

# *the Northern Light*

Vol. 1 No. 2

ANCIENT ACCEPTED SCOTTISH RITE

April 1970



Official Publication of THE SUPREME COUNCIL 33° Northern Masonic Jurisdiction United States of America



In This Issue:

MAN'S ACCOUNTABILITY TO GOD

GREEN BAY DOCTOR GOES TO HONDURAS

YOUNG LODGE + NO MONEY = NEW TEMPLE



## Burroing with Burow

The X International Conference of Supreme Councils was held in Barranquilla, Colombia, South America, during the last week in January. Twenty-six Supreme Councils were represented with from one to a maximum of four delegates each. We were represented by the Sovereign Grand Commander, the Grand Lieutenant Commander, and by Ill. William Wallace Kent, 33°, and your editor, members of the Fraternal Relations Committee. Ill. Abraham S. Mora, 33°, Sovereign Grand Commander of Colombia, was elected President of the Conference and will serve as such until the next Conference convenes.

These Conferences are held every five years and alternate between Europe, South America, and North America. The last one in North America was held in Washington, D.C., in 1961. The next one will be held in our Northern Jurisdiction in 1975, and in anticipation of that, our Sovereign Grand Commander was elected Vice President of the Conference in Barranquilla.

These Conferences do much to promote understanding and a sense of brotherhood among Scottish Rite Masons throughout the world. The one at Barranquilla was preeminently successful.

\* \* \*

In this issue we print a portion of a sermon preached by Dr. Ray H. Kiely on Sunday morning, January 18, in Westminster Presbyterian Church at Buffalo, N.Y., where he is senior pastor. We believe the message in this sermon is one deserving of profound thought by men everywhere.

*The Northern Light* will welcome articles of this caliber on any appropriate subject. We cannot guarantee publication as factors of space, other priorities, and editorial policy are involved. However, every submission will be given most careful consideration.

\* \* \*

We have found "Time, patience and perseverance will accomplish all things" a most important adage in these trying days of getting *The Northern Light* delivered to each member. Wading through countless thousands of address changes and deficiencies multiplied by computer idiosyncrasies and postal regulations is an almost insurmountable task.

Suffice it to say that our loyal staff will continue burroing and we sincerely trust that your faith and our faith will be sufficiently rewarded as we labor for more than 510,000 beloved Scottish Rite Masons. Thanks to all who have sent good wishes and to the countless others who have faith in our endeavors.

GEORGE E. BUROW, 33°



## About the Cover

Much admired by persons who pass in front of the beautiful new auditorium of the Scottish Rite in the Valley of Williamsport, Pa., are the magnificent entrance doors shown on the front cover.

These have stained glass inlays which show in rich, warm colors the several symbols of Scottish Rite Masonry. Seen in the afternoon sunlight or in the evening when the spacious lobby is illuminated, these doors set the tone of the building itself.

The idea of emphasizing the symbols of the Scottish Rite was developed by the Building Committee. The execution of the work was by artists and designers of the Baut Studios, Inc., stained glass craftsmen of Swoyerville, Pa.

The six basic panels in the doors have been divided so that two show the symbols of the 14° in the Lodge of Perfection; two, the symbols of the 16° in the Council of the Princes of Jerusalem; and two, the symbols of the 18° in the Chapter of Rose Croix.

Centered in the transom is the double-headed eagle emblem of the 32° of the Consistory. It is flanked by the Greek alpha and omega.

Above the marquee is the 32° emblem mounted on the brick exterior of the building.

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*When you change your address . . .*

*notify the SECRETARY OF YOUR VALLEY immediately!*

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

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# The Key Word Is 'Activity'

By GEORGE A. NEWBURY, 33°

Elsewhere in this issue you will read an article on the magnificent performance of the members of St. James Lodge #102 at Hampton, N.H., in building their own Temple. That story should warm the heart of every Mason reading it, and it should prove a challenge to each of us to bestir ourselves in the work of our own Lodges.

Freemasonry suffers today from lack of activity in many of our Bodies and Lodges. We hold our constitutionally required meetings, but we do nothing to make them interesting or otherwise to involve our members in Lodge activities. Consequently we have lost their interest.

The goal of every presiding officer and of his line officers should be to involve every member in some Lodge activity. This does not mean simply warming a seat during degree conferrals and business meetings—although if we arouse their interest we will find many more doing so. It does mean exactly what the word implies "ACTIVITY."

The success of the Shrine lies less in its glorious hospitals and their tender care of children than in the score of activities



in which their members are encouraged to participate. Support of even such a fine charity as the hospitals for crippled and burned children can become matter of course. It is the many activities that continue to arouse interest and enthusiasm.

We are not suggesting that Scottish Rite Bodies and Masonic Lodges imitate the Shrine with bands, patrols, circuses, etc.—far from it. We are suggesting that Scottish Rite Bodies and Masonic Lodges should have a well-developed program of activities over and beyond the conferring of degrees and the conducting of business meetings. Such activities will bring the Lodge alive, arouse membership enthusiasm, and make the Lodge a constructive force for good in its community.

St. James Lodge #102 not only built a Temple. It fills that Temple for its meetings. It awakened a community to the merits of Freemasonry. It stimulated a desire for membership that gives it a hefty Trestleboard. With initiative, imagination, and energy, we can do the same.

"Where there is no vision the people perish."

PROVERBS, xxix, 18

## *the Northern Light*

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# Supreme Council Library Grows

By LOUIS L. WILLIAMS, 33°

In 1961, the Supreme Council purchased the Library of Dr. William J. Cummings of Syracuse, N. Y. Dr. Cummings was a chemical engineer and had spent his lifetime in building his Masonic library. He had been Grand High Priest of Royal Arch Masons in New York and his library reflected this interest. He had also served as Associate Editor of Coil's Encyclopedia, which is the finest Masonic encyclopedia available today.

However, Dr. Cummings' principal collecting interest had been devoted to the Morgan affair, which had occurred in 1826 at nearby Batavia, N. Y. His library contained copies of every item he could find pertaining to this incident, and it is without a doubt the largest holding extant in this field. It contains copies of six letters written by Morgan in his lifetime, and these are the only ones known.

Dr. Cummings was also a great collector of the rituals of various degrees conferred at one time or another in some Masonic body. He indicated that he had copies of 2800 different rituals, although this astounding number has not yet been verified by actual count.

The Cummings Library remained in the Scottish Rite Temple in Syracuse until the summer of 1969, when it was transferred to the Lexington headquarters. The acquisition of this great library was principally through the good offices of Ill.° Frank C. Rupp, 33°, then Secretary, and now Secretary Emeritus of the Scottish Rite Valley of Syracuse.

It was also through the influence of Ill.° Brother Rupp that the 400-volume Masonic Library of Ill.° Charles J. Wells, 33°, a medical doctor and a resident of Syracuse, was given to the Supreme Council.

Our Supreme Council already had a very fine library, acquired by gift and purchase through the years. The accession of the Cummings and Wells Libraries makes it outstanding and provides a nucleus for a research library in Masonry that will be more and more in demand by scholars in the years to come.

In the midsummer of 1969, Dr. R. C. Slater of LaSalle, Illinois, wrote to Ill.° Samuel K. Zipp, 33°, Past Thrice Potent

Master and Librarian of the fine library of the Valley of Chicago, to inquire if the Chicago Bodies of the Rite would be interested in purchasing his Masonic Library.

Dr. Slater is an Osteopathic Physician, who through ill health had retired from practice and wished to see that his library came into good hands. Not being able to take on this library at this time, Ill.° Brother Zipp referred Dr. Slater's letter to me.

