

the Northern Light

A WINDOW FOR FREEMASONRY

Vol. 2 No. 1

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The cover photo is a familiar winter scene in Vermont. From a knoll overlooking the village of Stowe, a view of Mt. Mansfield and Mt. Sterling can be seen in the background. The photo is reprinted through the courtesy of the Vermont Development Department.

About the Cover

Burrowing
with
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Tales of Terrific Teens



One of the greatest advantages of traveling in this great land of America is the exhilarating encouragement one gets in finding that many of our youth are dedicated to the good life and in serving humanity. This was indelibly impressed upon our mind by three incidents at the Triennial Conclave of the Grand Encampment of Knights Templar at Denver, Colorado.

That many of America's "Terrific Teens" are destined to become the best citizens possible was proven without doubt.

At the "Extravaganza" we were entertained by some 100 members of the outstanding Koshare Indian Dancers of Explorer Post 2230 Boy Scouts at LaJunta, Colorado, under the direction of J. F. (Buck) Burshears. The boys started the study of Indian lore in 1933, have expanded and increased their knowledge annually, and continuously pass this education on to their teen-age successors. Between 150 and 200 boys and leaders register annually and the grads continue their service to humanity and their country.

More than 90 served in World War II and five did not return; several are in Vietnam, and hundreds are successful business and civic leaders. About 1,000 have received this training with 25 to 30 new ones added each year.

These young men do their own studying, make their own costumes, headdresses, and attire and furnish their own music. They perform the most authenticated Indian dances with appropriate music and have entertained millions throughout America and in Canada and Mexico. They have appeared in the movies, on national TV hookups, and in Madison Square Garden.

These young men staged a 45-minute show that was one of the most colorful and entertaining we have ever seen. They have their own Kiva at LaJunta. It is air-conditioned and they stage daily shows there during July and August and again at Christmas vacation. In the meantime they also travel some 15-20,000 miles a year taking their bit of America to numerous communities—even to Congress and the White House. A real service by dedicated American teens!

And now—the story of talented teens, who make their fame and headlines by juvenile decency and proficiency rather than by delinquency. They are the Westerners of Fort Western at Golden, Colorado, under the supervision of E. E. Wyland.

A remarkable selected group of about 100 top riders, both boys and girls, gave the most outstanding display of horsemanship that we have ever seen. They rode at top speed, performed several intricate patterns including criss-crossing while carrying spears, rode bareback in

various positions and also without bit and bridle. Truly "Terrific Teens."

This group was started in 1949 by Director Wyland; its graduates, too, are now worldwide and successful in numerous civic and business enterprises. The organization is non-profit, has no paid employees, and is a self-help year-round activity for boys and girls age 9-18; they graduate after high school. Their motto—"Not to ask others to do something until we have proven that we cannot do it ourselves."

The current enrollment is approximately 1,000 riders with more than 200 adults (many of them Westerners grads) who give their time to teach a large number of subjects in addition to riding, such as medical self-help, safety, modeling and poise, practical public speaking, sewing, etc. Initiation fee is \$3 and dues are \$5 per year with all work volunteered and donated. Each Saturday there are 24-30 classes scheduled; most costumes are designed and built in their own sewing rooms by volunteers.

Wyland says, "the willingness of Westerners parents to work makes our program possible."

The major source of income is the annual Horse-captives Show and a free matinee is given for the orphans, handicapped, retarded, etc. There are 27 show teams and 21 specialty teams. Westerners are outstanding in the community service, in promoting Colorado and in most community functions. They have appeared in a dozen different states and Canada, have been on TV several times, were featured in "Custer to the Little Big Horn," have been in various movies including "Stage Coach" and in numerous historical films.

They specialize in making the Old West live again and give us real pride in our American youth.

* * *

A noble accomplishment, indeed, was that of Susan Reasor, 19, Grand Worthy Advisor of the Florida Grand Assembly of the Order of Rainbow for Girls. Her major project was raising \$1,000 for the Knight Templar Eye Foundation through the assistance of many members in the various assemblies.

Susan realized one of her life ambitions when she was introduced at the Grand Encampment Triennial Banquet and personally presented a check for \$1,633.47 to Sir Knight Walter A. DeLamater, Executive Director of the K.T. Eye Foundation. She said, "The majority of our youth today are good, religious, and intelligent, although lacking experience. We have a big heart and are charitable, too, and we want to help those less fortunate than we are."

To which we add, "Amen. So Mote It Be."

GEORGE E. BUROW, 33°

'... shall not perish'

By **GEORGE A. NEWBURY, 33°**

As we approach the anniversary of Lincoln's birth when all America will pause to honor the memory of that great man, it is especially fitting this year that we should recall and reflect on the profound truths and the stirring appeal to patriotism expressed in his Address at Gettysburg.



Fourscore and seven years ago
Our fathers brought forth on this continent a new nation,
Conceived in liberty,
And dedicated to the proposition that all men are created equal.
Now we are engaged in a great civil war,
Testing whether that nation, or any nation so conceived and so dedicated,
Can long endure.
We are met on a great battlefield of that war.
We have come to dedicate a portion of that field as a final resting place
For those who here gave their lives that that nation might live.
It is altogether fitting and proper that we should do this.
But, in a larger sense,
We cannot dedicate—
We cannot consecrate—
We cannot hallow—this ground.
The brave men, living and dead, who struggled here
Have consecrated it far above our poor power to add or detract.
The world will little note nor long remember what we say here,
But it can never forget what they did here.
It is for us, the living, rather,
To be dedicated here to the unfinished work
Which they who fought here have thus far so nobly advanced.
It is rather for us to be here dedicated
To the great task remaining before us—
That from these honored dead
We take increased devotion to that cause for which they gave the last full measure of devotion;
That we here highly resolve
That these dead shall not have died in vain;
That this nation,
Under God,
Shall have a new birth of freedom;
And that government of the people,
By the people,
For the people
Shall not perish from the earth.

May every loyal American respond to that call and rededicate himself with unflinching devotion to that noble task.

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In This Issue

- 2 TALES OF TERRIFIC TEENS by George E. Burow
- 3 '... SHALL NOT PERISH' by George A. Newbury
- 4 FOUNDING FATHER OF THE YORK RITE by Norris G. Abbott, Jr.
- 6 SOFT HEART, YES; SOFT HEAD, NO! by Elmer VonFeldt
- 7 ASTRONOMY AND MASONRY by Richard F. Williams
- 8 WHENCE CAME THE BIBLE . . . AND WHITHER IS IT BOUND? by Louis L. Williams
- 10 FIVE FOREIGN MASONIC LEADERS HONORED BY SUPREME COUNCIL
- 11 THE MUSEUM GROWS
- 12 THE CALL OF HUMANITY by George A. Newbury
- 14 LINCOLN AND FREEMASONRY by Myron K. Lingle
- 15 A LIGHT IN THE DARKNESS by Waldemar Hait
- 16 DARE WE BE MASONS? by Thomas S. Roy
- 18 'POCKET HISTORY OF FREEMASONRY' reviewed by Alphonse Cerza
- 18 THE OLDEST MASONIC MINUTE BOOK
- 19 LINGLE SUCCEEDS WILLIAMS AS ILLINOIS DEPUTY
- 19 WHAT YEAR IS IT?

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Founding Father of the York Rite

By NORRIS G. ABBOTT, JR., 33°

Thomas Smith Webb, the "Founding Father of the York or American Rite" as he is appropriately described by Herbert T. Leyland, his biographer, was born October 30, 1771, in Boston. He holds the rare distinction of being actively connected with the formation of two large National Masonic Bodies—testimony to the respect in which he was held by his Masonic Brethren.

He received his education in Boston public schools and also began the study of music there which was to be an enjoyable diversion throughout his life. His business career was extensive and varied. After serving an apprenticeship with his father, as a bookbinder, he started in for himself in Keene, N.H., and then moved to Albany, N.Y., where he changed to the manufacture of wallpaper with considerable success.

Providence, R.I., was the next stop and for 16 years he continued the wallpaper business and operated a book store. While there, he became agent for the Hope Cotton Co. Later he built a cotton mill in Walpole, Mass., and a few years later moved the machinery to Ohio to merge with the Worthington Manufacturing Co.

All moves were based on changing economic conditions and were justified by future events.

His Masonic career was fully as extensive and varied. While he received his initial Masonic education in Rising Sun Lodge, Keene, N.H., at age 19, it was in Albany and Providence that most of his activities and contributions occurred. Leyland describes him as "Freemason, Musician and Entrepreneur" and, without question, he earned each of these titles.



THOMAS SMITH WEBB

In Albany, at age 26, he authored his *Freemasons' Monitor or Illustrations of Masonry*, a literary work that ultimately went to seven editions. It brought international fame to the author and became the standard of ritual exemplification for many jurisdictions. It was a compendium of many of the writings of William Preston of England, a man who devoted a lifetime of service to the Craft in the study and perfection of Masonic lectures.

Webb joined Union Lodge in Albany and became its Worshipful Master. He helped form Temple Royal Arch Chapter and became its High Priest.

His reputation was well known when he moved to Providence in 1799, and he was soon taken into the life of the community. During his stay in Rhode Island he was elected to the school committee, became a director of the Providence Library Company, and served as a director, trustee, and finally treasurer of the Providence Mutual Fire Insurance Company. From a private in the State Militia, he rose to be Colonel of his regiment.

