

the Northern Light

A WINDOW FOR FREEMASONRY

Vol. 2 No. 3

JUNE 1971



SUPREME COUNCIL, 33°, Northern Masonic Jurisdiction, United States of America

Burrowing with Burow

It pleases us to note that *The Northern Light* really gets around!

Our magazine goes to approximately 512,000 homes worldwide. We have had responses from Cuba and Yugoslavia and from most countries wherein Masonry flourishes. One of our California Brothers "found us and learned about us" on a visit to Mexico City. We hope that our publication will be welcome in every country.



* * *

"Go West, young man" advice was heeded by Ill. Stanley A. Ibler, Sr., 33, formerly of Freeport, Ill. After serving as Thrice Potent Master in the Valley of Freeport, 1939-41, he moved to California. This Spring he was installed as Venerable Master of Oakland Lodge of Perfection, Oakland, Calif.

We know this is a significant achievement and congratulate Ill. Brother Ibler. We believe that it is rare indeed to have the opportunity of serving as a presiding officer in both the Northern and Southern Jurisdictions and especially in the identical corresponding office.

* * *

"As a twig is bent."

This theme is evident in the life of Gus Kuether, a Senior DeMolay of Joseph Miller Chapter, LaCrosse, Wisc. Gus was indoctrinated for community service while a DeMolay, writes Brother Walter E. Ranis, secretary of that advisory council. Gus also was the recipient of an Eastern Star grant while attending Seminary and now he, his wife, Sue, and three children are on their second term of missionary service in Honduras.

Gus is serving as Field Coordinator and Treasurer for the United Church Board of World Ministries and as Co-Director of Communications for the Association of Evangelical Institutions of Honduras. Sue is Treasurer of the Honduras Missionary Association and in charge of the Mission Guest House. They also have worked in Puerto Rico, Haiti, and the Dominican Republic. It is truly said, "Our Youth Carry On."

* * *

We are pleased to report that the Grand Lodge of Maine has struck a Sesquicentennial Medal in honor of the 150th anniversary of the Lodge's establishment in Maine. These are available, in limited number, in either silver or bronze, include the proper historical material, signature of the first Grand Master and various Masonic emblems.

Details are available from Masonic Medal, 9 High St., Belfast, Maine 04915. The Grand Lodge was created when Maine achieved statehood in 1820, but Portland Lodge No. 1 was founded in 1762.

* * *

Our previous note about the Amateur Radio Operators Team brought several responses. Included were notes from Ill. Harold V. B. Voorhis, 33, of Summit, N.J., who has been a Ham for more than 40 years, and Brother Horatio A. Gray, 32, who received his first license in 1919 and is still active in Fall River, Mass.

Ill. Brother Voorhis noted that there is a Masonic Radio Ham Net called MARN with headquarters in Chicago. The Secretary is D. A. Palotto, W9BOX or 11049 Avenue E., Chicago, Ill. 60617. Honorary members include Barry Goldwater, Arthur Godfrey and Voorhis.

GEORGE E. BUROW, 33

About the Cover

The June cover features "honest-to-goodness" Delaware roses as a salute to the Month of Roses. This photo was taken by Ill. Charles E. Daniels, 33, Active Member from Delaware, at his home on Kennett Pike, Wilmington.

Research Advisory Board



MALAMUD



GARDNER



KETY

Sovereign Grand Commander George A. Newbury has announced several appointments to the Professional Advisory Committee which directs our Scottish Rite's 37-year-old research program into the causes of schizophrenia.

Dr. George E. Gardner, former director of the Judge Baker Guidance Center in Boston and Professor Emeritus of Psychiatry at Harvard University Medical School, has been appointed Associate Director of Research for Scottish Rite and will work with Dr. William Malamud of Boston, Director of Research since 1950.

Dr. Seymour S. Kety, Director of Psychiatric Research at Massachusetts General Hospital in Boston and Professor of Psychiatry at Harvard, has been elected Chairman of the Professional Research Advisory Committee succeeding Dr. Gardner. Dr. Kety is a former Chief of the Clinical Science Laboratory at the National Institute of Health, Bethesda, Md., and has been a member of Scottish Rite's research group since 1957.

Three prominent scientists have been added to the directing committee: Dr. Gerhard Werner, pharmacologist at the University of Pittsburgh Medical School; Dr. Steven Matthysse, neurophysiologist at Massachusetts General Hospital, and Dr. Stanley Walzer, geneticist at Judge Baker Guidance Center, Boston. They join five other nationally prominent doctors on this committee.

Scottish Rite's research endeavor is providing grants to more than 30 separate schizophrenia research projects at a cost of \$400,000 annually.

Working Together

By **GEORGE A. NEWBURY, 33°**



On a recent visit to the Valley of Peoria, Illinois, I saw something that pleased me very much, as I am certain it will you. The first section of the 32°—the ceremonial section—was exemplified by Knights Templar in full dress Templar uniform. Most of those participating were Past Eminent Commanders of their Commanderies. I was told that this is a long-standing practice in the Valley of Peoria. I can also report that the work was beautifully and impressively done.

Here is a fine example of the kind of cooperation that should exist among all branches of the Masonic Order and especially between the Scottish and York Rites. In a very real sense the degrees of the two Rites compliment each other as both compliment the degrees of Symbolic Freemasonry. By working together in a spirit of mutual helpfulness and brotherliness, we add strength to the whole Masonic structure.

I realize that in most of our Valleys—possibly all except the Valley of Peoria—the elected and appointed officers of the Consistory traditionally exemplify the first section of the 32°. I am not suggesting—and would not suggest—any change in that practice generally—although an occasional exception might be in order. However, there are many other ways in which the two Rites can cooperate and where both can cooperate with the Worshipful Masters and Wardens of the Symbolic Lodges in their areas. I bring this to your attention as one striking example of such cooperation and of Masonic Brotherhood in action within the Fraternity.

Benevolent Fund Shows Increase

The interim report of the Supreme Council Benevolent Foundation shows 46,752 voluntary gifts amounting to \$374,158.96. This is a gain in both individual gifts and total over the corresponding 1970 report.

The current solicitation closes July 31 and will end another good year.

New Hampshire again leads the Jurisdiction in percentage of membership contributions with 25.2% and four of its five Valleys exceeding the 20% mark. Delaware has 22.4%; Vermont, 21%; and Connecticut 20.4%.

Other Valleys surpassing 20% at this time include Burlington, Vt.; Lowell and Lawrence, Mass.; Newport, R.I.; Bridgeport, Norwich and Hartford, Ct.; Brooklyn and Cortland, N.Y.; Abington, Pa.; and Wilmington, Del.

At this point there are 277 more individual gifts and \$25,000 more funds than at the same 1970 date.

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The Masonic Way of Living

*'The real contribution of Freemasonry
will be in the quality of the
individual lives of its members'*

Reprinted with the author's permission from a volume of addresses published in 1968 by the Masonic Education and Charity Trust of the Grand Lodge of Free and Accepted Masons of the Commonwealth of Massachusetts.

By JOSEPH E. PERRY, 33rd

Freemasonry welcomes men of every race and creed if they have sufficient integrity of character to become good Masons and if they believe in Deity. Instead of trying to be a religion Freemasonry deliberately seeks to provide a common meeting place where men of every religion can remain true to their own religions and yet, submerging their differences, can work together in harmony to manifest the finest fruits of all religions. Its approach is not only modest but it is cooperative and conciliatory.

And what is its message to its own members and to such of the world as are interested? What are its conclusions as to the business of living, arrived at not as a matter of inspired revelation, or ethical theory, but on the basis of the proven results of ages of study and experimenting in the Art of Living?

Its precepts may be grouped around a man's relationship with himself, with his fellow men, and with his God.

What counsel does Masonry offer to the individual in the management of his relationship with himself?

As suggested by the symbol of the 24-inch gauge, the Masonic life should be an orderly one with emphasis first on the spiritual side of living. It should be a public-spirited life devoted in reasonable measure to the service of God and of mankind. It should be an industrious life in the pursuit of one's usual vocations. It should be a physically sane life with due regard to refreshment and bodily health. A sound body, orderly industry, public spirit, but primarily the building of character—these emerge as major laws of successful living.

Purity of heart, sincerity, truthfulness, fidelity to duty, and similar qualities are emphasized over and over as necessary internal qualifications. The attainment of wisdom, prudence, temperance, justice, reason, self-reliance, strength, and beauty are practical objectives. Self-restraint, upright conduct, and morality are worthy means toward the accomplishment of those objectives.