A few days later, Ill.° Myron K. Lingle, 33°, Active for Illinois and a very knowledgeable Masonic scholar, went with me to LaSalle to visit Dr. Slater and see his library, which he had acquired through many years of searching the catalogs and haunting the premises of second-hand book dealers—practice followed assiduously by Dr. Cummings, incidentally, and a necessary formula for anyone trying today to assemble an important holding in any field.

The results of our visit to Dr. Slater and a view of his library, made us enthusiastic for its purchase by the Supreme Council. Dr. Slater had bought his books with considerable acumen and with an eye to their rarity and value. He secured many rare pamphlets, a century or more old, seldom if ever seen on today's market. He had also acquired a number of very rare early German and French Masonic volumes, which would form the foundation for any library in those languages. While not usable by most Masonic students, they do provide great facilities for research in depth and supply a need heretofore not met in our Supreme Council Library.

Nor was this all. Many standard works, plus a number of rare early American items were present. Also included were the first 6 bound volumes of Joseph Fort Newton's *The Master*



*Mason* magazine, one of the finest ever published.

Having assured ourselves that the Supreme Council should acquire Dr. Slater's collection, Ill.° Brother Lingle and I recommended its purchase, the Supreme Council heartily agreed, and in November, 1969, the library was shipped to the headquarters in Lexington, Mass.

Only one additional act remains to be done. We must build a suitable Library Building to house our library; and only then, when this is done, and all of these important collections are cataloged and on the shelves, awaiting future generations of Masonic scholars, will our task be completed.



Ill.° LOUIS L. WILLIAMS, 33°, is a popular Masonic author, historian, and speaker; he is a member of Quatuor Coronati Research Lodge in London, England, and active in The Philalethes Society. A lawyer, he is Deputy for Illinois, has been an ardent Masonic worker in Bloomington more than 45 years and a leader in the development of our Northern Masonic Jurisdiction Library.



*Dr. Hitch spends four weeks each year*

*treating eye patients in Central America*



DR. HITCH

## GREEN BAY DOCTOR GOES TO HONDURAS

Three years ago, under the auspices of the United Church Board for World Ministries, Dr. Oliver M. Hitch and his wife, Lucy, were given the opportunity to establish and work as volunteers in an eye clinic at the government hospital in San Pedro Sula, Honduras.

They spent 9 weeks in Honduras in 1968, 4 weeks in 1969, and returned for another 4 weeks this February.

Dr. Hitch, a member of the Scottish Rite Valley of Green Bay, Wisconsin, has been nominated to receive the 33° at Milwaukee in September.

He is trained in Ophthalmology and his wife, a registered nurse, is trained to assist him in Ophthalmic surgery. She worked with the regular surgical team in the hospital and saw to the preparation

of the operating room and surgical instruments.

The need for eye care is overwhelming. In an area encompassing half a million people, the only charity hospital is the government hospital in San Pedro Sula; and because of the very low economic level of the vast majority of the people, this hospital is the only place for these people to turn for their eye care.

Dr. Hitch was able to perform about 200 major eye surgical cases and to examine well over 2,000 natives during his visits.

There were so many in need of medical attention that it was necessary to make a rule that cataract operations would only be contemplated where the person had lost sight in both eyes.

Can you imagine a 350-bed hospital which depends completely on hand-washing and sun-drying for its laundry?

Or imagine an eye clinic whose only piece of examining equipment is a flashlight?

This is the situation as they found it. With the assistance from various groups, they were able to adequately equip the eye clinic and to supply the surgery with a set of operating instruments. The laundry problem is still unsolved; when it rains, the linen does not dry and surgery has to be cancelled.

When patients came in for glasses, it was Dr. Hitch's practice to ask them for what reason they needed glasses. Since most of the patients were women, they answered that they wished to see to thread the needle.

"One day this sweet little old lady came in," said Dr. Hitch, "and her request for glasses was so that she could see the snakes on the path."

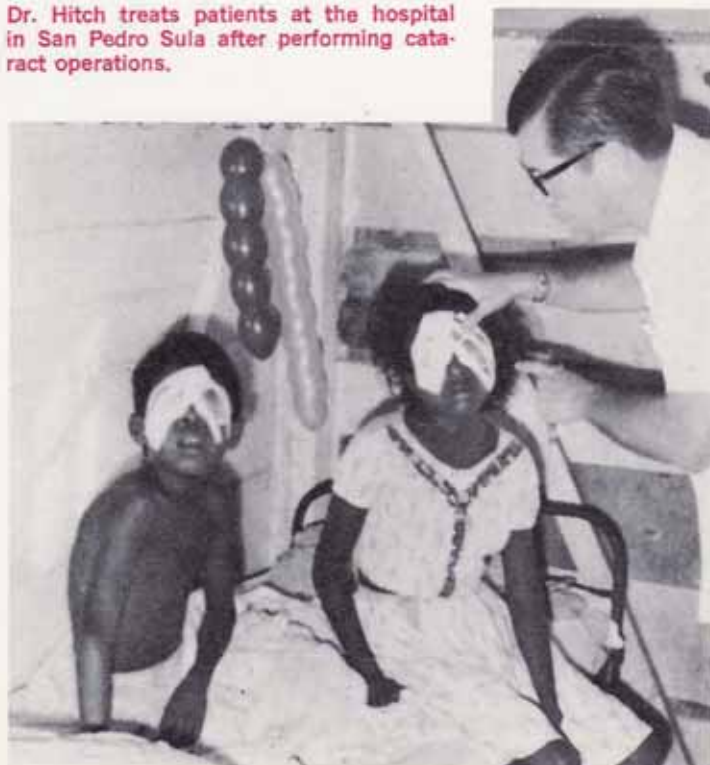
In telling a patient to use a hot pack on his eye for ten minutes, Dr. Hitch must say "as long as it takes to boil an egg," since they have no clocks and can't tell time.

Dr. Hitch had the pleasure of attending the Masonic Lodge in San Pedro Sula as the guest of one of the doctors. He found the Lodge to be vibrant, very active, and well attended. Throughout the city, he saw much of the benevolence and influence of Masonry, and he cherished the experience of sitting in Lodge with them.

"We have seen that there is a great need for medical help of all kinds in Honduras," said Dr. Hitch. "We have a deep conviction that this project was very worthwhile and most rewarding, both to the patients but more especially to ourselves."

"We found the people to be warm, affectionate, and understanding. They were never demanding but very appreciative for anything we could do for them. My wife and I both feel that this was a pleasure and not a task."

Dr. Hitch treats patients at the hospital in San Pedro Sula after performing cataract operations.





# Indianapolis Scottish Rite Cathedral On Display



The refurbished cafeteria in the Indianapolis Scottish Rite Cathedral is a popular luncheon retreat for members and their wives. It serves an average of 350 daily, Monday through Friday, with a variety of menu choices and the latest electronic equipment. There also are separate dining rooms for men and ladies.

This newly furnished and redecorated dining room has been provided for Indianapolis ladies and is a busy luncheon spot. Other activities provided for Indianapolis wives include style shows, bridge luncheons, square and ballroom dances.



The Valley of Indianapolis opened the doors of its Scottish Rite Cathedral to the public last October, and more than 1,000 people toured the building.

Signs were placed throughout the Cathedral to explain special construction features and the purposes and uses of various areas. Members of the reception committee provided additional information.

The Indianapolis Valley does not stand still.

The largest in membership in the Northern Masonic Jurisdiction, it continues to show an increase in numbers each year, thanks to an effective and comprehensive membership development program that has been studied and followed by several other Valleys.

But even that is not the extent of its continuing growth. Meanwhile, it continues to improve its facilities and services for the convenience of its members, their families, and other friends. In short, service to its membership is the Valley's watchword.

The Cathedral was built in 1929 at a cost of \$2½ million, but it could not be replaced today for less than \$10 million.

