

THE  
**NORTHERN LIGHT**  
A WINDOW FOR FREEMASONRY

Volume 3 No. 2

APRIL 1972





## DECLARATION OF PRINCIPLES

This Supreme Council reaffirms its unswerving loyalty to the fundamental purpose of Freemasonry, which purpose from time immemorial has been to improve and strengthen the character of the individual man, and through the individual, the character of the community, thus undergirding the community with those spiritual values which give it strength and stability.

This Supreme Council believes that this purpose is to be attained by laying a broad basis of principle upon which men of every race, country, sect, and opinion may unite.

Believing that good and true men can be trusted to act well and wisely, this Supreme Council considers it the duty of the Fraternity to impress upon its members the principles of personal righteousness and personal responsibility, to enlighten them as to those things which make for human welfare, and to inspire them with that feeling of charity, or well-wishing, toward all mankind which will move them to translate principle and conviction into action.

To that end Freemasonry teaches a belief in God and faith in His divine purposes. It encourages the worship of God in conformity with the dictates of individual conscience. It stands for truth and justice, liberty and enlightenment, fraternity and philanthropy.

This Supreme Council expects of its members strict obedience to the laws of the land, and respect for their country's flag.

Such principles unite men and encourage the pursuit by them individually and collectively of worthy endeavors and the attainment of the purposes inherent in them. In that unity human character achieves its highest unfolding and provides man's best hope for peace on earth and good will among men.

To the furtherance of these principles, all our ritual is directed and all our efforts are aimed. To their furtherance each Master Mason has pledged himself, and at the portal of the Scottish Rite has renewed that pledge.

This Supreme Council discountenances and rejects any attempt by any international groups or confederations of Scottish Rite Supreme Councils to legislate for individual Supreme Councils.

Recognizing that principles unite men, that programs sometimes divide them, and that the preservation of unity of purpose and devotion to principle is essential to Freemasonry, the Supreme Council affirms its continued adherence to that ancient and approved rule of Freemasonry which forbids the discussion within tyled doors of creeds, politics, or other topics apt to excite personal animosities.

This Supreme Council further affirms its conviction that it is not only contrary to the fundamental principles of Freemasonry, but exceedingly dangerous to its unity, strength, usefulness and welfare for Masonic Bodies in their official capacity to take formal action or attempt to exercise pressure or influence for or against any particular legislative project or proposal, or in any way to attempt to procure the election or appointment of Governmental officials, whether executive, legislative, or judicial, or to influence them, whether or not members of the Fraternity, in the performance of their official duties.



# Defining Our Principles



By **GEORGE A. NEWBURY, 33°**

On the facing page you will find the "Declaration of Principles" of our Supreme Council in the Northern Masonic Jurisdiction, U.S.A. It is a part of our basic law and constitutes Article 105-1 of our Supreme Council Constitutions. Its origin goes back to 1923 when Ill. Leon M. Abbot, 33°, Sovereign Grand Commander, included the following statement in his Allocation to the Supreme Council in that year:

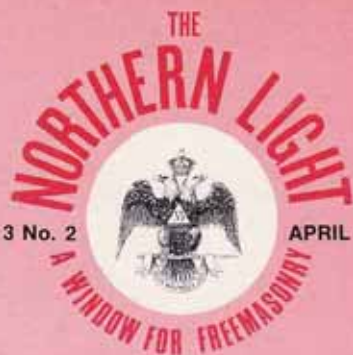
As there have been other inquiries as to whether or not this Supreme Council as an organization would use its influence to secure the passage or the defeat of specific measures pending before legislative bodies, I earnestly hope that at this annual meeting the Supreme Council will most carefully consider the matter, and will clearly define our position before the world. An emphatic declaration of our attitude is of supreme importance to the future welfare of Scottish Rite Freemasonry in this jurisdiction.

While great and grave responsibility regarding questions of Supreme Council policy is vested in the Sovereign Grand Commander in the interim between the annual meetings, I think you will agree that upon questions affecting the very life and purposes of Freemasonry the Supreme Council itself should define its position and instruct its representatives and subordinate bodies in no uncertain terms.

In that same year—1923—the Supreme Council Committee on Jurisprudence submitted a formal Declaration of Principles which was adopted unanimously. In 1934 this Declaration was made a part of the Supreme Council Standing Regulations and in the revision of 1940 was incorporated in the Supreme Council Constitutions. As appearing on the facing page it is in almost the identical form in which it was first adopted in 1923.

As citizens we of the Scottish Rite have the right and duty to exercise our franchise to vote and to be heard on matters of public interest. However, we must be careful never to do so in a manner that might indicate that we are speaking for the Fraternity. To do so would be a clear and most unfortunate violation of our Declaration of Principles and contrary to the fundamental tenets of Freemasonry.

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HENRY L. PALMER

## Early Days of Wisconsin's Scottish Rite

By FRANK H. RUMBLE, 32°

Scottish Rite Masonry was brought to Wisconsin primarily through the efforts of the late Ill. Henry Lynde Palmer, 33°. He also had the distinction of serving as Sovereign Grand Commander of the Northern Masonic Jurisdiction for a record 30 years.

Illustrious Brother Palmer was one of the most distinguished, widely known and respected Masons in the United States and served as Sovereign Grand Commander, 1879-1909. He was Grand Master of the Grand Lodge of Wisconsin, 1852-53, and again in 1871-72; Grand High Priest of the Grand Chapter of Royal Arch Masons of Wisconsin, 1858-59; Grand Master of the Grand Council of Royal and Select Masters of Wisconsin, 1853 and 1864; Grand Commander of the Grand Commandery of Knights Templar of Wisconsin, 1858-65, inclusive; and Grand Master of the Grand Encampment of Knights Templar of the United States, 1858-68.

Born Oct. 18, 1819, at Mt. Pleasant, Pa., he was made a Master Mason in Evening Star Lodge No. 75, F&AM, at East Troy, N.Y., on March 10, 1841. He served as Worshipful Master of this Lodge,

1845-48. He moved to Milwaukee in 1849 and affiliated with Tracy Lodge, now Wisconsin Lodge No. 13, F&AM. He was Master of this Lodge in 1851, 1857, 1858, and 1865-67. He served as Commander-in-Chief of Wisconsin Consistory, 1863-73, and was elected Sovereign Grand Commander of the Supreme Council on Sept. 17, 1879.

Occupying positions of honor in the secretary's office in the Scottish Rite Cathedral at Milwaukee are charters of each of the four Wisconsin Scottish Rite Bodies, and each is dated August 7, 1863. This was during the Civil War years, of course, and there is an interesting story behind the origin of these charters.

Not only was there armed conflict between the States of the North and the South at that time, but there also was much dissension between several Scottish Rite groups in the North.

Ill. Edmund B. Hays, 33°, with headquarters in New York, was recognized as the Grand Commander of one group. The following extract from Page 165 of the Hays Supreme Council, which met in New York on Sept. 2, 1863, tells in Hays' own words the details of his visit to Milwaukee and the establishment of Scottish Rite in Wisconsin.

Hays wrote, "In the month of June (1863) I received a communication from Brother Lawson of Lowell, Mass., in reference to the organization of a Grand Consistory for the State of Wisconsin. I thereupon visited Brother Lawson, who kindly and fraternally placed me in possession of the necessary information, and also letters of introduction to some of the prominent Masons of the State of Wisconsin.

"Having myself received a letter from Brother Henry Palmer, a Past Grand Master of the Grand Lodge of that state, requesting me to visit him for that purpose, the brethren of Wisconsin being so highly recommended by Ill. Lawson and a number of Sublime Princes from the State of Massachusetts, accompanied by Ill. Daniel Sickels, I set out for the City of Milwaukee, where I arrived on the fifth day of August.

