

THE  
NORTHERN LIGHT

Volume 3 No. 4

SEPTEMBER 1972

A WINDOW FOR FREEMASONRY







One of the finest "Family Parties" that we ever have had the pleasure of experiencing was the Scottist Rite Family Outing sponsored by New Hampshire Consistory in June. It was a three-hour cruise aboard the M.V. Mount Washington on beautiful Lake Winnepesaukee for "Officers, Casts, Degree Workers, and Members of New Hampshire Council of Deliberation and their families."

Ill'. Verne S. Anderson, Sr., 33°, Commander-in-Chief, and his officers are to be congratulated for so great an event which included "mother and children" for a cruise through "The Switzerland of America." There were ice cream cones, hamburgers, hot dogs, and soft drinks for all, too. And, to top it off, a fine concert by the German Band of Bektash Temple of the Shrine under the direction of Keith Gebelein. More than 700 enjoyed this party and you can rest assured that the work of Scottish Rite in New Hampshire will go forward with added vim and vigor.

\* \* \*

W. Reed Stevens of Williamsville, N.Y., a member of Corning Consistory, took a picture of the first airship to fly in the United States on September 20, 1906. This event was at the Chemung County Fairgrounds near Horseheads, N.Y. His box camera print shows the cigar-shaped balloon with a motor and windmill-style propeller and rudder painted like an American flag attached to the basket which carried F. W. Baldwin aloft. Some six miles away in downtown Elmira throngs jammed rooftops and other high vantage spots to get a better look at the airship. Brother Stevens, also a member of the York Rite and Shrine, has presented this picture, other photographic material, and early aviation memorabilia to The National Air and Space Museum, Smithsonian Institution, Washington, D.C., and has received a letter of appreciation from the Curatorial Assistant, Aeronautics.

\* \* \*

Delaware had its first All-State Table Lodge recently with 350 Masons attending and Nur Shrine Temple as host. Masons of all degrees and from New Jersey, Maryland, Virginia and Pennsylvania joined Delawarians in the traditional seven toasts.

Guest of Honor was Most Worshipful Walter E. Nelson, Grand Master of Masons in Delaware, and his staff. Principal speaker was Most Worshipful Charles F. Shuler, Grand Master of Virginia. Theme was "Better Masons and Masonry Through Masonic Education." Governor Russell W. Peterson of Delaware and eight Past Grand Masters were present.

\* \* \*

We have heard of numerous ways and means used to build Masonic Temples, and have publicized a few in previous issues. Among the unique and newest is that of DuQuoin Lodge No. 234, AF&AM, of Illinois, which has taken advantage of the "bottle collector's craze" and has produced a Masonic Decanter. Details may be secured from Gene T. Morris, 14 Laurel Ave., DuQuoin, Ill. 62832.

\* \* \*

We salute two of our compatriots, who are popular Masonic writers and speakers, for their recognition by Freedom's Foundation of Valley Forge, Pa. Ill'. Raymond C. Ellis, 33°, Scottish Rite Deputy for New York, received his first medal and citation for his treatise, "The Heritage of America," delivered at Pennsylvania Council of Deliberation. Ill'. Wayne Guthrie, 33°, Grand Steward and Tyler for Indiana, a veteran newspaperman and editor, received his 12th award for his editorial, "Old Glory Needs Its People," in the *Indianapolis News*.

\* \* \*

We note with great interest and commendation that DeWitt Clinton Lodge of Perfection, Bridgeport, Conn., observed "York Rite Night at the Scottish Rite" at its Spring Reunion. Highlight of the evening was the presentation of the Thirteenth Degree, Master of the Ninth Arch, by a most capable and well-directed cast most of whom had distinguished themselves in York Rite posts of leadership.

Included were a Past Grand High Priest of Connecticut, the Grand Custodian for the Third Capitular District of Royal Arch, Deputy Puissant Grand Master of the Grand Council of Connecticut, two Past Governors and the Governor of Connecticut York Rite College No. 17, and a dozen or more past and present officers of various York Rite Bodies. Many of these same Brothers hold and have held Scottish Rite posts of leadership, too. An excellent tribute to the unity of Masonry!

\* \* \*

A fellow Masonic journalist, Ill'. Harold V. B. Voorhis, 33°, of Summit, N.J., has sent us information about one of the oldest Masonic Lodges still operating in a U.S. Territory. It is Harmonic Lodge No. 356 in the register of the United Grand Lodge of Masons of England. It meets in Freemason's Hall at Charlotte Amalie, St. Thomas, Virgin Islands. It was founded Oct. 19, 1818, has 129 members, and during its 154 years has had 100 Masters, with 27 living.

Brother Voorhis adds that another Lodge had been active in St. Thomas, but ceased working in 1823. It was LaConcorde and was chartered by the Grand Lodge of Denmark in 1798.

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We are sorry to have been a party to printing some misleading information about The Philalethes Society in a previous issue. There is a \$3 joining fee and a \$5 annual dues payment; the latter includes a subscription to The Philalethes Magazine which is published bi-monthly. Applications should be sent to: F. J. Anderson, P.O. Box 529, Trenton, Missouri 64683.

GEORGE E. BUROW, 33°



# A Lesson In Dedication



By **GEORGE A. NEWBURY, 33°**

In May, Ill.°, Richard A. Kern, 33°, our Grand Lieutenant Commander; Ill.°, James F. Farr, 33°; and Ill.°, W. Wallace Kent, 33°, all members of our Committee on Fraternal Relations, accompanied me to a Conference of the European Supreme Councils at The Hague in Holland. It was an excellent meeting, well planned, well conducted, and did much to further our Masonic objectives. A full report will be given at our annual session in September. However, one event during the Conference is deserving of special mention and will warm the hearts of all our readers, as it did those of us who witnessed it.

On the evening of the second day of the Conference all the delegates and observers were invited to attend a special meeting of the Consistory in Amsterdam and witness a full form exemplification of the 24°. This proved to be an extraordinary event. All of the degree cast and all members in attendance were in formal attire—tails, white vests, and ties. We were told that this was the invariable practice at their meetings. Also the entire degree was exemplified in English. We learned that the participants—many of whom spoke little or no English—had spent upwards of a year learning and rehearsing their parts. During the exemplification there was no prompting. Every speech was delivered with absolute perfection. As we listened it was hard to believe that the participants were not speaking in their native tongue. The lines were spoken with such force and feeling that the effect was highly dramatic. It was an amazing and moving performance.

Here is a lesson in dedication and interest that must inspire all of us. These were busy men and clearly very able men. The memorizing of their parts and the endless rehearsing to perfect their pronunciation in a language strange to them unquestionably involved great personal sacrifice. Yet as we visited with them afterwards—in most instances with the help of interpreters—it was clear that it had been a labor of love, and all said that they had had great fun doing it.

It also will be interesting to those of you accustomed to seeing our degree workers in costume to know that the degrees can also be exemplified very effectively with the participants in formal attire. Those of us who witnessed this exemplification can testify that never have we seen a degree more effectively exemplified than by this outstanding cast in Amsterdam. Nor have we ever noted the lesson of a degree coming through more clearly or forcefully. This can be of special interest to the officers in some of our smaller Valleys where costuming of the degrees is a problem.

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*I've wandered up, I've wandered down,  
The winding streets of Boston Town—  
But, with all the paths so neatly charted,  
I've always ended where I started!*

—OLD RHYME

## Walking Along Boston's Freedom Trail

The Valley of Boston will host the 160th Annual Session of the Supreme Council, 33°, on September 21-28. Those attending will have an opportunity to tour Boston's many historic sites.

By **MERVIN B. HOGAN, 33°**

Boston was founded September 17, 1630, and is the capital of Massachusetts. In the heart of its old downtown is the innovative and thrilling "Freedom Trail," which is probably the most novel and impressive visitor service to be found in any community anywhere. Made to order for today's health and exercise addict, this cost-free sight-seeing attraction guides the observer along an historic walking tour slightly less than two miles in length. The actual Trail is clearly marked by a colonial red brick line which has been set in the center of the paved sidewalk and by red plastic footprints cemented to the surface of the asphalt wherever the Trail crosses a street.

The historic area traversed by the Freedom Trail abounds in Masonic interest. Directly overlooking Boston Common from the intersection of Tremont and Boylston Streets is the imposing and beautiful Masonic Temple.

Truly eye-catching are the colorful and unique mosaic panels adorning the Tre-

mont Street side of the Temple. These include a masterpiece of authentic and genuine heraldry: the highly symbolic coat of arms of the Grand Lodge of Massachusetts, founded in 1733; the Square, the Level, the Plumbline and a lesser panel of allegorical significance.

Boston Common and the Public Garden, separated only by busy Charles Street, comprise the city's downtown seven-sided park. The Garden exhibits a number of statues, is planted with seasonal flowers, and its Frog Pond is the summer setting for relaxing swanboats. The Common is historical ground bordering Beacon Hill and rises as a landscape opposite artistic and charming townhouses along Beacon Street to the gold-domed State House crowning the Hill. Located at various points on the Common are many historical markers, plaques, and monuments.