At the time of its dedication it was acclaimed by the International Associa-



tion of Architects as "one of the seven most beautiful buildings in the world."

In recent years the Valley has purchased additional land for a parking lot and has relandscaped the grounds.

At a cost of \$500,000 the Cathedral's entire food preparation facilities and service were revamped completely. That included removing all existing equipment, most of which had been in use since the Cathedral was erected, and replacing it with modern equipment and services.

Along with that came the complete replacement of furniture in both the men's and women's dining rooms of the cafeteria.

The remodeled cafeteria is open Monday through Friday for luncheon for members and their wives and serves approximately 350 persons daily.

The ladies dining room is used exclusively by the ladies except when they are accompanied by a male escort. There are seven special ladies luncheons a year with a variety of programs. Also available for the women are style shows, bridge clubs and tournaments, special dances, and teas.

One of the most welcome improvements came with the installation of air conditioning in the auditorium, banquet hall, and cafeteria.

A new five-manual electrically-operated organ console, installed last summer, was dedicated in November with guest organist, Ill. Edwin J. Biltcliffe, 33°, of New York, performing. The new unit replaced the four-manual, pneumatically-operated instrument that had served for 40 years.

Westminster chimes in the carillon tower sound the time during daylight and early evening.

One of the greatest improvements of recent years—one which is not apparent on the surface—was the rewiring of the Cathedral, giving it a completely modern system throughout.

## OHIO DEMOLAY SURVEY

Two surveys conducted in the State of Ohio show that approximately 70% of the DeMolays in that state have sought light in Freemasonry. From Sept. 30, 1961, through Dec. 31, 1968, the jurisdiction of Ohio had 12,699 DeMolays reach 21 years of age.

The information was made available by Ill. Chester Hodges, 33°, DeMolay Executive Officer for Ohio and Grand Senior Councilor for the International Supreme Council of the Order of DeMolay.

# THE ATTRACTION OF FREEMASONRY

By ALPHONSE CERZA, 33°

There are two questions that are often asked by Masons and non-Masons alike: (1) What attracts men to Freemasonry, and (2) Once a man becomes a Freemason what attracts him to become active and to devote so much time to its work?

There are probably as many answers to these questions as there are Freemasons because there are so many facets to the organization, and its attractions are so varied, that not all members have joined or become active for the same reason.

Nevertheless, there are certain basic tangible and intangible things which have made Freemasonry the largest, the oldest, and the best fraternal organization in the world.

Freemasonry has existed in various forms since time immemorial because it supplies the answer to many human needs. Man is a social creature and many a non-member is attracted to Freemasonry by the close friendship that exists between members and the spirit of fellowship that prevails.

That elusive tie that binds all Masons together actually exists. Notice how often Masons who have never met before immediately become friendly. This is no accident but the result of knowing that each was recommended to membership by a good man, was subjected to an investigation, has taken part in ceremonies that binds them to a high moral code, and has taken an obligation to be a good man and true as well as to be charitable always in thoughts, words, and deeds.

Being a voluntary association and selective in its membership each Freemason also feels that he is strongly bound to his brother Masons.

Another factor is the number of great men who have been members of the Craft in all ages. For example, during the formative years of our country George Washington, Benjamin Franklin, Paul Revere, and John Marshall were active Masons. These men have brought honor and prestige to Freemasonry.

But the most important element that commands the attention of the outsider is the charitable work that is done by Freemasonry and its members. Orphan homes, old folks' homes, hospitals, student loans, support of medical research projects, and scholarship grants are just



Ill. ALPHONSE CERZA, 33°, is widely known for his Masonic book reviews and numerous research articles and writings as a Fellow and Past President of The Philalethes Society. He is an outstanding leader in Masonic research, a law professor in Chicago, and an active member of Scottish Rite in Illinois for 25 years.

a few of the projects supported by the fraternity and its appendant bodies.

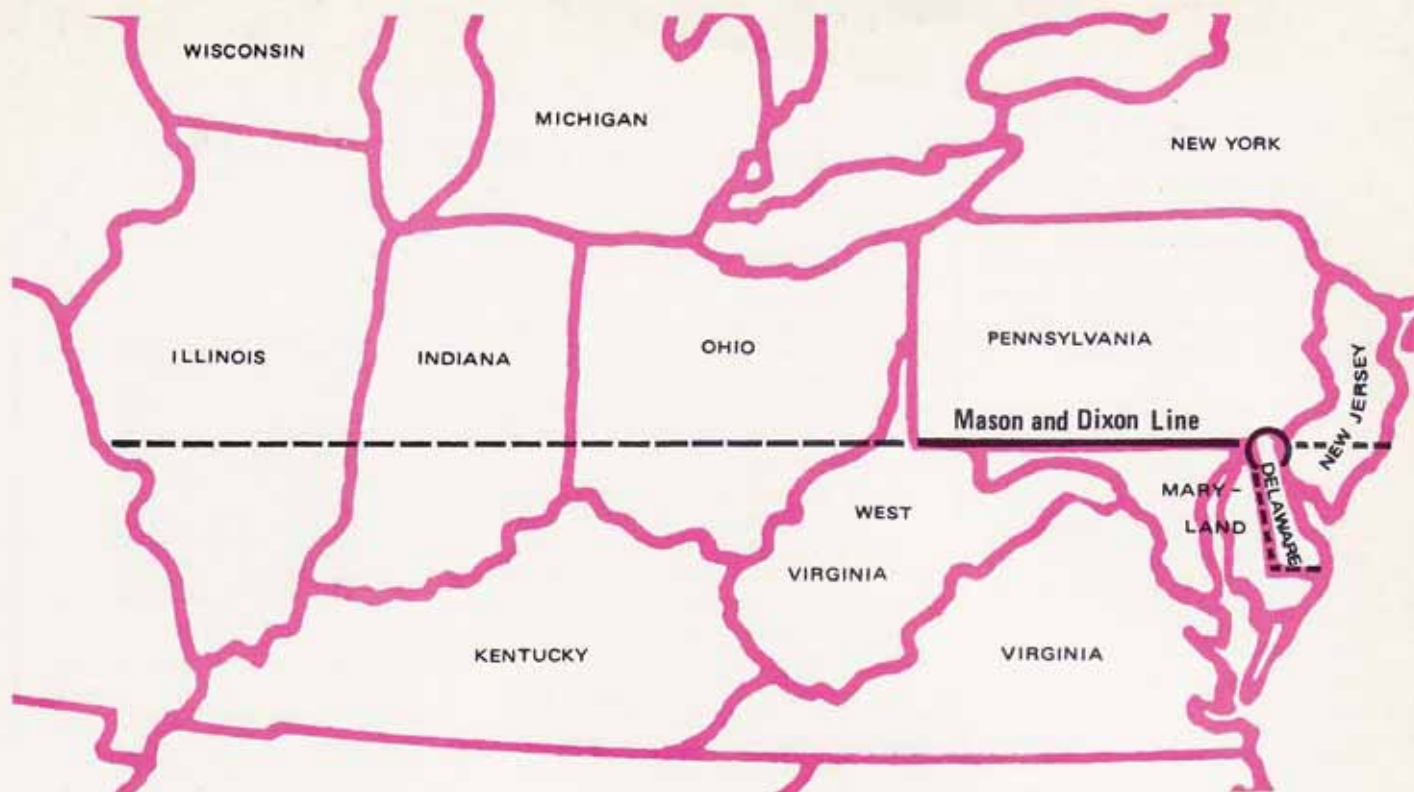
The non-member is also attracted by the spirit of tolerance that exists in the individual Mason as well as the organization itself. Being non-sectarian and free from political activities tolerance is bound to be one of its strongest pillars.