In an era such as the present, Freemasonry counsels individual men to adhere with fortitude to the old virtues of self-reliance and industry and upright living and unselfish service. With the overwhelming authority of all the experience of the past it proclaims the eternal and unchanging supremacy of character. There is no substitute. There is no short cut. But neither is there failure or uncertainty in these universal laws, for in all ages, in all crises, these have been the surest foundations for the building of individual lives.

What is Freemasonry's counsel as to the wisest relations of man with his fellows?

The entire structure and philosophy of the Order are based on harmony between man and man. Not only is the individual taught to practice self-restraint so as not to trespass upon others, not only should he seek to dwell at peace with others, but he should insure that peace and that harmony by just and straightforward dealing and by active friendship and tolerance and brotherly love. When he can be serviceable, he is admonished to be ever ready to assist the worthy and the needy, to sympathize with their misfortunes, and

to be generous in encouragement. Both the square and the compass are among the most ancient of human symbols and each is a symbolical representation of the golden rule.

In a world of selfish greed, of nations struggling with nations, and of class warring with class, Freemasonry, both by precept and in practice, reminds us that there is a better way, a way of friendship and love and peace.

And what has Freemasonry to say about man's relationship with his God?

In its every aspect Freemasonry is reverent. It is not dogmatic or superstitious. Taking the Bible as its rule and guide it pays rational homage to the Supreme Architect of the Universe. Seeking God often in prayer, it teaches faith and hope. It advocates a life devoted to the highest spiritual aspirations. It suggests an approach to that great spiritual reservoir which has ever been able to sustain and inspire those who have successfully established contact with it. Having no quarrel with science or with disbelievers, it still asserts that, in an era when mankind is adrift from God, men should turn again in reverence for Divine guidance.

Thus in a world of greed and force, Freemasonry teaches self-restraint and reason.

In a world permeated with the spirit of selfish rivalry, it teaches universal brotherhood.

In a world of intolerance and bigotry, it teaches tolerance and kindness.

In a world of cynical disbelief, it teaches reverence for Deity.

In a world floundering in the depths of a great moral and spiritual depression, it teaches industry and self-reliance and temperance and integrity. Its emphasis is always on the nobler point of view, the finer choice of conduct.

In a changing and superficial world it points to the eternal and fundamental principles that have emerged unchanged from every transition era, even as the eternal mountains emerge from the drifting clouds that temporarily obscure them.

It aids and comforts and reassures and inspires individuals.

It leaps the barriers of race and space to draw together the finest aspirations of all men and to unite them in a universal brotherhood.

However complacent or indifferent Freemasonry might justifiably be in settled times, it has no right to be supine in an era which desperately needs the guidance of these proven laws.

But the mission of Freemasonry goes far beyond the enunciation of abstract principles, however lofty or true.

It must somehow weave its pattern into the minds and the hearts and the daily living of mankind.

Just as it is no part of the function of a mariner's compass to chart the course or stoke the boilers, so it is not part of the function of Freemasonry to become a partisan in the application of its philosophy to particular issues of the day. Whatever the confusion of storm or fog the compass always points to the north; but it would speedily lose its value if instead it tried to point the way it might think the ship ought to go. It is no less important that Freemasonry should adhere strictly to its function of pointing to the eternal principles of its philosophy rather than to attempt as an organization to interpret ethics. The recent experiment of other countries points to the likelihood that there will be increasing pressure here to make this and all other organizations take sides for or against Communism or Fascism or in defense of democracy or any of several other issues. However in-

sidious the temptation, however powerful the pressure, that danger must be avoided. Our individual members ought to play their part as their respective consciences may direct but as an organization we must hold fast to our true functions.

How then shall we meet our responsibilities in these trying times?

As an organization we must use especial care to maintain the quality of our membership. Although there is strength in numbers, it is the very essence of Freemasonry to seek quality rather than numbers. We seek to promote no civil or religious program. We feel no mission to force our views on others. We seek to mind our own business. But that business involves the maintenance of high standards of membership. We must be vigilant in maintaining the quality of our membership.

As an organization we must at all times be sure that our Grand Lodge and our particular Lodges fulfill every obligation whether financial or ethical, and that our methods square in all respects with our high professions.

As an organization we must seek every opportunity to cooperate with the rest of the Masonic world. Historically we have developed in separate Grand Lodge units. Some means might well be sought whereby, without sacrificing individual independence, we could federate for certain purposes. The forces that tend to disintegrate our civilization are not troubled by state boundaries. The forces that tend to safeguard our civilization might well seek means of cooperation.

As an organization we must improve our means of educating our members and the world at large in the purposes and philosophy of Freemasonry.

(Continued on page 9)



Ill. V. JOSEPH EARL PERRY, 33°, was Grand Master of Masons in Massachusetts, 1937-40. He is a graduate of Williams College, Harvard Law School, and Boston University School of Business Administration. He has practiced law in Boston since 1909 except for a detour into the field of banking. He is a member of all regular Masonic Bodies and has been the Senior Past Grand Master since 1961. He has held numerous civic posts and has several international Masonic honors.

John Christie Led the Way

For Scottish Rite in New Hampshire

John Christie Council, Princes of Jerusalem, Portsmouth, N.H., is celebrating its 125th anniversary.

By GERALD D. FOSS

As symbolic Freemasonry was introduced in the Province of New Hampshire first in the town of Portsmouth in 1736, Scottish Rite Freemasonry was introduced in New Hampshire first in the town of Portsmouth in 1842.

Ten active members of St. John's No. 1, one of the oldest lodges in North America, organized the first Ineffable Lodge of Perfection in New Hampshire.

They were Jonathan Barker, building contractor; Ebenezer C. Blackmar, woolen manufacturer; Alfred M. Beck, manufacturer of carriages and harnesses; John Christie, Clerk to the Commandant of the Portsmouth Navy Yard; Thomas Clapham, proprietor of a bakery; John Knowlton, proprietor of a blacksmith shop and a director of numerous corporations; Isaac Maxwell, blacksmith; Jefferson McIntire, proprietor of a machine shop; Ephraim Otis, blacksmith; and Robert Smith, proprietor of a bakery. All listed their residence as Portsmouth except Ephraim Otis who listed his residence as Kittery, Maine.

Robert Smith was serving his third term as Grand Master of the Grand Lodge of New Hampshire; John Knowlton was beginning his 26 years as Grand Treasurer of the Grand Lodge; Thomas Clapham was Grand Lecturer and a delegate to the National Convention of Masons in Baltimore in 1843.

John Christie had completed five years as Worshipful Master of St. John's Lodge No. 1; he had also served three years as High Priest of Washington Royal Arch Chapter No. 3 of Portsmouth. Smith had been Worshipful Master; Clapham was

Master at the time, and Knowlton would soon be Master in 1844.

More than the others, John Christie was the leading force. He was initiated in St. John's Lodge No. 1 March 8, 1826; passed April 5, 1826; and raised April 24, 1826. He was appointed Junior Deacon in 1827 and from that time to his death, he was in all probability an officer of some Masonic organization.

He progressed rapidly in York Rite Freemasonry. He became a member of Washington Royal Arch Chapter No. 3, 1826, and of DeWitt Clinton Commandery, 1826, but he received the degrees in Newburyport Commandery, Newburyport, Mass. He took the cryptic degrees and became a member of Guardian Council, Royal and Select Masters in 1827.

He was High Priest of Washington Royal Arch Chapter No. 3 in 1835, -36, -37, -45, -58, -59 and -60. He was Eminent Commander of DeWitt Clinton Commandery in 1847. He was appointed Prelate in 1874 and was serving as such on the day he died. He was Grand High Priest of the Grand Chapter of New Hampshire in 1855 and 1856.

In the Grand Lodge of New Hampshire, he held several offices, District Deputy Grand Master, Deputy Grand Master, and Grand Master. The latter office he held from 1847 to 1851.