"On the following days, I conferred the degrees on 29 brethren who subscribed to the oath of fealty and allegiance, and to a petition of a warrant of Constitution. . . .

"Previous to the organization of the Grand Consistory, I elevated to the grade of 33°, Sublime Prince Henry L. Palmer, and appointed him District Deputy for said State. I also conferred the degree on



other members of the Grand Lodge of Wisconsin."

Early roster records of the Consistory of Milwaukee indicate that a total of 29 brethren were admitted during Brother Hays' visit. No more were admitted until January, 1868. It is believed that the lapse from 1863 was due to changes in the Supreme Council, which was undergoing reorganization.

Although the Northern Jurisdiction of Scottish Rite was instituted on August 5, 1813, in New York City, when Letters Patent were issued by the Southern Supreme Council, complications muddled the fraternal waters for many years. These were resolved in 1867 when the Van Rensselaer and the Hays-Raymond Councils met in Boston and entered into a concordat settling their differences and agreeing to a consolidation under the Charter of 1813. Some 57 distinguished Masons from various states in the Northern Jurisdiction, including Henry L. Palmer of Wisconsin, were in attendance at this meeting.

For some years concern was expressed over the fact that the four charters in Milwaukee all have the same date. In the 1920's when Ill. Leon M. Abbott, 33°, was Sovereign Grand Commander he was asked for an official ruling clarifying Brother Hays' account of the issuance of the charters in 1863. In his letter to the Secretary of Milwaukee Consistory, Ill. Brother Abbott stated:

"It seems probable that no one signed a petition for a charter for the Milwaukee Consistory, that no one presented it, and that it was not granted by a Supreme



**HENRY L. PALMER**  
**SOVEREIGN GRAND COMMANDER**  
**1879-1909**

Council on any definite date. It probably was organized as other Bodies were by Hays after the combination of the so-called Raymond and Hays Supreme Councils. The organization of the coordinate bodies in Wisconsin was arranged by Brother Palmer, who was appointed for that purpose."

For 40 years after a Consistory had been established in Wisconsin at Milwaukee, its roster included members from all parts of the state. Soon members residing in various parts of the state wanted a Scottish Rite Valley established

closer to their homes. The Valley of Milwaukee was sympathetic, voted financial support, and approval was given by the Supreme Council in each case. In 1921, a Valley was established at Madison; in 1923, at Eau Claire; in 1942, at Green Bay, and in 1949, at LaCrosse—making five in all.

Brother Palmer was one of the most decorated Masons in North America as a Past Grand Officer in Symbolic, York Rite, and Scottish Rite Masonry. He also was instrumental in the organization and establishment of Tripoli Shrine Temple No. 20 in Milwaukee in 1885. His memory is perpetuated by three Masonic Bodies in Milwaukee which bear his name—Henry L. Palmer Lodge No. 301, F&AM; Henry L. Palmer Commandery No. 42, and Henry L. Palmer Chapter No. 89.

Brother Palmer was trained in law and was admitted to the bar in New York. Becoming interested in better government after moving to Wisconsin, he was elected and served in both Houses of the Wisconsin Legislature. He was a member of the Wisconsin Assembly in 1853, 1860, 1862, and 1873, and served as Speaker in 1853 and 1862. He served in the Senate in 1867-68.

He was elected a Milwaukee County Judge in 1873 but resigned a year later to become president of the Northwestern Mutual Life Insurance Co., which he served with distinction for many years. He died at age 90 in Milwaukee on May 7, 1909, and was buried with Masonic honors. Dignitaries from all parts of the country attended his funeral.



FRANK H. RUMBLE, 32°, is a Past Master of Wisconsin Lodge No. 13, F&AM, in Milwaukee and served several years as historian of the Scottish Rite Bodies of Milwaukee. He is an ex-newspaperman and a retired writer and editor of sales publications for Allis-Chalmers. He has done research and has written many articles on the history and traditions of Scottish Rite in Wisconsin during the past 25 years.



# *Jersey City, Newark, and Paterson*

## *Become Valley of Northern New Jersey*

The Valley of Northern New Jersey was officially constituted on January 8, with Ill. George A. Newbury, 33°, Sovereign Grand Commander, presiding, and Ill. August C. Ullrich, 33°, Deputy for New Jersey, as convening officer.

This marked the official union of the former Valleys of Jersey City, Newark, and Paterson, and is the first consolidation of Valleys in the Northern Masonic Jurisdiction. The constituting ceremony was followed by an open installation of officers. Both observances were held in Salaam Shrine Temple at Livingston which will be the temporary home of the new Scottish Rite Bodies.

Other officers for the Ceremonial of Constitution were: Grand Lieutenant Commander, Ill. Richard A. Kern, 33°; Grand Minister of State, Ill. William E. Yeager, 33°, Grand Treasurer General, Ill. James O. Lunsford, 33°; Grand Secretary General, Ill. Stanley F. Maxwell, 33°; Grand Master General of Ceremonies, Ill. William H. Cantwell, 33°; Grand Prior, Ill. John G. Fleck, 33°; Grand Marshal General, Ill. Charles F. Greevy, 33°; Grand Captain General, Ill. Charles E. Daniels, 33°. Assisting were Ill. Horace D. Carl, 33°, Ill. Stanley W. Jones, 33°, and Ill. George E. Burow, 33°.

Entertainment for the ladies and guests was presented in the banquet room with Brother Norman S. Thompson, 32°, as Master of Ceremonies.

The installation of officers was held in the Mosque before a capacity audience. Most Worshipful Thomas R. Dougherty, Grand Master of Masons for New Jersey, was an honored guest. Other guests included Jacob A. Wingerter, Imperial Assistant Rabban of the Imperial Council A.A.O.N.M.S.; Frank Wingerter, Potentate of Salaam Temple; Kenneth Ridley, Grand Master of the Grand Council of Royal & Select Masters of New Jersey, and H. O. Lee Fenstad, Grand Com-

Presiding officers of the Valley of Northern New Jersey hold new charter with national and state leaders. From left, seated, Thrice Potent Master Thomas Owens, 32°, and Commander-in-Chief William Irslinger, 33°; standing, Sovereign Prince Jack Gabrielson, 32°, Sovereign Grand Commander George A. Newbury, 33°, Deputy August C. Ullrich, 33°, and Most Wise Master William Monprode, 32°.





mander of the Grand Commandery of New Jersey.

New Charters for the new Bodies were read and presented by Commander Newbury as were jewels to the past presiding officers of the former Bodies. Assisting in the installation were Ill. William Bomsin, 33°, as soloist and Herbert H. Kern, 32°, as organist.

Principal officers installed were:

*Northern New Jersey Lodge of Perfection*—Thomas Owens, 32°, Thrice Potent Master; Russell Tyndall, 32°, Deputy Master; Frederick Froelich, 32°, Senior Warden; Robert Jones, 32°, Junior Warden.

*Northern New Jersey Council Princes of Jerusalem*—Jack Gabrielson, 32°, Sovereign Prince; David Essig, 32°, High Priest; Donald Case, 32°, Senior Warden; Alvin Michel, 32°, Junior Warden.

*Northern New Jersey Chapter of Rose Croix*—William Monprode, 32°, Most Wise Master; Joseph Drumm, 32°, Senior Warden; Ernest Stafford, 32°, Junior Warden.

*New Jersey Consistory*—Ill. William Irlinger, 33°, Commander-in-Chief; Ill. Raymond Tretola, 33°, First Lieutenant Commander; Ill. Clarence Brunner, 33°, Second Lieutenant Commander.

Ill. Charles Van Pelt, 33°, Treasurer, and Ill. Philip Nash, 33°, Secretary, will serve all Bodies.