The support of worthy causes by the members is also well known by the world. It is no wonder that good men seeing these tangible accomplishments acquire the desire to become a part of these fine activities. Men naturally like to be identified with good and important projects; it builds up one's morale. The desire to belong to such an organization is strong in men as they seek identification with something worth while.

Thus is created the desire to become a member. The fulfillment of the desire is taking the necessary step to join. As the new member travels through the initiation ceremonies he is impressed with the seriousness of the ceremony and the quaint language of the ritual which has come down to us for several hundreds of years with slight change. As the mystery unfolds he progresses to the second degree, and then to the third degree.

Continued on page 15





## The *REAL* Mason-Dixon Line

By HAROLD V. B. VOORHIS, 33°



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

"East of the Mississippi River and North of the Mason and Dixon Line."

You have probably heard the above statement made as designating the territory of the Northern Masonic Jurisdiction of the Ancient Accepted Scottish Rite of Freemasonry. Such a statement is an anomaly.

The so-called Mason and Dixon Line is a boundary line between Pennsylvania and Maryland (including what is now Delaware). It was established by Charles Mason and Jeremiah Dixon, two "Mathematicians or Surveyors" from England.

They were employed by the Commissioners of the two Provinces and arrived in Philadelphia on Nov. 15, 1763, and finished their task Jan. 29, 1768.

They established a line between Pennsylvania and Maryland at approximately 39° 43' 17" latitude, which never ran past the western boundary of Pennsylvania. Therefore, there is no Mason & Dixon Line west of Pennsylvania. Had such a line continued westward it would have approximately bisected Ohio, Indiana, and Illinois.

At the northeast corner a circular section of land was laid out in a 12-mile radius from New Castle (then in Pennsylvania) as part of Maryland. At approximately the spot where the circle intersected the east-west line, a line was extended down through the three lower

counties on the Delaware River (New Castle, Kent, and Sussex) to a line established eastward in 1751 by Colonial Surveyors. This section now forms the State of Delaware, becoming separated from Pennsylvania at the time of the Revolutionary War. This southern line, running from the Maryland line to the Atlantic Ocean at Fenwick Island, is approximately at 38° 27' latitude.

Thus should we extend the Pennsylvania-Maryland northern Mason and Dixon Line across New Jersey (ignoring the 12-mile corner circle) it would end up at Harvey Cedars on Long Beach Island, a few miles south of Barnegat. But there is no Mason and Dixon Line in New Jersey. Should we take the south line of the Mason and Dixon Line, where it goes east on the 1751 Colonial Survey Line, to the Atlantic Ocean, it would miss New Jersey completely.

All of the above shows that the jurisdiction of the Northern Supreme Council of the Scottish Rite has nothing whatever to do with the Mason and Dixon Line. It consists of 15 states which were allocated to the Supreme Council in the Northern Jurisdiction by agreement with the Supreme Council of the Southern Jurisdiction in accordance with the Grand Constitutions of 1786, which provided that there should be two Supreme Councils in the United States of America "as remote from each other as possible."



# ILLINOIS MASONIC MEDICAL CENTER

"The work you are doing here is an inspiration. As a Mason, I had long been aware of some of the outstanding services performed by the Illinois Masonic Medical Center over the years, but it has been most interesting to learn of the great progress you are making, and your plans for even greater service in the years ahead."

These were the words of Col. Edwin E. "Buzz" Aldrin, 33°, one of the two men to first set foot upon the moon, and he was speaking as guest of honor at the Tranquility Ball. This Benefit was the occasion for launching a long-range \$30 million Development Program for the Medical Center, and announcing a \$4 million gift from Chicago philanthropist, W. Clement Stone, 33°, to complete its first phase, the W. Clement Stone Pavilion for the Health Sciences, an \$11,000,000 facility.

To commemorate this "Giant leap for mankind" right here on earth, Col. Aldrin made a boot-print with his official astronaut boot, which will be cast in bronze and placed at the entrance to the Pavilion.

Lending special luster to that evening was the presence of Ill. George A. Newbury, 33°, Sovereign Grand Commander, NMJ, Ancient Accepted Scottish Rite. He felt that the work of this distinguished institution should be better known to members of the Fraternity throughout the country as a matter of great pride, since it is the largest Fra-



News media record the event as Col. "Buzz" Aldrin inscribes his astronaut boot-print.

ternally-founded hospital in the world, governed by Masons.

The Medical Center has grown from its original 56-bed capacity to a 600-bed institution through the dedication and foresight of a 21-member Board of Trustees made up of representatives of Masonic Lodges. All are members of the Scottish Rite Valley of Chicago. All affiliated Bodies of Masonry are supporters of the Medical Center, since each is represented by an appointed delegate at the Annual Meeting.

Originally founded as an "Association" to provide medical care for indigent Masons and their families through existing hospital facilities in the city, they acquired their own hospital in 1921, and since then their humanitarian services have been extended

to all citizens, without regard for color, race or creed.

In addition to the Board of Trustees, there is a Citizens Board composed of 80 prominent men representing business and industry, the arts and the professions. Serving on all Committees, this group, which represents all faiths, is dedicating its time and talents to the forward progress of the Medical Center.

The next ten years will see both physical growth of the Medical Center and expansion of its programs and services. A sixteen-story tower will rise above the new Pavilion to accommodate additional patient beds; and other structures planned include an Educational Institute, Medical Arts Building, Parking Garage, new quarters for the School of Nursing, and apartment housing for professional personnel. Older areas of the present facility will then be completely modernized or razed.

Total cost of this long-range Development Program will be in the neighborhood of \$30 million; and of this, \$19,000,000 remains to be raised. Warren N. Barr, Sr., 33°, President of the Board of Trustees, has expressed confidence that with the help of all Masonry and the general public, the task will be completed.



At a Chicago press conference, Sovereign Grand Commander George A. Newbury stands behind W. Clement Stone, Col. "Buzz" Aldrin, and Warren N. Barr, Sr.



St. James Lodge 102 of Hampton, N.H., only received its dispensation in 1960. It was holding meetings in Odd Fellows Hall in 1961 when the charter was finally received, thanks to an aggressive Grand Lodge and about 100 dedicated charter members.

It had been a long three-year battle; because one nearby lodge voted 134 to 8 to oppose formation of the new lodge; but the night the charter was presented, even the opposing lodge was in attendance and doing everything possible to make St. James a success.

Imagine the audacity of this young upstart when St. James announced they would build a new temple. The skeptics said: "It can't be done by a new lodge with no money, in a town of only 6,000 residents and less than 150 members."

But one man, Roland Bragg, had a dream which he told to his friend, Worshipful Perley George, who told it to Most Worshipful Grand Master George Ward, who told it to his special friend, then the oldest mason in the world, 104-year-old "Sherm" Parsons; and so the dream became an obsession with many Masons who rolled up their sleeves to make Bragg's dream come true.

The work started in 1965; and three short years later, in December, 1968, the original dreamer, now Worshipful Master Roland Bragg, had the "dog-ondest" mortgage-burning ceremony New Hampshire has ever seen.

First, money was raised in every way possible. Five thousand half-dollar-size coins, called "a brick in the temple"

## Some Said It Couldn't Be Done

# YOUNG LODGE + M

were sold at one dollar each. One Mason sold 2,000 of these. The building association was formed, officers elected, and dues of one dollar collected from everyone we could convince to join and work. A judge and an attorney set up the corporation without compensation.

A four-acre lot was purchased from a well-known Mason in nearby Haverhill, Mass., who sold at a near give-away price, because he wanted to see a Masonic Temple on his family land.

Next, the title search, transfer of property, a request for a zoning variance (granted after a second try), and the final transaction.

