never arriving at the ideal of perfection of truth. A Mason, like the wise Socrates, should assume the modest title of a lover of Wisdom, for he must ever long after something more excellent than he possesses, something still beyond his reach, which he desires to make eternally his own."

I am overwhelmed with the tremendous task of enumerating the working tools which are given to us and devel-

oping their spiritual aspects. We are given a most concentrated capsule overflowing with an abundance of thoughts. Some few can be pointed out with a prayer that these might lead others to seek and find our "Acres of Diamonds" which are priceless jewels of thought for contriving a structure which is the immortal part of man.

Of course, the first and greatest is "Our Rule and Guide." Does one need to tell of the spiritual development attainable by its use—its rightful use? If one focuses his mind he can see just exactly what he seeks. It depends on how one sets his sights as to where he shoots and what he obtains in the hunt!

Let us recall the first admonition: "Before proceeding upon any great or important undertaking . . ." Herein is a priceless working tool that is sometimes overlooked. Prayer is man's conscious reaching to the Great Consciousness to be "at one with God." When man finds this Key, "woe unto him that uses it selfishly." For its wrong use can and does destroy both "that house" and the man.



ILL.: F. WALTER MUELLER, 33°, is a Past Master of Century Lodge No. 100, South Orange, N.J., Past Thrice Potent Master of Newark Lodge of Perfection and was a Grand Historian of the New Jersey Grand Lodge. He has been active in York Rite, has written nine plays for celebration of the 200th Anniversary of the Birth of Washington, and several historical papers. He resides in Sun City, Arizona, and travels extensively.

*"As Freemasons, certain tools are
given to us symbolically to use.
These are not to be set aside
to rust, deteriorate, or become useless.
For without practicing the use of any tool,
we lose the art of using it."*

Let us not overlook another working tool subtly placed in our hands and called "a friend and a guide." It is lost sight of and oftentimes misinterpreted—the plumbline peculiarly placed and interestingly identified as the jewel of one whom we once represented.

How much time have we Masons given to the instructions of "dividing our time"? Think of what we would become if each day we devoted "eight hours for the service of God and our fellow-man." This is not idle thinking, nor is it to be lightly turned aside in our building. Our Masonry is very practical, too, for it does indicate "re-creation" of our physical beings.

If we would really "divest our hearts and consciences of all the vices and superfluities of life," then indeed we would fit our minds as living stones for that spiritual building. It would be built not with hands but with thoughts and

deeds.

How many of us look upon Brotherly Love, Relief, and Truth as working tools? Have we ever thought of the power-tool we have in Truth alone? Test it!

Will any dispute the power of Temperance, and Fortitude, and Prudence as each is presented to us?

The power-tools we have been given are tremendous in their scope, and think what kind of men we would become if we used but a few!

Consider Justice as a working tool with which to wield our judgment in our daily life, and think what we could do with it.

Take our Masonic Prayers and Charges, our lectures—any one of which could be taken apart, thought by thought, and we would have a philosophy for ages to come, not just for our own lifetime. I have long called this

"The Art of Living Rightly." And so it is.

It has come to mind time and time again that many of us have not even really attained the Grade of Entered Apprentice, if we would look seriously at the lessons we are believed to have mastered in that Degree. Furthermore, to be called Master Masons or Worshipful Masters or Past Masters—yes, or Grand Elect Masons or Sublime Princes of the Royal Secret! These are responsibilities too often not realized, nor do we comprehend the tremendous importance of their meaning. Seldom do we seem to even try to be what we are supposed to be, nor what we assume to be in each Grade or with each Title.

I am reminded of Luke 12:48—"For unto whomsoever much is given, of him shall be much required; and to whom men have committed much, of him they will ask the more."

We have been given so much in our Masonry and much is required of us. Men have committed much to us in making us Masons. They are in the position of asking the more from us. Too many of us gloss over the accolades of responsibility which has been bestowed upon us. We have received the wonderful teachings of our working tools, but far too many Brothers use them not!

Let each of us then hereby firmly resolve to Think, Act, and Do in positive action according to the philosophy: "As a man thinketh, so is he."

Let us put our working tools into actions in the manner of living among our fellow-man. Let us use the plumb, level, and square, ever keeping in sight the spiritual design of the compasses while we use liberally the symbolism of the trowel for the dispatch of brotherly love to one and all. Then we can come nearer to attaining our goal of building that "house not made with hands."