During his term as Grand Master, an unusual development occurred. A number of Masons in Portsmouth petitioned for a lodge which was granted. It was named St. Andrew's No. 56. It was constituted on June 24, 1848. On May 1, 1850, a letter was read into the minutes of St. John's Lodge No. 1 from John Christie asking for a demit so he could affiliate with St. Andrew's Lodge No. 56. It was so voted. Although the date of affiliation is not known, it must have been accomplished expeditiously for on May 31, 1850, St. Andrew's Lodge No. 56 filed its annual return to the Grand Lodge showing John Christie as a member and also listing him as Junior Deacon. On June 11, 1850, he was reelected Grand Master for another year and on the annual return for St. Andrew's Lodge for May 31, 1851, he was its Secretary.

There were several events in his Masonic career to show his strong character, but two will suffice.



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

He organized a Masonic Convention in Portsmouth which was held on December 27, 1833, when most Masonic lodges were closed. Exercises were held in the Masonic Hall attended by over 70 Masons. When ministers dared not reveal they were Masons, he persuaded two to attend and say prayers. The two were Rev. Bro. Thomas F. King, father of the famous Thomas Starr King and Rev. Bro. Samuel C. Brickell. After services, the brethren repaired to Farmer's Hotel where Bro. Josiah G. Hadley prepared an excellent dinner for them. Abner Greenleaf, Past President of the New Hampshire Senate (1829) presided with assistance from Brother Ichabod Goodwin, a future Governor of New Hampshire.

Secondly, he organized and executed an elaborate program to celebrate the 100th anniversary of St. John's Lodge No. 1 on June 24, 1836. There is no record that this lodge had celebrated an anniversary prior to this time. It was an all day affair with more than 200 Masons gathered from Massachusetts and New Hampshire. There was singing, prayers, a banquet followed by many toasts, all without spirits or wine, with the principal address given by Charles W. Moore, Grand Secretary of the Grand Lodge of Massachusetts. The entire program was printed in pamphlet form and distributed.

Among the many toasts was this: "Anti-Masonry—Conscientious, consistent, disinterested, peace-loving old lady. She is about breathing her last, she will shortly rest from her labors. For the honor of our country may her memory descend to endless oblivion, and her works follow."

Christie also distributed printed cards telling of some of the effects of prosecution and persecution of Masons in other parts of the country, but gave thanks that the enemy had not been able to penetrate the brotherhood in Portsmouth and vicinity. A public procession was also held.

Now he was ready to begin his long career in Scottish Rite Masonry. In October, 1841, he wrote, we are ready to commence operations. It was arranged that James M. Allen of Albany, N.Y., would come to Portsmouth to confer the degrees on the first class of candidates. He wrote to Christie saying he would like to spend a few days with Christie and Robert Smith before the other candidates knew he was in town. During these few days, a formal application for a charter for an Ineffable Lodge of Perfection was drafted and dated January 8, 1842. The degrees



JOHN CHRISTIE

were conferred on ten Masons on January 10, 1842. The charter was duly issued under date of January 31, 1842. This lodge was at first named Allen Ineffable Lodge of Perfection No. 1, but on objection of Allen, his name was dropped subsequently.

Arrangements were made during 1842 for constitution of the lodge and installation of its officers. James M. Allen, Killian H. Van Rensselaer, both of Albany, and Edward A. Raymond of Boston came to Portsmouth and the ceremonies were held on November 1, 1842.

Records of the Supreme Council for the Northern Jurisdiction show that Christie received the 30°, 31°, 32°, and 33° on April 3, 1845. Immediately, he was elected an active member of the Supreme Council. Thus, Christie was the first New Hampshire Mason to be coroneted 33° and the first member of the Supreme Council from New Hampshire.

Soon after, he sought charters for a Grand Council Princes of Jerusalem and a Grand Consistory for Portsmouth. In the first, he was successful, for a charter was issued for a Council on June 25, 1845. He became Grand Sovereign Master and held this office until his death.

On April 4, 1851, he was appointed Deputy for New Hampshire, another first to his record. Sometime before the meeting held on May 17, 1865, he had resigned as Deputy after making his last report for 1864. There might have been a reason for this, since he intimates in his report that some Masons in Manchester had or were about to form an Ineffable Lodge of Perfection in that city without his knowledge.

There were three Supreme Councils in the North, all claiming to be the legitimate one. Two of the three held meetings in Boston opening on May 17, 1867.

These meetings were held in separate halls attended by 57 Masons, all of whom were resolved to terminate their difficulties and unite into one organization with one set of officers and one command.

John Christie was present and helped to form the organization which has since been the Supreme Council of Ancient and Accepted Scottish Rite Masons of the Northern Masonic Jurisdiction.

One more Scottish Rite honor was conferred on Christie in October, 1888, when the Supreme Council for the Southern Jurisdiction, with Albert Pike as Grand Commander, created the rank of Emeritus Member of Honor. Christie was one of the first three to be so honored.

John Christie was born in Portsmouth, N.H., August 14, 1804, the son of Captain James Christie of Montrose, Scotland, and May Lyon (Bettenham) Christie. He attended the public schools following which he became a clerk in the store of Stephen Pearse.

A short time later, he was appointed a clerk at the Portsmouth Navy Yard. Various town and city directories between 1839 and 1865 show him as Clerk to the Commandant of the Portsmouth Navy Yard.

In 1867, a new savings bank was established in Portsmouth known as Rockingham Ten Cent Savings Bank. He became its Treasurer. This bank was one of many in the country which failed between 1873 and 1878. It closed its doors in 1876 and was liquidated. Subsequently he became employed by the First National Bank and continued to work there until a short time before his death.

He married Susan Moses in 1835. The couple had three children.

He was a much esteemed and respected man in Portsmouth. He was cheerful, smiling, and always ready to give a helping hand.

He was active in other civic affairs, too. He was a Warden of St. John's Church for five years, 1873-77, and a Vestryman in other years. He was an officer or director many years in the Portsmouth Bible Society. He was active in the temperance movement and served office in two such organizations. He was President of the Rockingham County Musical Association in 1857, which had a membership of 175, organized to cultivate sacred and secular music, both vocal and instrumental.

He died on January 3, 1890 in Portsmouth after a very short illness. Masonic services were conducted by DeWitt Clinton Commandery assisted by St. John's No. 1 and St. Andrew's No. 56.

THE LIMITS OF DISSENT

By PAUL G. SCHNEIDER

As the world changes, words change. Man uses words in different ways and creates different meanings for them.

Today, we find a word that has changed in its meaning and connotation. This word has become synonymous with violence and when applied to a person indicates that he is unpatriotic.

The word is *dissent*.

We read this word daily in our newspapers, we hear it over our radios and televisions. But, very few people can give an accurate definition of dissent. Can you?

Dissent means to differ in thought or opinion, to disagree or to withhold approval or consent. But, because of incidents on our campuses, in our cities and at our National Capital, the meaning of dissent has become distorted and unfortunately a part of our political vocabulary.

There is nothing evil about the word dissent or with dissenters, but because of campus upheavals, revolutions in our universities and uprisings in our cities—

violent incidents which have been started by a minority and publicized by national news media—the majority of people today are taking the unfortunate view that dissent is treason and all dissenters are violent, dangerous people.

In the minds of a majority of people is the picture of a dissenter—a long-haired, bearded, radical youth holding a rock in his hand ready to break a window or a policeman's head while uttering words of violence and filth.

This is not only an unfair description of a dissenter but an unfair description

when applied to the youth of today.

It is true unfortunately that some people do act violently. They are not dissenters; they are revolutionaries. For to dissent means to disagree, not to destroy; to think apart, not to tear apart. And we must remember that it is only a 3% to 4% minority who cause violence on campuses, who bring shame to all youth and to dissenters.

I can understand a youth dissenting against something he feels unjust. I can see that youth being a DeMolay, but I cannot see a DeMolay youth, even in dis-

Winner of the 1971 International

DeMolay Oratorical Competition



PAUL G. SCHNEIDER, born in Pittsburgh, Pa., moved to Florida in 1963 and joined the Order of DeMolay in 1966. He is an active DeMolay serving his Chapter as Master Councilor, his Province as Provincial Master Councilor, and his State Association as Scribe. Paul is a Representative DeMolay and was a member of the 50th Anniversary Band in 1969 at Kansas City. At the present time he is completing his second year at St. Petersburg Junior College and will enter the University of South Florida in the Fall.

sent, stand against the vows he made at the Altar.

But, let us get a little bit more personal with our problem of dissenters.

Do you realize that everyone in his lifetime has been a dissenter? You may disagree with this statement (which is a mild form of dissent), but many times during one's life he becomes a dissenter. It may be over parental discipline, over a sermon, as a student over a report card, a traffic ticket, an election, or for that matter this speech.