Operative Masons, carpenters, excavators, surveyors and builders of all kinds offered to work—free! Speculative Masons began to plan, give, and raise money to pay the cost and to organize work parties.

Public suppers, clam chowders, lobster and steak dinners, and even baked beans were served to raise needed funds. The two first dreamers returned to their army days as cooks forming a catering service for clubs, churches and organizations. Wives helped to prepare special dishes and the beautiful Rainbow girls and handsome DeMolay boys waited on table, washed dishes, and formed clean-up parties clearing the mess made by the workers.

Everything from authentic antiques to junk was solicited and sold at auctions. Three minstrel shows were given. Masons, their wives, and our Roman Catholic friends used their talents for the benefit of our building. Perley again displayed his versatility by braiding three colorful 9 x 12 rugs for the lucky winner.

Chairs were sold at \$30 each, officers chairs at much more, to members and friends as gifts and as memoriams for brother Masons. Wooden panels were paid for one by one for the inside walls of the banquet hall, which was named for Walter L. Barker, the great philanthropist, who gave \$12,500 towards the building of the hall.

Uncle Billy Roberts, well-known old New Hampshire Mason, left \$2,000 by will to buy a substantial part of the wall-to-wall carpet in the lodge room.





Assisting Worshipful Richard B. Chevalier (front) in laying the cornerstone at Hampton, N.H., are his brothers David (left) and Kendall (right) with Most Worshipful George B. Ward (center).



## NO MONEY = NEW TEMPLE

Ill.' George B. Ward, 33°, Scottish Rite Deputy for New Hampshire, gave funds, time and gifts, but his greatest contribution was his driving energetic force and inspiration.

Many others gave substantially. One gave 100 sets of silver, another sold us lumber at cost and waited for his money. Two contractors donated bulldozers and ran them themselves to excavate. One convinced his whole crew to give their time putting in the foundation; a third dynamited ledges.

The cornerstone was laid by three brothers, one is now our Worshipful Master. These three did not seek "higher wages in foreign countries" but did the work free. George Ward, our Grand Master, with his old friend Parsons were the stars of the show. The stone was cast hollow as a safe repository for records and archives of the day to be opened in 100 years.

Bricks for the chimney were donated by a brick yard owner, and one Mason did the work without pay. Another

Mason bought the plumbing fixtures and a plumber and his helper did the work. Aluminum windows were donated and installed, and the same Mason put on the siding free. Time was donated to install the ceiling, and three other operative Masons plastered the arch from wall to ceiling. Labor was given on all the electrical work and tile work. Even the gas installation and 500 gallons of fuel oil was given.

Gifts include three clocks, a brand new kitchen refrigerator and coffee maker (a real stainless steel three pot silex set), the lobby chandelier, Venetian blinds, hand-made curtains by two wives, and many, many more. One man came out of retirement and worked for months on the woodwork finish, truly a master craftsman. Another worked 40 hours a week on his own job yet brought his wife night after night and Saturdays and Sundays, and together they worked unbelievable countless hours.

*That's all it takes to build a temple. "Where cooperation dwells, efficiency excels."*

What have we got? Perhaps only a building 70 feet long by 55 feet wide with one of the most beautiful lodge rooms ever, organ and all, a fine well-furnished lobby, a small parlor where the archives are kept in a beautiful case, "a room adjacent to the lodge", and downstairs a beautifully finished dining hall, utility room, rest rooms, and one of the best equipped kitchens anywhere.

But is that all we have? St. James now boasts nearly 300 members. It is financially sound and by January 1, 1970, Worshipful Master Richard Chevalier had raised at least 20 new Master Masons in one year.

Working together, sometimes disagreeing, has shown us the true meaning of Masonry; yet we have not once neglected our duties to the sick and those who have gone to the great lodge above.

If you want a truly great lodge, then get yourselves a cause and get men to go to work.

Learn the real meaning of charity, brotherly love, and friendship. Dedicate yourselves to a dream and don't forget to serve God and mankind while you work. Getting the building is only the first step to a great future for St. James Masonic Lodge #102 of Hampton, N.H.

How do I know? I was president of the building association the first two years and these crazy Masons now have me installed as junior deacon at age 64. They make me wash all the dishes after meals and I love it.



WILLIAM I. ELLIOT, 32°, known for years as "Bill Elliott, The Singing Cop," has been soloist in Masonic and Eastern Star circles all over New England. Now executive vice president of the Retail Merchants Association of New Hampshire, he sings no more, but he has found more time for his life-long ambition to become a Worshipful Master. He was installed Junior Deacon of St. James Lodge in January.



# LISTEN!

By RAY H. KIELY

The following is an excerpt from a sermon delivered by Dr. Ray H. Kiely at Westminster Presbyterian Church, Buffalo, N. Y., on January 18, 1970.

Ernest Baartman, our ecumenical minister from South Africa, asked me a question the other day which had me stumped. "Why is it that Americans find it so difficult to listen and so easy to speak?" There was not a note of cynicism in that question. It was asked in utter sincerity. I found myself in immediate trouble to afford a full and cogent answer to that perplexing question though I knew completely what he meant. This "disease of not listening," as Shakespeare called it, may indeed be a national malady. It may be a person-by-person weakness, but nonetheless it is a serious matter.

"Man walks apart, though not alone.  
He walks among his peers unread.  
The best of thoughts which he hath known  
For lack of listeners are not said."

JEAN INGELOW

The evidence is mounting that we are indeed in trouble in this matter of communication. Those who are married will find meaning in this. A marriage counselor once said to some of us of the clergy, "Have you ever known a marriage in trouble where the basic problem was not that of the lack of communication?" Of course, communication canopies unspoken communication as well as that which is spoken. Communication also is that which is the conveying of feeling as well as that which is put into words. There is no marriage in trouble where the problem is not a lack of communication. This last year I have spent considerable time



DR. RAY H. KIELY is a member of Forest Lodge No. 130 at Wausau, Wisc. Since 1962, he has been pastor of Westminster Presbyterian Church at Buffalo, N.Y. Previously he had served as pastor of Presbyterian churches at Port Jefferson, Long Island (1943-1947), Wausau, Wisc. (1947-1956), and Utica, N.Y. (1956-1962).

with thirty families where husband and wife were in deep difficulty at this very point. Neither could speak so as to be heard by the other. They could not listen so as to hear what the other was saying.

And if a husband and wife who are of the same generation have difficulty hearing one another, of course it goes without saying that they as parents will have difficulty hearing their children. It is not alone because it is some time since they themselves were young. It is that they were never young in this kind of a time! On the other end the young people seem to consider that the "recent past" which was the childhood time for their parents, is literally centuries ago! So they tune the parents out and there is no listening—true listening—at either end.

It is easy to mount the evidence of the lack of listening. It is evident in the world today to everyone, save those who are parties to the strife, that in the Middle East the Jews are not really listening to the Arabs and the Arabs are not really listening to the Jews. And if that sore problem is resolved without a blood bath it will be a miracle. In this country it is evident that the white people are not inclined to listen to the black people and the black people are too hurt really to listen to the white people. And so because of this sort of otosclerosis—this hardness of hearing—

both nationally and internationally—we find that in the world scene and at home we are literally sitting on a powder keg.

And of course none of these things I have mentioned is unrelated to the difficulty we seem to have listening to God. Those ancient words: "Ears have they but they hear not . . ." seem applicable today.

The problem in communication has lapsed now into a crisis in communication. Ruel Howe certainly underlines this when he says: "Only through dialogue are we saved from enmity toward one another. Dialogue is to love, what blood is to the body. When the flow of blood stops, the body dies. When dialogue stops, love dies and resentment and hatred are born."