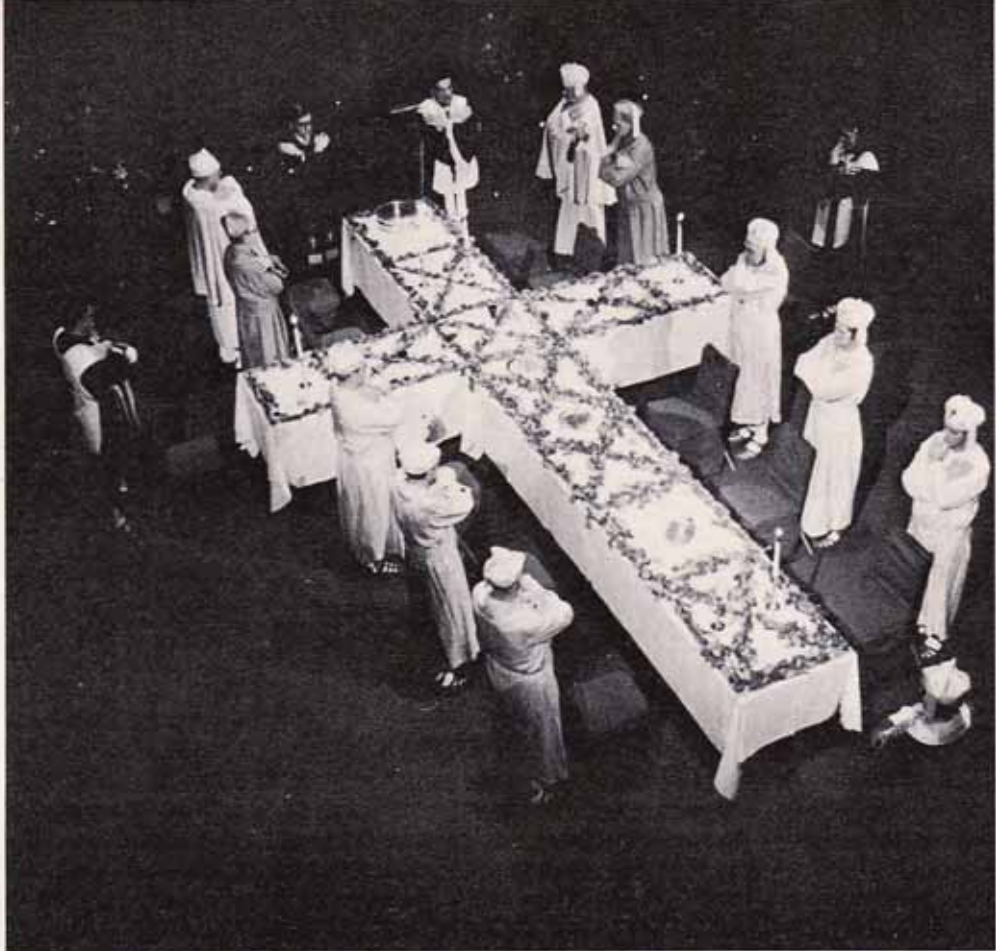
While presenting the charters Commander Newbury complimented the officers for the excellent spirit of unity and brotherhood displayed. He encouraged all to continue their good work with loyalty and enthusiasm and predicted a glowing future with outstanding accomplishments for the united Valley.

A Banquet was held at Governor Morris Inn preceding the ceremonies and a reception followed at Salaam Temple.

#### MOVING?

Notify your local Valley Secretary immediately!

Please do NOT send changes of address directly to the magazine.



## ABOUT THE FRONT COVER

# Feast of the Paschal Lamb

The April cover features the impressive setting for the annual observance of the Feast of the Paschal Lamb in the Valley of Peoria, Illinois. The service is a memorial to Brothers who have departed this life in the preceding year. The ritual is the rich and inspiring one approved by our Supreme Council.

This Scottish Rite Cathedral lends itself admirably to the use of the floor and stage. On the floor, tables are placed in the form of a cross and covered with white cloth on which are arranged green fern fronds and red roses. Traditional items of the Passover Feast—unleavened bread, roasted shank bone, roasted egg, various herbs and relishes, and an untouched goblet of wine—are used. Lighted tapers mark each officer's station.

The Most Wise Master of Rose Croix shares the head of the table with the guest speaker, usually a prominent area clergyman.

Risers to the stage are covered with flowers of the season—the white Easter lilies, multi-colored tulips, ferns, and palms.

On center stage is a sloping cross in which holes are drilled to receive roses as the roll of the departed is called. A rose is inserted in the cross for each name and at the end of the ceremony the roses are given to the members of the families whose memorial is here observed.

Music, lights, and the spoken word make this an important public presentation of the Rose Croix Chapter. Alternate casts are used for the dramatic parts in alternate years with Ill. Robert Culshaw, 33°, Past Most Wise Master, directing. Thomas H. Underwood, 32°, is stage manager, and Earl E. Saylor, 32°, and Mrs. Saylor prepare and arrange the traditional feast items.

The photo above and the cover photo are scenes from the 1971 service.



*The tale of a search for a Master's mallet  
that ended in selecting a gavel that would  
rule the Lodge with sound judgment  
not with iron brute force.*

## THE OLD GAVEL SPEAKS

By NATHAN N. KOENIGSWALD, 32<sup>d</sup>

How do we recognize a Master Mason?

Yar HaMelach once wrote, "To Ye that would want to know the Temp're of a true Mason, examine Ye his 'Setting Maul,' for it is an extension of his arm and, indeed, a part of his very Soul."

A true Mason doesn't brute a stone or force it to stand in a spot to hold up another stone, instead he chinks it carefully to make it fit for a builder's use. He uses this tool as it was meant to be used, as a setting maul and not as a battering ram.

Some time ago it dawned on me that one day I might be blessed to be elected to sit in the "Oriental Seat" in the East. So I went shopping for a symbol of my future office, a "setting maul," or in this case and time a gavel. I wanted something strong and heavy so when I rapped it on granite it would command attention.

How many trees are there in a forest? That's about how many gavels I examined.

I wanted a wood called "Lignitite," sometimes called Ironwood. "That is what I need to rule and govern a Lodge,"

I told myself. I even bought one that looked like the real thing but which turned out, after closer examination, to be a fine job of electroplating on a plain iron mallet.

A short time ago I went shopping again. This time on the Lower East Side of New York City, a place I doubt that I could find again if my sanity depended on it. A place out of the Twilight Zone of Time; so tiny that it had no room for a staircase. There was a spiral stairway and my wife got dizzy just going up one flight.

There were thousands of things about the small room and not one of them could be called new. All had been used at one time or another; some only yesterday, some as long as a hundred years ago. It was run by a man who seemed to be as old as some of the things he was selling.

He seemed like he never expected the price he would ask for his wares. The twinkle in his eyes led me to believe he enjoyed a haggle for any item. You go up and he will go down and somewhere in the middle you shake hands and a deal is made. He had a son helping him who seemed as timeless as the clock on the

wall that was ticking away but had no hands. By now my wife was nudging me toward the door.

A brand new looking Menorah caught my eye—"new" and somehow "ageless." We went through the "dinging" routine. He set a price, knowing I'd never give it to him. I started so low, I was ashamed. He smiled and came down a little; I looked insulted and went up a bit. It was fun; we met somewhere in between and shook hands. Somehow I think he got the better of the deal, but as I said, "It was fun."

I then told him what I really was looking for. A cold wind came up behind me; I turned to see where the draft could be coming from. I jumped back startled to see the son behind me at a small counter holding a tray of gavels. Not just any gavels, but Masonic gavels. Some were of wood, some of iron, some of plastic and some of bone. Each one seemed more beautiful than its brother.

I didn't know which to choose and told him so. The smile left the face of the old man; his son looked at me with compassion. To make me even more uncom-



fortable, the old clock on the wall stopped ticking.