Many incidents occur where one dissents, but can you honestly say anyone who has dissented over these things felt the urge to tear things apart, or to destroy? I seriously doubt it.

Let us also reflect on the history of our own country, remembering that our country was based on a foundation of dissent. The Pilgrims were religious dissenters. George Washington, Thomas Jefferson, Thomas Paine, and Patrick Henry are only a few of our famous American dissenters. Patrick Henry was even called a traitor because he dissented and protested against the government of his time. And finally, did not our original thirteen colonies dissent and actually rebel against a government they considered tyrannical and unjust?

But, now someone will reply that although these people fought and died for freedom, liberty, and equality, the dissenters of today are different. They are intent on destroying the process of de-

mocracy. This is not true. Dissent is an essential tool of democracy but like any tool, it can become a weapon against itself.

We must remember dissent is a divine right from God—for God gave man the right to dissent when He gave man the power to think—to know right from wrong.

So it is not that we should limit dissent but rather that we should exercise dissent with intelligence and eliminate the malign side effect such as the intense violence that erupts in the name of dissent.

We are faced with many forms of dissent today and not disrupting dissent. Men, women, and children are dissenting against the abuse of our natural resources—the pollution of air, of water and the destruction of our wildlife. Dissenters are being heard in this just cause. Dissenters have removed cigarette advertising commercials on television. Dissenters are prevalent today and always will be prevalent as long as man sees injustices in his world and speaks out against them.

But let me remind you of one more dissenter. One who means a great deal in my life and I am sure in the lives of all DeMolays. Each one of us has read his life story and we all know how the King attempted to compel him to betray the other leaders of the Order and disclose where all its properties and funds could be found. Despite the rack and many other tortures this man refused to speak. This man was DeMolay. He denied the

forged confession and he died as a martyr to loyalty and toleration. His last words were: "We die innocent; the decree which condemns us is an unjust decree, but in Heaven there is an august tribunal to which the weak never appeal in vain."

Jacques DeMolay was a dissenter—he refused to conform—he differed in thought and opinion with the King.

Yes, as we think of Jacques DeMolay being burned at the stake centuries ago and his body becoming just a remnant of ashes, we who love our Order know that the spirit and inspiration of the man for whom our Order was named remains to guide countless young men in the way of truth, tolerance, courage, and fidelity.

The very emblem that we so proudly wear carries the symbol of our dissent. When you look at the crossed swords on our emblem and remember that they denote justice, fortitude, and mercy. They are symbolic of the unceasing dissent of all DeMolays against arrogance, despotism, and intolerance.

Yes, DeMolay was a dissenter and we, DeMolays, who follow him are dissenters—we think apart, not as a blind mob being led in violence, but as young citizens dedicated to the vows taken at our Chapter's Altar.

Dissent is an essential tool of freedom and democracy. It is an essential tool for all free men, for only by legal and orderly dissent against injustice, anarchy, and violence can we preserve our Freedom and great American Heritage.

THE MASONIC WAY OF LIVING

But the real contribution of Freemasonry will only incidentally be collective.

The real contribution of Freemasonry will be in the quality of the individual lives of its members. In the warfare of olden days the standard bearers were not numerous. They carried no weapons. But they were invaluable as rallying points for entire armies. The lighthouses occupy but a few tiny spots in the vast expanse of the ocean. But they point the way to safe harbors. Even so a single upright character may be the rallying point, the beacon and the guide, of a whole community. A single courageous word of truth may set the standard for a business or government.

Continued from page 5

These are heroic times. How splendid if we could do some great heroic act that would free men from their difficulties. But we are called to a more difficult task. We must think clearly and justly. We must forego the urge to intolerance. We must renounce the lure of special privilege. We must hold to our own inner standards even if we stand alone.

Day by day we must be industrious and self-reliant and clean and wholesome and upright. We must be public spirited and help to carry other burdens than our own. We must be brave and kindly and steadfast. And somehow we must strive to keep alive a reverence for the Great Architect and a faith in His ultimate plans.

HODGES HEADS DEMOLAY

Ill'. Chester Hodges, 33°, of Middletown, Ohio, was elected Grand Master of the Order of DeMolay at the 51st annual session of the DeMolay governing body.

Hodges was first appointed a Deputy of the DeMolay Supreme Council in 1961 and has served as Executive Officer in Ohio since that date.

Others elected were J. W. Nutt, Executive Officer in Arkansas, as Deputy Grand Master; George M. Klepper of Memphis, Tenn., as Grand Senior Councilor; and John L. Crofts of Nokomis, Fla., as Grand Junior Councilor. George M. Saunders and Chandler C. Cohagen were re-elected Grand Secretary and Grand Treasurer, respectively.

THE HISTORY (WHEN & HOW?) AND

The Problem of Separating

By LOUIS L. WILLIAMS, 33*

Strictly speaking, history is a relation of fact—of what has happened. Philosophy is a thought process inquiring into why it happened, and the results that flowed from the happening. It is most difficult to divorce the why (philosophy) from the when and how (history).

William the Conqueror and his Normans defeated Harold the Saxon at the Battle of Hastings in 1066. The results flowing from that victory have changed the course of the whole world's civilization. To set down the detail of the battle is the true realm of the historian. To interpret the results is the field of the philosopher. In actual practice, every historian becomes a philosopher because the act and its result can be separated only with the utmost difficulty.

The history of the human race has moved in great sweeping cycles—some spanning centuries, others only decades. The Age of Athens covered centuries; the Golden Age of Pericles, but a few years. Yet their impact on mankind persists to this day. Solomon reigned for a few years about a thousand years before Christ, but his influence on the rise and progress of Masonry affects us greatly—even now.

A Mason should know that the history of the Craft will be found in three eras or phases.

1. Legend and tradition, from the Creation to 1390 A.D., when the Regius Poem, Masonry's first written record, was penned by an unknown author.

2. The Operative period, 1390-1717 A.D.

3. The Speculative Age from 1717 A.D., when the Premier Grand Lodge of England was founded, to the present.

These divisions are arbitrary and in many ways overlap.

Our Masonic writer-historians have so intermingled fact with fancy and fable that it is oftentimes difficult to tell where fact ends and fancy begins. This was an easy trap for an enthusiastic early Craftsman to fall into. And so to this day, many of our sincere but misguided brothers unwittingly repeat the error of our forefathers in ascribing to Masonic history that which is purely allegorical. It thus becomes the duty of the true Masonic historian to separate the few grains of wheat from the bushel of chaff; and it is not an easy task, I can assure you.

The philosophy of a race pretty well determines the pattern of its culture into which are woven the inheritance, the accrued learning, the religion, the ideals of the whole group. In the Western world, Masonry has been a small stream paral-

leling but yet a part of the great rivers of that culture.

Masonic history, prior to 1390 A.D. is based on pure conjecture. True, there were antecedents of Freemasonry—there literally had to be, for no cultural conception such as Masonry ever comes into being in full bloom. And while we may be relatively, yea almost absolutely, certain that the Comacines of Northern Italy, the Steinmetzen of Germany, and the medieval cathedral builders were all Masonry's forerunners, these assumptions are not capable of positive proof. To go back to the Pyramids and to King Solomon's Temple for further proof stretches the credibility of even the most credulous.

What need is there to speculate beyond the historic factual proof? As a fraternity with a written record of almost 600 years, Masonry is already one of our oldest human institutions. Let us build on the firm foundations of what we have. This is not to say that by symbol and allegory founded on ancient tradition we should not teach our philosophy. Our tradition contains some of the most powerful and beautiful lessons ever conceived by the human mind and arising out of human experience. But some of our Masonic ancestors were not satisfied until they had claimed that our Masonic history and philosophy embraced the whole sum of human knowledge.



III,°. LOUIS L. WILLIAMS, 33°, has written a number of articles for *The Northern Light*, including "Whence Came the Bible . . . And Whither Is It Bound?" He is an Active Member of the Supreme Council, former Deputy for Illinois, and

currently chairman of the History Committee. An ardent Masonic research scholar, he is a member of the Philalethes Society and has been active in all branches of Masonry.