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THE EARLY YEARS

Scottish Rite in Scotland

By **GEORGE DRAFFEN, 33°**

The Grand Constitutions of 1786, attributed on somewhat insubstantial grounds to Frederick the Great, King of Prussia, are binding upon all regular Supreme Councils of the Ancient and Accepted Scottish Rite. They also are binding upon all members of the Rite, whatever degree each may hold, and they confer upon Sovereign Grand Inspectors General, holders of the 33° of the Rite, certain privileges and powers.

Every member of the 33° is expected to have and keep up to date a "Golden Book." His Golden Book is, in reality, a diary of a restricted kind. In it he is expected to record all his actions as a member of the 33°. It is obvious that the first entry will be the record of his admission to the degree, where and when it took place, who were present, etc. Further entries will record his activities as a member of the 33°, official visits to any subordinate bodies, attendance at Supreme Council meetings, etc.

The archives of the Supreme Council for Scotland contain the Golden Book of Dr. Charles Morison of Greenfield, the founder of the Supreme Council for Scotland, and from Morison's Golden Book and the early records and minutes of the Supreme Council for Scotland one can relate with accuracy exactly how it came into being. Dr. Charles Morison was admitted to the 33° in Spain in the year 1813, and he was accepted as a member of the degree by the Supreme Council for France in 1826.

Now, one of the privileges of a Sovereign Grand Inspector General is that of being qualified and able to erect a Supreme Council on his own, always provided that no Supreme Council exists in the country in which he proposes to erect his Supreme

Council, and also provided that no other Supreme Council is exercising jurisdiction over that country.

Although he had lived in Paris for many years, Dr. Morison had a small estate at Greenfield, near the town of Alloa in the center of Scotland. It was his custom to visit this estate from time to time and he left Paris in May, 1846, to pay one of his visits to his estate. Learning that he was in Scotland, a number of influential Scottish Freemasons petitioned Dr. Morison in the following terms:

Demand of certain Masons in Edinburgh to The M. Ill. Br. C. Morison of Greenfield, M.D., Physician to HM. Forces, S.G.I.G., 33rd and Last degree of the Ancient and Accepted Scottish Rite.

M. Ill. and V.W. Brother,

We the undersigned, all Masons and members of regular Lodges under the Constitution of the Grand Lodge of Scotland, wish to form a Supreme Council for Scotland, of the Ancient and Accepted Scottish Rite, in conformity with the Constitutions of 1762 and 1786.

Having learned, M. Ill. Bro., that you are at present in Scotland, and that you possess the necessary powers to confer the dignity of S.G.I.G. on a certain number of Masons, worthy of that excellent degree, for the purpose of afterwards constituting them into a Supreme Council for Scotland.

We therefore address ourselves to you, M. Ill. and V.W. Bro., to request that you will have the goodness to examine our titles and instruction in Masonry, as also our civil and moral qualities, thereby to Judge if we are worthy of being raised to the 33rd and last degree of the An. and Ac. Scottish Rite of Masonry, to be afterwards constituted into a Sup. Con. for Scotland with all the attributes, powers, and privileges there unto belonging.

We beg you will have the goodness to fix a day when the necessary initiations can be made, and we remain,

M. Ill. & V.W. Brother,

Your Obedient Servant and Brothers

Augustus G. Jocelyn, 30°

Samuel Somerville

James Robertson

A. Murray

Wm. Donaldson

Edinburgh

14th July 1846

Only one of the Petitioners, the Hon. Augustus Jocelyn, claimed to be a member of the Rite and he added "30°" after his signature. Where he had gained this degree is not known. It can hardly have been under the Supreme Council for England as that Supreme Council had only been erected the previous year. He may have obtained it under the Supreme Council for Ireland which dated from 1825.

It is clear from the Petition that the five Petitioners were fully aware that a S.G.I.G. was empowered under the Grand Constitutions to (1) confer the 33° upon them, and (2) form them into a Supreme Council.

Dr. Charles Morison agreed to the "demand" of the petitioners and called a meeting to be held in Edinburgh on August 4, 1846. The day chosen was one on which there would be a Communication of the Grand Lodge of Scotland, and the meeting would probably have been held in the Grand Lodge building, though the records make no mention of the exact place at which the meeting was held.

Dr. Morison admitted Augustus Jocelyn first, presumably because he was already a member of the Rite, and with his assistance he proceeded to admit Dr. Samuel Somerville of Ampherlaw. Thereafter the three

conjointly admitted James Robertson, Andrew Murray, and William Donaldson. What ritual or fixed ceremonial was used is not mentioned.