After what seemed to be the passing of 20 years, the old man looked at me and smiled as if to assure me that he would help me select one. My wife eased her grip on my arm; it seemed that her nails were dug into my skin through my coat. That stupid clock started ticking again; I don't know why, for it had no hands to tell anyone anything anyway.

"My son," the old man said, "Do you want to be a good Master of your Lodge? Why then are you looking for an instrument that would belie and falsify your character? You don't strike me as a man who would demand strict obedience when it would bring dishonor to you and to your brethren.

"Why do you want a gavel made of iron? Your 'setting maul' should be of something like yourself. You seem to be a man of peace with a fine sense of humor and a knowledge of true value in items and in Man. I have dealt with you and have an idea of how you would deal with your fellow man.

"You want something that is made of a material that would remind you that you are a man who has known a hard time, a good time, a bad time, an easy time, a time of war, and a time of peace, and when you handle your emblem of authority you will realize right and wrong.

"Here, my son, this is the mallet for you," and with this he selects a gavel. It is

as ugly as sin with big gnarls and hard-looking knots. It looked like it came from the year "One." I said to myself, "Boy, this old joker is putting one over on you! Will I buy this or play the game?"

Before I could say a word, he smiled at me and said, "Man is still Man, you are all alike. When will you trust one another and give him the benefit of your doubt before you knock him down! Like that clock on the wall—you don't trust it because it has no hands. Why should it have hands?

"It was made to tell you that Time is going on . . . Just that . . . 'Time is going on.' Just listen to it—it is the pulse of being. It doesn't care if it's noon here, or tea time there; bed time for him, or time to rise for them. It just doesn't care! It goes on for the living and stops when you are not, but goes on for others who want to listen."

He put his hand out, his son put a piece of steel wool in it. They seemed to communicate without words. The Old Man started to rub the Years away from that old mallet with the steel wool. In a few minutes, there in his hand was one of the most beautiful gavels I had ever seen. The gnarled and knotted mallet turned out to be of a bleached olive wood with a soul of its own.

"I don't know how old it is but it's not dry or brittle," he said. "It's not heavy, but a gentle tap begs an audience and commands respect!

"This is how you should rule and govern your Lodge and Brethren—with sound judgment, not with iron brute force; with the feeling of the Olive Wood in your hand, and not with the weight of hard steel to inflict your will upon others, especially the Brethren of your Craft.

"This gavel is old but who is to know it unless you tell. Let it tell you that to govern your Lodge, you must use rules of a time when men of peace walked upon the face of this Earth, and who is to know it if you don't tell!"

I looked at the old man. He wasn't smiling; he looked tired. I asked him how much he wanted, for I wasn't about to barter this time.

"My son," he said, "Truthfully, you do not have enough money to buy this gavel. Just assure me that you will use it wisely and well and you may have it to remember this moment." His son smiled for the first time as if to assure me that it was all right to take the gavel in good faith.

To this day I don't remember how I got out of that place nor do I remember how I walked down that winding stairway. I do remember standing on the street again trying to find my way back to the car.

My wife shivers when we talk about that day. I know it happened, because I'm sitting here looking at the gavel while writing these words. I wonder what it will do for me? Or more important, what will I do for "it"—for my Lodge, my Brethren, and my Craft?



NATHAN N. KOENIGSWALD, 32, is the Senior Warden of Menorah Lodge No. 249, F&AM, of Jersey City, N.J. He is a graduate gemmologist with minors in psychology and philosophy and works as a tool and die maker. He is a member of the Scottish Rite Valley of Northern New Jersey and of Salaam Shrine Temple. Hobbies: Just trying to live in our World without trying to change things too much.



In the January issue, the author discussed Masonic encyclopedias and volumes of history that he recommends for a "Basic Masonic Library." This concluding article gives his thoughts on volumes of Masonic philosophy, ancient landmarks, appendant orders, anti-Masonry, research lodges, and periodicals.

By LOUIS L. WILLIAMS, 33°

What other books should belong in a basic Masonic library?

More than one history is desirable, because each will cover items omitted in the others. For those who have a legal bent, Mackey's *Masonic Jurisprudence* is the standard work, although published in 1859. It just proves that Masonic law and usage haven't changed much in more than a century. Once again Mackey scores in his *Symbolism of Freemasonry*, 1869, although other later books, not readily available, throw better light on the subject.

The philosophy of Masonry is covered in some manner in almost every work on the subject. Outstanding in this field is the book, *Masonic Addresses and Writings*, by Roscoe Pound, published in 1953. Pound, Dean of the Law School at Harvard, was one of the mental giants of this century. He held 14 degrees of LLD, including one from the University of Cambridge, England. The above volume, of which the first seven articles are directly on Masonic philosophy, is well worth anyone's reading and re-reading.

There are literally thousands of Masonic books available in the good Masonic libraries. The vast majority of these are not worth the effort of even skimming through, and are of interest only to Masonic scholars. They cover many subjects, some of great, others of less interest.

There are histories of individual lodges, of chapters, of grand lodges, and other state and national Masonic units. There are books of Masonic orations, of Masonic poetry, even a few novels written on Masonic themes. All are interesting, but usually of individual or special or local interest.

One subject that has intrigued the experts is that of the Ancient Landmarks of Masonry. The word did not even appear in Masonry until it appeared as a part of the General Regulations in Anderson's *Constitutions* of 1723. Since that time no two writers have ever agreed on what they were or are. They are supposed to be those immutable principles founded in Masonic practices and traditions which admit of no change without destroying the institutions of Freemasonry.

## HERE ARE THE BASICS—Part 2

# So You Want to

Dr. George Oliver, probably Masonry's most valuable writer, tried to define them in his various volumes between 1823 and 1863. Mackey, in 1858, published 25. Albert Pike tried to explain Mackey in 1888 and only added to the confusion. The Grand Lodge of Kentucky adopted 54.

Most Grand Lodges refer to them without giving any hint as to what they are. The average reader could well read Dr. Pound's paper on this subject in his *Masonic Addresses and Writings*, referred to above, and let the subject rest.

Should one care to consider the history of the Appendant Orders, they usually are treated, sometimes poorly and sometimes better, in the various histories we already have mentioned. In 1938, the Northern Supreme Council published its history in two large volumes by Samuel H. Baynard of Delaware, its then Grand Secretary General. This is a well researched and well written history, full of painstaking and voluminous detail. After a lapse of 30 years, it needs to be supplemented by a continuation to date.

In 1964, the Supreme Council of the Southern Jurisdiction of the Ancient Accepted Scottish Rite published the first volume of its history, covering the period from 1801 to 1861. It was written by Ray Baker Harris, Librarian of that Supreme Council at the time of his death in 1963. The second volume of their projected series was published in 1967, covering the period from 1861 to 1891. It is authored by James D. Carter, their present Librarian. One or more volumes to complete this history are in preparation.

Perhaps the best short history of the York and Scottish Rites, and certain other minor Orders, appears in a book entitled *History of Freemasonry and Con-*

*cordant Orders*, published in 1911 by a large group of able contributors headed by William J. Hughan, one of England's foremost scholars, who died in the year of publication, and by Henry J. Stillson as Editor-in-Chief, an American who died in 1913.

The list of contributors was impressive, and included: William R. Singleton, who had revised and completed Mackey's History; Josiah H. Drummond, one of the great Sovereign Grand Commanders of the Northern Jurisdiction; Charles T. McClenachan, a great historian of New York; Loyal L. Munn, a Grand Secretary of Illinois; T. L. Parvin, Grand Secretary of Iowa; and many other distinguished Masonic scholars. Unfortunately this book is out of print, but often is found on the shelves of leading old-book dealers.