You may remember that Dag Hammarskjöld, former Secretary General of the United Nations, placed great emphasis upon this in his *Markings*. He said:

"The more faithfully you listen to the voice within you, the better you will hear what is sounding outside. Only he who listens can speak . . . How can you expect to keep your powers of hearing when you never want to listen? That God should have time for you, you seem to take as much for granted as that you cannot have time for Him!"

"He that hath ears to hear, let him hear."

III.°. Abraham Mora Sanchez, 33° (center), Sovereign Grand Commander of Colombia, served as President of the X International Conference of Supreme Councils in January. III.°. George A. Newbury, 33° (left), Sovereign Grand Commander of the Northern Masonic Jurisdiction, U.S.A., was elected First Vice President, and III.°. Giovanni Pica, 33° (right), Sovereign Grand Commander of Italy, was elected Second Vice President.





## Quatuor Coronati

### The Four Crowned Martyrs

By LOUIS L. WILLIAMS, 33°

The early history of Masonry is founded on tradition and legend. Early written records are naturally non-existent, having been victims of fire, earthquake and vandalism. In any event, until Masonry became an organized fraternity, its records, like its organization, were loosely kept and disorganized. Hence, it is easily understood why the first written record in which Masonry is mentioned is the Regius Manuscript, assigned a date of about 1390 A.D.

But tradition takes us back to King Solomon's time, roughly 1000 B.C., and there are many reasons to believe there was actually more Masonry in existence then than factual historians are prone to admit. However, we may seriously and humorously question the assertion of Dr. James Anderson, in his Constitutions of 1738, that Noah, and his sons, Shem, Ham and Japheth, were members of the Craft, and that Adam was the first Grand Master.

The legends of Masonry are many, and while some are pure figments of the imagination, others have a hint of basis in fact. Hardly any is more interesting than the legend of the "Four Crowned Martyrs," who in the Latin tongue were called *Quatuor Coronati*. The actual word Martyr is omitted from the pure Latin tongue, since a true martyr was one who by his death was coroneted with the Crown of Life; hence the word *Coronatus* signified both the martyrdom and the subsequent crowning.

The legend is simple, though confused. Four Roman stonecutters, named Claudius, Castorius, Symphorianus, and Nicostratus, were ordered by the Emperor Diocletian (who reigned 284-305 A.D.) to forsake and renounce Christianity. Upon their refusal, he sealed them alive in leaden coffins and threw them in the river. Forty-two days later, a pious Christian, said to be Nicodemus, recovered the bodies.

The confusion results from the varying accounts coming down to us from the early manuscript sources. The story of the *Quatuor Coronati*, without naming them, appears in the Regius Ms., lines 497-534. This manuscript ascribes their martyrdom to their refusal to cut a stone image of the Emperor (unnamed) that it might be worshipped in place of Christ, for which refusal they were cast into prison and put to death.

Other manuscripts name a fifth mason, Simplicius, who is somehow ignored; while a manuscript written by the Venerable Bede, prior to 735 A.D., name the four martyrs as Severus, Severianus, Carpophorus and Victorinus; and other sources say the martyrs were soldiers,

and that their bodies were thrown to the dogs, and then buried in a sand-pit by the Christians just outside of Rome.

The date of the martyrdom was fixed in the Christian Calendar as November 8, and in some places was at times held as a feast day, and celebrated as other saints' days were observed. In a few isolated instances early Masons observed the day, but not generally, the two Saints John being the universally recognized patron Saints of the Craft. In the Middle Ages, however, commemoration of the *Quatuor Coronati* was fairly widespread, and several churches were named in their honor, including one on the Caelian hill in Rome and one at Canterbury (burned about 624 A.D.)

For modern Masons, the legend is best preserved in the name of the first and greatest Masonic research lodge of them all, Quatuor Coronati Lodge No. 2076, in London. The stone-cutting art of the martyrs was called *ARS Quatuor Coronati*, (so named in line 497 of the Regius Ms.), and this name is preserved in the name of the annual publication of this Lodge, to which all Maons interested in the lore and history of Freemasonry should belong. (If any reader is interested in joining, write to Bro. Harry Carr, Secretary, Quatuor Coronati Lodge No. 2076, 27 Great Queen Street, London, WC2, England.)

The legend of the martyrdom of the four stonecutters of Rome is intriguing as a source for dramatic material for a possible Scottish Rite Degree. Perhaps it has been used for one of the three or four thousand degrees that through the past two centuries have had some Masonic connection. If so, there is no present available evidence of the fact. Our present Scottish Rite degree system uses degrees from the early Israelitish period. (e.g. 15°, 16°, 23°, 26°), the King Solomon era (4°-13°), the period when knighthood was in flower (21°, 27°, 30°), one colonial degree (20°), the early Church (19°), early England (31°), and some that are timeless (14°, 18°). But with the possible exception of the 17°, the period of early Christianity, from 50 A.D. to 500 A.D., has been ignored by our ritualists. The writer submits that a degree based on the *Coronati* legend would afford a splendid opportunity for costuming in the Roman period, and for an intense drama that would not only show "the grandeur that was Rome", but could also show Rome's power, intolerance, venality, and degradation, and the early Christian willingness to hazard all, even life itself, in the name of this new faith.



# Man's Accountability to God

By DONALD M. FLEMING, 33°

"What is the greatest concept which has ever entered your mind?" Daniel Webster was once asked.

He thought for a while and made this reply: "Man's accountability to God."

A moment of thought will show that his profound answer was predicated on belief, belief first of all in God, second, belief in moral law in the universe and, third, belief in man's free will, man's freedom of choice. Our wills are ours. No answer that Daniel Webster could have given to that question could possibly have been more truly Masonic.

Has man outgrown God?

Do we witness today a new Götterdämmerung, a new twilight of the gods?

Should we now summon Wagner from his grave to compose anew on that tempestuous theme?

Is God in his twilight, banished thither by man?

Is the rock of ages just too old now?

The atheist would escape accountability by denying even God's existence, but for every professing or avowed atheist there are one hundred practicing atheists, those who just ignore God, who just leave Him out of all reckoning. Others simply won't link God with accountability. They would escape accountability at any cost, even of self-delusion.

A man who is an acknowledged leader in one of the great professions in Canada confided in me once, "Every now and again I just have to break out," and he listed the things he does in these periods when he casts aside all pretense of sobriety, self-control, and moral restraint. The list was long. And then he added significantly, "I just can't help it. It's the way I was born." I felt like saying to him, "You coward, how dare you blame anyone but yourself?"

Not long ago I saw a New York daily newspaper which carried this banner headline, "Almost everyone in America is unhappy." A most extraordinary headline! This was written of a country with



Ill.°. Donald M. Fleming, 33°, is general counsel and managing director for the Bank of Nova Scotia trust companies in the West Indies and Caribbean. He was a member of Parliament in Canada (1945-1963), and served as Minister of Finance (1957-1962) and Justice Minister and Attorney General (1962-1963). Before moving to Nassau in 1967, he had been counsel to the Canadian law firm of Blake, Cassels and Graydon. A Past Junior Grand Warden for the Grand Lodge of Canada and a member of the Scottish Rite Bodies in Toronto, he received the 33° from the Supreme Council of Canada in 1954.

the highest standard of living in the world. The manifestations of that unhappiness are to be seen on every side.

The late Felix Frankfurter, a very distinguished member of the United States Supreme Court, once said, "If a man can be allowed to determine for himself what is law, every man can. This means first chaos, then tyranny." Lawlessness is more dangerous when it is condoned or abetted by persons in high places. This sick, violent world is courting disaster; it is courting the rule of the gun.

The world has a large surplus of exhibitionists who revel in publicity. It is hard for a Mason to understand why these demonstrations always are against something. Why are they always essentially negative? Masonry, in contrast, is always so positive. It's positive because it's constructive. We are engaged in building. What could be more positive than that?