Soon after his arrival in Providence, he accepted an invitation to join St. John's Lodge No. 1 and at once started a school of instruction. As a member of a Rhode Island Lodge he was eligible to attend Grand Lodge, and on his first visit he was appointed a member of a committee to revise the Constitutions.

It is interesting to note that within the next two years two amendments to the Constitution were adopted which permitted the utilization of the services of Brother Webb.

One amendment repealed a two-year limit on the term of the Grand Wardens which allowed Webb to serve for three years as Grand Senior Warden.

The other made it possible to elect a Grand Master who was not a Past Master of a Lodge in Rhode Island.

Thus it was in order to elect Webb as Grand Master in 1813 and 1814. A further election in 1815 he declined.

It was in 1814 that a British man-of-war appeared off Newport. Providence, like other coastal cities, was fearful of bombing and possible invasion. At a

mass meeting before the State House in Providence, a Committee on Defense was appointed to insure the protection of the town. Volunteers were called for to erect breastworks.

Webb, as Grand Master, called a special meeting of Grand Lodge and instructed the Brethren to "bring shovel, spade or axe and one day's provisions." After opening Grand Lodge the Brethren marched to Fox Hill and by sunset had erected breastworks 430 feet long, 10 wide, and 5 high, naming it Fort Hiram, an act confirmed by the Governor that evening. This was one of only two Masonic forts in the country.

Webb also accepted an invitation to join Providence Royal Arch Chapter and was elected its High Priest two years later.

He assisted in the formation of the Grand Chapter of Rhode Island and served as Grand High Priest from 1804-14.

With others, he eventually organized the General Grand Royal Arch Chapter of the United States and was guiding the operation, as Deputy Grand High Priest, at his death.

The General Grand Chapter is now the oldest National Masonic Body in America.

As Leyland says "It was Webb's genius that saw the need in the Masonic field of strong national and state organizations to preserve, invigorate, and propagate the then detached, uncontrolled, and sometimes nebulous ceremonies that now are known as the Capitular Rite and the Templar Orders."

On one of his travels to the Midwest, Webb found that in Kentucky and Ohio the Grand Lodges had sole power to charter Royal Arch Chapters but he was able to influence them to permit the formation of Grand Chapters which would be subservient only to the General Grand Chapter.

During this same period, Webb's untiring Masonic zeal accomplished the formation on August 11, 1802, of St. John's Encampment of Knights Templar, now St. John's Commandery No. 1 of Providence, the ranking body of all Templar organizations in America.

Webb provided the ritual and ceremonial procedure of the Templar Orders and was elected its first Eminent Commander. He was elected annually until 1814 when he declined re-election. In 1805, with others, he organized the now Grand Commandery of Massachusetts and Rhode Island and presided therein until he retired in 1817.



The Grand Lodge of Rhode Island erected a monument to the memory of Webb at the North Burial Ground in Providence, R.I.

The achievement which has been declared the crowning glory of Webb's Masonic career was the formation of the Grand Encampment of Knights Templar of the United States which he accomplished in 1816 in New York City. Governor De Witt Clinton was elected Grand Master and Webb became Deputy Grand Master, a position he held at his death.

As he approached 40, Webb prepared to divest himself of many of his business connections, and by 1815, he had withdrawn from several of his Masonic responsibilities in Providence.

He devoted more of his time to music and, with others, formed the Handel and Haydn Philharmonic Society in Boston. He was its first president and conducted the Society's first public concert in King's Chapel on Christmas Day, 1815, with more than 100 participants. He also served as one of the soloists and even attained some fame later as a composer.

It was on one of his several western trips that Thomas Smith Webb died of a cerebral hemorrhage on July 6, 1819. A Masonic burial service was held in Cleveland, Ohio, and memorial services were conducted in many cities.

Later it was felt more appropriate that Webb be buried in Providence. With the consent of his widow and with funds supplied by the Grand Lodge of Rhode Island and other local Masonic Bodies, his body was brought to Providence and placed in the West Burying Ground.

When that cemetery later was converted to a park, the body was moved to the North Burial Ground to a plot of land on a knoll donated by the city, on which a marble monument or obelisk was erected by Grand Lodge. Each side of the shaft was used to record one or more of his many accomplishments. Like another famous Mason, his body was buried three times.

One of Masonry's most dedicated workers passed with a record of accomplishment second to none and his memory is perpetuated in Rhode Island by a Lodge, a Council, and a Commandery bearing his name.



III. NORRIS G. ABBOTT, JR., 33°, is Chairman of the Records Committee and a member of the Special Committee on History for our Supreme Council and is Historian of the Grand Lodge of Rhode Island. He is Scottish Rite Deputy for Rhode Island, a popular speaker at many Masonic functions, and has been active in all branches of Masonry for more than 40 years.

Soft Heart, Yes; Soft Head, No!

By ELMER VON FELDT

(Editor's Note. Here is a forthright and forceful statement on a subject of the gravest concern to every American citizen today. Despite the fact that it was written in anticipation of a report which has since been issued and publicized, we are proud to reprint it for the thoughtful consideration of our readers.)

The Commission on Campus Unrest created by President Richard M. Nixon had the task of providing insights to solve what is, according to a recent poll, the most pressing problem in the minds of Americans today.

Nearly 8,000,000 students were enrolled in some 2,500 colleges and universities in the United States during the past academic year. But a relative handful of a few thousand of these brought serious disruption to higher education, preventing hundreds of thousands from pursuing their academic studies as they had planned.

President Nixon's executive order gave these tasks to the commission: To identify the principal causes of campus violence; to discover the reasons for a breakdown in the processes for orderly expression of dissent; to suggest specific methods and procedures through which legitimate grievances can be resolved; and to recommend ways to protect the right of academic freedom, the right to pursue an education free from improper interference and the right of peaceful dissent and protest.

President Nixon urged the commission to search for practical steps which all levels of government, including law enforcement agencies, can take to restrain the dangers involved in campus unrest. He expressed hope that ways will be found in which university administrations and the students themselves can contribute more effectively to the control and elimination of campus violence.

To help the commission ferret out some of the possibly hidden causes of violence, President Nixon promised to ask Congress to provide the commission with the power of subpoena so it can question even those who would rather hide than reveal to the public the true catalysts of recent campus disturbances.

The nine-member commission included four members from the academic community, a police chief, a public safety director, an editor, a former president of the National Bar Association, and was headed by William W. Scranton, former governor of Pennsylvania. The commission was instructed to complete its investigations and to make its recommendations by Oct. 1, 1970.

But even before the presidential body began its investigations some highly enlightening testimony on the issue came from a distinguished educator, Nathan M. Pusey, president of Harvard University.

Addressing his own students at a baccalaureate service in early June, Pusey said many of the students who have been sucked into violent confrontations have fallen victims to the old technique of the big lie. He declared that his experience and study of the problem reveals that "extremist splinter groups of the New Left" are using fabrication, falsification, exaggeration and distortion

to "radicalize" the students and even to denigrate, malign and eventually to shut down the universities.

"Their aim is to build a following for themselves," the Harvard president declared. "They would do this by sowing doubts and suspicions. They hope then to attract sufficient support to be able to enforce demands on those whom they malign and designate as the enemy, using the old means of distortion, accusation, guilt imputed by association. And they thrive as people lend them credence."

The big lie that this radical left is trying to spread, Pusey said, is that the university is "a hopelessly bigoted, reactionary force in our society which serves the interest of a hideous military-industrial complex by doing its chores and by intellectually emasculating the young entrusted to its care so as in time to turn them over as docile slaves to a contemptible 'establishment.'"

Pusey's testimony opened up a fruitful avenue for the presidential commission to explore. If Pusey's assessment is correct, it is important that students become aware of how they are being victimized by presumed champions who care little about the future of the universities and the students but seek only their own gain by means fair or foul.

Full revelations on the process of "radicalization" well may strengthen



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some university administrations and keep them from falling victim to the shameful vacillation and tragic debacle which has characterized some administration response to university disturbances in the past. Hopefully the insights provided by the commission will bring to university officials both clearer thinking and firmer resolve.

Attempts to "radicalize" the student population today are strikingly similar to communist attempts to "electrify" the populace of the Weimar Republic in Germany in the 1920's. The theory of the German communist leaders at that time was that carefully induced street violence would "spark" or "electrify" the masses into a spontaneous revolution. However, their strategy backfired. The violence created not revolution but revulsion for the left in the minds of the middle class and the workers and eventually they voted for a totalitarianism of the right, Hitler, to protect them from a totalitarianism of the left.

The lesson of history should not be lost on America today. There is neither safety nor refuge in extremes. The high road of democracy and freedom lies in the center.

The right to peaceful dissent and nonviolent protest must be assured to all. At the same time steps must be taken to protect all from being victimized by the disruption and violence of others.

Today's students must be guaranteed full academic freedom. They must be free to bring intellectual challenge to yesterday's values and assumptions. They must be unfettered in their search for fresh authentication for traditional principles and ideals. They must be at liberty to probe the validity of the prevailing political and economic systems. This is all a necessary part of genuine education.

However, academic freedom does not include a license for violence. Academic freedom does not permit students or professors to impose on others through any type of physical coercion their values, preferences or judgments, whether it regard employment with a particular chemical manufacturer or enrollment in an ROTC program.

Academic freedom carries with it no justification for violent political revolution. Convictions, however sincere, and feeling, however strong, are no mandate to violate the freedom and rights of others. Here are the issues that permit no softness, no vacillation on the part of authorities.