Boston Common's 48 acres constitute the oldest public park in America and is owned by the People. The Town purchased it in 1634 as a "trayning field" for the militia and the "feeding of Cattel." During the early 17th century, p rates, convicted witches, Quakers, and others legally offensive to the community were "hanged until dead" from the Old Elm near the Frog Pond. Another venerable elm in the area is generally recognized as the only survivor of a row of elms planted

in 1780 by Governor John Hancock. The Central Burying Ground is near the Boylston Street side and contains the graves of the renowned portraitist Gilbert Charles Stuart and America's first composer, William Billings.

Stuart settled at Boston in 1805 and died there July 9, 1828. His widely recognized and popular "Athenaeum" head of George Washington on an unfinished canvas, showing the left side of the face, remains the accepted likeness of the Father of Our Country. This portrait, together with Stuart's well known companion painting of Martha Washington, hangs in the Boston Museum of Fine Arts.

The Freedom Trail starts at the Visitors Information Center on Boston Common. Here the inquirer is presented gratis a colorful and informative brochure describing briefly each historical subject.

At Beacon and Park Streets is the "new" State House which was built in 1795, with Charles Bulfinch as architect. This gifted delineator upon the trestleboard was also the architect of the national Capitol in Washington. The land occupied by the State House was purchased from John Hancock, and Samuel Adams laid the cornerstone.

In the West Wing of the State House is the Archives Museum. Here is displayed the 1628 Charter of the Massachusetts



Bay Company; the 1780 Constitution, which is the oldest written constitution in effect; Bradford's *History of Plimoth Plantation*; the musket used by Major Buttrick at the initial battle of the American Revolution at Concord on April 19, 1775 various Indian treaties, as well as other valuable historical artifacts and records. In the State Library are the Hall of Flags, aged manuscripts, and other related exhibits.

The Park Street Church is on a corner of Park and Tremont Streets known as Brimstone Corner. It is so named because gunpowder was stored in the church's basement during the War of 1812. Built in 1809 after the design of Peter Banner, the structure is a fine example of 18-19th century architecture. Henry James considered it "the most interesting mass of brick and mortar in America." Here, on July 4, 1831, the song "America" was sung publicly the first time. On July 4, 1829, William Lloyd Garrison (anti-Masonic) gave his first anti-slavery address within these walls.

The Granary Burying Ground is on Tremont Street adjacent to the Park Street Church. The town granary once occupied this site, which explains the name of the cemetery. Three signers of the Declaration of Independence (John Hancock, Robert Treat Paine, and Samuel Adams) are buried here. There are also the graves of Chief Justice Samuel Sewall, Peter Faneuil, Paul Revere, James Otis, Benjamin Franklin's parents, a number of governors, and the victims of the Boston Massacre. A gravestone inscribed "Mary Goose" is held by many to mark the grave of Mother Goose.

King's Chapel and Burial Ground are on Tremont and School Streets. Organized here in 1686 as Boston's first Episcopal Church, the present structure was completed in 1754. Following the Revolution it became America's first Unitarian

Church. During the Colonial period it was a favorite church of the English royalty. Queen Anne bestowed its red cushions and vestments, while George III was the donor of its communion plate. Throughout the Revolution and for many years after, it was called Stone Chapel. During the colony's first 30 years its only cemetery was the Chapel's Burial Ground. Buried here are William Dawes, Jr., Governor Winthrop, and other notables.

A bronze plaque marks the site of the First Public School on School Street between King's Chapel and the old City Hall. It was the antecedent of the Boston Public Latin School, America's first public school. The Town voted on April 13, 1635, that "brother Philemon Pormort shalbe intreated to become scholemaster for the teaching and nourtering of children wth us." Among the noted men who as boys studied there were John Hancock, Samuel Adams, Benjamin Franklin, Rev. Cotton Mather, and Ralph Waldo Emerson. Prior to the advent of the Boston Public Schools only the well-to-do could afford schooling of any kind. The Boston precedent was the stimulus for free public schooling elsewhere in the world.

As one faces the old City Hall on School Street the statue of Benjamin Franklin on the left hand is balanced by a similar statue of Josiah Quincy on the right. Erected in 1856, the likeness of Franklin by Richard S. Greenough is the first portrait statue set up in Boston. This rendition of Franklin merits much more than a casual, passing glance. In a personal letter Greenough reported the observation that he found one side of Franklin's face to be serious, sober, and sedate, while the other side was smiling, vivacious, and gay.

Crowning achievements of Franklin's life are memorialized by bronze plaques on the statue's pedestal. He is shown as a

printer in his printing shop, an investigator of lightning, a signer of the Declaration of Independence, and a signer of the Treaty of Peace with France.

The Old Corner Book Store is at Washington and School Streets. Originally known as the Thomas Crease House, it was built about 1712 on the site of Anne Hutchinson's home. It is one of the oldest brick buildings in Boston and has been restored to its 1850 appearance by the *Boston Globe*, which has its downtown office there. In the early 1800's the publishers Ticknor and Fields occupied the premises. Later it became the Old Corner Book Store which had such patrons as the noted authors: Emerson, Hawthorne, Holmes, Julia Ward Howe, Longfellow, Harriet Beecher Stowe, and Whittier. It was this order of talent which contributed impressively to building Boston's reputation as a center of light and culture in the new world.

The Old South Meeting house at Washington and Milk Streets was erected in 1729. It served as both a church and a town meeting hall where Samuel Adams acted as Deacon and Town Clerk. If a Boston Town Meeting was too large for Faneuil Hall, it was adjourned to the Old South. Since 1877 the building has been designated a historical, religious, memorial and educational facility.

Also at Washington and Milk Streets is a bronze marker "Placed By The Bostonian Society January 17, 1961" which further states: "On This Site Stood The House Where Benjamin Franklin Was Born January 17, 1706." At this place was the home where Benjamin, the 15th of his father's 17 children was born. As a boy he learned his father's trade of soap and candle making, but did not like it. So he became an apprentice in his brother James' print shop where, at 16, he wrote under the sobriquet of "Silence Dogwood" for the brother's news sheet, the *New England Courant*. Finding himself in disagreement with his employer brother, he left Boston at the age of 17 to discover what Philadelphia had to offer him.

At the corner of Washington and State Streets is the Old State House, which was built in 1713. Our second President, John Adams, claimed that here "the child Independence was born." Now serving as a historical and maritime museum, it was formerly the seat of the Colonial Government and Boston's City Hall.

It was the center of much Colonial political activity involving, with others, the patriots John Hancock, Samuel and John

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III. . MERVIN B. HOGAN, 33", professor of Mechanical Engineering at the University of Utah, Salt Lake City, has written frequently for *The Northern Light*. He is a Past Master of Wasatch Lodge, a former Grand Chaplain and Grand Orator of the Utah Grand Lodge, and member of the Syracuse, N.Y., Scottish Rite Bodies.



## Serving A Need

# SHRINERS BURNS INSTITUTES

The Shriners Burns Institutes are a recent and much needed addition to the facilities offered by the widely known and greatly appreciated Shriners Hospitals for Crippled Children. There are three such Institutes in addition to the 19 orthopedic Shriners Hospitals in North America, and each has been built to provide treatment for the seriously burned child as well as for those in need of reconstructive surgery. These hospitals are located in Boston, Cincinnati, and Galveston.

The Boston Unit of the Shriners Burns Institutes is closely affiliated with the Mass. General Hospital as well as with Harvard Medical School. It is a 30-bed unit which shares some staff and many facilities with the Mass. General Hospital. The Cincinnati Unit cooperates with the University of Cincinnati Medical

School and the Galveston Unit with the University of Texas Medical Branch.

The Boston Unit provides free treatment for severely burned children of all races and creeds under age 15. The proud slogan is "Within these four walls there is no charge to the patient." The Institute is supported entirely by the annual assessment of every Shriner, by investment of Shrine capital, by voluntary donations, by Temple fund-raising activities, and by generous bequests from all over North America.

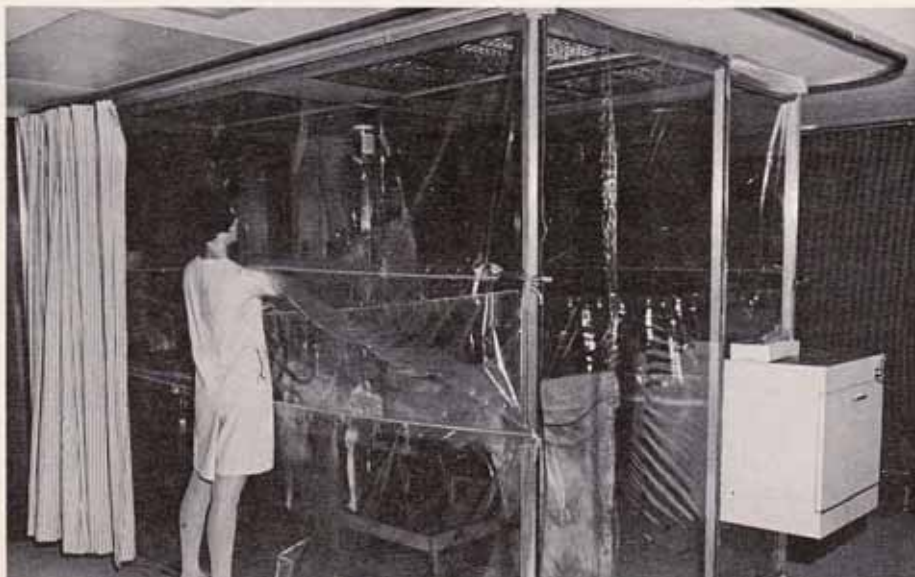
Each Institute is regional in nature. The one in Boston serves the New England area, south to Maryland, and west through New York state. The hospital in Cincinnati is primarily for the Midwest, while the Galveston Unit serves the South and far West. However, each Insti-

tute will accept severely burned children from any place in the world—if space is available.