PHILOSOPHY (WHY?) OF MASONRY

Fact from Fantasy and Fable

The pioneer in leading us down the primrose path was Dr. James Anderson, the Scotch Presbyterian minister. In 1723 he published his "Constitutions." In 1738, he brought out the Second Edition and thereupon traced our Masonic lineage, not just back to King Solomon but on through Noah to Adam as our first Grand Master. Anderson forgot to explain who initiated Adam. These stories, proclaimed by Anderson as historical truths, misled most of the early Masonic historians into following his lead.

William Preston, the printer who built our present system of lectures for the purpose of teaching our philosophy was less gullible than the Rev. George Oliver, Masonry's most prolific author. Even Albert G. Mackey, the first great American Masonic author, fell into the trap and spent much of a large seven-volume history (1898) in supporting the descent of Masonry from the Guilds, the Kabalists, the Hermetic Philosophers, and many other similar but non-Masonry connected groups. Mackey also produced a three-volume Encyclopedia in 1874 and a large two-volume Masonic Jurisprudence in 1859.

In 1885 came the greatest of all our Masonic historians, Robert Frecke Gould, who promptly demanded strict proof of every Masonic legend. When it could not be produced or he could not ferret it out on his own, he promptly proclaimed it for what it was—Masonic fiction. A considerable part of his four-volume work was given over to the examination of evidence which he then labeled for what it was—unsatisfactory.

With Gould came a new breed of Masonic historian. It would seem that thereafter no one would dare to perpetuate the old tales that had woven themselves into the Masonic fabric. But as certain propagandists have tried to tell us, if you tell a

lie often enough it will soon be accepted as gospel fact—and this has been no less true in Masonry. Not a week goes by that this author does not read a Masonic newspaper or magazine that repeats some of the old stories and by silence infers their Masonic verity.

We are repeatedly reminded of the glory and magnificence of King Solomon's Temple and of its construction by 153,303 workmen. We see pictures on the books of a great edifice, occupying what might be several city blocks, rising many stories high, and literally covered with gold. For its day (1000 B.C.) it no doubt was magnificent. But actually it was about 30 feet wide by 90 feet long and perhaps 30 feet high, which today would scarcely be a good-sized lodge room. A portico with columns 60 feet high and some surrounding auxiliary structures might have increased its impression. But 150,000 workers would have had to do a lot of loafing, and, strictly speaking, most of Solomon's workmen and Hiram of Tyre's woodcutters were impressed laborers or slaves.

Solomon was renowned for his wisdom and diplomacy. By the standard of his day he was truly a magnificent monarch.

Since Gould, most Masonic historians have pursued the straight and narrow. Bernard Jones of England in his *Freemason's Guide and Compendium* (1950) has given us the finest single volume. Henry L. Coil of Los Angeles in his recent two volumes of *Freemasonry Through Six Centuries* (1967 and 1969, respectively) has the finest modern American history. Then by far the most popular, Dr. Joseph Fort Newton's *The Builders* (1916), combines just enough history with a liberal portion of philosophy to make a most palatable combination. The ordinary Mason need go no further than Coil to have a splendid understanding of the history

and, by interpretation, the philosophy of the Craft.

The old charges required the initiate to vow to be true to God and Holy Church, and this constituted one of the ancient landmarks. In the early Operative days this, of course, meant the Holy Roman Catholic Church—later by virtue of the Reformation to become in England the Church of England.

When the old charges were codified, written and published by Anderson in 1723, this Charge, now the first in the series and labeled "Concerning God and Religion," obligated the Mason to a belief in God and to practice that "religion in which all men agree." Thus was charted the course of Universality, leaving Masonry to flower under the simplest of all creeds—the Brotherhood of Man under the Fatherhood of God.

Then the crowning achievement of all—to forbid the discussion of the controversies of religion or politics within the tiled precincts of the Lodge—assured harmony and good fellowship. This freed Masonry from the differences of opinion that constantly threaten most philosophical institutions.

A final comment on our original theme—our history and philosophy.

Our history is ample to support all our claims without resorting to fantasy or fable. For the past 250 years that history is fairly well documented.

Our philosophy is so simple it is evident to the most unlettered man, yet so profound as to challenge the most learned scholar.

From a remote trade society or guild of the Middle Ages, Masonry moved into the mainstream of Western cultural thought. With its ideals so pure and yet so high, it is unthinkable that the light of Masonry could dim in the centuries to come.

DISTINGUISHED ACHIEVEMENT AWARDS

PRESENTED BY NEW YORK GRAND LODGE

'Buzz' Aldrin 1971 Recipient

By **RAYMOND C. ELLIS, 33°**

Astronaut Edwin E. "Buzz" Aldrin, 33°, was the 1971 recipient of the Distinguished Achievement Award presented by the Grand Lodge of the State of New York.

For the past 35 years the New York Grand Lodge has followed the unusual policy of presenting a Distinguished Achievement Award (Medal and Citation) each year at its annual communication in May. It goes to a member of the Masonic Fraternity whose contribution to country, Craft, and the world at large has been most significant.

The recipient does not have to be a member of a Lodge under the jurisdiction of New York—just that he be a member of the Masonic Fraternity in good standing in a recognized jurisdiction.

To date, some 40 members of the Fraternity have received this award and they come from many walks of life, including the military, the clergy, business, science, entertainment, and the professions.



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

The presentation of the award is made by the sitting Grand Master and the recipient is invited to respond.

In the early years, the presentation was made during the Grand Lodge session itself; later, it was changed to the dinner tendered to the Grand Master. This enables approximately 2,000 to attend and does not limit the audience to members of the Masonic Fraternity only.

Through the years there have been many presentation ceremonies replete with incidents and remarks by the recipient that will never be forgotten by those attending.

Col. Eddie Rickenbacker received the Award at the close of World War II soon after his return to the United States. During the war his plane had been ditched in the Pacific Ocean and Rickenbacker and his crew floated about in two life rafts for several days. Col. Rickenbacker gave a fascinating report of some of the experiences while floating on the rafts.

He told, when they were literally starving to death, how a gull settled on his shoulder and he was able to capture it before it could fly away—of how they had prayed for rain to get drinking water and of the storm that appeared on the hori-



RICKENBACKER
1942



MELCHIOR
1944



HOOVER
1950



FLEMING
1953



MAC ARTHUR
1963



ALDRIN
1971

zon—and, despite the wind blowing in the opposite direction, the storm came directly over the two rafts and drenched them with cool, clear water.

Col. Rickenbacker said he would never relate these experiences if there were not eight to ten in company with him who would corroborate what happened.

When Admiral Richard Byrd received the Award, he was late reaching the Hotel Astor—so late, in fact, that it was necessary to begin the dinner before he arrived. No one knew his whereabouts or what had happened to him. He did make his appearance and, after the Grand Master had presented the Medal, he arose to respond.

He kept smoking a cigar, which he had recently lighted, as he responded. He stated very frankly that he had gotten lost in New York City while trying to find the Astor and that he had an easier time in locating the South Pole.

The Award was presented to Sir Alexander Fleming, the discoverer of Penicillin, in 1953. Sir Alexander was then a little older than 70 and had married recently. He was a dour little Scotsman—not more than 5 ft. 4 in. tall—but one of the great benefactors of the human race.

No one present that night will ever forget what he said, particularly in reference to the discovery of Penicillin—namely, that it was not discovered by anybody but was a gift of Almighty God to the human race. His humble spirit and contrite heart captured his audience.

The opera singer, Lauritz Melchior, was presented the Award during a session of Grand Lodge—and for nearly 30 minutes he thrilled the audience with arias from many of the more popular operas.

It was impossible for General of the Army Douglas MacArthur and General George C. Marshall to be present during a session of Grand Lodge or the dinner. Their awards were presented several years later—in the case of General MacArthur, at his suite in the Waldorf Towers; and General Marshall received his at a luncheon at the Roosevelt Hotel.

Through the years, a special committee of which Most Worshipful Charles W. Froessel, 33°, is chairman, has made the selection. The choice is not announced until the day of the Grand Lodge session preceding the Grand Master's Dinner.

The Grand Lodge of New York takes pride in having been privileged to honor such a distinguished group of Masons. It also considers that this award is beneficial to the Craft because it has publicized the membership of many distinguished Brother Masons.