Specialists soon will find their own fields of interest. Dr. William J. Cummings, only recently deceased, of Syracuse, N.Y., had spent a lifetime in accumulating all available material on the famous Morgan episode of 1826, and the anti-Masonic fever that seized the American nation at that time. The library he accumulated over the years is now in the library of our Northern Supreme Council at the headquarters in Lexington, Mass.

Speaking of anti-Masonry leads us to mention the outstanding and virtually only work on this subject, *Anti-Masonry* by Alphonse Cerza, one of our greatest Masonic scholars and still actively practicing law in Chicago. This book was published by the Missouri Lodge of Research in 1962, and is so greatly in demand that copies have been unavailable for several years. If you can find a copy for your library, you are one of the lucky ones. This book tells of Masonry's ene-



# Start a Masonic Library?

mies through the centuries, and is completely documented.

If you intend to become serious as a student of Masonry, it is never too early to start. You will soon learn, as have all others before you, that one lifetime is not long enough to begin to master the major paths and intriguing by-ways of Masonic knowledge. As soon as possible join the research lodges, of which the Missouri Lodge of Research is a prime example.

And without any delay whatever, join the premier research lodge of them all, Quatuor Coronati Lodge No. 2076 in London, England. It publishes an annual volume of proceedings (Volume 80 covers 1967) that is outstanding. Through the years it has commanded the services of the great Masonic scholars and its 80 volumes of *Transactions* are an irreplaceable treasure trove of research.

As your Masonic library grows your own tastes will reflect its direction. You will want your local lodge histories, your Grand Lodge and other state proceedings, and perhaps other working tools that may interest you. Hold on to any Masonic book, particularly an old one, that comes your way. It may not interest you, yet could be invaluable to another.

Even recently published volumes, such as Brother Cerza's book above, have a tendency to disappear from the market. While several thousand of Baynard's *History of the Northern Supreme Council* were printed in 1938 and widely distributed, they virtually are unobtainable today. Thus the book common today will become the rarity of tomorrow.

Let us conclude this article with one more word of advice. Your basic Masonic library should contain those books you will need to consult periodically, plus

those you may read on occasion for pleasure. You should then go one step further.

You are now receiving *The Northern Light*, your own new Scottish Rite magazine. If you are a York Rite Mason, you are receiving the *Knight Templar*, a fine monthly edited by Grand Recorder Paul C. Rodenhouser and now being sent to all Knights Templar in the United States. You will receive your own Grand Lodge publication, if it has one. Another excellent publication is *The Royal Arch Mason*, a quarterly edited by William R. Denslow. You may want to broaden your Masonic interests by reading other Masonic periodicals, such as *The New Age*, published monthly by the Supreme Council of the Southern Jurisdiction.

May we recommend two others as being both intensely interesting and basic to your needs. *The Indiana Freemason* is probably the best of the Grand Lodge magazines, due to the outstanding editorial ability of its editor, Past Grand Master and Grand Secretary Dwight L. Smith. *The Philalethes Magazine*, a quarterly for Masonic scholars, is another worthwhile instrument for disseminating Masonic knowledge.

We realize that these articles have only scratched the surface of the books you will find as you travel Masonry's path. You may acquire more light in Masonry without ever opening a Masonic book.

But you will never complete your studies, nor fully understand the sublime nature of our great and glorious fraternity until you have followed in the footsteps of those masters of the Craft who have gone before you, and who have lighted the lamps by which your feet may be guided.

## MORE BOOKS OF INTEREST

- Masonic Jurisprudence*, Mackey (Macon Publishing and Masonic Supply Co., Inc., 3011 Dunbarton Rd., Richmond, Va. 23228) \$4.
- Symbolism of Freemasonry*, Mackey (Macon) \$4.
- Masonic Addresses and Writings*, Pound (Macon) \$5.
- Scottish Rite Freemasonry*, Baynard (out of print).
- History of the Supreme Council, S.J. (1801-1861)* Harris.
- History of the Supreme Council, S.J. (1861-1891)* Carter. (These two histories are published by Supreme Council, S.J., 1733 16th St., N.W., Washington, D.C., 20009) \$5 & \$6.
- History of Freemasonry and Concordant Orders*, Stillson (out of print).
- Anti-Masonry*, Cerza (out of print).

## RESEARCH LODGES

- Missouri Lodge of Research—A. W. Griffith, Secretary, 301 W. Fifth St., Fulton, Missouri 65251. (Annual membership, \$5.)
- Quatuor Coronati Lodge No. 2076, Harry Carr, Secretary, 27 Great Queen St., W.C. 2, London, England. (Annual membership, \$8.80.)

## PERIODICALS

- The Northern Light*, P.O. Box 519, Lexington, Mass. 02173; \$2 annually (non-member rate).
- Knight Templar*, 14 E. Jackson Blvd., Suite 1733, Chicago, Ill. 60604.
- The Royal Arch Mason*, Box 529, Trenton, Missouri 64683; \$1.50 annually.
- The New Age*, 1733 16th St., N.W., Washington, D.C. 20009; \$2 annually.
- The Indiana Freemason*, P.O. Box 58, Franklin, Ind. 46131; \$2.50 annually.
- The Philalethes Magazine*, The Philalethes Society, P.O. Box 529, Trenton, Missouri 64683. \$3 annual membership.



Harry N. Flavell, Jr.

## DESIGNING MASONIC ART

An outstanding and highly skilled artist with 50 years of experience in the colorful screen printing field devotes much of his talent to the perfecting of Masonic emblems and insignia. He is Harry N. Flavell, Jr., 32', a member of the Scottish Rite Bodies of Harrisburg, Pa., and a Past Commander of York Commandery No. 21, K.T., of York, Pa.

Brother Flavell has designed and furnished innumerable posters, banners, pennants, wall placards, and colorful decorations for souvenirs for many major Masonic events. These have included meetings of Ancient Craft, York Rite, Scottish Rite, Shrine, and Eastern Star groups as well as dedications of Masonic Temples and other affairs.

He has produced special pieces for major events such as the Grand Commandery Conclaves of Pennsylvania and Vir-

ginia, the 99th Assembly of the United Grand Imperial Council Knights of the Red Cross of Constantine, dedication of the new Masonic Center at York, and district meetings of Ancient Craft groups. Each is most attractively done and features brilliant colors—some with gold and sparkling metallic bits in an overlay manner.

One of Brother Flavell's major concerns is that the design be as authentic and true as possible. As a designer he feels a need for a source of exact, authentic, and approved details of the various emblems, along with instructions of when and how they are to be used. He says a designer needs a reason for every line he uses.

He decries the artist who, when reproducing an emblem, subtracts from or adds to in accordance with what he (that

individual) thinks "looks good" rather than to adhere primarily to Masonic significance. One thing that provokes him very much is art that depicts the Masonic square as a measuring tool. He says there is no justification, either in the ritual or any Masonic reference, that would accept the square as a tool for measuring. He favors the appointment of a committee to develop definite guidelines for those working with the art involved in the Masonic Fraternity.

The use and display of these attractive and colorful emblems and designs is one of the best methods of good publicity and public relations that Masonry could have. They are promotion pieces of the first order and both attract and inspire members. Most people become interested in things that are attractive and will make due inquiry when their attention is gained.

The colorful insignia is born in the artist's mind and then steadily transferred to the drawing board with due attention to every minute detail through his careful use of pencil or pen, T-square, compasses, rule, etc. Then the knife is used to cut the stencil which is supported by a piece of cloth, usually silk, stretched on a frame.

Any openings in the stencil allows the color to be forced through the cloth and makes the print. The quality of the print reflects the ability of the artist. A different stencil and screen must be used for each color and these must be integrated in the minutest detail to get perfection.