After the reception, the Constitutions of the Supreme Council for Scotland were promulgated by Dr. Morison and entered into the first Minute Book by Dr. Somerville, who acted as Grand Secretary General, for no Officers had been appointed. In laying down the Constitutions, Dr. Morison, in a preamble, stated the authority by which he had acted and quoted his Patent as a Sovereign Grand Inspector General and Article 2 of the Grand Constitutions of 1786. He thereafter decreed as follows:

1. We created for the present and forever a Supreme Council of Sovereign Grand Inspectors General, 33rd and last degree, of the Ancient and Accepted Scottish Rite, to govern, regulate and administer the Freemasonry according to the Ancient and Accepted Scottish Rite in Scotland, which Supreme Council is established and will have its Seat in Edinburgh.

2. The Supreme Council will take the title of Supreme Council for Scotland and will be composed of nine (and no more) Sovereign Grand Inspectors General, 33rd and last degree of the Ancient and Accepted Scottish Rite. Under no pretence whatever can they have more than nine members. When a vacancy occurs by death or resignation in writing, the vacancy or vacancies must be filled up by the promotion of as many 32nd Sublime and Valiant Princes of the Royal Secret as there may be vacancies.

3. The said Supreme Council for Scotland will be governed by the following Officers, viz: One Most Powerful Sovereign Grand Commander; One Lieutenant Grand Commander; One Grand Secretary of the Holy Empire; One Grand Treasurer of the Holy Empire; One Grand Master of Ceremonies; One Grand Captain of the Guard; One Grand Standard Bearer; One

Grand Sword Bearer; One Grand Archivist. The Grand Archivist acts as Grand Secretary in the absence of the Grand Secretary of the Holy Empire. To become a member of the Supreme Council for Scotland the candidate must be elected unanimously: the votes must be given viva voce by the members present, beginning by the youngest (i.e. the last admitted member, G.D.) S.G.I.G., the absent members must vote in writing (Yes or No). One negative vote obliges the candidate to wait for another vacancy. Two negative votes are sufficient to reject any proposal, decision, decree, etc., of any kind brought before the Supreme Council.

4. The Supreme Council for Scotland will take rank from the date of the demand (i.e. the Petition) presented to us in our Golden Book.

5. An Official Communication will be sent, signed by all the members of the Supreme Council for Scotland, to the Regular Supreme Councils of France, Belgium, Brazil, and America (or the Western Hemisphere) sitting at Paris, Bruxelles, Rio de Janeiro and New York.

6. The Supreme Council for Scotland is authorised by the present to make the necessary regulations for the execution of the above; without however the power to establish another Supreme Council of the 33rd degree or to create any Sovereign Grand Inspectors General for the Kingdom of Scotland, except when a vacancy or vacancies occur in the Supreme Council by the death or resignation (in writing) of members.

7. The Supreme Council for Scotland, we are sure, will never forget that they ought to be the first to give an example of submission to the Laws, both civil and masonic: that they never will permit, or tolerate, in any Consistory, Tribunal, Arreapage, Chapter or Lodge under their jurisdiction any political plot or religious discussion.

A further meeting of the incipient Supreme Council for Scotland was held on August 17, 1846, at which Dr. Morison announced that he proposed to install the Of-

ficers. Dr. Morison assumed the office of Sovereign Grand Commander—there is no record of his being elected—and he proceeded to appoint Jocelyn as the Lieutenant Grand Commander. The other members filled the offices down to Grand Captain of the Guard. There were still three vacancies to be filled to bring the number up to nine. At a meeting held on 16th November 1846, Lord Torphichen and John Whyte-Melville of Bennoch and Starthkinness were elected to the offices of Grand Standard Bearer and Grand Sword Bearer, respectively. The last vacancy, that of Grand Archivist, was filled by the election, on December 30, 1846, of His Grace the Duke of Atholl, Grand Master Mason of Scotland. The Supreme Council of Scotland was now complete.