Typical of the tots treated at the Boston Unit was 18-month-old Terri, who received acute burns over 50 percent of his body in a tragic accident at his home which occurred when an oil stove exploded. His grandmother, who was holding him at the time, died as a result of the explosion, but Terri was flown to Boston by the Military Air Transport Command in Washington, D.C., which maintains an ambulance plane for burned victims in the U.S.

Terri hovered between life and death for about three months. Several times the doctors and nurses thought they had lost the battle, but each time Terri fought hard and came through. Meanwhile, a dozen separate surgical procedures were necessary to prepare and cover his body with skin grafts.

Terri had to live five long months in a special cubicle designed for patients with serious burns who, at this time, are particularly susceptible to infection. This cubicle is called a Bacteria-Control Unit and was designed by Dr. John F. Burke, Chief of Staff. It consists of a bed com-



*In the Bacteria-Control Unit, a steady current of sterile air streams down from the ceiling, washes over the patient and the bed, and is continuously drawn through a filter in the floor. Patients in the unit are fed, medicated, and treated through sleeve openings in the plastic curtains.*





*Play therapists work with the children during the process of burn reconstruction.*

pletely enclosed by transparent plastic curtains. A steady current of sterile air streams down from the ceiling, washes over the patient and the bed, and is continuously drawn through a filter in the floor. Thus, the air is continuously washed of any bacteria that may accidentally be introduced into the unit. Patients in the unit are fed, medicated, and have their burns dressed through sleeve openings in the plastic curtains. The nurses wear special disposable plastic gloves and sleeves to administer care. In this way, the danger of infection is reduced, the skin grafts are more likely to "take" or stay on, and the process of covering a body is gradually accomplished.

The determination that Terri should feel loved and accepted was overwhelming. During this period of healing, his bandages were gradually dispensed with and the full extent of burn damage became visible. At the same time, the long process of reconstructive surgery was initiated.

When a burned area heals, the new skin which covers the area is no longer elastic. It is apt to be tight, hard and brittle, so that a neck or an arm can no longer be lifted or turned; a leg cannot be straightened. These contractures must be "released" by cutting the scar tissue surgically and inserting additional skin, thus giving the child greater range of motion.

Starting with the release of first one eyelid and then the other, which improved his appearance enormously, Terri had twelve major releases involving lower eyelids, upper and lower lips, hands, wrists, fingers, and elbows. He was moved to the Reconstructive Ward, a ma-

jor step in any patient's career. On this ward are many children coming and going—each in the process of burn reconstruction. There are play therapists, toys, games, tricycles—life is much more normal and carefree. Children enjoy "graduating" to this ward and benefit from the move psychologically.

Here Terri started mimicking words, using the stub of his left elbow as well as his right hand, and entered into the children's play in every way. His speech was still inhibited by lip contractures but that would be corrected during future hospital admissions. Otherwise, he had no real limitations to normal activity.

On his 365th day in the hospital, Terri was given a party on the ward. There was a cake and general festivities; everyone knew that he soon would be going home. The staff had been working hard for a year to make his discharge possible, however much they would miss him. It was decided that a prosthesis should be fitted to his left elbow to replace his lower arm and hand. (It has been established that a young child is more likely to tolerate and eventually use a prosthesis than is a grown person).

Happily, when the prosthesis arrived, Terri found it acceptable. He wore it proudly, more as a toy than a part of himself. However, the hospital staff was assured that in time he would learn to use it properly. A month later, his parents arrived in Boston. They were given careful instruction in the dressing changes that would still be necessary on his head, even after returning home, as well as the changing of arm and thumb splint which also would be needed to prevent con-

tractures. Two days later, all three flew back home.

Terri returned six months later for further reconstructive and plastic surgery—hand and nose reconstruction. His ears, lips, and neck will need attention in the future, but everything cannot be done at once. A child must grow before certain types of reconstruction are appropriate. However, Terri is well started on the road to plastic recovery and the hospital staff is waiting to help him go further along this road each year so that he may have the happiest and most rewarding life possible.

One of the recent patients at the Boston Unit is a 13-year-old girl from Braintree, Mass., who received acute burns over 25 percent of her body in a motorcycle accident in Italy where she was visiting her sister. She was flown to Boston from Italy by the Air Medical Transport Service, with arrangements being made by the U. S. Department of State and the Surgeon General in Washington, D.C. Upon arrival at the hospital, she was immediately placed in a Bacteria Control Unit.

The special care needed by an acutely burned patient is extremely expensive. Dr. Burke describes a serious burn as a "catastrophic illness." A single case often involves as much as two years' time, extensive reconstructive surgery, and extensive care, all of which could cost \$100,000 or more.

The special facilities of this hospital are such that the sooner an acutely burned child is admitted, the faster and surer will be his recovery. The professional staff has been carefully chosen for the ability and experience of each in the treatment of burns. The team consists of general, plastic, and orthopedic surgeons, anesthesiologists, physical therapists, and other appropriate medical consultants.

Recreational therapists, a school teacher, and several invaluable Shrine volunteers complete the list. Facilities are so arranged that the tots and primary-age children are separated as much as possible from the teen-agers—with special play areas and game rooms available to each. There are numerous overhead TV's and hundreds of books and reading material available, as well as regular class-

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# Which Nathan Hale?

By JAMES R. CASE, 33°

Although at least one lodge, a Fellowship Club, a Camp of the Heroes of '76, and a Council of Allied Masonic Degrees have taken his name, it cannot be shown conclusively that Nathan Hale (1755-1776), the "Martyr Spy," was a Freemason. In fact the indications are all to the contrary.

Born in Coventry, Connecticut, he graduated from Yale in 1773, and after a visit to his New Hampshire cousins, began a career as school teacher in East Haddam and New London, Conn. The buildings in which he taught are still standing in both localities.

He entered the Continental service as 1st Lieutenant in Colonel Charles Webb's 7th Connecticut regiment and was promoted Captain on New Year's Day 1776. He served at the siege of Boston until March 1776, when, the city having been evacuated by the British, Washington shifted his army to New York in anticipation of an attempt by the Royal forces to take and occupy that city.

The British and Hessians landed on Staten Island in July and then moved across to fight the Battle of Long Island and take the city. Washington needed information about their defenses, which could only be obtained by sending a spy behind the lines. Nathan Hale, who had just been transferred to the elite Ranger Battalion, offered his services. He could not be dissuaded by any of his fellows, saying that he believed every kind of service necessary to the public good, became honorable by being necessary.

As he concluded his mission and was attempting to return to the American lines, he was apprehended, some damaging papers were found on his person, and he freely confessed the nature of his errand. He was summarily hanged the next day, September 22, his last words being "I only regret I have but one life to lose for my country."

Much has been written about Hale, one eulogistic characterization making him "one who came nearest to the full ideal of heroic patriotism found in American history"; also that he was the "truest

hero among the men of Yale, her most beautiful and precious gift to the nation." No one can detract from his record as a patriot of the highest order.

Just when the assertion that he was a Mason was first made has not been ascertained. It has been claimed that he was a member of St. John's Regimental Lodge in New York City. In a dramatic production recently staged in that Valley, the date of his initiation is given as February 22, 1776. This was the exercise of dramatic license, as was the anachronistic inclusion of some other characters in the playlet. Hale was not 21 years of age until June 6, 1776.

Nathan Hale attended Yale with the class of 1773, which numbered 26 members at graduation. An unrelated Nathan Hale had graduated only four years earlier. Among his classmates, seven became Masons, of whom four were made in American Union Lodge.

While at the siege of Boston, Captain Hale kept a diary. No mention is made therein of American Union Lodge, organized among the officers of the Con-



ILLUSTRATION: JAMES R. CASE, 33°, was made a Mason in 1916 in Uriel Lodge (24) of Merrow, Connecticut, whose jurisdiction extends over Coventry, where Nathan Hale was born. The Nathan Hale Square Club carries on under sanction of Uriel Lodge. Among other affiliations Brother Case holds membership in Nathan Hale Council (78) Allied Masonic Degrees, of Hartford, Conn.



necticut Line during February 1776. It continued to meet at Roxbury and in New York until August 1776, when it was shot to pieces by casualties in the Battle of Long Island. Of Hale's fellow officers in Webb's regiment during early 1776, seven were or became Masons and all are on record in American Union Lodge. A fellow captain in the Rangers was Thomas Grosvenor, pictured on the commemorative postage stamp entitled "Battle of Bunker Hill."