Realism demands patient tolerance of intellectual dissent, but firmness in the face of violence and disruption. There is reason for being soft-hearted with youth; but never for being soft-headed.

ASTRONOMY and MASONRY

By RICHARD F. WILLIAMS, 32°

Masons long have been taught to be lovers of the liberal arts and sciences, which include astronomy. The covering of a Lodge is the starry-decked heaven and many Ancient Craft Lodges depict some of the stars and constellations in their various appointments.

Sirius, the brightest star of the heavens, dominates the night sky. It is southeast of the constellation of Orion and is immediately noticeable to most observers for its sparkling white brilliance. The ancients often referred to it as the "Blazing Star" and its rising marked the overflow of the Nile River in Egypt.

In winter the small group known as the Pleiades are directly overhead. Lodge appointments formerly included these seven stars (often termed six as one is hidden at times) and they are referred to in the Bible. [AMOS 5:8—"Seek Him that maketh the seven stars (Pleiades) and Orion, and turneth the show of death into the morning.]"

As Sirius dominates the southern winter sky, in the same manner it dominated the East in the Lodge.

A band of 12 figures, equally spaced around the celestial globe, represents the fixed stars as they are in the heavens. This band is the path of the sun, or ecliptic, which represents the Zodiac or 12 constellations which are equally spaced around the sky.

They probably were named in Babylon, before Greece was known, by the shepherds in the mountains of Elam and who are known as the first astronomers. Figures representing the respective constellations were placed upon the banners of the 12 tribes of Israel.

Every fourth sign, or constellation of stars, is to be noted when the sun apparently enters that sign in the sky. This marks the beginning of one of the four seasons of the year. These four constellations—Taurus the bull, Leo the lion, Scorpio the scorpion, and Aquarius the water bearer—are represented in Masonic history.

Many of the constellations named by the ancients in Babylon contained seven principal stars—Leo, Ursa Major or the Big Dipper, the Pleiades, Orion, and Ursa Minor.



RICHARD F. WILLIAMS, 32°, a native of Syracuse, N.Y., is a member of the American Society of Civil Engineers and an employee of the State of New York. He finds the study of Astronomy a stimulating avocation, assisted in writing the Astronomy Merit Badge book for the Boy Scouts of America, and attended the International Conference of Geodesy and Planetary Mechanics in 1969, sponsored by the National Science Foundation at M.I.T. in Cambridge, Mass. He is a member of both Scottish and York Rite, has had papers published in noted journals, and is a former tenor soloist of St. Paul's Episcopal Church, Syracuse.

Astronomy is inseparably associated with Geometry. As we note the various objects in the night sky, we observe that the stars we see are but one of the many galaxies of heavenly objects created ages ago by the Great Architect of the Universe.

The paths followed by the planets, comets, and asteroids are vast circles, more properly ellipses, traced by the compasses. All these objects are bound so perfectly that no apparent foundation is needed.

In the night winter sky we find the constellation of Orion, the hunter, composed of seven stars in the south. It is referred to in the "Dew Drop Lecture" by Albert Pike.

Lodges are adorned with the images of the sun and moon, which also are represented by the lesser lights. Astronomy, the science of the heavens, is the seventh of the liberal arts and its origin is lost in antiquity.

Whence Came the Bible . . . And Whither Is It Bound?

By LOUIS L. WILLIAMS, 33°

In part 1 of this article (See November, 1970, issue) we examined the Bible as it has come down to us through the centuries, named its important translators and versions, and explained why the words of the Bible needed to be brought up to date from generation to generation. Living languages constantly undergo great change. The English language probably exceeds all others in this regard, since it is already a polyglot language, relying heavily on the three great sources of Anglo-Saxon, Greek and Latin, but borrowing from virtually every other language under the sun. Thus even the King James Bible, the greatest literary monument of all time, becomes obsolete and vague in some of its noblest passages.

Then, too, a new translator gives us new insight into the original author's meaning by stimulating our minds into new imagery, and forcing us to think new thoughts. I will explain this more fully as I give examples from the Scripture reading studied hereafter.

Translation would seem easy. One just substitutes the English word for the foreign word, or vice versa. But it's far from as easy as it sounds, if one ever undertakes to translate. What looks simple at first glance becomes highly complex. Many English words have subtle nuances of suggestion, as do the foreign words being translated into English. Choosing the right word is not an easy task, as I explained in Part 1 of this article when I gave the various translators' passages for the simple phrase from JOHN 14:2, "In my Father's house are many mansions." The Greek word here translated was *Moné*, translated in the various versions as "mansion" (first used by Tyndale, and continued in King James); apartment; abode; room; dwelling.

While a student in college I had a typical old dry-as-dust Greek professor. He always said that the Greek language was so perfect and so exact in its mean-

ing, it would unquestionably be the language used in Heaven. Greek may have been perfect, but certainly not exact. The word *Moné*, cited has overtones of a stopping place at night for a weary traveler and also as a way station on the road to God. So the life of a translator is not all cakes and ale, but one of decisions, decisions, decisions.

Let us glance for a moment at the well-known 23rd Psalm, which every Sunday School student memorized almost before he learned to read. Immediately we meet one of the Hebrew names for Deity. This is the great Tetragrammeton, the famous four-letter word which was so sacred to the Jew he refused to pronounce or utter it aloud, but would only conceive of it as the ineffable name of the Supreme Being. The word itself consists of four consonants, without supporting vowels,—a situation unknown to the English language. So to the Hebrew name YHWH we added vowels to pronounce it Yahweh, and render it as Jehovah whom the Romans referred to as Jove, and gave their God some characteristics differing from our Jehovah.

The King James scholars render our Psalm simply and beautifully as "The Lord is my shepherd; I shall not want." Moffatt says, "The Eternal shepherds me, I lack for nothing". The Jerusalem Bible is simply and accurately, using the correct name for the Deity, "Yahweh is my shepherd, I lack nothing"; and the New English Bible carries, "The Lord is my shepherd; I shall want nothing". The Anchor Bible translator again translates the YHWH exactly in "Yahweh is my shepherd, I shall not lack."

Some of you may recall that a few years ago there was a fad on to adopt a basic English vocabulary of the most commonly used words, and an attempt to get others to use it. Had such a plan been successful it would have destroyed the English language, and have made illiterates of us all. The idea was called "Basic English", and they went so far as to make a rendition of the Bible, us-

ing a vocabulary of only 1,000 words. Here was their first line of this Psalm: "The Lord takes care of me as his sheep; I will not be without any good thing."

A few months ago I attended the funeral of a friend, at which the presiding minister, also a close friend, read the 23rd Psalm in one of the modern versions. I was surprised, even slightly shocked, at this variance from an almost sacred formula. When I asked him why later, he said it was designed to keep the attendants awake, which it certainly did. I mention this to show that a little change now and then will do what the constant repetition of an old and well-known version will not do, and that is to make one think.

In the first three degrees in Masonry, one of the highlights, for candidates and members alike, is the Scripture reading in each degree. Our Masonic ancestors could have searched the Bible through, and not found more appropriate selections for each degree. In order to illustrate the matter of varying translations of the Bible, which I have been expounding in this article, I have provided four versions of the 12th Chapter of Ecclesiastes.

First, please read the familiar King James version of 1611, which is the one used in our ritual. Next will come the New English Bible of 1970, followed by the Jerusalem Bible of 1966, and The Anchor Bible version of 1965. Each rendition is accurate, and simply represents the choices every translator must make as he renders one language into another. There is no question of the beauty and dignity of the King James version, but please note that the varying phrases of the other versions bring new thoughts, new imagery to your mind as their phrases unfold. It simply but forcefully proves that there is need for a new look at the words of our Bible, even though we might never agree to give up the old for the new. There is no such need, for now we may fully enjoy both.

KING JAMES

Remember now thy Creator in the days of thy youth,
while the evil days come not, nor the years draw nigh,
when thou shalt say, I have no pleasure in them;

While the sun, or the light, or the moon, or the stars,
be not darkened, nor the clouds return after the rain:

In the day when the keepers of the house shall
tremble, and the strong men shall bow themselves, and
the grinders cease because they are few, and those that
look out of the windows be darkened,

And the doors shall be shut in the streets, when the
sound of the grinding is low, and he shall rise up at the
voice of the bird, and all the daughters of musick shall
be brought low;

Also when they shall be afraid of that which is high,
and fears shall be in the way, and the almond tree shall
flourish, and the grasshopper shall be a burden, and de-
sire shall fail: because man goeth to his long home, and
the mourners go about the streets:

Or ever the silver cord be loosed, or the golden bowl
be broken, or the pitcher be broken at the fountain, or
the wheel broken at the cistern.

Then shall the dust return to the earth as it was: and
the spirit shall return unto God who gave it.

NEW ENGLISH

Remember your Creator in the days of your youth,
before the time of trouble comes and the years draw
near when you will say, 'I see no purpose in them.'

Remember him before the sun and the light of day
give place to darkness, before the moon and the stars
grow dim, and the clouds return with the rain—when
the guardians of the house tremble, and the strong men
stoop, when the women grinding the meal cease work
because they are few, and those who look through the
windows look no longer, when the street-doors are shut,
when the noise of the mill is low, when the chirping of
the sparrow grows faint and the songbirds fall silent;

when men are afraid of a steep place and the street is
full of terrors, when the blossom whitens on the
almond-tree and the locust's paunch is swollen and ea-
perbuds have no more zest. For man goes to his ever-
lasting home, and the mourners go about the streets.