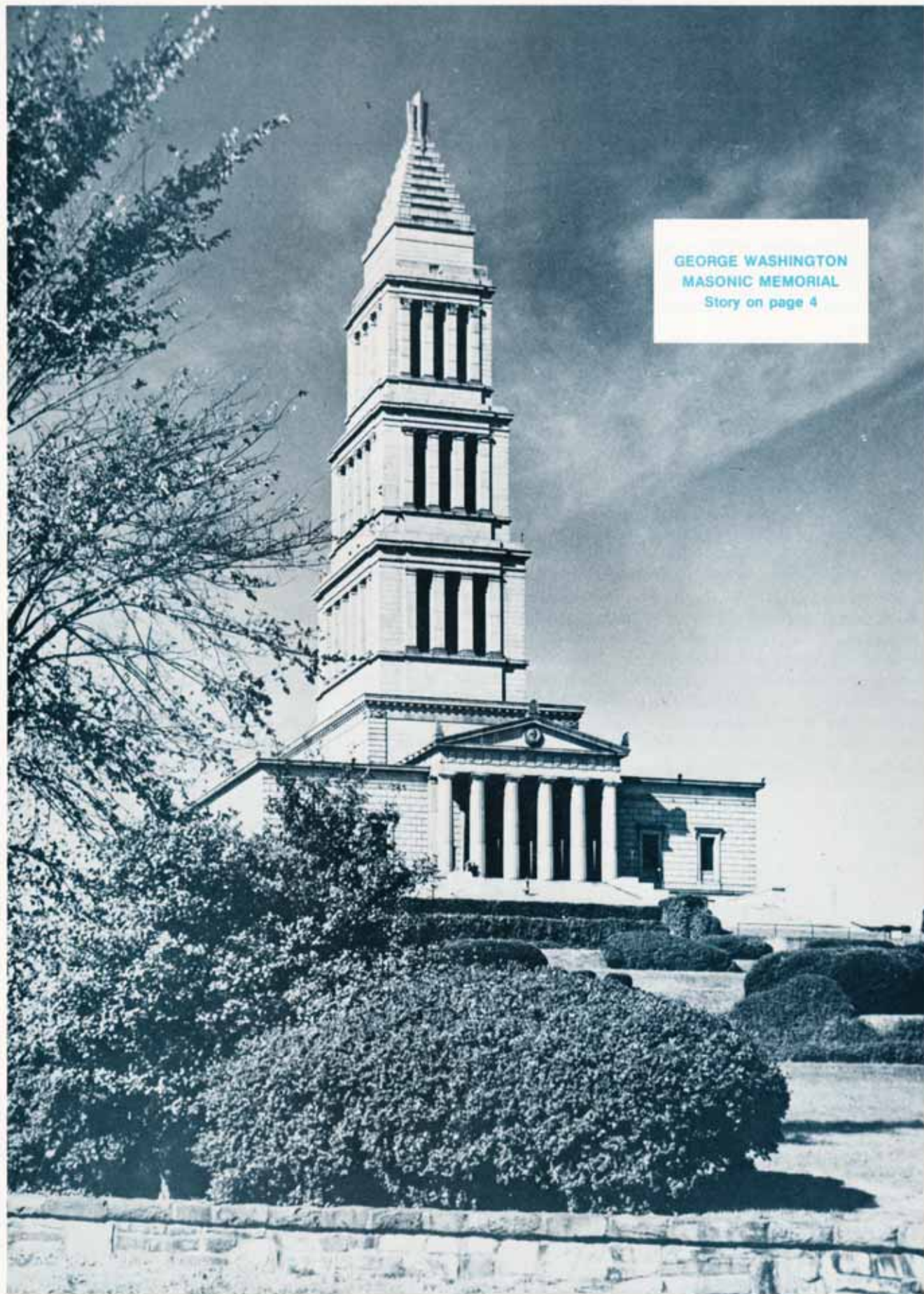
In the years to come two small changes were made in the Constitutions. The title of the third office, Grand Secretary General, was changed in 1903 to Grand Chancellor when the office of Grand Secretary General without a seat on Supreme Council was created. In 1949, the title of the fourth office, Grand Treasurer, was changed to Grand Chamberlain, the title used in Scotland by the Officer who is responsible for the funds in Cities and Towns.

Of the Founding Members, the Duke of Atholl and John Whyte-Melville became eventually Sovereign Grand Commanders. Jocelyn lived the longest and died in 1887, although he had resigned from the Supreme Council many years before his death. Lord Torphichen achieved the curious distinction of never having attended any meeting after his admission.

It is unlikely that any Grand Inspector General would nowadays be able to exercise his powers as Dr. Morison did in 1846, but it is interesting to see how it was done almost 130 years ago.



ILLUSTRATION: GEORGE DRAFFEN, 33°, of Newington, M.B.E., K.L.J., is Grand Master of Ceremonies for the Supreme Council of Scotland. He is a Past Master of Lodge Loretto Centenary, No. 1373, in Scotland, and Quatuor Coronati Lodge, No. 2076, in London, and is presently Master of Grafton Lodge, No. 2347, London. He was Grand Librarian of the Grand Lodge of Scotland from 1950-1960, and was appointed Substitute Grand Master in 1966. He is also a noted author and researcher.



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