Minutes of Hale's fraternity at Yale, his account books, and considerable correspondence survive, much of it in the collections of the Connecticut Historical Society at Hartford, along with some authentic relics. No allusions to Masonry can be found in any of his notes.

Among his intimates at college were Roger Alden, later secretary to the Continental Congress; Samuel A. S. Barker, later aide de camp to Lafayette; William Hull, later governor of Michigan Territory; Stephen Keyes, later prominent in Masonry in Vermont; and especially John Palsgrave Wyllys, who with Jonathan Heart, served in the army of the Republic, both being killed while campaigning against the Indians in the Northwest Territory. All of them became Masons.

Hale is not mentioned in such reputable works as Sidney Hayden's *Washington and His Masonic Compeers* and J. Hugo Tatsch's *Freemasonry in the Thirteen Colonies*. He certainly would have been included among those named had he been a Mason. His name does not appear on the membership list or in the minutes of American Union Lodge, which are extant and detailed for the period from February to August 1776. As an officer in a Connecticut regiment he would have been under the jurisdiction of that lodge. On the date of his 21st birthday American Union Lodge held a meeting, but neither then or at any of the ensuing eight meetings before dissolution was Nathan Hale proposed for membership, although some of his fellow officers and classmates at Yale were in attendance.

Who, then, is the Nathan Hale known to have been a Mason? It was a New Hampshire soldier, and a remote cousin of the "Martyr Spy."

The other Nathan Hale (1743-1780) was living at Rindge when the Lexington Alarm called him out at the head of a company of minutemen. He was a farmer, small merchant, and local office holder. The Hale family acreage is said to have included the area where the Cathedral of the Pines is located today.

After the Battle of Bunker Hill he was appointed a Major of New Hampshire troops. He entered the Continental service on January 1, 1776, and was promoted Lieutenant Colonel the following November 8, while stationed at Ticonderoga. He was at the Battle of Trenton on Christmas Day, then back home for a while, as on April 2, 1777, he was promoted Colonel and given command of the 2nd New Hampshire Regiment.

Meanwhile in old St. John's Lodge at Portsmouth, he was made a Mason on February 22, 1777, being accepted as a "going person" or transient. As a matter of fact he was "going" on recruiting duty in order to fill up his command for the summer campaign, an effort to stop the advance of Burgoyne's army down the Champlain valley.

There was no sign of good generalship in the defense of Fort Ticonderoga, and when the fortress had to be evacuated under pressure of the invading British and Hessians, the garrison crossed the lake into Vermont. Colonel Nathan Hale and his command, which did not include many seasoned soldiers, was given the unenviable task of protecting the rear of the column in retreat, composed of stragglers and invalids. On July 7, 1777, the Battle of Hubbardton was fought, a pursuing force having overtaken the flee-

ing Americans. Before the action ended, Hale and quite a number of his men were surrounded and taken prisoners of war. While Hale was severely censured by some for not making greater exertions, the usually impartial historian of New Hampshire, Jeremy Belknap, felt that he was the unfortunate victim of circumstances and had little choice when overtaken and ringed about by superior numbers.

Taken to a prisoner of war detention camp on Long Island to await exchange, the stars did not seem to favor Nathan Hale and he waited in vain for the commissary of prisoners to call out his name. He was allowed to go home on parole once or twice in an effort to vindicate his record as well as to look to the welfare of his family. His wife was obliged to petition the state legislature for some relief, the depreciated pay of her colonel husband not being sufficient to support herself and children.

In the summer of 1780, Hale was paroled to go home for a brief visit. He had been a prisoner of war for nearly three years. Although upon return to confinement he wrote that he was in good health, his death was reported only a few weeks later. It occurred September 23, 1780, four years and one day after the date when Nathan the spy had been hanged, a peculiar coincidence.

The sacrifice made by Nathan Hale, either of them, constitutes an example of true patriotism. Assumption of the name of Nathan Hale is complimentary to any group of true Americans, who thereby do credit to themselves as well as honor to their namesake.



Nathan Hale schoolhouse in East Haddam, Conn.



## A WAY TO MORE LIGHT

# Indiana Lodge Sponsors Academy

By JAMES B. GALE, 32°

A group of 60 ambitious Indiana Masons took many strides forward in their search for further light in Masonry during 1971. They were enrolled in Mystic Tie Lodge Academy of Masonic Culture in Indianapolis and most attended some 36 weekly classroom meetings.

The purpose of the Academy was to offer a wide range of Masonic information designed to enlarge, deepen, and enrich each brother's knowledge and understanding of the historical backgrounds, principles, and spiritual goals of our beloved Fraternity. This was done through a distinguished faculty of dedicated and competent men from many areas of civic life, each with a rich background in Masonry.

The Academy curriculum included nine courses, each meeting four times in 90-minute sessions on Thursday evenings with a summer recess. Emphasis was on attention to presentations and participation in discussions with notebooks furnished free. There were no fees, no

quizzes, and no grades. Records show an average attendance of 50, with 48 graduates of the class being declared "Fellows of the Academy." Each graduate received an attractive diploma in a frame.

The graduation address was delivered by Ill. Alphonse Cerza, 33°, of Chicago, a prominent professor of law, a Masonic author of note, and a reviewer of Masonic literature. He praised the Academy as "envisioned by the Worshipful Master of Mystic Tie Lodge, nurtured by its Dean, and carried to consummation by the concerted efforts of a dedicated Faculty and a deeply-interested Class of 60 Master Masons." Included in the group at the Graduation Banquet at the Indianapolis Masonic Temple were two Past Grand Masters, eight Past Masters, and representatives of eight other Lodges.

As Dean, I offer the following to show the unusual scope and depth of the Academy program:

We first looked briefly behind the veil of antiquity to see how the legendary beliefs of ancient peoples may have influ-

enced the patterns of Ancient Craft Masonry. We traced the gradual development of building and architecture over the centuries from the curved-roof huts of Mesopotamia in 4000 B.C. to the great Gothic cathedrals of the 13th Century. We carefully turned the well-thumbed, yellowed pages of our Old Manuscript Constitutions, beginning with the Regius Poem in 1390, and we found in them the rudiments of today's ritual, obligation, and ceremony.

As we read, we could see in their constantly-changing arts, parts, and points, the passing panorama of varying Renaissance custom and emerging Medieval law. We joined the task force of a Master Mason, working shoulder to shoulder with our ancestral brethren on the walls and buttresses of a great Cistercian abbey in England. We observed the devoted labor of Desaguliers and Anderson and their associates in the formative years of the Grand Lodge of England from 1717 onward. We learned of the development of our degree ritual through the contributions of Payne, Preston, Hemming,



JAMES B. GALE, 32°, is the Chaplain of Mystic Tie Lodge No. 398, F&AM, of Indianapolis, and served as Dean of the Academy of Masonic Culture. A native of Bayonne, N. J., he was an officer in the Machine Gun Corps in World War I and is a graduate of New York University. He is a retired staff executive of the Veterans Administration, has been editor of a number of business publications, and is the author of "Century of Dedication," the centennial history of Mystic Tie Lodge. He is a member of the Scottish Rite Valley of Indianapolis and has devoted many hours of faithful and dedicated service to his Lodge and to Freemasonry.



# of Masonic Culture

Webb, Jeremy Cross, and others. We watched the spread of Masonry in the American Colonies, and particularly in Indiana in 1819, and its subsequent growth in our state.

We listened with interest and pleasure as several Past Grand Masters and the incumbent Grand Master discussed their Masonic experiences in high office. We moved through colorful descriptions and interpretations of the legendary background, the symbolism, and the fashioning of our degrees. We received from our Grand Secretary a brilliant exposition of Grand Lodge By-Laws and Regulations.

We enjoyed an analysis by a Past Grand Master of the basic document of Indiana Freemasonry, "The 1939 Declaration of Principles." We examined the symbolism and vocabulary of our Order through the keen eyes of a leading college administrator and a distinguished newspaper editor and columnist. And we studied the salutary effects of Masonry upon the lives of men like Washington, Mozart, Bobby Burns, and Paul Revere.

We felt our hearts and minds lifted to new heights as our speakers revealed the mystery of the Word, the significance of the altar, the strength of the Lodge as the cornerstone and capstone of our Fraternity, the guiding inspiration of our Book of Sacred Law, and the consoling import of Freemasonry's mystic ties with Deity. Finally, we came to grips with the awesome, uplifting range and depth of our Fraternity when a minister of God, a Grand Master, a Worshipful Master, and a humble worker in the quarries, together elevated the year's experience to an exalted, spiritual plane with each man talking to us in his own individual way, right out of his heart, on the fascinating subject of "What Masonry Means to Me."

Extraordinary sessions included one in the sanctuary of a church with Grand Organist Bransford telling of the effect of Masonry on the life of Mozart and giving illustrative selections on the church organ. Another was in the form of a Table Lodge with Grand Secretary Smith speaking eloquently on "Robert Burns: Poet Laureate of Masonry," and a third was held as a tyled Lodge with a study of "The Significance of the Word in Freemasonry."