Screen Printing is one of the oldest methods of making a print and it is believed to have originated in the Orient centuries ago. The most progress has been made in the past 50 years with the development of equipment, improvements in the formulation of colors, and



Harry N. Flavell, Jr., artist-craftsman, works on Masonic insignia in his offices at York, Pa.



the use of more technical procedures in the preparation of stencils. Many screen-printed items also are found in the home such as decorated bottles, trays, lamp shades, drapes, textiles, dress materials, wallpaper, Christmas cards, and shower curtains, among others.

Brother Flavell entered this field in 1920 and worked in the art departments of photo-engraving plants, producing vaudeville and theater artistic signs, displays, exhibits, and lettering. He then did special screen printing featuring hand prints of special design and came to the York community in 1936. In addition to Scottish Rite and York Rite, he is a member of Zembo Shrine Temple, Red Cross of Constantine, Tall Cedars of Lebanon, Royal Order of Scotland, and Palestine Lodge at New Brunswick, N.J. His wife, Ruth, whom he married in 1925, works with him in the screen printing art. He also is a Senior Active Rotarian and past president of the hospital board with 25 years service. They have a daughter, Mrs. Lucille Henkelmann, and a granddaughter, Gretchen Lynn.

#### IN MEMORIAM

##### **Roscoe O. Bonisteel, 33\***

Ill. - Roscoe O. Bonisteel, 33\*, Active Member of the Supreme Council for Michigan, died February 25, at Ann Arbor. He is survived by a son, four daughters, 23 grandchildren, and two great-grandchildren.

He was born in Sidney Crossing, Ontario, Canada on December 23, 1888, came to the United States with his parents in 1891, and was graduated from the University of Michigan Law School in 1912. He was an attorney for almost 60 years and was awarded honorary doctorates by three schools.

He was a captain in the U.S. Air Force in World War I, had served as a trustee for several schools including the University of Michigan, and was chairman of the board for the National Music Camp at Interlochen.

In Masonic life, he served as Worshipful Master of Golden Rule Lodge No. 159, Ann Arbor, 1920; Grand Master of Masons in Michigan, 1929; was a member of the York Rite Bodies in Ann Arbor and the Scottish Rite Valley of Detroit.

Ill. - Brother Bonisteel received the 33\* in 1939 and was crowned an Active Member in 1964.

## A Tribute by a Non-Mason

The following editorial appeared in the Cape May County Gazette of Cape May Court House, N.J. It was written by Editor F. Mervyn Kent, who gave us permission to reprint it and added: "I am sorry to say that I am not a member of the Masonic Fraternity, but I have long had great admiration for it and its principles."

## It's Nice to Know . . .

In the grist of last week's news—most of which was bad—one news story stood out. It reported that Cannon Masonic Lodge of South Seaville would honor Harry C. Whiting of Green Valley, Arizona, Saturday evening in appreciation for all his Masonic efforts on behalf of the 24th Masonic District which he served as Past District Deputy Grand Master.

Mr. Whiting was flown back to his home lodge to receive his 50-year pin and to be honored by his Masonic brethren and an array of Past Grand Officers as a tribute for his loyalty and service over a span of half a century.

In a time when all of the world seems to have gone awry, when violence and rebellion are commonplace, when crime is rampant and dissension the order of the day in almost every community regardless of its size and location it is gratifying to find a group of men bound closely by the bonds of fraternal interest who will go to great lengths to give recognition to one who has worked with them and for them over many years.

The presentation of a 50-year pin or award is unfortunately not a commonplace occurrence in any organization. All too often a man's allotted time runs out before he reached the half century mark in any endeavor. When he can achieve that distinction of longevity in any pursuit he deserves all of the accolades that may be given him.

It is particularly impressive when a half century of interest and effort is devoted to a fraternal order dedicated only to high principles of brotherhood and humanity with no incentive of personal gain. Unlike the world of commerce or industry, organizations such as the Masonic Lodge and many of its counterparts are concerned with fellowship and personal associations rather than with the material things of life.

We join with Mr. Whiting's Masonic brethren and his many friends in saluting him on the occasion of his 50th anniversary in Cannon Lodge and wish for him many years of continued pleasure in the memories he has accumulated from his long period of association with this organization which has been an important part of community life for many years.

It is nice to know that in this topsy-turvy world there are still some traditions that remain unchanged, still some values that have not been subverted by materialism and personal aggrandizement, and that brotherhood can still flourish among men of good will.



JENKINTOWN, PA.

# New Consistory Constituted

George Washington Consistory was constituted at a special meeting of the Supreme Council for the Northern Masonic Jurisdiction at Jenkintown, Pa., on November 27, 1971. Ill. Richard A. Kern, 33°, Grand Lieutenant Commander and Deputy for Pennsylvania, served as Sovereign Grand Commander and was assisted by other Active Members.

The ceremony was held in the new home of the George Washington Scottish Rite Bodies and followed the presentation of the 20° and 32° for the Ill. Stanley F. Maxwell, 33°, Class. LuLu Shrine Temple was host for the banquet.

Presentation of the charter to Ill. Albert A. Bauer, 33°, Commander-in-Chief of George Washington Consistory, by Dr. Kern was the culmination of a remarkable achievement in five years. The Lodge of Perfection for this new Valley

was constituted September 28, 1966, and an outstanding record in membership growth and accomplishments in many fields have been made.

The constituting staff assisting Dr. Kern included: Ill. Stanley F. Maxwell, Grand Marshal General; Ill. George E. Burow, Grand Master General of Ceremonies; Ill. Horace D. Carl, Grand Treasurer General; Ill. W. Orville Kimmel, Grand Secretary General; Ill. William E. Yeager, Grand Lieutenant Commander; Ill. Charles F. Greevy, Grand Minister of State, and Ill. George R. Bunting, Grand Prior. A capacity audience participated.

The Valley of Jenkintown has grown from a dream which a committee of five put into action in 1958. The request for a dispensation for a Lodge of Perfection was approved by the Pennsylvania Council of Deliberation in 1963 and recom-

mended to the Supreme Council. The George Washington Lodge of Perfection, 14°, Under Dispensation, was instituted March 21, 1964. The charter was presented in 1966.

Dispensations for the Council of Princes of Jerusalem and for the Chapter of Rose Croix were granted in 1966. Charters for these two Bodies were presented in 1968. The present building in Abington was purchased in 1970 and the Dispensation for George Washington Consistory was granted that same year.

Membership now totals 1075, of which less than 100 are affiliates from other Valleys. The George Washington Bodies enjoy good relationships with neighboring Valleys and take pride in the progress being made in Scottish Rite throughout Pennsylvania. Ill. Harold C. Sharp, 33°, a member of the organizing committee, is secretary.







Ill. Albert A. Bauer, 33°, Commander-in-Chief, and Ill. Harold C. Sharp, 33°, Secretary, hold the new charter of George Washington Consistory which was presented by Ill. Richard A. Kern, 33°, Grand Lieutenant Commander and Deputy for Pennsylvania, right. Ill. Stanley F. Maxwell, 33°, Executive Secretary, left, was guest of honor and class sponsor.

## *Cornerstone for Knights of Columbus Hall Is Laid by Massachusetts Grand Lodge*

In a unique and unprecedented ceremony in Massachusetts, the cornerstone of the new home for Pere Marquette Council 271, Knights of Columbus, was laid by the Grand Master of Masons of Massachusetts with traditional Masonic ceremonies. The cornerstone was presented to the Knights by the Grand Lodge of Massachusetts.

Ill. Herbert H. Jaynes, 33°, Grand Master of Massachusetts, presided and after laying the cornerstone presented the silver trowel which he used to Grand Knight Thomas J. Foley as a symbol of "brotherhood, love, and affection."

Sealed in the stone were photographs, documents of the Knights and Masons, letters from President Richard M. Nixon, Sen. Edward M. Kennedy, former House Speaker John W. McCormack, and Congresswoman Louise Day Hicks, all praising the "spirit of brotherhood."