There can be no acceptance of God apart from His law. God and righteousness are inseparable. "I'll accept God on my terms" is the attitude of not a few, as though God has no bearing on a man's actions and is quite irrelevant to his manner of life. This, again, is not a new concept. Not quite a century-and-a-half have yet passed since a British Prime Minister, spending a weekend in the country and visiting the parish church, heard from the local vicar a

sermon on personal purity, and stamped out of the church muttering, "Things have come to a pretty pass in England when religion starts to interfere with a man's private life." Masonry has been trying to interfere with men's private lives throughout all its history.

Masons put their view very simply in this respect. I borrow the words of an eminent American educator to put it this way: "Morals are not man-made. They are built into the structure of the world with the same firmness and reality as gravitation, and they have their sanction in the moral will of Almighty God."

And so we say, with the Prophet Amos: "Let judgment run down as waters, and righteousness as a mighty stream." And when we seek wisdom we turn to Job: "Behold, the fear of the Lord, that is wisdom; and to depart from evil is understanding."

The declared foundation of our Order is the practice of social and moral virtue. That can be achieved only by the most exacting self-discipline. "No discipline can be without pain," says Havelock Ellis. But discipline, as the Boy Scout Motto reminds us, "is the foundation of character and the safeguard of liberty."

We teach that self-discipline will best conduce to the preservation of all our faculties in their fullest energies, thereby enabling us to exert those talents where-with God has blessed us, as well to His



glory as to the welfare of our fellow-creatures.

Therefore we, as Masons, seek and condone no new morality. We seek rather a renewed morality. We teach that "there is no real greatness without self-denial." We uphold as our ideal the man who, without blemish, fulfills his duties as a man, a subject, a husband, and a father, the man whose "strength is as the strength of ten because his heart is pure."

Man's highest role is to be the servant of God.

Our own experience teaches us that God is not capricious but constant, not a despot but our Father, not unconcerned but a present help in time of trouble, not enfeebled but sovereign, not dead but living and the source of all life.

We hail the wondrous discoveries of science in our time. We rejoice in two moon-landings in recent months, par-

ticularly in the leading part played by Masons in them. We know that many more achievements await men's restless quest, but these will never invade or reduce the realm of the spirit. As Hamlet warned his friend Horatio: "There are more things in this world, Horatio, than are dreamt of in your philosophy."

"Though world on world in myriad  
myriads roll

Round us, each with different powers,  
And other forms of life than ours,  
What know we greater than the soul?"

## THE ATTRACTION OF FREEMASONRY

Continued from page 7

He is required to learn many things and soon notes that there is more to the ceremony than meets the eye. The use of symbols as teaching tools lends itself to creating a desire to study and to learn more.

He discovers that he is learning a way of life founded on a philosophy that has proved to be beneficial throughout the ages.

He acquires a degree of pride in being a part of a great organization.

We know that man does not live by bread alone; each person needs something spiritual as a guide and as a staff to sustain him as he travels each day in this troubled world beset with innumerable temptations and problems. This experience does not lend itself to verbal analysis any more than one can explain the feeling at seeing a beautiful sunset or listening to a musical masterpiece.

How can one explain the feeling one receives from a hearty hand-clasp of a friend and words of welcome and good cheer?

And yet one's life is made more meaningful by such experiences.

As the new member takes part in this great spiritual experience, enjoys the social aspects of the Craft, and observes at close hand the fellowship among the members, he is bound to develop a feeling of wanting to become closely connected with the work being done. There is always a need for workers in the quarries, and willing workers are always welcomed. The volunteer soon discovers that his services are not only needed but that he himself is wanted, welcomed, and appreciated because of his work.

Helping others and doing good work gives one a sense of well-being, and the completion of a necessary job endows the member with the glow of accomplishment which is hard to describe with words.

In Freemasonry good deeds are followed by proper recognition. This kind

of reward is priceless in building up one of the essential elements of a happy and full life.

The wages of a Master Mason are spiritual rewards.

The many introductions at Masonic meetings may sometimes seem too long, but they are part of the contribution to the psychological welfare of the active member. Being recognized is a necessary element of identity; recognition binds the active member closer to the group.

As the active member becomes a leader and is elected to office, his identity with the Craft becomes stronger and he unconsciously feels that he is needed more now than before. This feeling also is an important element for a happy and full life. Consider how horrifying is the thought of the person who feels he is not wanted or needed by anyone.

When the active member becomes an officer he unconsciously acquires a feeling of "importance." This is helped indirectly by some of the symbolical titles used. Everyone needs to feel "important" in some respect in order to live a happy life, and Freemasonry offers limitless opportunities for the creation of this element in its members.

During his progress in Freemasonry the active member has been learning new skills, making new friendships, associating with good men, doing good deeds, helping others, and keeping busy at worthwhile tasks. He has improved himself and at the same time has done much good for others.

Clearly Freemasonry is attractive to non-members for the many fine activities that are engaged in by its members as well as the quality of its members. And Freemasons spend time in working for the Craft because of its many spiritual satisfactions and the knowledge that Freemasonry does its part in making this a better world in which to live.

## ERIE, PA., PUBLISHES FLORIDA ROSTER

The Valley of Erie, Pa., published in its January issue of *The Scottish Rite News* a roster of Erie Consistory members living in Florida. From a membership of 3939, there were 186 permanent or winter residents of Florida. The listing provided an opportunity for neighboring brethren to visit with one another.

## TRENTON, N. J., MOVES AHEAD

The Valley of Trenton, N.J., following the recommendation of a long-range planning committee, has purchased land in Hopewell Township, near an interchange on Interstate Route 95. A building fund drive will be the next step in the long-range program.

## CLEVELAND VALLEY HOSTS PUBLIC SPEAKING CLASS

Over 80 elected and appointed officers of Blue Lodges in the Greater Cleveland area attended the public speaking classes sponsored by the Scottish Rite Valley of Cleveland last fall. Another course has been planned for the spring.

The curriculum contains no reference to Masonic degree work. The purpose of the instruction is to develop confidence, poise, and speech delivery for all functions, including everyday use, business conferences, informal meetings, etc.

Sanford Volsky, who has been in the Speech Department at Ohio State and Cleveland State Universities for the past 14 years, is the instructor. He and Ill. Franklin Gepfert, 33°, conduct the critique period during the last half of each session.



ANNUALLY SINCE 1923

## Valley of Bloomington Presents Original American Passion Play

The Original American Passion Play opened its 47th season on March 22, in the Scottish Rite Auditorium in Bloomington, Ill.

The play will continue each Sunday through the end of May, with two Saturday performances in April.

Sponsored by Bloomington Consistory from its inception, the American Passion Play was originated and written by the late Delmar D. Darrah, 33°. It came from his desire to present the life and works of Jesus of Nazareth in such a simple manner that they might be readily understood by everyone.

Ill. Darrah was a Deputy of Illinois and a former Grand Lt. Commander of the Supreme Council, 33°, NMJ. He taught English literature and drama at Illinois Wesleyan University.

The first presentation in 1923 was offered in 25 scenes on five consecutive

Sunday afternoons. Having been enthusiastically received, the play continued to grow; and in 1929, 21 performances were given with every house sold out.

It has been estimated that over half a million people from almost every state and Canada have seen the play in its 46-year history.

At no time has the play ever been regarded as a finished product. Since its inception it has been under constant revision. New scenes, properties, and effects are constantly being added, action revised, and the spiritual atmosphere enlarged.

Every scene has been constructed with a view to accuracy, so far as research and study are able to determine, and has been built especially for the particular setting that is to be portrayed. There are no modernistic spectacles to shock the sensibilities of the audience,

nor is anything left to the viewer's imagination.