We believe that the judicious balancing of the overall curriculum between the historical, philosophical, spiritual, and other aspects of Freemasonry were key factors in the accomplishment of the Academy program. This was effected by the careful selection of faculty personnel and appropriate assignment of speaking topics along with the proffer of needed books and a list of selected references on each particular topic.

Most students expressed their appreciation for the opportunity to meet the great leaders of our Craft in Indiana personally in the intimate atmosphere of the classroom. We received many written expressions of interest and appreciation from class members of the Academy. We are pleased to know that many of them have been motivated to initiate and pursue individual research into many more aspects of Freemasonry that have been brought to their attention. And we are especially gratified that there is a demand for a continuation of the Academy.

May the teachings of the Academy and the recollections of its graduates together make many an Indiana Lodge truly a haven of brotherhood, where brethren can grow in Masonic wisdom and stature, and deserve by their actions the favor of Deity and the affection of all men!

## CURRICULUM FOR 1971

### Course I

#### The Legendary and Historical Backgrounds of Freemasonry

1. From Myths and Legends to Manuscript Constitutions
2. Contributions of the Middle Ages and Medieval Times
3. The Rise and Decline of Operative Freemasonry
4. A Century of Grand Lodge Development

### Course II

#### The Story of Freemasonry in America

1. The Colonial Period
2. The Post-Colonial Period to 1800
3. Freemasonry in Indiana in 19th Century
4. Freemasonry in Indiana in 20th Century

### Course III

#### The Three Degrees of Ancient Craft Masonry

1. The Entered Apprentice Degree
2. The Fellow Craft Degree
3. Master Mason Degree: Legendary Background, Symbolism
4. Master Mason Degree: Ritual Growth, Spiritual Tenets

### Course IV

#### The Spiritual Aspects of Ancient Craft Masonry

1. The Holy Bible in Freemasonry
2. Our Mystic Tie with God
3. Approach to the Altar
4. Clowes Hall Masonic 250th Anniversary Sermon, 1967

### Course V

#### The Lodge: Cornerstone of Freemasonry

1. The Functions and Purposes of a Lodge
2. Cornerstone and Cap Stone
3. The Ritualist at Work
4. The Ancient Charges and the Ancient Landmarks

### Course VI

#### The Grand Lodge of Masons in Indiana

1. Organization, Operation, Purpose, and Mission
2. By-laws, Standing Regulations, and Ceremonies
3. By-laws, Standing Regulations, and Ceremonies
4. Reflections on the 1939 Declaration of Principles

### Course VII

#### Masonic Symbolism and Terminology of the Craft

1. Uses and Purposes of Symbolism in Freemasonry
2. The Great Symbols of Freemasonry; Interpretation
3. The Language of Freemasonry
4. Ritual Terms and Phrases; Derivation; Meaning

### Course VIII

#### How Freemasonry Affects Man

1. George Washington: Patriot and Mason
2. Wolfgang Mozart: Freemasonry in Music
3. Robert Burns: Poet Laureate of Freemasonry
4. Paul Revere: Colonial Grand Master

### Course IX

#### What Masonry Means to Me

1. A Parish Minister's View of Freemasonry
2. Freemasonry Viewed from the East
3. A Meditation of Freemasonry from the Oriental Chair
4. A Craftsman Reflects upon Freemasonry



# Untold Tales of the Hospital Visitors

By LOUIS C. KING, 32°

It is not necessary to have seen an iceberg to know that about 90% of its bulk lies beneath the surface of the sea and is never seen. There are many things in this world of ours such as business organizations, humanitarian foundations, welfare and scientific groups, which, like the iceberg, possess services and functions of which we have no knowledge.

Many of the extensions of such organizations work for the betterment of human society, such as the Service Committee, an important function of the Most Worshipful Grand Lodge of Masons in Massachusetts. And most Masonic Grand Lodges have similar functions maintained for the relief of brethren or their families who may need assistance. The work done by these groups is a record of inspiration and pride.

Like the iceberg, the works and services of the Grand Lodge of Massachusetts Hospital Visitation Committee remains mostly hidden but is unique and most commendable. It was designed to meet a very special need.

The City of Boston has, by both geographical location and historical inheritance, a situation unlike any other city in America. From its earliest days, it has been the nearest large seaport to Europe.

Boston has an enviable reputation in the field of education. Since 1635, when Philemon Pormort opened the first free public school (now the Boston Latin School) and from whence has come an imposing parade of educators, statesmen, law-makers, physicians, and scientists, The first College (Harvard) and the first hospital (Massachusetts General) are forerunners of a great and still growing complex of teaching institutions, medical schools, hospitals, research laboratories, which have made remarkable advances in medicine and surgery. From all over the world have come men to learn new techniques.

As a concomitant to all these facilities have come the patients, too—suffering ones believing that here, if any place on earth, they would find the help they so much needed. Among these arrivals are Freemasons!

Like the other patients, they come from all over the world—some wealthy, some poor, but nearly all bewildered and frightened; many surrounded by strangers speaking a language they do not understand. Eventually someone would come who could speak their language and who could obtain the information the doctors need.

But a hospital is a busy place and *its* people have no time to spend in idle con-

versation. The new arrival finds the weary hours dragging while his imagination runs riot. Blank walls and a bare ceiling offer no consolation whatever.

But who is this? A stranger—obviously not of the hospital staff. He speaks my name and tells me his. He gives me a calling card. The words on it I do not know, but the device on it I do know—the emblem of Freemasonry! A friend and a Brother Mason—I am not *alone* now!

No, he does not speak my own language, but he knows enough of another that I also know. He seems to know quite a little about me, for my Grand Lodge has informed him that I am here and this Brother has come as their representative. Wonderful! I am no longer a stranger in a strange land! That is how many cases go.

Who are these people, these Brothers who appear so unexpectedly?

They are a small group, about 10 or 12 who, like the hidden part of the iceberg, are not seen but are none the less there when the call comes in. They are hand-picked for this duty, as nearly unique as any group of men can be, and selected to meet the unusual situations created by Boston's unusual hospitals.

A brief history of this little band of men permits one to understand that this is not a random, hit-or-miss affair, but one carefully and thoughtfully devised for a specific purpose.

The Massachusetts Grand Lodge Hospital Committee was formed about 12 years ago through the assistance of R. W. Oliver Rutherford, Director of Service for the Grand Lodge. Planned, guided and directed by him, the Committee was created to meet the needs of brethren coming here from other jurisdictions principally, but also for those of our neighbors who lived at considerable distances from Boston. We visit these brethren while they are confined to hospitals in Greater Boston.

So far as we know, this Committee was among the first in American Freemasonry to be so instituted. Naturally, many prob-



LOUIS C. KING, 32° is a Past Master of Faith Lodge, AF&AM in Charlestown, Mass., and has been participating in the Grand Lodge Hospital Visitation program. For many years he has been active in the York Rite, and last fall received the Scottish Rite degrees in the Valley of Boston. He holds membership in several research lodges and has written frequently for the *Philalethes* magazine.





## IN A NOOK WITH A BOOK

### 'Three Centuries of Freemasonry in N. H.'

Reviewed by ALPHONSE CERZA, 33\*



THREE CENTURIES OF FREEMASONRY IN NEW HAMPSHIRE, by Gerald R. Foss. Published in May, 1972, by the Grand Lodge of New Hampshire Free and Accepted Masons; 546 pp.; 95 illustrations; with biographical dictionary. Available from Francis Carey, 322 Winnacunet St., Hampton, N. H.; \$9.95.

The history of Freemasonry in New Hampshire started when six Masons requested a dispensation, on February 5, 1735, of Henry Price, addressed as "Grand Master of the Society of Free and Accepted Mason's held in Boston." Now we have a complete presentation of how the Craft developed in New Hampshire from this humble beginning. Recognizing that men make an organization, the authors have emphasized the part played by the members not only within the Craft but in the community. The resulting volume is of special interest to those who reside in New Hampshire but there is enough general material to make it a valuable book to Masons and those interested in American history. The part of the book relating to biographical sketches has over 900 names, which include 44 Governors of the state and 86 Congressmen and Senators who have been members of the Craft.

The seed for this book was planted in 1965 when Brother Gerald D. Foss started to examine the records of St. John's Lodge, the first in the state. He wrote each month a report of some interesting "find" in these records. In 1970 when the Grand Lodge formed a committee to publish a history of the Craft in the state, Brother Foss, as

Grand Historian since 1963, was asked to take the lead. The volume is the work of many Masons, but especially the devoted work of Brother Foss; Brother Enzo Serafini, a professional writer, edited the manuscript; and Brother Foss and Woodbury S. Adams compiled the biographical dictionary which is part of the book.

This book is written in an easy-to-read style and the economy in the use of words to express ideas and present facts is an outstanding feature. Whenever an outstanding Mason touched the state he is mentioned. As a result, we encounter as we read many familiar names: George Washington, Lafayette, John Paul Jones, President Theodore Roosevelt, Jeremy Ladd Cross, President James Monroe, Admiral David G. Farragut, and many others. The index is detailed and very helpful in locating material in this volume. The formation of the various appendant bodies of the state is covered briefly as well as the men who were active in this area.