About 50 members of Grand Lodge participated along with the officers of Pere Marquette Council and an escort of Fourth Degree Knights of Columbus. A short parade preceded the ceremony and a banquet followed.

The new \$350,000 building will replace one destroyed by fire. Soon after the fire, the Grand Lodge of Massachusetts tendered the use of a Masonic Hall in South Boston for the Knights to use until a new home could be erected. However, the Knights found suitable quarters nearer their former home.

The Knights learned of the Masonic cornerstone-laying ceremony and invited the Grand Lodge to perform this rite for Pere Marquette Council. The invitation was accepted and the Grand Lodge decided to present the 300-pound stone, suitably engraved, to the 75-year-old Council.

THIS CORNERSTONE  
PRESENTED TO  
PERE MARQUETTE  
COUNCIL NO. 271  
KNIGHTS OF COLUMBUS  
AS AN EXPRESSION  
OF BROTHERHOOD BY THE  
GRAND LODGE OF MASONS  
IN MASSACHUSETTS

THOMAS J. FOLEY  
GRAND KNIGHT

HERBERT H. JAYNE  
GRANDMASTER



1971





# Origin of Pelican Emblem Is Still a Mystery

By HAROLD V. B. VOORHIS, 33<sup>rd</sup>

The Pelican Seal used by Saint Paul Lodge, AF&AM, chartered by the Grand Lodge of Massachusetts, holden in Groton (now in Ayer) on January 26, 1797, is unique in both its origin and its symbolism. This Lodge was one of, if not the first of the "day-light" lodges and was chartered during the last year in which Paul Revere served as Grand Master in Massachusetts.

The origin of this seal, which reads "St. Paul's Lodge—Groton" on the upper half and "Constituted A.L. 5797" on the lower half, is a mystery. It is unique because it is the only pelican representation as a Masonic symbol, to my knowledge, which shows the bird sideways and with only three offspring. I believe this is the earliest use of the pelican as a Masonic symbol, and the seal is still in use by the Lodge.

The Rev. Frank B. Crandall, a Past Master of Saint Paul and a Past Grand Chaplain of Massachusetts, wrote in his "History of the Lodge" for its 150th anniversary in 1947:

"How these Brethren came to choose the central devise of the ancient seal of the Lodge is a mystery. Although there was not as yet in America any Supreme Council of the Ancient Accepted Scottish Rite of Freemasonry, here is the symbol of the pelican feeding her young with the blood from her own breast. There must have been some of the charter members who were familiar with the particular masonic connection of this symbol with the Eighteenth Degree of the Chapter of Rose Croix in the Scottish Rite, known as 'Perfect Prince Freemason of H.R.D.M. and Knight of the Eagle and Pelican under the title of Rose Croix.' Ponder this mystery and consider what manner of learned Masons made up the charter list of Saint Paul Lodge in 1797."

Just when the pelican symbol was adopted for the Rose Croix is a question not answered with any degree of satisfaction. In the early years of the Scottish Rite, previous to the time of Albert Pike, the rituals used were fragmentary and had no set symbols. When Pike published his *Morals and Dogma* in 1871, he embellished it with symbols. The one used for



the Rose Croix degree was the pelican feeding its young.

Pike, in writing about the pelican symbolism, said, "It is an emblem of the large and beautiful beneficence of Nature, of the Redeemer of fallen man, and of that humanity and charity that ought to distinguish a Knight of the Degree."

The mystery remains as to how or from whence the charter members of Saint Paul Lodge "came by" the pelican symbol. It certainly never came from the British Isles. I never have seen the pelican symbol on any Masonic jewel or document from that part of Europe, and I have seen many hundreds of such items. The Scottish Rite was not carried to that country until nearly 50 years after Saint Paul Lodge was founded. Maybe someone will find a pelican symbol on a Masonic item on the Continent issued before 1797, but I have never seen one.



III<sup>rd</sup> HAROLD VAN BUREN VOORHIS, 33<sup>rd</sup>, a member of the Valley of Trenton, N.J., received the 33<sup>rd</sup> in 1950. He was a member of the History Committee of the Supreme Council from 1950 to 1955; and in 1965, published "The Story of the Scottish Rite of Freemasonry." In addition to hundreds of papers and pamphlets, he has published 19 books on Freemasonry. He has served as an officer for many years in a large number of coordinate national Bodies.



## The Lodge with the Pelican Emblem

One of the older lodges in Massachusetts, Saint Paul Lodge, AF&AM, of Ayer and originally of Groton, has three particular treasures of the period that Paul Revere served as Grand Master of Masons for Massachusetts. Two of these were presented by Grand Master Revere, and the origin of the third is clouded in mystery.

The two related to Right Worshipful Brother Revere are the charter, which bears his signature, under date of January 26, 1797, and a pair of silver ladles fashioned by the famous Brother and presented to the Lodge, probably at its consecration on August 9, 1797.

The third treasure is the seal of the Lodge, which depicts the pelican feeding her young with the blood from her own breast—a traditional symbol of the Rose Croix degree of the Ancient Accepted Scottish Rite.

The Lodge, now in its 175th year, was granted its charter by the Grand Lodge of Massachusetts with 24 Brothers named thereon. At least one resided in New Hampshire with 12 from Groton and the others from five nearby towns. The charter bears the signatures of the following:

Paul Revere, Grand Master; Samuel Dunn, Deputy Grand Master; Isaiah Thomas, Senior Grand Warden; Joseph Laughton, Junior Grand Warden; Daniel Oliver, Grand Secretary.

The first regular communication of Saint Paul Lodge was February 13, 1797, at which the following officers were elected: James Brazier, Master; Oliver Prescott, Jr., Senior Warden; Thomas Whitney, Junior Warden; William Tuttle, Treasurer, and John Leighton Tuttle, Secretary. Membership growth was rapid, and there were 57 members when the Lodge was consecrated on August 9, 1797.

The exercises of consecration and installation were held in the First Parish Meeting House in Groton. A banquet and a parade which included some bands followed. The Lodge decided to move to Groton Junction, now Ayer, in 1870, and has shared quarters with Caleb Butler Lodge in various buildings.

There was a "great fire" in April 1872, which laid waste the main business portion of Ayer. Some of the Lodge records were lost then but the charter, silver ladles, seal, a beautiful blue banner, a spe-

cial English pitcher, and some aprons and furniture were saved. The Lodge now has 221 members and meets in the Masonic Apartments, Bank Block, Main St., Ayer, which it has shared with Caleb Butler Lodge since July 7, 1893.

Present officers include: Lindell J. Cain, Worshipful Master; John J. Forrest, Senior Warden; Maunsell B. Babin, Junior Warden; Frederick J. Butler, Treasurer, and Ralph H. Wylie, Jr., Secretary. A special dinner followed by entertainment and dancing in the National Guard Armory is planned for June 3 in honor of the 175th anniversary.

Senior member is Past Master Jacob Gardner Willey, 93, who served as Master in 1914 and holds the Joseph Warren Medal, one of the highest honors in Massachusetts Masonry. He is chaplain now and was secretary many years.

Another treasured memento of the early days of Saint Paul Lodge is a huge Liverpool Masonic Jug which was presented by Dr. John Walton, who served as the sixth Master. Its original purpose was to fill the bumpers for the Masonic toasts which helped the Lodge "to be closed in great harmony," according to the minutes of those days.

Saint Paul has had four of its members serve as Grand Master of Massachusetts. They are: Timothy Bigelow, who served in 1806-8, 1811-13, and who also was Speaker of the Massachusetts House of Representatives for 11 years; John Abbott, who served in 1824-26 and 1834, and presided at the laying of the cornerstone for the Bunker Hill Monument in 1825; Caleb Butler, 1841-42; and Augustus Peabody, 1842-44.