Remember him before the silver cord is snapped and
the golden bowl is broken, before the pitcher is shat-
tered at the spring and the wheel broken at the well,
before the dust returns to the earth as it began and the
spirit returns to God who gave it.

JERUSALEM

And remember your creator in the days of your
youth, before evil days come and the years approach
when you say, 'These give me no pleasure,' before sun
and light and moon and stars grow dark, and the clouds
return after the rain;

the day when those who keep the house tremble
and strong men are bowed;
when the women grind no longer at the mill,
because day is darkening at the windows
and the street doors are shut;
when the sound of the mill is faint,
when the voice of the bird is silenced,
and song notes are stilled,
when to go uphill is an ordeal
and a walk is something to dread.

Yet the almond tree is in flower,
the grasshopper is heavy with food
and the caper bush bears fruit,
while man goes to his everlasting home. And the mour-
ners are already walking to and fro in the street
before the silver cord has snapped,
or the golden lamp been broken,
or the pitcher shattered at the spring,
or the pulley cracked at the well,
or before the dust returns to the earth as it once came
from it, and the breath to God who gave it.

ANCHOR

In the days of your youth, remember your grave,

When days of trouble have not come yet,
Nor have the years approached when you will say,
"I find no pleasure in them";

Before the sunshine turns to darkness,

The light fails from moon and stars,
And the clouds return, bringing the rains.

When that day comes, the palace guardians will tremble
And the powerful men will stoop,

The grinding women will cease work because they are few,
And they will find it dark who look out from the
lattices.

The doors to the street will be shut

As the sound of the mill becomes low,
The voice of the birds will be silenced,
And all who sing songs will be hushed.

Then men will grow afraid of a height,

And terrors will lurk on the road;
The almond tree will blossom, the locust be weighed down,
And the caper berry be impotent.

For a man is on the way to his long-lasting home

And the mourners gather in the street, (waiting)—
Until the silver cord be cut, and the golden bowl be broken,
The pitcher shattered at the spring,
And the water wheel broken at the cistern.

So (man's) dust will return to the earth where it was
before,

And the breath of life will return to God who gave it.

FIVE FOREIGN MASONIC LEADERS

HONORED BY SUPREME COUNCIL

Five outstanding leaders of Freemasonry in sister jurisdictions were elected Emeriti Members of Honor of our Supreme Council in the Northern Masonic Jurisdiction at the 1970 session in Milwaukee.

They are The Rt. Hon. The Lord Macdonald, M.B.E., T.D., L.L., J.P., 33°, M.P.; Sovereign Grand Commander of Scotland; Col. Sir Basil A. T. McFarland, Bt., C.B.E., E.R.D., H.M.L., 33°, M.P.; Sovereign Grand Commander of Ireland; Ill. Donald L. Witter, 33°, M.P.; Sovereign Grand Commander of Canada; Ill. and P. Sebastian Lorente de Patron, 33°, Sovereign Grand Commander Ad-Vitam of Peru, and Ill. and P. Waldemar Hait, 33°, Past Sovereign Grand Commander of Venezuela.

Commanders Witter and Lorente received their medals and certificates from Sovereign Grand Commander George A. Newbury in Milwaukee. Past Commander Hait is to receive his in Caracas this month when Ill. Stanley F. Maxwell, 33°, our Executive Secretary, visits Venezuela. Arrangements are being made for the presentation to Col. Sir Basil McFarland. The Rt. Hon. The Lord Macdonald passed away on November 29, 1970, before receiving his citation.

SCOTLAND

The Rt. Hon. The Lord Macdonald received the 33° in 1947 and became M.P.; Sovereign Grand Commander of Scotland in 1961. He was Representative from the Supreme Council for England and Wales, the Supreme Council for Ireland and the Grand Lodge of Sweden.

In Symbolic Masonry, he was initiated in Isaac Newton University Lodge, was founder and First Master of Lodge Macdonald of Sleat No. 1379 in 1931, was elected Junior Grand Deacon in 1948, and served as Grand Master Mason of Scotland, 1953-57. He held the Henry Price Medal from the Grand Lodge of Massachusetts, the Grand Insignia of Honour of the United Grand Lodges of Germany, and was Representative from the National Grand Lodge of Denmark and the Grand Lodge of British Columbia.

The Lord Macdonald was Lord Lieutenant for the County of Inverness, a graduate of Magdalen College, Cambridge, a late Major in Queens & Cameron Highlanders, chairman of Skye Hospital Board of Management, member of the North of Scotland Hydro Electric Board, and a Past President of the Association of County Councils in Scotland.

IRELAND

Col. Sir Basil McFarland became M.P.; Sovereign Grand Commander of Ireland in 1961. He also is Grand Representative of the Supreme Council of England near Ireland and is the Most Eminent and Supreme Grand Master of Knights Templar in Ireland.

In Symbolic Masonry he is Provincial Grand Master for Londonderry and Donegal and Senior Grand Warden of the Grand Lodge of Ireland. He also is an elected member of the Irish Grand Lodge of Instruction.

Col. Sir Basil McFarland is the second Baronet and was awarded the Emergency Reserve Decoration in 1954. He served as Mayor of Londonderry in 1939 and from 1945-50, and has been Her Majesty's Lieutenant for the City of Londonderry since 1939. He formerly was an aide to Her Majesty, the Queen, and has several decorations.

CANADA

Commander Witter, a native of Pickering, Ontario, served as Acting Grand Commander of Canada last year and was elected to his first full term this Fall. He is a retired Comptroller of the Royal Bank of Canada and an outstanding accountant. He was with the Canadian Field Artillery in Belgium and France in World War I and was paymaster of the 7th Reconnaissance Unit in World War II.

Commander Witter has been a Mason 50 years, is a Past Grand Master of the Grand Lodge of Quebec, a Past Thrice Potent Grand Master of the Grand Lodge of Perfection, received the 33° in 1953, and has been an Active Member of the Canadian Supreme Council since 1961. He also is a mem-

ber of the Board of Governors of the Montreal Unit of Shriner's Hospitals for Crippled Children.

PERU

Commander Lorente was installed as head of the Scottish Rite in Peru in 1959. He received the 33° in 1924. He is an outstanding physician and psychiatrist, served as Chief of the Department of Public Health in Peru 1920-30, and transformed both the theory and practice of public health in Peru. He founded and established the first hospital for children in Peru and inspired the construction of the only hospital for mental illnesses.

Commander Lorente has an outstanding record of Scottish Rite activities in Peru for more than 10 years and is recognized as a great leader of the Rite in South America and the World International Conferences.

VENEZUELA

Past Commander Hait is a native of Brazil, a graduate chemist, a manufacturing executive in Venezuela, and an accomplished linguist, speaking 10 languages. He was initiated into Masonry in Brazil in 1930, and has been active in the Scottish Rite since 1940.

He is a Past Master and Founder of various lodges in both Brazil and Venezuela and is a Past Grand Secretary of the Supreme Council of Venezuela. He also is an Honorary Member of the Supreme Councils of Brazil, Peru, Argentina and France and is a Grand Representative of many Grand Lodges and Supreme Councils. Past Commander Hait has participated in many international councils of various Masonic groups.

Ill. and P. Abraham Mora Sanchez, 33°, Sovereign Grand Commander of Colombia who received our Emeritus Member of Honor award in 1967 at Pittsburgh, also welcomed the new recipients. Commander Mora also is President of the Xth World Conference of Supreme Councils.

The Emeritus Member of Honor award makes each recipient an honorary member of our Supreme Council with all the rights and privileges except that of voting.

The Museum Grows

Several valuable items have been presented to our Scottish Rite Museum and, despite the fact that it presently is housed in one room at our headquarters in Lexington, we are happy to receive these and all items of Masonic significance.

Recent gifts include a replica of the Liberty Bell, a beautifully bound volume of the King James Version of the Bible, an authentic copy of the National Covenant of Scotland, the original "Gourgass Medal" citation of the late Roscoe Pound, two beautiful Aprons, a scroll, a "firing glass" and medals.

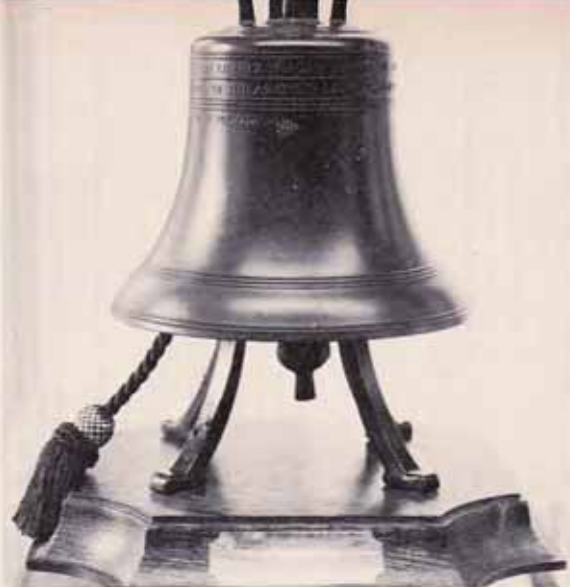
The exact replica of the Liberty Bell is Number 339 of 1,000 cast in honor of our Bicentenary of the Declaration of Independence. It was cast by the Whitechapel Bell Foundry of London, England, makers of the original Liberty Bell in 1752. The replica is one-fifth the size of the original. This was presented by Brother C. Fred Hewitt, 32°, of the Valley of New Haven, Connecticut.