As we approach the year 1976, the Bicentennial of the signing of the Declaration of Independence, books such as this one will afford us an opportunity to study the events of that period in our history.

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

lems arose. There were no tried and tested rules for guidance, no charts to follow, no designs on the trestle board. Some hospitals were reluctant to permit strangers to visit their patients. Fortunately, one by one the problems were solved, the courtesy and tact of the visitors and the many ways in which the patient's well-being was promoted aided in the Committee's work.

The Director, through his contacts with his counterparts in other jurisdictions, spread the news abroad. Now, in foreign countries as well as in our own, knowl-

edge that such a service exists has encouraged word to be sent to our Grand Lodge as soon as it is learned therein. Often "news" arrives before the patient!

In implementing this service it was necessary for the Director to select the Committee, giving due consideration to the personality and special capabilities of each. That he chose wisely is reflected by the fact that only the death or disability of a member has caused replacements.

The reputation of the Committee for its discreet and tactful manner has earned the trust and confidence of doctors and

hospitals alike. Several hospitals now include the question of Masonic affiliations of patients on their admitting forms. When an affirmative answer is received, Grand Lodge is notified. If the patient arrives on emergency basis our Grand Lodge will send the information to the patient's home State, and his own Lodge and his family, if any, are notified.

Mix-ups do occur at times. Persons from a distance often are unaware that so many hospitals in Boston have names very much alike and when word about a

(Continued on page 15)



## CUP OF BROTHERLY LOVE

# *Around the World in 30 Years*

Stranger than fiction is the saga of the Cup of Brotherly Love—the beautiful Masonic silver loving cup of Evans Lodge No. 524, AF&AM in Evanston, Illinois—which traversed the world from 1929-58. Carried “Ever Eastward” by responsible Master Masons, the Cup traveled through many states and eight foreign lands and more than 40,000 miles. It was returned to its home Lodge at Evanston on May 24, 1958, by Officers and Members of Missouri Lodge No. 1 and Officers of the Grand Lodge of Missouri.

Worshipful Carl W. Lutz, a Past Master and Past Curator of the Cup, has made annual reports on the names and locations of the lodges to which the Cup was taken by members of Evans Lodge. These visits have ranged from five to 16 since 1958.

On September 9, 1929, the Cup was presented to Evans Lodge by Worshipful Brother Norman B. Hickcox who had been Master in 1923. The occasion was the raising of his son, Norman Lee Hickcox. A few months later, after the Cup had been suitably displayed, it was dedicated and started on its journey carried by Masons from one lodge to another.

The proclamation in the travel book, which accompanied the Cup and was addressed to all host lodges, expressed greetings. It bid Masons to pass the Cup from hand to hand and from lip to lip in the ancient manner, inviting them to “inscribe on its surface as you choose your name, time, place, in the endless circle of travel and write upon a page in the book

such message as you consider appropriate.”

Worshipful Brother Hickcox and Worshipful Brother Lewis B. Springer, who was Master in 1901, took the Cup to Ashlar Lodge No. 308, Chicago, on its first journey. Early in 1930, it was taken to Buffalo and visited 23 lodges in New York State before being taken to Scotland in late December. From 1931-35 it visited 17 lodges in Scotland; thence to Gibraltar and Malta, and it arrived in Palestine in 1936 where it stayed until 1941. It was in King Solomon's Temple Lodge, at Jerusalem Lodge, and in King Hiram Lodge in Haifa, before proceeding to Bagdad, Iraq, in 1942. Then to Pakistan to visit eight lodges and to India in 1944 where it visited 31 lodges including Rudyard Kipling's mother lodge.

From June 1945 to January 1952, there are no entries in the travel book and the Cup's whereabouts are unknown. In 1952 and part of 1953 it was in New South Wales, Australia, and New Zealand visiting a dozen lodges. It was delivered to the Grand Lodge of California at San Francisco on July 19, 1953, and after visiting four Lodges, moved on to Arizona for 1954. The next year it was displayed in several lodges of New Mexico and reached the Grand Lodge of Oklahoma in 1956. It was in Arkansas in 1957 and reached St. Louis, Mo., on January 16, 1958.

Brother Norman Lee Hickcox, in whose honor the Cup was presented, attended the “Homecoming Ceremonies”

that May. His father, the donor, died in 1942.

The Cup is wrought of sterling silver, overlaid with yellow gold and is elaborately and intricately engraved by members of the Craft. It was fashioned under the direction of Worshipful Brother Hickcox, who visualized the Holy Grail of ancient lore as having a close association to the teachings of Freemasonry. The Cup was to inspire international good will and friendship in the name of Freemasonry throughout the world.

On its base are the lily-work, network, and pomegranates and around the outer lip are inscribed the 12 Zodiacal signs. The All Seeing Eye and a ring of emblems including the Square and Compasses are prominent. There are many more familiar Masonic symbols together with other figures of ancient usage and meaning which have been handed down from time immemorial. All are arranged to form seven rings around the Cup, another traditional symbol. Within the lip of the Cup and completely encircling it is engraved in old Anglo Saxon script the Command “Drink you from this cup of Brotherly Love.”

The original intent was for the Cup to travel around the world in seven years. The “Book of Travel” contained a proclamation addressed to each host lodge which might receive the Cup and written in English, French, Spanish, German, Dutch, Italian, Portuguese, and Danish, as follows:

“To the Grand Architect of the Uni-





verse—To All and Every our Most Worshipful, Right Worshipful, and Loving Brethren of the Most Ancient and Honorable Society of Free and Accepted Masons throughout the World to whom this message may come: GREETINGS:

"Know you that upon the Raising of his Son to the Sublime Degree, a Brother has given to the Lodge this marvelously-wrought Token of Gold and Silver: Receive from us this Cup, befittingly dedicated to the Mothers of All Men and Consecrated forever to Brotherly Love and Affection between all Mankind, but more especially our Brethren in Freemasonry;

"Drink you, all our Brethren, from this Cup in acceptance of the Fraternal Wishes for your Health, Prosperity, and Continuance, of all whose lips have touched its brim;

"Inscribe upon its golden surface as you choose, your Name, Time, and Place in the endless Circle of Travel, and write upon a Page in the Book such Message as you consider appropriate, Posting to us

by mail directly, news of your actions;

"Hand on to our Brethren toward the East, Where and Whom you may desire this Symbol of the Glorious and Mystic Tie, giving it Safe Conduct by the hand of a true and trusted Brother, that it may completely Encircle the Whole World, and return to us within Seven Years, bearing Witness to the Universality of our Beloved Fraternity;

"Blessed be all you who shall Welcome this Cup of Brotherly Love and Expedite its Travels in Foreign Countries, and may your Name be forever Honored among Masons;

"With our Brotherly Love and Affection, the Brethren of Evans Lodge No. 524, AF&AM, Evanston, Illinois, U.S.A.; in the year of light 5929."

In addition, a "Letter of Transmittal," further identifying and explaining the history, purposes and proposed journey of the Cup of Brotherly Love, was inscribed in the "Book of Travel." Excerpts follow:

"... it is your privilege to retain the Cup for such period as is necessary to bring it properly to the attention of the Craft in your immediate vicinity, as well as to choose that Lodge in the East of your own location to which you decide to hand it on. . . .

"We have hoped that the Cup might be carried from Lodge to Lodge by a Committee or an individual Brother—never shipped—but always in the Personal Custody of One of Us;

"For your Cooperation, your Interest, your Attention, and your Preservation of this Chain of Brotherly Love unbroken, we are forever your Debtors."

Instead of the estimated seven years for the journey, almost 29 years passed before the Cup was returned. The reception given to it and the interest created by the Cup of Brotherly Love made its messages priceless. As nearly as can be ascertained from the Book of Travel, there were 134 host lodges and 24 other receiving groups—including Grand Lodges, Provincial and District Grand Lodges, many appendant Masonic bodies, and groups of Masons—who played host to the Cup and enjoyed its fellowship.

The pages in the "Book of Travel" are replete with messages of Brotherly Love, many of them are ornately decorated with scrolls, diagrams, and pictures including crests and symbols of Masonry in many parts of the world.

The Cup now remains on display in the Evanston Masonic Temple, 1453 Maple Ave., but is taken to various lodges upon request.

## UNTOLD TALES

(Continued from page 13)

certain patient is received the name of the hospital is so ambiguous or garbled that the Committeeman must use real detective ability to locate the right one. But, so far, our score is nearly perfect.

Many times the Committee has performed services above and beyond the call of duty. I shall cite but one example, although there are hundreds from which to choose.

A Brother from Greece, an Air Force Colonel, had been injured seriously in an explosion. A metal plate replaced a large area of his skull, the sight of one eye was lost, and the lower portion of one leg had been amputated. The Greek government had sent him to Boston for further surgery prior to fitting him with an artificial leg.