Saint Paul Lodge officers hold treasured mementoes—Treasurer Frederick J. Butler with Paul Revere silver ladles, Worshipful Master Lindell J. Cain and the Paul Revere charter, and Secretary Ralph H. Wylie, Jr., and pelican seal.



# Birthplace of American Templary

A two-story brick building was built in the center of the town of Providence in the early 1770's to provide a common place for the buying and selling of wares and produce. A fund of \$4,500 was raised by a lottery, as were many New England institutions in those days.

The building was used during the Revolutionary War by French soldiers for the storage of munitions and as quarters. Later, it became more of a civic center including the office of town clerk.

With the growth of the Masonic Fraternity a meeting hall was needed instead of utilizing taverns and private homes and, in 1797, St. John's Lodge No. 1 of Providence added a third story where

several bodies met until the town took over the building in 1853.

As certified by a bronze plaque on the wall, it was in this Market House that Thomas Smith Webb organized St. John's Encampment No. 1, the oldest permanent Templar organization in our country with unbroken records since 1802. Here also was organized the Grand Commandery of Knights Templar of Massachusetts and Rhode Island as well as Providence Council No. 1, Royal and Select Masters.

The Market House became the meeting place of the Grand Lodge of Rhode Island, Providence Royal Arch Chapter No. 1, and Mt. Vernon Lodge No. 4.

The famous "Four Brown Brothers," leading citizens of the town prominent in every civic undertaking, and members of St. John's Lodge, were active in this venture. Moses was a manager of the lottery, John took a contract to prepare the land, Joseph was the architect, and Nicholas "laid the first stone." The brothers also were responsible for moving the present Brown University to Providence and establishing it on a firm financial foundation among many notable accomplishments.

The Market House is now the home of the Rhode Island School of Design, a leading school of art. It is on Market Square in midtown.



*The central building in this 1850 scene is the Market House at Providence, R.I., which is rich in Masonic history. The background infor-*

*mation and photo were obtained from the Grand Historian and Deputy for Rhode Island, Ill.: Norris G. Abbott, Jr., 33*



We are happy to report that the night scene of the Philadelphia Masonic Temple which was on the back cover of our November issue of *The Northern Light* won the top award in the annual competitions of the Triangle Photographers Association of Pennsylvania. We add our congratulations to the blue ribbon and beautiful trophy which were presented to Sublime Prince Al Church of Pittsburgh for his efforts in producing the most beautiful and interesting photo of that magnificent structure.

\* \* \*

Ill. Phillip J. Jones, 33°, DDS and a Past Grand Master of Masons in Connecticut, had the pleasure of presenting 50-year pins to eight of the 65 Brothers he raised while serving as Worshipful Master of Orient Lodge No. 62, East Hartford, during 1921. The eight, only survivors of the 65, all spoke on Roll Call Night in December at Orient Lodge.

Dr. Jones, who is a 50-year member in all Scottish and York Rite Bodies, received the 33° in 1933. He also is a Past Grand presiding officer of all Connecticut York Rite Bodies, a Past Sovereign Master of the Grand Masters Council of North America, a Past Grand and Past Supreme Royal Patron of Amaranth, and a past presiding officer of all Connecticut Scottish Rite Bodies.

\* \* \*

The Supreme Council of Mexico through its Sovereign Grand Commander Juan Jose Gastelum has declared 1972 as "Benito Juarez Year" in tribute to the memory of that outstanding Mason on the centennial of his death. Grand Commander Gastelum extolled Brother Juarez whose "image represents the purest design of our doctrines for the respect of the Sovereignty of nations, and for the non-intervention in their internal affairs, which are the basic supports upon which Masonic philosophy rests."

\* \* \*

We are indebted to Bro. U. Grant Henderson, 32°, of the Valley of Southern New Jersey, now with an engineering firm in Rio de Janeiro, Brazil, for a beautiful and colorful pictorial pamphlet of Masons in action in Rio. There are a dozen full-color photos depicting a parade of Masons of all grades and degrees, wearing varicolored and decorated aprons, collars, jewels, chains, and gloves, and bearing highly decorated banners with various insignia such as double-headed eagle, square & compasses, all-seeing eye.

The occasion was to pay homage to Duque de Caxias, "whose memory is as revered to them as that of George Washington is to us," according to Brother Henderson. He said that Masonry is very much alive there, that he has been invited to visit the lodges which are most active, and he has seen four beautiful Masonic Temples in Rio, including that of the Grand Lodge.

\* \* \*



We are indebted to Ill. Peter E. Keville, 33°, Past Commander of Aurora Grata Consistory of Brooklyn, N.Y., for the following on R. W. Gutzon Borglum, sculptor of the Mt. Rushmore monument and the view of George Washington which graced our November cover of *The Northern Light*. Brother Borglum was Worshipful Master of Howard Lodge No. 35, F&AM of New York in 1911-12, and also served as Grand Representative of the Grand Lodge of Denmark, near the Grand Lodge of New York.

One of the Lodge's (now Howard and Prince of Orange Lodge No. 16) cherished possessions is the Master's Gavel, designed in the shape of a Lion's Paw, with a piece of stone from King Solomon's Temple enclosed and which is a creation of Brother Borglum.

\* \* \*

We believe that one of the most interesting examples of the universality of Freemasonry is to be found in the Grand Lodge of Israel which is a rapidly-growing organization of 62 lodges with a membership of more than 3,000 who represent all communities in the country. It has been active for more than 100 years and a prime objective is to foster friendly and mutual understanding among people of varied communities and different creeds.

Ill. Abraham Fellman, 33°, who was Grand Master in 1971 and who has visited our Supreme Council, reports that in this Lodge you find Jews, Christians, Moslems, and Drusians working in harmony and attending initiation ceremonies of different faiths. They take their obligation on three different Sacred Books: The Old Testament, the New Testament, and the Koran, which adorn the holy altar of their Lodges. The emblem of Israeli Grand Lodge shows the Shield of David, the Crescent and the Cross united—an example of true brotherhood.

\* \* \*

Our note about "Moon Lodges" in the January issue has brought the response that there are 21 lodges "meeting by the moon" in Pennsylvania, 17 in Ohio, 16 in New Hampshire, 10 in Rhode Island, 9 in Vermont, and 1 in New York. Brother Merritt K. Freeman of Collegeville, Pa., also presented the following theory:

"It seems that in those early days, anti-Masonic groups and other people would vandalize the lodge quarters and turn the members' horses loose in the stable on stated meeting nights. To offset these vandals, lodges were constituted to meet the night on or before the full moon. Since this occurs differently every month and sometimes twice in one month, these anti-Masonic people found it more difficult to keep exact data when lodges convened."

GEORGE E. BUROW, 33°





## TRENTON, NEW JERSEY

The original part of the Scottish Rite Cathedral at Trenton, New Jersey, is the 100-year-old brownstone mansion as pictured. It is outstanding for its beautifully carved interior woodwork, parquetry floors, tiled fireplaces, floor to ceiling mirrors, and a magnificent crystal chandelier. The first floor houses the secretarial offices, a conference room, candidates room, and the Ill. V. H. Roger Naylor, 33°, lounge. On the second floor is another lounge, the 33° memorabilia room, the library, and a music room. Quarters for the custodian are located on the third floor. The door on the left leads into a foyer of the auditorium which was added to the original structure in 1915, and then completely renovated and modernized in 1945. The lower floor of the addition houses a banquet room, kitchen, and wardrobe room. The auditorium has 725 permanent seats on the floor and in a balcony, all facing a large open floor space and the stage, both of which are used for degree presentations. The auditorium is equipped with new and modern theatrical lighting, and an exceptionally fine pipe organ. A large degree-paraphernalia room and a well equipped make-up room occupy space on either side of the auditorium. The complete lay-out of the Cathedral is quite functional, and very conducive to the efficient operation of the many and various activities of the Valley.