The Bible was printed from plates made from the original King James Version, Heirloom Edition of 1611, which is housed in the British Museum in London.

Exactly 1500 copies of this edition were printed and then the plates were destroyed. We are the proud possessor of number 1153—another gift of Brother Hewitt.

The National Covenant, a world famous religious document, was brought about in 1638 by the determination of

Exact Replica, No. 339, of The Liberty Bell.



Charles I of England to impose a new liturgy on the Church of Scotland (Presbyterian) without asking the consent of the Scottish Parliament or the General Assembly. It expanded and condemned all recent and previous ecclesiastical innovations as subversive of the Reformation and the laws and liberties of the kingdom, and bound its subscribers to resist them until they had been considered in a free parliament and assembly.

The National Covenant was signed by hundreds of Scots; Charles determined to repress the movement by force but failed; a civil war followed with the Scots invading England in 1640, and Charles finally surrendered in 1646. This led to the provisional establishment of Presbyterianism in England; an English resurgence under Cromwell defeated the Scottish Army in 1648, and Charles I was executed in 1649. Cromwell ruled until his death in 1659 which brought about the Restoration of the monarchy with Charles II as

king. The hardy Scots, who many times rose in rebellion in defense of their religious convictions, finally brought about an ecclesiastical settlement in 1689 which re-established the Presbyterian Church.

This copy is the gift of Brother Morton Deutsch, 32°, of Savannah, Georgia, who is a Past Thrice Potent Master of the Lodge of Perfection of New York City. The original is in Huntly House Museum, Edinburgh, Scotland.

The Gourgass Medal citation was presented to the late Ill. Roscoe Pound, 33°, in 1952, and it has been returned to us from his estate. With it is a patent indicating his membership in the Valley of Lincoln, Nebraska, where he received his Scottish Rite Degrees in 1903.

One of the two beautiful Aprons shows Symbolic Lodge emblems, and the other indicates a Royal Arch affiliation. They belonged to the grandfather of Mrs. Howard Zabriskie of Long Island, N.Y., and came to us through the Valley of Rockville Centre. The grandfather was born at Warren, N.Y., in 1799, and died in 1856. A color print of King Solomon's Temple was included.

Ill. Norris G. Abbott, 33°, Deputy for Rhode Island, has presented a commemorative gold medal given at the 250th anniversary of the founding of the Grand Lodge of England.

A scroll of the Ten Commandments in Hebrew and a medal from Israel have been presented by Brother Louis Winter, 32°, of Allentown, Pa.

The committee expects to announce other gifts in 1971.

Original King James Version of The Holy Bible, Heirloom Edition of 1611.



The Call of Humanity

By **GEORGE A. NEWBURY, 33°**

The following is an excerpt from the Allocution of the Sovereign Grand Commander delivered at the Annual Meeting of the Supreme Council, 33°, at Milwaukee on September 29, 1970.

None of us will ever forget those stirring lines of the Prince Commander at the close of the allegory in the 32° as he grieves over his unjust accusation of Constans:

"The cry of distress, the call of humanity found him obedient to his paramount duty."

Again in the ceremony of the dedication of a Scottish Rite Cathedral we find this challenging sentence:

"The call of humanity is always insistent."

The call of humanity—a phrase certain to play on our heartstrings as we reflect on it.

Humanity does call to us. In fact, it always has been calling to men. We can hear that call in the plaintive words of the Old Testament relating the trials of the ancient Israelites during their bondage in Egypt. We can hear it rising from the humble people on the streets of the cities of Greece and Rome as we read of their epochal rise and eventual fall. We can hear it in the stories of the struggles of the Pilgrims, the Quakers, the Huguenots, and the early pioneers on the frontiers of our own land as they worked and struggled in laying the foundations of our Nation.

We can hear it today from the many unfortunate here in America and in the nations around the World.

It is the call of those who have met misfortune along life's way and are in need of a helping hand.

Many of the priceless gems of literature have had that call as their basic theme—Dickens' immortal "Christmas Carol" and its story of Tiny Tim and Scrooge, Bunyan's "Pilgrim's Progress," and many more.

At the heart of Freemasonry, standing alongside our belief in God, is our concern over that "Call of Humanity."

Throughout the three degrees of Symbolic Masonry and those of the Scottish and York Rites and the Appendant Bodies, that call resounds again and again in the majestic and moving words of our ritual:

"If thy Brother be waxen poor, then thou shalt relieve him. Give of thy bread to the hungry, and of thy wine to cheer the heart of the sorrowful, and forget not to pour the oil of consolation into the wounds that sorrow, sickness, or affliction hath rent in the heart of thy fellow Traveler."

How well have Freemasons responded to that "Call of Humanity?"

The answer is—far better than most Freemasons realize. The record is an impressive one and a record of which our members should be more cognizant. The table on page 13 shows a few figures that have been provided me by the Deputies of the 15 states in our Northern Masonic Jurisdiction.

Similar data for Grand Lodge Homes and other Grand Lodge charities in the remaining 33 States and District of Columbia of the Continental United States are not available to us. We know that 23 of them operate Masonic Homes and the others have substantial annual Masonic charities. Certainly the figure in those 34 Jurisdictions would be at

least as large as that in our 15 States.

In addition to this, there are the Shrine Crippled Children's Hospitals and Burns Institutes; the Illinois Masonic Medical Center at Chicago; the Texas Scottish Rite Hospital for Crippled Children; and the Atlanta Scottish Rite Crippled Children's Hospital, where approximate figures are available to us.

Tabulating these along with our modest Supreme Council charities in the Northern Masonic Jurisdiction, we arrive at the result shown in the table at the bottom of page 12.

Not included in the foregoing tabulation are the substantial charities of the Knights Templar, including the Eye Foundation; those of the Supreme Council, Southern Jurisdiction; those of the 15,737 Masonic Lodges, and 326 Scottish Rite Valleys in the United States; several homes maintained and operated by the Eastern Star as well as a religious leadership training program; the Grotto's Humanitarian Foundation for cerebral palsy; medical research in muscular dystrophy by the Tall Cedars of Lebanon and numerous others.

A conservative estimate would place overall Masonic charity in the United States well in excess of \$100,000,000 annually.

SUMMARY OF KNOWN ANNUAL EXPENDITURES FOR MASONIC CHARITY

Grand Lodge Homes and Charity Funds (15 States in N.M.J.)	\$22,425,526
Grand Lodge Homes and Charity Funds (Remaining 33 States)	(Est.) 22,500,000
Shrine Crippled Children's Hospitals and Burns Institutes	22,000,000
Illinois Masonic Medical Center	20,000,000
Texas Scottish Rite Home for Crippled Children	1,500,000
Atlanta Scottish Rite Crippled Children's Hospital	750,000
Supreme Council Benevolent Foundation, Abbott Fund and other Charities—N.M.J.	500,000
Total	\$89,675,526

GRAND LODGE CHARITIES IN THE NORTHERN MASONIC JURISDICTION

State		Annual Expenditures for Charity	Value of Physical Property	Endowment and Capital Charity Funds
Maine	Grand Lodge Charity Fund	\$ 50,000		\$ 1,500,000
New Hampshire	Grand Lodge Masonic Home	139,014	\$ 1,000,000	2,317,887
	Grand Lodge Charity Fund	8,816		
	Grand Lodge DeMolay Scholarships	25,000		
Vermont	Grand Lodge Charity Fund	25,000		500,000
Massachusetts	Grand Lodge Masonic Home	780,000	3,250,000	9,910,000
	Grand Lodge Relief Fund	14,500		
Rhode Island	Grand Lodge Charity Funds	50,592		2,517,631
Connecticut	Grand Lodge Masonic Home	2,465,770	4,239,169	6,629,065
New York	Grand Lodge Masonic Home	4,600,000	11,500,000	28,000,000
	Grand Lodge Medical Research Foundation	350,000	1,250,000	1,250,000
	Grand Lodge Misc. Benevolences	50,000		
New Jersey	Grand Lodge Masonic Home	983,532	2,279,719	8,861,432
	Grand Lodge Relief Assistance	6,190		
Pennsylvania	Grand Lodge Masonic Home	3,550,000	20,000,000	27,000,000
	Grand Lodge Appeal for Home Guests	491,800		
	Grand Lodge Patton School	200,000	1,600,000	
	Grand Lodge "In Home" Assistance	17,000		
	Pennsylvania Masonic Home and Orphanage	422,000		
Delaware	Grand Lodge Masonic Home	166,399	285,891	1,231,394
Ohio	Grand Lodge Masonic Home	2,850,000	5,710,000	18,000,000
	Grand Lodge Scholarships	10,000		
	Grand Lodge Misc. Benevolences	7,000		
Michigan	Grand Lodge Masonic Home	1,716,884	5,731,469	8,414,906
Indiana	Grand Lodge Masonic Home	2,343,029	5,327,063	4,041,158
	Grand Lodge Misc. Benevolences	17,000		
Illinois	Grand Lodge Masonic Home	950,000	2,000,000	8,000,000
	Grand Lodge Childrens Home	136,000	700,000	
Wisconsin	Grand Lodge Masonic Home			1,500,000
Totals		\$22,425,526	\$64,873,311	\$129,673,473

I hope that from a perusal of these figures you will get a better appreciation, not only of how well Freemasonry has responded to the "Call of Humanity," but also of the tremendous power and influence of our Fraternity. An organization that can funnel upwards of \$100,000,000 annually into the life-stream of a nation for the relief of distress and as a voluntary response to the needs of the unfortunate commands respect and its influence is far-reaching.