RECIPIENTS OF DISTINGUISHED ACHIEVEMENT AWARD

- 1934 **John Ward Dunsmore**, historical painter. Puritan Lodge 185, Hoboken, New Jersey
- 1935 **Edwin Markham**, poet. El Dorado Lodge 26, Placerville, California
- 1936 **John W. Evans**, artist. Commonwealth Lodge 409, Brooklyn, New York
- 1937 **Irving Bacheller**, novelist and journalist. Kane Lodge 454, New York City
- 1938 **Jean Sibellus**, composer. Suomi Lodge No. 1, Helsinki, Finland
- 1938 **Daniel Carter Beard**, master of woodcraft. Cornupia Lodge 563, Flushing, New York
- 1939 **Roscoe Pound**, lawyer, educator, scientist and philosopher. Belmont Lodge, Massachusetts
- 1940 **Charles Keck**, sculptor. Greenpoint Lodge 403, Brooklyn, New York
- 1941 **Rt. Rev. Henry St. George Tucker**, bishop. Tokyo Lodge 2015 (E. C.), Tokyo, Japan
- 1941 **Harvey Wiley Corbett**, architect. Sagamore Lodge 371, New York City
- 1942 **Capt. Edward V. Rickenbacker**, aviator, industrialist, author and lecturer. Kilwinning Lodge 297, Detroit, Michigan
- 1944 **Lauritz L. H. Melchior**, operatic tenor. Lodge Zorobabel og Frederik til det kronede Haab, Copenhagen, Denmark
- 1945 **Ernest Joseph King**, Admiral of the Fleet, U.S.N. George C. Whiting Lodge 22, Washington, D.C.
- 1945 **George C. Marshall**, General of the Army, U.S.A. Made a Mason at sight in occasional lodge, 1941, Washington, D.C.
- 1946 **Omar N. Bradley**, General of the Army, U.S.A. West Point Lodge 877, Highland Falls, New York
- 1946 **Jonathan M. Wainwright**, General, U.S.A. Union Lodge, No. 7, Junction City, Kansas
- 1947 **Richard E. Byrd**, Rear Admiral, naval aviator and polar explorer. Kane Lodge 454, New York City
- 1948 **Charles E. Wilson**, industrialist and humanitarian. Mariners Lodge 67, New York City
- 1950 **J. Edgar Hoover**, Director, Federal Bureau of Investigation. Federal Lodge No. 1 and Justice Lodge 46, Washington, D.C.
- 1951 **Warren R. Austin**, senator, U.S. Representative to the United Nations. Franklin Lodge 4, St. Albans, Vermont
- 1952 **John W. Davis**, lawyer and diplomat. Hermon Lodge 6, Clarksburg, West Virginia
- 1953 **Sir Alexander Fleming**, physician and scientist. Sancta Maria Lodge 2682, and Misericordia Lodge 3286, London, England
- 1954 **Thomas John Watson**, industrialist and humanitarian. Valley Lodge 109, Rochester, New York
- 1955 **David Sarnoff**, Brigadier General, Chairman of Board of Radio Corp. of America; pioneer in wireless radio, television, electronics; crusader in development of international communications. The Lodge of Strict Observance 94, New York City
- 1956 **Sir Ernest H. Cooper**, Chairman of Gillette Industries, Ltd. and President of the Board of General Purposes of the United Grand Lodge of England, Canada Lodge 3527, London, England
- 1957 **Cecil B. deMille**, playwright; producer-director. Prince of Orange Lodge 16, New York City
- 1958 **Charles William Mayo**, renowned physician of a distinguished medical family. Rochester Lodge 21, Rochester, Minnesota
- 1959 **Lyman L. Lemnitzer**, General, U.S.A. St. Paul's Lodge 14, Newport, Rhode Island
- 1960 **Bryant Baker**, renowned sculptor. Constitutional Lodge 294, Beverly, Yorkshire, England
- 1961 **Branch Rickey**, baseball's outstanding representative; player, manager, executive. Montauk Lodge 286, New York City and Bellefield Lodge 680, Pittsburgh, Pennsylvania
- 1962 **Erwin D. Canham**, distinguished editor, writer, commentator. Fourth Estate Lodge, Boston, Massachusetts
- 1963 **Tom C. Clark**, Justice, U.S. Supreme Court. Washington Lodge 1117, Dallas, Texas
- 1963 **Douglas MacArthur**, General of the Army, U.S.A. Manila Lodge No. 1, The Philippines
- 1965 **Daniel A. Poling**, clergyman, editor, writer. Lodge of the United Services 1118, New York City
- 1966 **Harry Hershfield**, writer, cartoonist, raconteur, philosopher. Courland Lodge 885, and St. Cecile Lodge 568, New York City
- 1966 **Charles W. Froessel**, distinguished jurist, humanitarian, Past Grand Master, Tadmor Lodge 923, Queens, New York
- 1967 **William Francis Raborn, Jr.**, Vice Admiral, U.S.N., Ret. Lodge of the United Services 1118, New York City
- 1968 **Kenneth B. Keating**, lawyer, soldier, Congressman, Judge. Frank R. Lawrence Lodge 797, Rochester
- 1969 **John J. Williams**, U.S. Senator, Franklin Lodge 12, Delaware
- 1970 **Herman Nickerson, Jr.**, Lieutenant General, U.S.M.C. Barstow Lodge 682, California; John A. Lejeune Lodge 350, Virginia; and (Hon.) Lodge of the United Services 1118, New York
- 1971 **Edwin E. Aldrin, Jr.**, Colonel, U.S.A.F., astronaut. Clear Lake Lodge 1417, Seabrook, Texas

ON ACHIEVING YOUR POTENTIAL

By John G. Fleck, 33

Wie befinden Sie sich, Heute, how do you find yourself today? is a familiar German salutation, similar to "How are you?"

But it is not really a question nor a medical inquiry.

It is dangerous to ask some people, "How are you?". They will tell you.

But here we do take the salutation as a question, one of the most serious questions that could be asked of any person. "How do you find yourself?"

One literalist replied to this German salutation, "I never lose myself!"

Daniel Boone was asked if he had ever been lost. "No", he said, "but once I was confused for three days."

But people do lose themselves, their potential remains undiscovered.

Lord Byron (1788-1824) wrote some words that truly fit himself:

This should have been a noble creature
With all the energy which should have made
A goodly frame of glorious elements
Had they been wisely mingled; as it is,
It is an awful chaos . . . light and darkness,
And mind and dust and passions and pure
thoughts
Mixed, and contending without end or order
All dormant or destructive.

In other words, he got lost and never found himself. Byron was no exception. Our Scottish Rite Rituals are filled with such persons (Benedict Arnold, to name one), for life is a problem of finding the potential self of each one of us. It is a great hour, a great day, a great year when a person truly "comes to himself" and realizes the potentials that are wrapped up in him.

'A man discovers his best self

only when he digs for it.'

Remember this. A man discovers his best self only when he digs for it. It is hardly accidental. Your potential is buried among many things. Sometimes it is as though a shopping center had caved in on a person, burying him in the rubble.

Balzac once said about writing, "You have to dig frantically like a miner under a landslide." For your best in living, your daily work, your assignment in the degrees, as well as in writing, you have to dig for it.

A woman was talking to the sculptor, Gutzon Borglum, about his statue of Mr. Lincoln. "Mr. Borglum, how did you know Lincoln was in the marble?" Whether he knew it or not, the sculptor

had to dig for Abraham Lincoln.

We all have to dig for our minds, our skills, our souls. The violent revolutionaries on the campuses and the hard-nosed "street people" have never learned this.

To begin, you find yourself in the challenge and demands of a hard task. Michelangelo really came to himself—displayed his greatest powers—when he painted the ceiling of the Sistine Chapel in the Vatican in Rome. Abraham Lincoln came to himself in the stupendous demands of saving the nation. John James Joseph Gourgass came to himself in the critical days when he literally was the conservator of the adolescent Supreme

Council for the Northern Jurisdiction.

Old residents of St. Louis used to like to tell of two men just out of jobs. They were two former soldiers, both graduates of West Point. One day they met on a street corner. One was peddling wood raised on his wife's farm. He had just resigned from the Army. The other had been headmaster of a military school and had just been dismissed from that post. He had written, "I am out of money, out of a job, and out of hope." The first man was Ulysses Simpson Grant. The other was William Tecumseh Sherman. They found themselves in the heavy demands which leadership of the Union armies in the Civil War thrust upon them. That is not a tribute to the agony of war; it is a tribute to the self-discovery possible when one throws himself into a hard, grinding task, not knowing any better than to keep moving forward.

To go on, you find yourself in the gifts of life that have come to you.