This was one instance where the word of the patient's arrival had preceded him. When he did arrive, he found a Visitor already in his hospital room waiting to greet him. The Colonel was much impressed and very grateful for the fraternal solicitude extended by the Massachusetts Grand Lodge.

He was required to remain hospitalized about four months, during which time the Visitor noticed that the sight of his remaining eye was failing. Through the efforts of the Visitation Committee and the assistance of a Mason in a highly influential position on the governing board of that hospital, arrangements were made with the Massachusetts Eye and Ear Hospital to engage the skills of one of the world's leading eye surgeons. Corrective surgery performed by him greatly improved the Colonel's vision.

The Colonel returned to his homeland with the highest opinion of American Freemasonry. The Visitor's record of the calls he made on that patient was more than 40, including a visit to the Masonic Temple and to several Lodges and places of interest once the man was able to get out and around.

It is in such countless acts as these—countless because some Visitors do not see fit to include them in their routine reports—that set the work of this special Committee apart from the average run of calls for assistance. Tales of the ingenuity of these brothers in meeting the unusual situations, often the emergencies, and some case histories, could fill a book. However, many are of a confidential nature, some involve too much personal information, and most Committeemen are reluctant to occupy the spotlight, even for a moment.



# DeMolay—A Way of Life

The following is an excerpt of an address presented by the DeMolay of the Year during the 1972 DeMolay International Supreme Council Session at Hollywood, Florida, in June.

By PHILLIP K. HOPPER

Words can little express my gratitude at this moment.

This is an honor; but it belongs not solely to me, but to those around me—friends, the DeMolays of Kansas, and finally, but most importantly, my parents and family, without whose love, patience, and understanding none of this could have come about. For it was these people who guided my development into manhood, helped me to realize the importance of ideals, morals, and values such as the ones on which the Order of DeMolay is based. To these people I owe a debt which can only be repaid by transmitting those same ideals and values to others. To simply say “thank you” does not seem to be enough.

The Order of DeMolay has given me more than I can ever repay, and I would

for a few moments like to express my feelings toward our Order. This can perhaps best be done by sharing with you the vows that a DeMolay takes at the altar and go something like this:

At my Chapter's altar,  
Humbly and sincerely . . .  
I promise to be a better son  
I promise to love and serve God, my country,  
and my fellow men

I promise to honor and protect every woman  
I promise to slander no one  
I promise to aid and uphold the public schools  
I promise to walk uprightly before God and  
Man

All of these things, and more, I did promise!

*At my Chapter's altar, humbly and sincerely, I promise to be a better son.*

At a time in life when many families are afflicted with the so-called generation gap, when many parents no longer re-

ceive the love and respect that they deserve, when communications between parents and offspring is nearly non-existent in many cases, then it is gratifying for me to be able to go to a DeMolay Chapter where emphasis on filial love is of highest priority, where a DeMolay takes a great deal of pride in publicly thanking his parents for the love and care that they have given him.

*At my Chapters altar, humbly and sincerely, I promise to love and serve God, my country, and my fellow men.*

At a time in life when belief in God is seemingly unimportant, when our country's security is threatened by civil disobedience, when the world is torn by conflicts between nations and races, then it is indeed gratifying to be able to go to a DeMolay Chapter room where belief in God is regarded as the basis of all liber-

III. Chester Hodges, 33, the 1971 DeMolay Grand Master, presented the DeMolay of the Year trophy to Phillip K. Hopper at the International Supreme Council Session in June. Hopper is a Past Master Councillor of Sir Galahad Chapter, Emporia, Kansas, and a Past State Master Councillor. In high school he was active in football, debating, intramurals, and was a Boys' State representative. Now a junior at Kansas State Teachers College with a major in pre-med, he has been very active in various medical and biological clubs and has attained membership in several honorary scholastic fraternities because of his good grades. For two years he has been employed at Newman Memorial County Hospital in Emporia, serving as a surgical technician where he assists in setting up for operations.





ties, where political ideologies have little effect because we all realize that we are banded together under one flag, one constitution, and one declaration of independence—all dedicated to the preservation of democracy, equality, and freedom.

*At my Chapter's altar humbly and sincerely I promise to honor and protect every woman.*

At a time in life when respect for womanhood has sadly dissipated, when the fight for legalized pornography ties up our systems of justice in many of the courts across our land, when many industries are supported by the desecration of womanhood, then it is indeed gratifying to be able to go to a DeMolay Chapter where every woman is given the proper respect she deserves.

*At my Chapter's altar humbly and sincerely I promise to slander no one.*

At a time in life when politics involves

malicious allegations toward candidates for public office, when the President of the United States cannot speak at public functions without fear of being disrupted by those who do not know the meaning of the word respect, then it is indeed gratifying to be able to go to a DeMolay Chapter where respect for all brothers is the rule, where each DeMolay, regardless of stature is given the respect he deserves as a brother, where each DeMolay is given equal opportunity to his rights, where the truest meaning of the word brotherhood is exemplified to its fullest extent.

*At my Chapter's altar, humbly and sincerely I promise to aid and uphold the public schools.*

At a time in life when demonstrations disrupt the educational systems of many campuses across our land, when school facilities are destroyed by those attempt-

ing to enforce their ideals on others, it is indeed gratifying to be able to go to a DeMolay Chapter room where higher education is held as a privilege rather than demanded as a right, where DeMolays take fullest advantage of the opportunities afforded to them, where DeMolays realize that the key to the future is in knowledge.

*At my Chapter's altar humbly and sincerely I promise to walk upright before God and Man.*

Because I have taken these vows and attempt to live these vows I can walk uprightly before God and Man. All of these things and more I did promise.

It is because of all these things, that each of us accepts with his heart that DeMolay is the organization it is today. DeMolay, however, is more than an organization—more than just a feeling. DeMolay is a way of life.

## SHRINERS BURNS INSTITUTES

Continued from page 7

room instruction to enable a patient to continue his educational progress.

For the acutely burned child needing immediate care, the referring physician should notify the Admitting Office at the Shriners Burns Institute directly and state that he has a patient needing emergency admission. Such patients will be accepted promptly if space is available. Transportation of the patient is the responsibility of the family or the local Shrine Temple. A Shrine application must be completed for acute patients as soon as possible, but not necessarily before admission.

For the child needing plastic reconstructive or restorative surgery and rehabilitation as a result of burn injuries, applications are available from Shrine Temples, individual Shriners, or the Burns Institute Admitting Office. Applications must be completed by the parents, the family, and the referring physician. An individual Shriner may serve as sponsor but a Shriner who is a physician may not sign an application as both sponsor and examining physician.

The Boston Unit also has set up a coordinated research program to improve the care of the burned child. Advances in the laboratory are linked closely with improvement in clinical treatment. A variety of approaches to a comprehensive

program of burn prevention is of great concern. In cooperation with Harvard Medical School and Mass. General Hospital, modern burn therapy is taught to residents, interns, and students in surgery, pediatrics, anesthesiology, and nursing.

One of the newer projects is a "Skin Bank," the development of a process whereby human skin can be frozen and preserved for six months for use in aiding burned victims. Dr. Burke says the process has replaced a method that was capable of keeping skin refrigerated only two weeks. The new process was developed by Dr. C. C. Bondoc of the Boston Shriners Burns Institute and Dr. C. E. Huggins of Mass. General Hospital.

The skin is frozen in plastic envelopes until it reaches -256°F. Before being used, it must be thawed rapidly—in less than a minute. The package is tossed into a water bath of 98.6°F. and, in seconds, the skin reaches that body temperature and is ready for use. Surgeons have found that skin thus stored for six months has produced as good a graft as that stored by traditional methods for two weeks. Hospital personnel as far away as Germany are looking into the Boston Institute's Skin Bank with a view to instituting one of their own.

Robert A. Arnold, Acting Administrator, praised the cooperation of the

large staff in the promotion and development of the various services and programs of the Burns Institute. He cited the increasing popularity of the Wednesday afternoon free out-patient clinic with emphasis on training mothers and adults in caring for burned children as a growing community service. He commented that the Wednesday clinic is so heavily used that it may soon have to be held on two afternoons a week to accommodate the demand.

During the past year, three Massachusetts DeMolay Chapters have volunteered the services of their members for a variety of duties, including window cleaning, lawn mowing, snow shoveling, etc. As of April 5, Middlesex Chapter (Reading) had contributed 344 hours, Danvers Chapter totaled 64 hours, and Lynn Chapter added 52 hours.

The Burns Institute program of the Imperial Council of the Shrine was adopted in 1962, and is continually growing and expanding. The Boston Unit was officially dedicated and opened for patient care on November 2, 1968; Cincinnati Unit opened in 1967, and Galveston in 1966. The Shrine of North America includes hospitals in the United States, Canada, and Mexico, and is observing the centennial of its founding in New York City this September.



## 'ON THE BANKS OF THE WABASH'

# Outdoor Degree Conferred in Illinois

Freemasonry is a vital and active force in a small Southeastern Illinois community thanks to the Brothers of S. D. Monroe Lodge No. 447, AF&AM, of Birds, Ill., under the leadership of their dynamic Worshipful Master Anthony (Tony) Hill. This Lodge will show a 20% gain in membership in 1972.