Someone once called Freemasonry "a sleeping giant." In many ways it is that. It has done great things. It is capable of doing still greater things. The "Call of Humanity" to us today is a call to do those greater things—not only a call to perform acts of charity and to relieve suffering but also a call to leadership in many areas of human activity, areas in which Freemasonry is well equipped to provide leadership.

We are living in what may prove to be one of the most exciting periods in world history. It also may be one of the most critical periods in the whole his-

tory of mankind. The things that are happening today suggest the possibility of massive changes in the way people all over the world will think and act tomorrow, in what they will believe, and what they will do.

Our Fraternity has the manpower, the organization and the historical and traditional background to help mightily in this critical period—in helping to solve the manifold problems confronting people everywhere today. Whether it does so depends almost solely on its leadership.

Today things are in a state of flux. Tomorrow they well may have crystallized into a pattern into which the great majority of men will be required to fit simply by reason of mass social pressures.

All of us, in common with all men everywhere have a tremendous stake in what emerges from this period of chaotic change—in what the coming social, economic, and governmental pattern will be—literally in what kind of world those who come after us will be living.

There are many today seeking to assume the role of leadership in this critical time and point the direction change will take. Some are in positions of great power among the nations of the world. Some are would-be philosophers and teachers. Some unquestionably are well-intentioned. Many equally unquestionably simply lust for power, fame, or fortune. Far too many are seeking to lead in the direction of Godlessness, intellectual slavery, and moral degeneration.

If ever this world was in need of leaders with an unshakable faith in God, a deep moral consciousness, and a genuine love of people and belief in the Brotherhood of Man, that time is now. Tomorrow may be too late. This is no time for a selfish competitiveness. The task requires the combined strength and energy of all and the cooperation and good will of all.

This is the real "Call of Humanity" today. It is a call to help men satisfy their spiritual longings as well as their material needs—those longings which over the centuries have led men onward and upward from their primitive beginnings to today's social and cultural level, and which tomorrow will lead them to still higher levels, if—if the right leadership prevails.

Freemasonry is in an ideal position to respond to the call. Its ritual rich in the things of the spirit, its deep-rooted history and noble traditions, along with its 4,000,000 members in the United States, and thousands more throughout the world are tremendous assets. All else that is needed can be summed up in one word—LEADERSHIP.

Here is a challenge and an opportunity for everyone of us in this Supreme Council. All of us can help by encouraging and supporting the Officers of our Symbolic Lodges, of our Scottish Rite Valleys, and of our York Rite Bodies, by our presence at meetings and our willingness to assume active roles in rousing our members to the needs, the opportunity and the challenge to hear that "Call of Humanity" in our Time—a time more critical than any civilization has faced in many years. Future generations will "rise up and call us blessed" if we respond to that call as Masons should. May we find the needed inspiration in those moving words of our ritual:

"The past (a glorious past) was given us to make the future great. May all that was fine and noble in the lives of our revered leaders of earlier days live again in us and become our heritage to generations yet unborn."

LINCOLN AND FREEMASONRY

By MYRON K. LINGLE, 33°

(In this "Time of Troubles" throughout America and the world, it seems appropriate to reflect on this account of Masonic reaction at the time of one of America's greatest tragedies.)

Abraham Lincoln was not a Freemason. But leaders of Tyrian Lodge No. 333, Springfield, Ill., knew that Lincoln had expressed his desire to be a Mason while he postponed his application until he should be free of political responsibilities.

President Lincoln was shot by an assassin at the National Capital, on the evening of April 14, 1865, and died on the morning of the day following. When the news of the assassination reached Springfield, it produced results that were but the counterpart of what transpired in other parts of the State. On the Monday following, Tyrian Lodge No. 333, met and adopted resolutions of sorrow. Prominent members of the committee were Brother Harman G. Reynolds, Grand Secretary, and three years later Grand Master of Masons in Illinois; and Brother Orlin H. Miner, Worshipful Master of Tyrian Lodge, and three years later Grand Secretary of the Grand Lodge of Illinois. Following is the preamble and resolutions prepared by the committee and adopted by the brethren of the Lodge.

* * *

In Tyrian Lodge, No. 333, A.F. & A.M., Springfield, Ill., April 17, A.D. 1865, A.L. 5865.

The first thought of a Mason should be, as his duty is, to trust in God. This thought leads the true Mason to desire His aid and guidance. From this comes Faith; and then follows Hope, inciting to action. Trust and Hope inspire confidence in government and respect for law.

The true Mason never despairs; whatever may be his fortune, his faith remains.

The tragical and barbarous assassination of President Lincoln, our National head and representative, is



III. MYRON K. LINGLE, 33°, the new Deputy for the State of Illinois, is a Past Grand Master of Illinois and active in all major Masonic bodies. A graduate of Massachusetts Institute of Technology, he is a retired chief engineer for the Illinois Department of Highways and a noted Masonic scholar and speaker. He is Intendant General for the Red Cross of Constantine in Illinois, a Past Thrice Potent Master for the Valley of Springfield, and a Past Master of Tyrian Lodge, No. 333, A.F. & A.M.

well calculated to try our faith, to shake our hope, and prostrate our spirit.

Governments are ordained of God, and are the ministers of His will. The administrators of government may change, but the government remains.

All good Masons are peaceable subjects to the powers that be, and never suffer themselves to be concerned in plots and conspiracies against the peace and welfare of the nation, to behave undutifully to the lawful authorities, or countenance a brother in his rebellion, though he may be pitied as an unhappy man.

Masonry has flourished in these United States, with but rare exceptions at short intervals, as it has never flourished elsewhere since the days of Solomon and Hiram.

Masonry has flourished under the protection of our Government, and Masons have supported, upheld and maintained the Government. Washington founded the nation; Jefferson (said to have been a Mason) drew up its declaration of principles, and Jackson brought its second war of independence to a successful termination.

The blood of Masons and patriots shed upon the battlefields of this Republic has cemented our Government with bonds and cords which no human arm can sever.

One whom we all loved, in the glory of his manhood, and in the zenith of his fame, has been cruelly and murderously slain! But shall we despair? Shall

we cease to hope? Shall we basely cower and shrink and skulk because the assassin is at work; because the murderer seeks our life; because traitors seek to overthrow our Government? Never, no, never before God!

Let our faith be firmer and our hope brighter; for, as we trust in God, so we hope by His favor to make a just and imperishable Government.

The members of Tyrian Lodge, No. 333, A.F. & A.M., in regular communication convened, with members of Springfield Lodge No. 4, Central Lodge, No. 71, and other worthy visiting brethren, deem this a suitable occasion to express their opinions as Masons and citizens in this momentous crisis; therefore,

Resolved, That as the immediate friends and neighbors of our late beloved and now revered President Lincoln, we deeply and sorrowfully deplore his death.

Resolved, That the scrupulous honor and honesty of President Lincoln in all his private relations, his faithfulness and kindness as a husband and father, his fairness and ability as a lawyer, his wisdom and public spirit as a citizen, and his patient, humane and honest career as a magistrate and statesman, furnish examples worthy of all praise and imitation.

Resolved, That we sincerely condole with the bereaved widow and fatherless children in their terrible and irreparable loss.

Resolved, That the decision of President Lincoln to postpone his application for the honors of Masonry, lest his motives should be misconstrued, is in the highest degree honorable to his memory.

Resolved, That the murderer of President Lincoln, and the assassin of Secretary Seward, should be hunted with unceasing vigilance and vigor until found, and be brought to trial, judgment and punishment.

Resolved, That Masons should in all cases be subject to the law, abide by the law, be ready to assist in enforcing it, and should never connive at, tolerate or encourage disrespect for law, or any disobedience or infraction of it; for Masons hold themselves subject to rules; and the law of God, and of the land, should in all cases be the paramount rule of action.

Resolved, That we have an unshaken faith in the principles of free government; and while we tolerate the utmost freedom of opinion and choice, we hold it to be our duty, and we hereby solemnly pledge ourselves to stand by the Government in all its lawful measures to preserve its vigor and maintain its integrity.

Resolved, That a copy of this preamble and these resolutions be forwarded to every Lodge in this State, with a request that the same be concurred in, and that the action of each Lodge be communicated to the Grand Secretary.

Resolved, That the editor of the Masonic Trowel, and of the several papers published in this State, be requested to publish this preamble and these resolutions.

O. H. MINER, W.M.
J. R. TYSON,
H. G. REYNOLDS,
T. R. KING
JESSE K. DUBOIS,
PIERSON ROLL,

Committee

JOHN C. REYNOLDS, *Secretary*

A copy of these resolutions was transmitted to every Lodge in the jurisdiction, and from the immediate and hearty response which they elicited they may fairly be said to have represented the feelings and sentiments of the entire fraternity. In almost every Lodge they were either "unanimously adopted," "heartily concurred in," or "approved and endorsed," while in not a few Royal Arch Chapters and other Masonic bodies they were adopted "as the sense and feeling" of the body.

A Light in the Darkness

By WALDEMAR HAIT, 33°

When one does not have an ideal—philosophic, religious, or otherwise—his life seems to be void of meaning or content. The big difference between the human being and the many kinds of animals is precisely that of reason—the mind or the analytical process of reasoning. And, more than all this, the Eternal Kernel or the Soul given us by the Almighty.