Have you ever seen a child stand on the shoulders of a man to watch a parade? Look closely and you will see there a picture of every man, yourself included. We all stand on the shoulders of someone—frequently on many shoulders.

Once in a while we hear some nit-wit chattering about being a self-made man. It is just a confession that he is a fool. We stand on what has been given us. A patient once asked a surgeon, "How do you do it? With life and death in your hands, there you are all alone". Said the surgeon, "I do not go into the operating room alone. Louis Pasteur goes in with me. Joseph Lister goes in with me."

So it is with every man. Who he is and what he is is the gift of many, near and far, distinguished and unknown.

*'Perhaps the most rewarding experience
is to find yourself in other people.'*

You find yourself in the best things given to you, in the life you have lived, exciting adventures of the mind opened to you by the fine minds who have awakened your mind, the riches of friendship given by those who walked with you, the sense of responsibility which has grown out of great tasks someone gave you to do, the lift of ideals given you by someone who held them high before you.

You find yourself in life's gifts, not the least of which is Freemasonry.

Perhaps the most rewarding experience you will ever have will be to find yourself in other people. You find yourself when you see other people with the sensitive eye and the sympathetic imagination. One of the never ceasing miracles of life

occurs when a person, who has been all bound up in himself, resembling "a clod of ailments," is suddenly released to find a self he never knew he had in response to the needs of another, in the occasion to bring joy to another. Now the best self emerges as the figure emerges from the marble under the sculptor's touch.

The Scottish Rite Bodies, down-town by the gas station, will find themselves in the outburst of life. They will find themselves by putting themselves out to service. "He that loseth his life shall find it."

You can never find yourself in a rocking chair, unless it be to rise from the chair to go forth in the service of life. You find yourself in other people.

Is your Valley achieving its potential?



III., JOHN G. FLECK, 33, has been Grand Prior of the Supreme Council since 1961. For 10 years he served as editor of the News-Letter until his retirement in 1969. He is now an emeritus member of the Supreme Council. An ordained minister of the Lutheran Church, he has been pastor of St. John's Lutheran Church in Baltimore (1915-1929) and Parkside Lutheran Church in Buffalo (1930-1959).

Strengthening International Relations

The following remarks are excerpts from an address delivered by Ill.[°] Charles Riandey, 33[°], Sovereign Grand Commander of France, at the annual Festival of the Order at the Winter Solstice. We are indebted to Ill.[°] Felix Lenhart, 33[°], for the translation.

By CHARLES RIANDEY, 33[°]

Since our last Festival of the Order, two important events have occurred which deserve to be mentioned and commented on.

The first, in January 1970, was the International Conference of Supreme Councils held in Barranquilla, Colombia.

For too many years, the relations between the various Supreme Councils had been troubled by the fact that some of them considered valid the texts, alleged to be modifications of the Grand Constitutions of the Ancient and Accepted Scottish Rite of 1786, which had been drawn up in Lausanne in 1875.

Although the texts had been drafted by the delegates of only nine of the 22 Supreme Councils then existing, therefore by a minority, and although these were never ratified by a single Supreme Council; and although two of the nine Supreme Councils which had sent delegates to Lausanne explicitly denounced these texts in 1880, nevertheless a few Supreme Councils adopted them and substituted them, wholly or partly, for the Regulations of 1762 and for the Grand Constitutions of 1786.

It was imperative to bring an end to this deplorable ambiguity. The International Conference at Barranquilla, accordingly, was carefully prepared with the purpose of declaring null and void the so-called Constitutions of Lausanne of 1875, and to reaffirm that the only Rules of the Rite were those contained in the Regulations of Bordeaux in 1762 and in the Grand Constitutions of 1786.

Before the session at Barranquilla a voluminous and dense documentation was prepared by the Sovereign Grand Commander of the Supreme Council for Belgium, Ill.[°] Raoul Berteaux, 33[°], and by his Lieutenant Grand Commander, Ill.[°] Jean Fève, 33[°]. The documents they had prepared could not be disregarded by the Supreme Councils who, erring through ignorance, continued in all sincerity to consider as valid the texts of Lausanne.

As a matter of fact, at Barranquilla, after a preliminary meeting where the question was widely debated, the Sovereign Grand Commander of the Supreme Council for the Northern Jurisdiction of the United States, Ill.[°] George A. Newbury, 33[°], proposed a motion, which was adopted unanimously as follows:

"This Conference considers that the Articles relative to a Confederation resulting from the minutes of the Convention of Lausanne in 1875, do not constitute a part of the fundamental Rules of the Ancient Accepted Scottish Rite of Freemasonry. Furthermore, that the Articles in question concerning the Confederation are rejected unconditionally.

"This being so, this Conference infers that each Supreme Council is free to adopt the Regulations and Rules of conduct for its internal administration, as forming a part of its own Constitution, provided that these Regulations and Statutes are in no way at variance with the Regulations of 1762 or the Constitutions of 1786."

By the unanimous adoption of this motion it follows that the texts drawn up at Lausanne in 1875, and inspired by considerations foreign to the fundamental Rules of the Rite are, and will remain, a dead letter—both as regards the project of creating a Confederation of Supreme Councils, and as regards a modification of the Grand Constitutions.

There never has existed and never can exist a Confederation of Supreme Councils. Each Supreme Council holds absolute power on all questions regarding the application of the fundamental Rules of the Rite, based on the Regulations of Bordeaux of 1762 and on the Grand Constitutions of 1786. A Confederation, which would have been and never could be anything less than a "Super Supreme Council," would have violated *de facto* and *de jure* the absolute power which is one of the tenets of the fundamental Rules.

We, therefore, can regard as definitely settled a question which, during 95 years, never ceased to cause trouble in the relations between the Supreme Councils.

It is understood by all that the quinquennial International Conferences of Supreme Councils have no power to en-



Ill.[°] CHARLES RIANDEY, 33[°], is Sovereign Grand Commander of the Supreme Council of France and an Emeritus Member of Honor of the Supreme Council of the Northern Masonic Jurisdiction. He is a former high government official in the Department of the Seine and was

taken in custody by the Germans during World War II. He has been Sovereign Grand Commander since 1961, a veteran Masonic Officer, and is the NMJ Grand Representative near the Supreme Council of France.

force decisions. A beneficial link between the Supreme Councils, they are, as was decided at their creation 75 years ago, merely a means for the leaders of the Rite to meet and get personally acquainted with each other and to provide an occasion for an exchange of views leading to a unification of our methods.

The second event which is important to mention today is the creation of the Supreme Council for Iran. This is the fruit of the labour of our Supreme Council.

Reorganized as a regular Masonic Body in 1965, the Supreme Council for France only admits members belonging to Lodges under the Obedience of the only regular French Grand Lodge, the Grande Loge Nationale Francaise, or under the Obedience of Grand Lodges recognized as regular by the Grande Loge Nationale Francaise.

Several years ago this Grand Lodge founded, during some 10 years, several Blue Lodges in Iran, which she had united in a Grand District Lodge. There were, besides, several other Lodges in Iran, some under the Obedience of the Grand Lodge of Scotland and others under that of the United Grand Lodge of Germany. Both these Grand Lodges being eminently regular were in friendly relations with the Grande Loge Nationale Francaise.

In 1966, just a year after the reorganization of the Supreme Council for France, 14 regular Master Masons (of Iran) were raised to the 4th of the Ancient and Accepted Scottish Rite. This attracted many other Iranian Brethren and an increasing number were raised to the Scottish High Degrees. In 1967 it became possible to found a first Lodge of Perfection in Teheran; a Chapter followed and, after a certain lapse of time, an Aeropagus of Knights of Kadosh, 30th. The choice of the Members of the Lodges was so judicious and the zeal of the Brethren so potent, that it speedily became possible to found a Consistory.

The conditions necessary for the creation of a Supreme Council soon existed. On the day following the Constitution of the Grand Lodge of Iran, the Supreme Council for France granted a Warrant for the creation in Iran of a Supreme Council. The consecration of this new Supreme Council took place April 30, 1970. Ill.^{us}. Mahmoud Houman, 33rd, was installed as Sovereign Grand Commander of the Supreme Council for Iran.

The Supreme Council for Iran is now recognized by 15 Supreme Councils and more are expected soon.

Masonic Rings Play Role at Dedication Of New Freedoms Foundation Building

Two Masonic rings were sealed with the date stone of the new Gen. Douglas MacArthur educational building recently erected by Freedoms Foundation at Valley Forge, Pa. It is on its colonial campus adjacent to the Congressional Medal of Honor Grove founded in 1965.