One of the highlights of the year was the presentation of a Master Mason's Degree "on the banks of the Wabash" with the cooperation of the officers of the Grand Lodge of Illinois and the Scottish Rite Valley of Danville. About 800 Master Masons from seven states attended this open air meeting on a cool Saturday evening in June.

The Lodge met in a grove of towering maples and stalwart oaks under a special dispensation given by Grand Master John R. Murphy. The Master's chair was within 10 feet of the steadily flowing Wabash and a boat was available for the tyler to guard against the approach of cow-

ans. Sections of a huge sycamore log served as pedestals for the Master and Wardens and for an altar.

The ground had been leveled as much as possible, a portable door frame was set in the West, and more than 200 bales of straw were used for seats in addition to the hundreds of folding chairs brought by individuals. Cars were parked in an open field near the highway with traffic directed by two Illinois State Troopers, who are Masons. Assistant tylers were stationed on the levee and at the gate on the lane leading to the grove. Electricity was available and an airport hangar nearby had been reserved in case of rain.

The Ancient Craft Degree Team of the Scottish Rite Valley of Danville had charge of the work with R.'W.'. Lloyd R. Smith as captain and R.'W.'. Henry A. Stuebe presiding. Grand Master Murphy raised the candidate, Elmer David Hale. Deputy Grand Master Earl M. Potter, Senior Grand Warden Albert W.



Principals in the Master Mason Degree conferred on the banks of the Wabash were Anthony Hill, Worshipful Master of S. D. Monroe Lodge No. 447; Most Worshipful John R. Murphy, Grand Master of Illinois, and Elmer David Hale, candidate.

A few early arrivals try some of the 200 bales of straw arranged for seats in the lodge room "on the banks of the Wabash" near Birds, Illinois. Tyler's boat was moored to tree at left of the American flag which is near the huge sycamore log that served as Master's pedestal. About 800 attended the ceremony.



Gylden, Junior Grand Warden Vance C. VanTassell, and Grand Secretary Paul R. Stephens participated in the conferral.

S. D. Monroe Lodge was chartered Oct. 4, 1865, and has survived depressions, wars, and a disastrous fire. It started 1972 with 45 members; Candidate Hale was eighth to be raised this year, and there are two more in progress. Worshipful Master Hill is the oldest grocer in Lawrence County. Plans call for refurbishing the Lodge Hall this fall. Masons from Indiana, Missouri, Kentucky, Oklahoma, New York, and South Carolina joined their Illinois Brothers for this event.

A ham and bean supper with cornbread and iced tea preceded the degree. Lawrenceville Chapter, Order of the Eastern Star, prepared the food which included 150 pounds of beans and 80 pounds of ham. About 40 large sheet-trays of cornbread were consumed and 100 gallons of iced tea.

The Lodge hopes to make this an annual event.



Adams, and James Otis. The Declaration of Independence was first read in Boston from the East balcony, and here in 1789 President Washington reviewed a parade in his honor. As the first governor of the Commonwealth, John Hancock's office was in this building.

The Site of the Boston Massacre is in front of the Old State House and is marked by a circular pattern of cobblestones set flush in the street itself so as not to impede the heavy traffic. At this point on March 5, 1770, a crowd of Colonists, stirred up over the quartering of troops in the town, jeered as they hurled stones, rocks, and bricks at a British guard of nine soldiers. The redcoats fired into the excited people killing five men. One of these was Crispus Attucks, the first Negro to die in the cause of American freedom. A young boy, Christopher Snider, had been shot by a customs official 11 days earlier. This was the first bloodshed associated with the growing discontent and rebellion.

As an act of legal justice, John Adams and Josiah Quincy, Jr. so effectively defended the British soldiers that all but two were acquitted. Those two were convicted of manslaughter only, and after being branded on the hand, were released.

Faneuil Hall was presented to Boston in 1742 by Peter Faneuil with the stipulation it should always be a market on the ground floor and provide facilities for the free expression and exchange of opinions on the second floor. The third or top floor houses the Ancient and Honorable Artillery Company. There is a collection of historic paintings in the Hall and a Military Museum in the Armory. During the Colonial days, Faneuil Hall held such dynamic and out-spoken Boston Town Meetings that John Adams called it "The Cradle of Liberty."

Leaving Faneuil Hall for the Paul Revere House, the Freedom Trail passes the old landmark known as The Boston Stone. This is actually a pair of functionally related stones which at one time served as the master point from which distances from Boston were measured. It is thought the name was acquired from the widely known London Stone from which directions were given to shops in the vicinity.

Thomas Child, a painter, imported a paint mill from England about 1700 and the two stones comprised the mill. It is the earliest known implement of the paint industry in America. The round

stone above was rolled back and forth in the trough of the larger and heavier rectangular stone beneath in which the oil and pigment were ground and mixed together.

At 10 Marshall Street is the Ebenezer Hancock House. This heirloom dates from 1711 and is the only building standing in Boston once owned by John Hancock.

The Paul Revere House is at 18 North Square. It was built about 1676 and is represented as the oldest home and frame structure in Boston. The Colonial hero purchased it in 1770 and the Reveres resided in it some 20 years. From here he left for the Boston Tea Party in 1773 and for his historic midnight ride to Lexington, April 18-19, 1775. The immense fireplaces, the ancient wallpapers, and the many other treasures from the Colonial period are most rewarding to the viewer.

The noted Copley portrait of Revere and many examples of his artistic and silversmith skills are exhibited in the Silver Corridor of the Boston Museum of Fine Arts.

In the immediate vicinity of the Revere House is the Hichborn House at 29 North Square. It was built circa 1710 and restored in 1951.

The Old North Church or Christ Church is at 193 Salem Street. Built in 1723, it is the oldest church building still standing in Boston. Two lanterns were hung in its steeple by Robert Newman the night of April 18, 1775, to signal Paul Revere that the British were leaving for Lexington and Concord. The old bells in the steeple are the same ones that pealed the joyous new of Cornwallis' surrender at Yorktown in 1784.

Behind Old North Church is the Paul Revere Mall with Cyrus Dallin's heroic

equestrian statue of Paul Revere facing Hanover Street. On the Mall's red brick walls are 13 bronze plaques commemorating appropriate historical topics or episodes.

On the opposite side of Hanover Street is St. Stephen's Church, the only Bulfinch church still standing in Boston. Built originally in 1804, it has been restored in recent years.

Directly up Hull Street from the Old North Church is Copp's Hill Burying Ground. The colonists started using this plot as a cemetery in 1660. During the Revolution the British occupied this hill site and set up heavy cannon to threaten Charlestown and Bunker Hill across the Charles River. Buried here among many others are Rev. Cotton Mather; Edmund Hartt, the builder of the famous frigate U. S. S. Constitution; and Prince Hall, the founder of the Prince Hall Affiliation of Negro Freemasonry in America.

The Freedom Trail literally guides the interested pedestrian bodily through the heart of one of the oldest and most historic areas in America, directing his attention to the many points or elements which played a vital and significant role in our history. This elevating experience will figuratively lead to highly gratifying and rewarding results if the viewer is inspired, stimulated, and motivated to direct his attention and efforts to a study of our glorious, enlightening, and liberating history.

The questing Mason will find himself rewarded many-fold by reading two dynamic and informative books by Esther Forbes. Each, in its own way, is directly related in time and place to the present subject. The titles are *Johnny Tremain* and *Paul Revere and the World He Lived In*.

*When you change your address . . .*

*notify the SECRETARY OF YOUR VALLEY immediately!*

*Please do not send changes of address directly to the magazine.*



## ABOUT THE COVER

Adjacent to the Boston Common is the beautiful Public Garden, in the center of which is a lagoon. A summer treat at the Garden is a ride on the famous Swan Boats.

## MONTPELIER, VERMONT



The Boutwell Masonic Memorial Temple was dedicated at Montpelier, Vermont, in 1954. It is the home of Aurora Lodge, No. 22, F&AM, and the Scottish Rite Valley of Montpelier as well as other Masonic-affiliated bodies. James M. Boutwell, the Brother in whose honor the Temple is named, was born in 1856, and was Aurora Lodge's greatest benefactor. For many years he worked for the Montpelier and Wells River Railroad. In 1890, he resigned to take over the construction and management of a new railroad from Barre to the quarries on the hill. Six years later he acquired some of the granite quarries, and by merging with others he built up the enterprise known the world over as the Rock of Ages. It was the wish of Brother Boutwell that his home should be the site of the long-

planned Masonic Temple. He therefore made provision in his will that as the property became available the Masons should have the first chance to buy it. Because of its size, location, and shape, the lot was most desirable for the purpose. The Temple sits on one side of an equilateral triangle formed by the junction of Spring and Main Streets. From the Temple looking across the triangle through its apex there is an uninterrupted view down Main Street into the business section. All the facilities in the Temple are on the ground floor. The large section on the left houses the Lodge room. The lower section to the right contains the lobby, lounge, card room, kitchen, and dining room which will comfortably seat 250. There is a large parking lot in the rear.