Therefore, when we choose Masonry as our ideal and, as we are progressing on the Way of the Eternal Truth, it is impossible to deny the "Brotherhood of Man under the Fatherhood of God." This is the real meaning of all the teachings of our Order, and especially of the Scottish Rite.

At times we feel as if the whole world is surrounded by dark clouds; men arouse against men; human lives are perishing; high fences are put up between men and peoples. Nevertheless, we feel, at the same time, that a Light sparkles, like lightning, giving us a new meaning to our life. These are the high ideals of Masonry and Scottish Rite, the highest degree of human feelings.

The ideal which says to us: "Don't despair! Not all is lost! Men are Brethren!" And, when they will feel it, when they will understand it, then a bright Light will illuminate their minds and lives and the words of the Prophet shall come true: "the swords will be transformed into plows and Peace to all the Men of Good Will shall reign on Earth."

But, as said above, we must feel, we must understand the teachings of our Scottish Rite and, most of all, we must do all we can to bring the reflection of that eternal light into the darkness of a convulsed world.

Not only the mere understanding of our ideal but also the understanding of our fellow men. And, this is the most



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difficult task of Masonry; to make our fellow brethren bearers of that understanding to seek the means of knowing the ways of life of our fellow men, their customs, and their history also.

We must never be satisfied with what we have done. Our work has no end because human nature has many facets and phases, each different from the other.

We cannot and shall not enclose our Rite into an ivory tower; we must meet our fellow men with an open heart and mind, thus finding our way to the eternal light in the darkness—and theirs, too.

Dare We Be Masons?

By THOMAS S. ROY, 33°

Reprinted with the author's permission from a volume of addresses published in 1966 by The Grand Lodge of Free and Accepted Masons of the Commonwealth of Massachusetts.

What is it specifically that Freemasonry demands of us that will test our capacity to be Masons?

First of all, it is demanded that we treat Freemasonry as a force, and not just accept it as a form. A force is something that we can use and direct, but a form is something that we serve and protect. The only hope for continuous achievement in Freemasonry is through the generation of a force, and not just the perpetuation of a form. Continuing achievement will come, not through our interest in glorifying an institution, but in making the institution glorify life through its service to mankind.

The danger in an organization such as ours is that, while it begins with ideals and principles, the organization may become the greatest enemy of those ideals and principles. Some person has imagined a conversation between the devil and some angels. The angels proudly told the devil that a way had been found to defeat him. When he asked how it would be done, they told him that God was going to give men lofty ideals and challenging principles to be proclaimed to the world.

The devil just laughed, and told them that he could not be defeated that way, for all he would have to do would be to institutionalize the ideals and the principles, and it would only be a matter of time until men would forget the ideals and principles as they tried to keep the

institution alive. As I once heard a friend of mind explain it, "first the idea creates the organization, and then the organization chokes the idea."

We can become so concerned about keeping an organization alive that we forget the ideas and ideals that gave it birth. We begin by having a great ideal force our thinking and acting into new channels, and we end by serving an or-

*"Freemasonry must be
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ganization. Freemasonry must be a force to be used, and not a form to be served.

The importance of this is seen when we realize that this is one of the most difficult and treacherous days in all history. It is difficult because it is impossible to estimate, or control, the forces that hold the world in their grip. It is treacherous because of the plausible half-truths that are thrust into the minds of men as newfound theories.

Values are no longer mutually exclusive. All we have are contrasting points of view or ideologies.

Things are no longer right or wrong, true or false, good or evil; but are profitable or unprofitable, convenient or inconvenient, popular or unpopular, expedient or inexpedient. We may use any set of contrasting adjectives as long as we do not suggest moral values. The result is that ideals are mocked as the vestigial remains of childhood taboos, and principles are ridiculed as a euphemism for prejudices.

Life is no longer a series of choices between right and wrong, but a series of rationalizations, in which fundamental moral values are eliminated through our refusal to acknowledge any standards as having inherent validity or absolute authority. Freemasonry must meet this with the force of its insistence that there is a truth that must be believed; there is a law that must be obeyed; there is a moral sovereignty to which we must submit, and which we deny, or defy at our peril.

Then, too, it is a treacherous day because in our recoil from the regimentation of collective economy which we dread, we turn to a rugged individualism. But this rugged individualism too often degenerates into a ruthless individualism that jeopardizes the very security we are trying to establish. We forget that we cannot get security by exchanging one form of selfishness or ruthlessness for another.

Into this situation, Freemasonry would thrust the force of its belief in, and practice of, brotherhood. Freemasonry stands for neither individualism, nor for socialism, but for brotherhood.

We believe that what the present world situation demonstrates, beyond

peradventure, is that the security of all depends, eventually, upon the security of the least privileged. The security of those at the top depends upon the security of those at the bottom. In its long journey down the years humanity travels on the feet of the slowest, and not on the feet of the fastest. Men have said, or acted their belief, that "it is every man for himself and the devil take the hindmost." But they have found, inevitably, that the paroxysms of fear of the hindmost, in the clutches of whatever devils there may be, sooner or later communicate themselves to the foremost.

It is the imperative of realism that we acknowledge that mankind is one and indivisible. We belong together. Both the cataclysm of war and the catastrophe of economic depression thrust forcibly into our consciousness the fact that if we will not acknowledge our unity on the heights we shall be compelled to acknowledge it in the depths; if we will not acknowledge it in prosperity, we shall be compelled to acknowledge it in adversity; if we will not acknowledge it in peace, we shall be compelled to acknowledge it in war.

For the race that is on is not a race between Capitalism and Communism, two economic ideas; it is not a race between Totalitarianism and Democracy, two political ideas; it is a race between brotherhood and destruction that our refusal so to live will make inevitable.

This is the force that Freemasonry would thrust into the world, and it is this that gives significance to our existence. There is no meaning to our work, for it just dissipates itself in the perpetuation of trivial forms, if we are not gearing it into a great cause. In R. C. Hutchinson's novel, *Interim*, one of his characters says: "A man's got no value; he's just a hundred weight or so of sentient tissues, till he makes himself

part of something that is indestructible."

Do we dare to make Freemasonry a force that can make men feel that they are part of something indestructible? For Freemasonry can be such a force as it helps men find their way through a chaotic world to the order that comes through the fulfillment of life in brotherhood.

In the second place, do we dare to make Freemasonry a tool with which to build, rather than a weapon with which

*"Give men tools
with which to build
a better society."*

to destroy? We constitute a group that, in a very real sense, has separated itself from the generality of men. We like to think of ourselves as a select group. We must acknowledge, however, that we are somewhat responsible for the fragmentation of society that is taking place. We talk about the unity of mankind, and yet we seem to be a divisive force that separates man from man. We freely admit that we are an exclusive group.

This exclusiveness, however, is not in any way inimical to society, for we are not in the remotest sense a conspiratorial group. We receive a man into this exclusive group that we may indoctrinate him with the principles and generate within him the spirit that will make him a more valuable member of the community and better enabled to serve its high ends.

There are organizations such as the Communist party, and sometimes organizations that call themselves religious or patriotic, which draw men into an exclusive group in which they are equipped with weapons of various sorts with which to battle against the best interests of society, and destroy the values which the noblest teachers of the ages have taught us to regard as supreme.

Freemasonry holds no such threat. Our purpose is to give men tools with which to build a better society. Our achievements bear witness to our purpose. The roots of Freemasonry are deep in the centuries gone. While we claim a formal history since 1717, Freemasonry had been a full-grown movement for centuries before that.

What we are proud of, however, is not length of days but quality of achievement. The Craft Guild of Masons stood for a standard of craftsmanship, and an integrity in operative skill, that have produced buildings which have evoked the admiration of men in all succeeding centuries. That integrity finds its expression in every cathedral whose towers pierce the sky, and whose soaring pillars and graceful arches remind the worshipers of the transcendence of God, and the beauty of holiness.

When the day came that the operative Mason was succeeded by the speculative Mason, the task of Freemasonry was transferred from the building of cathedrals to the building of men. The tools of the craftsman became symbols of the standards of life, or, if you like, the symbols of the ideal procedures by which men are enabled to find life at its best. The end of Masonic effort became the serving of God, not through the erection of inert stones into a material building, but through the erection of living stones into a spiritual building that would have eternal value.

Do we dare to be Masons? We do if we accept Freemasonry's greatest challenge, that we help to make it a vital force, and an efficient tool in the building of a better world.



III. THOMAS SHERRARD ROY, 33°, was Grand Master of Masons in Massachusetts 1951-53. A native of Newcastle, New Brunswick, Canada, he is a graduate of Acadia University in Nova Scotia and of Andover Newton Theological Institute, Newton Centre, Mass. He served churches in Canada and America and for 23 years was Pastor of the great First Baptist Church in Worcester, Mass. He retired in 1951 but has served since as Interim Pastor for some 14 churches.

Pocket History of Freemasonry

Reviewed by ALPHONSE CERZA, 33°

THE POCKET HISTORY OF FREEMASONRY. Revised by G. Norman Knight and Frederick Smyth. Published by Frederick Muller, Ltd., Fleet Street, London. Obtainable from The Secretary, Quatuor Coronati Lodge, 27 Great Queen Street, W. C. 2, London, England. 375 pp. \$4.00 postpaid.

The first edition of this book was published in 1953. The current edition is the fifth and has been completely revised and the pages have been increased without making this pocket-sized book too bulky; this has been accomplished by using fine thin paper and economy in the use of words.