As the stone was being prepared for setting, Dr. Kenneth Dale Wells, 33rd, then president and now president emeritus of the Foundation, took the Supreme Council ring from his finger and put it in the mortar as his tribute to General MacArthur as a Mason and a patriot.

Lt. Commander and Brother C. E. (Henry) Aldrich, USN (Retired), assistant to the Foundation's president, removed the Blue Lodge ring given him when he was raised, and placed it beside Dr. Wells' ring. Both were sealed into the new building.

The date stone was formally placed by Ill.^{us}. Raymond P. Shafer, 33rd, then governor of the Commonwealth of Pennsylvania.

The new building, dedicated to one of our nation's great military heroes and a 33rd Mason of The Philippines, is being used to educate Americans on the importance of the American Constitution, the Bill of Rights and the American Way of Life. It is adjacent to the Martha Washington, Benjamin Franklin, and Alexander Hamilton Buildings.

Costing a half-million dollars, the building is a gift from Mrs. Frank Roger Seaver of Los Angeles in memory of her husband, a leading manufacturer, philanthropist, patriot, and friend of General MacArthur. Mrs. Seaver is a national trustee of the Foundation.

Freedoms Foundation was founded in 1949 to undergird our constitutional Republic and combat the increasing threat of Socialistic Communism to the American Way of Life. The late Dwight D. Eisenhower served as Honorary Chairman while General of the Army. It is non-profit, nonsecretarian, nonpartisan and non-political. The Foundation's sole purpose is to encourage all Americans to understand and defend the rights, freedoms, and responsibilities they enjoy as Americans under our form of government.

Using the free enterprise principle of incentive and reward, Freedoms Foundation conducts an annual National and School Awards program based on the American Credo which reaches into Main Street, U.S.A., encouraging and stimulating citizens of every age level to think, write, speak, and act in behalf of the American Way of Life. Since 1949 thousands of individuals, companies, organizations, and communities have received various awards, medals, and certificates for their activities in promoting the American Way of Life.

Dr. Kenneth D. Wells, 33rd, places a trowel of mortar on the date stone of the new Gen. Douglas MacArthur educational building at Freedoms Foundation at Valley Forge. At left, Ill.^{us}. Raymond P. Shafer, 33rd, then governor of Pennsylvania. At right are Eugene D. Bookhammer, lieutenant governor of Delaware, and Maj. Gen. Henry W. McMillan, adjutant general of Florida.



'The Clergy and the Craft'

Reviewed by ALPHONSE CERZA, 33'

THE CLERGY AND THE CRAFT, by Forrest D. Haggard. 159 pp. \$4.50. Published by the Missouri Lodge of Research in 1970. Available from the Educational Bureau, P.O. Box 529, Trenton, Missouri 64683.

Every person who has ever received the degrees of Freemasonry has noticed the religious and spiritual aspects of the ceremony. On occasions these have been misunderstood. On occasion the Craft has been characterized as a "religion." Freemasonry has maintained that it is not a religion but that it is only religious in character. Many magazine articles and a few books have been written on the subject.

The newest book dealing with the relationship between Freemasonry, religion, and the churches has been written by Brother Forrest D. Haggard, pastor of the Christian Church, located at Overland Park, Kansas, and for many years a student of Freemasonry and one of its staunch supporters.

The book starts out by explaining that shortly after he had become a Freemason, an anonymous "friend" who signed the letter as "your friend in Christ" sent him a pamphlet attacking the Craft and stating that Freemasonry and religion were opposed to each other. It gave him some bad moments but also an opportunity to think over the matter. As the years passed and he saw the Craft at work, his strength was increased in the belief that Freemasonry

and religion are not opposed to each other. And as he analyzed the various areas where religion and Freemasonry touch each other, he felt that someone should speak up on the subject. As a result, he analyzed the thoughts that had been occupying his attention these many years, and he decided to put them down in logical order. This book was the result of many years of careful attention to a most important subject.

He calls attention at the very start that there is a difference between "religion" and "organized religion." This distinction is vital in order to understand the matter. He then considers such delicate subjects as the funeral service and its irritating factors with some clergymen, the disturbing "Masonic sermons," why there is opposition of Freemasonry by some churches, and other related subjects.

While the book deals with the subject from the standpoint of a clergyman, and at times he seems to be talking man to man to other men of the cloth, he deals with every aspect of the Craft and its relationship with religion and the churches today. It is a timely book published at a time when men are grouping for unity in the ecumenical spirit. It sheds much light on a subject which up to now has been characterized too often with heat and prejudice rather than an attempt at understanding. This book should be read by Freemasons and non-Masons alike so that the Craft may be seen in its true perspective in the world today.

About the Back Cover

Warm yellows, golds, and browns superimposed upon a field of varying blues compose a colorful accent that becomes a dominating motif of the exterior panels of the Massachusetts Grand Lodge Building in Boston.

Each glass mosaic panel contains graphic reflections of the working tools of the Fraternity. In the eyes of the uninitiated, they create a mystic absorbing view. To the members of the Craft, they pro-

claim a positive and inspiring challenge.

In all the rich symbolism of our Ancient Craft legendry, two symbols or symbolic themes predominate. One is a search for light; the other is a labor of building. The background note of all the panels is the sun, the symbol of light. The working tools suggest the building of structures and the character of man.

These Mosaics were produced by Smalti Glass Mosaic Company of Italy,

and were installed in 1967 under the supervision of Ill.[°] Arland A. Dirlam, 33', the architect for the renovation project.

In panel 1, adjacent to the main entrance and facing Boston Common, is the Seal of the Grand Lodge of Massachusetts.

Panel 2 depicts the Ionic column. In the background is a square and compass sending its rays of light in every direction of the world. Contained in this panel are

1768 Scottish Rite Patent Is Added to Museum

The Supreme Council for the Northern Masonic Jurisdiction is the proud possessor of one of the oldest known existing Patents in all Scottish Rite history.

It was issued December 6, 1768, by Henry Andrew Francken and appoints Dr. Samuel Stringer as a Deputy Inspector General "in any part of this Globe" with headquarters in Albany, N.Y. Dr. Stringer was a native of An-

napolis, Maryland, and a former surgeon in the British Armies before establishing himself at Albany.

This, of course, antedates the formation of the Supreme Council at Charleston, S.C., in 1801 by some 33 years.

The Francken Patent was presented to Sovereign Grand Commander George A. Newbury by Ill. W. Wilbert G. Welby, 33°, Grand Secretary General of the Supreme

Council of Canada. It now has a place of honor in our Supreme Council Museum at Lexington.

Ill. W. Brother Welby said that he understood two other such Patents had been issued by Ill. W. Brother Francken at or about the same date but that their whereabouts now are unknown. These supposedly were issued to Moses M. Hays and Jeremiah Van Rensselaer.

The Dr. Stringer Patent is on high quality parchment, yellowed with age and somewhat faded, but it is legible and in a good state of preservation. On the reverse side is a written endorsement by Dr. Stringer, dated December 8, 1802, transferring his power and authority to Christopher C. Yates.



Ill. W. Wilbert G. Welby, 33°, Grand Secretary General of Canada (right), presents the Francken Patent to Sovereign Grand Commander Newbury (center), and Ill. W. Louis L. Williams, 33°, Chairman of NMJ History Committee.

the Square, Trowel, and Gavel—working tools of Freemasonry.

Panel 3 displays the Greek Doric column and the symbolic Level superimposed upon a blue background, accented with the symbol of the radiant sun.

Panel 4, which like the other panels radiates in the shining sun as it rises over Boston Common, contains the Corinthian column, a broken circle with the sun in

the background, and the Plumb. The richness of the column supplements the virtuous qualities of the vertical message of the Plumb.

Underneath each of these Mosaic panels is a planter box containing flowers and coniferous evergreens, both of which are symbols of immortality.

These are the basic intended interpretations of the symbols, but their realistic forms, arranged in a semi-abstract

manner, permit the viewer to find newer and greater stories. Although the prime purpose has been that of architectural decoration, their secondary and perhaps equally important function has been to establish them as teaching vehicles.

All who pass by the exterior of the Grand Lodge Building on Tremont Street can read with pride and glory the purpose, the work, and the goal of the Masonic Fraternity.