The first chapter considers briefly the various theories of the origin of Freemasonry and concludes that the most plausible theory is that it evolved from the operative craft. Then follows the various phases of development from the operative guilds to the present-day symbolic Craft with which we are familiar. The ancient manuscripts of the Craft, as well as the customs of the Craft, are adequately discussed.

A complete chapter is devoted to the creation of the Grand Lodge in 1717 and its trials to the year 1750. The next chapter covers the emergence of the Ancient Grand Lodge and ends with the year 1813 when the two rival Grand Lodges were united into one. Then follows the various areas of interest from that time to

the present. Some space is spent concerning the various appendant bodies as well as a brief discussion of how the Craft came into being in various parts of the world. Manifestly, many details cannot be given in a book this size, but every important and interesting fact in Masonic history is mentioned. There are biographical sketches, coverage of military lodges, humorous events, unusual items such as the lady Freemason, the Chevalier d'Eon event, the Amity Biscuit story, and many others that give a bit of color to the book.

At the end of the book there is guidance for those who want to read further; there is a list of good books recommended for further reading. There is also a list of famous Masons and bits of information about them; the list illustrates the diversity of persons who are attracted to Freemasonry. There is a chronology of important dates in Masonic history. The book also has a very fine index which adds value. The easy-to-read style commends itself for one who wants to read a good Masonic book for relaxation and profit.

The current revision was made by Brother Frederick Smyth. This was done because of the passing in 1966 of Brother Fred L. Pick, one of the original authors. Brother Smyth brought years of experience as a skilled researcher and writer on Masonic subjects as well as a new and refreshing outlook to this new edition.

The Oldest Masonic Minute Book

When Masons are told that Freemasonry has existed since time immemorial it is meant that the desire to associate with other men, the feeling of mutual aid and assistance, the aim to help make this a better world in which to live (all basic Masonic principles) have come to us from ages past.

When we examine the record of the past we often find organizations in ancient times that resemble Freemasonry, but there are always some dis-

similarities which make it unlikely that these groups were our ancestors.

It is only in relatively recent times that we find actual written evidence of organizations which resemble the present day Craft.

The oldest extant minute book which can be claimed to be of a Masonic lodge, as that term is used today, is the minute book of the Lodge of Edinburgh, Mary's Chapel, No. 1 (Scotland) and goes back to the year 1598. While the lodge was primarily an

operative group, there is enough material in the minutes to indicate the elements of what we today would call "symbolic Freemasonry." Many of the terms found in the book are familiar to us, such as, "Master," "warden," "entered apprentice," "Fellow of Craft," and "passing." The doing of charitable work is well illustrated in the book. There is also evidence that some of the members were not operative workmen. The use of the operative tools as symbols is significant.

Lingle Succeeds Williams as Illinois Deputy

Ill.'. Myron K. Lingle, 33° has been appointed Deputy for the State of Illinois succeeding Ill.'. Louis L. Williams, 33°.

In announcing the appointment, Sovereign Grand Commander, Ill.'. George A. Newbury, 33°, said:

"Ill.'. Brother Williams has decided that he should lighten his work load and tendered his resignation as Deputy for Illinois effective Dec. 1, 1970. It has been accepted with deepest regret.

"Brother Williams has been a most dedicated and effective Deputy and an outstanding contributor to the work of the Scottish Rite in many fields. We are happy that he is continuing as an Active Member of the Supreme Council and as chairman of the Special Committee on History and the Special Committee on Museum and Library.

"Effective Dec. 1, 1970, Ill.'. Myron K. Lingle, 33°, has been appointed Deputy for Illinois. We could have no better assurance of the continuance of the fine leadership given the Scottish Rite



LINGLE



WILLIAMS

in Illinois by his predecessors than the acceptance of this appointment by Ill.'. Brother Lingle.

"As a Past Grand Master of Masons in Illinois, a noted Masonic scholar, and a popular and able speaker, he brings to this office talents and experience of the highest order."

Brother Lingle was installed an Active Member of the Supreme Council in 1963. He is a Past Thrice Potent Master of Sangamo Lodge of Perfection at Springfield, his home; is Intendent General for the Red Cross of Constantine in Illinois, and is active in Ansar Shrine Temple, Springfield.

Brother Lingle is a retired chief engineer for the Illinois Department of Highways, is active in York Rite Masonry, is an author, and has addressed the Grand Masters Conference in Washington, D.C.

Brother Williams has served actively and well in all branches of Masonry and became active in the Valley of Bloomington in 1927. He is a Past Commander-in-Chief of Bloomington Consistory, has served many years as a Trustee, and also as an actor in and director of *The American Passion Play*.

Brother Williams is a Past Grand Orator of the Grand Lodge of Illinois, is a noted Masonic and Bible scholar and speaker, and served as Secretary of the Board of Trustees of Illinois Wesleyan University for 20 years. He is a member of the York Cross of Honour, the Red Cross of Constantine, and the Shrine, and is active in the Philaethes Society. He became an Active Member of the Supreme Council in 1958 and Deputy in 1963.

IN MEMORIAM

Carl A. Miller, 33°

Ill.'. Carl A. Miller, 33°, Active Member and Dean of the Supreme Council, entered into that realm from which no traveler returns on November 5, 1970. He is survived by his widow, Ella Mae.

He was born in Denmark on October 19, 1882, and received his education in the Greenview, Illinois, public schools. For more than 40 years he was engaged in newspaper work.

In Masonic life, he served as Worshipful Master of Greenview Lodge No. 653, A.F.&A.M., 1912; Eminent Commander of Appollo Commandery No. 1, Chicago, 1924; Sovereign Prince of Chicago Council, Princes of Jerusalem, 1923-24; and Commander-in-Chief of Oriental Consistory, 1939-41.

Ill.'. Brother Miller received the 33° in 1922 and was crowned an Active Member in 1941.

In 1951, he was Grand Master of the International Supreme Council, Order of DeMolay.

What Year Is It?

Confused about Masonic dates? So were many of our readers when a photo of a granite maker appeared in the June issue of the *Northern Light* with the date, "June 9, 5834."

The following explanation is taken from a pamphlet published by the Masonic Service Association, and should help to set the record straight.

Today's common calendar is based on the year of the Christian era. Thus A.D. stands for Anno Domini or "year of our Lord."

Ancient Craft Lodges often use A.L., or Anno Lucis, "year of Light." Add 4,000 to the current year. Thus 1971 A.D. is 5971 A.L.

Scottish Rite uses A.M., or Anno Mundi, "year of the World." Add 3760 to the current year, plus another one after the Jewish New Year in September. Thus January 1971 A.D. is 5731 A.M., and October 1971 is 5732 A.M.

Royal Arch uses A.I., or Anno Inventionis, "year of Discovery." Add 530 to the current year. Thus 1971 A.D. is 2501 A.I.

Council or Cryptic Masonry uses A.D., or Anno Depositionis, "year of the Deposit." Add 1,000 to the current year. Thus 1971 A.D. is 2971 A. Dep.

Knights Templar uses A.O. or Anno Ordinis, "year of the Order." Subtract 1118 from the current year. Thus 1971 A.D. is 853 A.O.

Still confused? The date on the marker mentioned above is "June 9, 1834."

ACTIVE MEMBERS AND OFFICERS OF SUPREME COUNCIL, 33°, N.M.J., U.S.A.



Front Row — Laurence E. Eaton, Raymond C. Ellis, Oscar A. Richter (Emeritus), Donald S. Higgins, L. Todd McKinney, Norris G. Abbott, Jr., Richard A. Kern, George A. Newbury, John W. Bricker, Clyde A. Fulton, Irving E. Partridge, Louis L. Williams, Waldron C. Biggs, Albert N. Hepner, Jr., Albert P. Ruehrat.

Second Row — W. Wallace Kent, Carl W. Ellenwood (Emeritus), W. Henry Roberts, John G. Fleck (Emeritus), William E. Yeager, William H. Cartwell, George B. Ward, August C. Ulrich, Wayne E. Stichter, John W. Barkley, Frederick W. Hummel, Stanley W. Jones, Noah J. Frey (Emeritus).

Third Row — James F. Farr, W. Orville Kimmel, Charles F. Greevy, Roscoe O. Bonisteel, Neal L. Cobb, John H. Van Gordon, Byard H. Smith, Myron K. Kingle, George E. Burrow, Floyd W. McBurney, Glenn L. Humphrey, Winslow E. Melvin, Ronald Astley.

Fourth Row — Forrest A. Wakeman (Aide), C. Gordon Wedertz (Organist), John A. Lloyd, Alfred M. Kramer, Charles E. Daniels, Horace D. Carl, James O. Lunstford, James D. Green, Franklin G. Hinckley, Alvin L. K. Tunstall (Asst. Seneschal), R. Neil Alger (Asst. Seneschal).

Fifth Row — Ernest W. Borden (Seneschal Emeritus), Rodney D. Hewins, Frank O. Stephens, Herman E. Friedrich and Hubbard C. Wilcox (Grand Marshals of the Camp), Elton M. Dale (Sword Bearer), Norman M. Gay (Seneschal), Carl W. Trempl (Aide), Sidney R. Baxter (Asst. to Sov. Gr. Commander), Stanley F. Maxwell (Executive Secretary).

Absent — Clark D. Chapman (Emeritus), Sanford M. Chilcote, John H. Schneider (Emeritus).