One of the stage masterpieces is the scene of Jesus Walking on the Water. Two tons of water fall as rain during the scene, and there is an abundance of lightning and thunder.

Another magnificent scene is the Houseloop in Bethany, where Jesus takes leave of his Mother.

The crucifixion scene is just as true to fact as the study of Roman customs and law can make it.

Two years were spent in study and research to produce the Wedding Feast in Cana, in order to present this first miracle in correct detail.

There are no professional actors in the play. The 250 men, women, and children who appear are people who have no dramatic training, but who put their souls into their work and undertake to live and act the parts they portray. Players are not permitted to "act." From the minute they enter the play, they are told to be natural and human.



Scene from the Last Supper.





The Crucifixion Scene.

The American Passion Play is distinctly a community effort. All the members of the cast serve without pay or compensation of any kind.

The tremendous success achieved by the play has been due in a large measure to the manner in which the character of Jesus has been presented. The one desire has been to visualize Jesus in His original human simplicity.

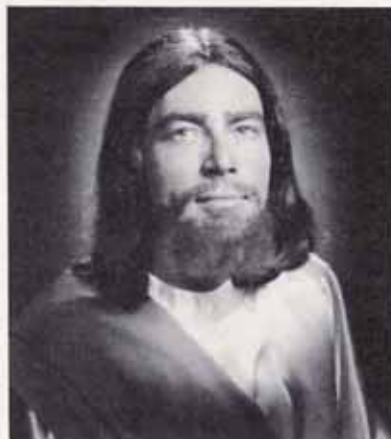
From its beginning in 1923 to the close of the season in 1937, the part of Jesus was performed by Frederick A. Hitch, 33°. Beginning in 1937, the role was portrayed by Harold D. Walters, 33°. During 1961, Owen O. Brummet, 32°, began understudying the part of the Christus, and he took over the role from 1962 to 1968.

In 1969, Harry Riddle, Jr., 32°, and Robert Johnson, 32°, took over the role on alternate performances. Brother Riddle has been nominated to receive the 33° at Milwaukee in September.

An important contribution is made by the Scottish Rite members who make up the expert stage crew. They not only handle the scenery and manipulate the technical equipment in production but also build and assemble much of the scenery, many of the properties, and all of the spectacular effects.

The precision with which their work is carried out is demonstrated in the fact that the length of the play, 3½ hours, seldom varies more than a few minutes with each performance. There are 53 scenes enacted, and if each should vary as little as half a minute, the play would run another half hour.

The fly loft holds a network of ropes, cables, and gadgets which are operated by three fly-men under the direction of



Harry Riddle, Jr., portrays the role of Christ. On alternate performances the part is played by Robert Johnson.

a stage manager with years of experience. The Passion Play trustees estimate that more than \$150,000 has been spent for scenery, properties, costumes, etc.

In 1954, Dr. Lawrence E. Tucker, a former director of the play, wrote a book entitled, *Story of the American Passion Play*. In 1968, Ill.° Louis L. Williams, 33°, Deputy for Illinois, began research and study of the *History of the American Passion Play*. This book has been published and will be released for sale this summer.

Ill.° Williams perhaps tells the story best when he states: "Too much cannot be said in praise of those who through the years have given so freely of their own time and talent to the production of the Passion Play. It has been work, but a labor of love and dedication. It has involved sacrifices, but sacrifices that were freely, voluntarily, and gladly made."

Equally rewarding, perhaps, to all who participate is the knowledge that the net profits go to help support the Illinois Masonic Children's Home in LaGrange, Ill.

Further information about the American Passion Play can be obtained from Frank Hartenstein, 33°, Business Manager, P.O. Box 647, Bloomington, Illinois 61701.



# DeMolay's 50th Anniversary Becomes Launching Pad for Greater Things

By RICHARD E. HARKINS, 32°

The year of 1969 will always be remembered as an extra special year for the Order of DeMolay, for the worldwide youth movement carried out an outstanding year long commemoration of its 50th anniversary. It was the successful culmination of several years of planning and preparation under the direction of the 50th Anniversary Chairman Chester O. Hodges, 33°, of Middletown, Ohio, who is DeMolay Executive Officer in Ohio, and his vice-chairman, Henry O. Dormann, 32°, of New York City.

The DeMolay Float in the Tournament of Roses Parade in Pasadena, California, on January 1 provided an excellent kick-off.

Special 50th Anniversary billboards, window posters, bumper strips, decals, labels, license plates, buttons, program covers, and place mats, all got wide distribution and use.

The International Supreme Council had its annual session in Kansas City in March, the highlight of which was the dedication of the beautiful Frank S. Land Memorial Fountain, which was built through the generous contributions of 35 jurisdictions and five individuals.

In June, a national 30-minute television program on DeMolay was aired over the ABC network with more than 100 stations carrying the program.

Then came July and a four-day International DeMolay Conference and DeMolay Congress. Never before in history had so many DeMolay members and Advisors gathered in one place.

DeMolays were treated to messages from such personalities as John Diefenbaker, Tom Clark, Bob Cummings, Kathy Garver, Secretary of the Navy John Chafee, Lew Callaway of *Newsweek*, James B. Somerall of Pepsi Cola, H. Roe Bartle, Pat Paulsen and Senators Symington and Goldwater.

A special 75 piece DeMolay band performed during the Conference and there were various degree team exemplifications, a parade, and a concluding banquet on July 4.

Immediately following the Conference, three charter planes containing

490 DeMolays, Advisors, and their families took off for a two week pilgrimage of Europe.

The tempo slowed down the latter part of the year with chapters honoring their sponsoring bodies with appreciation programs in September and October, and special fund raising activities going on around November 8 in behalf of some Masonic charity.

Yes, while it is nice to reflect upon this glorious year in the history of DeMolay, we must look ahead to new goals and new sites for DeMolay progress and let the heritage of the 50th serve as a launching pad and base for greater things in 1970.

Another goal during the year was to emphasize bringing in new members and new chapters. A total of 96 new DeMolay chapters were instituted during the year, bringing the total to more than 2500 in 11 countries and territories.

Last February, over 500 candidates from throughout Ohio gathered in the Masonic Temple in Columbus to receive the DeMolay Degree in a class named in honor of Sovereign Grand Commander George A. Newbury, 33°. More than 1,500 DeMolays and Masons packed the auditorium. Likewise, Pennsylvania honored Lt. Grand Commander Richard A. Kern, 33°, in a special statewide DeMolay class.

Indiana sponsored two special membership affairs during the year. In the spring, the Indianapolis Scottish Rite Valley sponsored a DeMolay night with

a class of 99 new DeMolays named in honor of Gorman A. McBride, the first Master Councilor of DeMolay. Then in October, the five Scottish Rite Valleys helped promote 5 DeMolay classes of more than 400 initiates in honor of W. Henry Roberts 33°.

Early in the year, the nine Scottish Rite Valleys in Illinois sponsored a DeMolay membership drive in honor of DeMolay's 50th, which resulted in a state class of 200 candidates whose initiation was witnessed by more than 1,000 in Bloomington.

Living up to the year's theme of "Young Men on the Go," DeMolays carried on some outstanding civic service projects. On March 18, Massachusetts DeMolays carried out a special blood donor program.

There were thousands of other chapter projects, like the members of Highpine Chapter in Wells, Maine, designating the year of 1969 as "Children's Service Year" for its chapter; and Portsmouth, N. H., Chapter holding a 60 hour civic service marathon, consisting of 727 man hours of labor in behalf of the local historic restoration project.

While it is nice to reflect on a fine 50th year momentarily, DeMolay is already looking ahead toward new goals and progress as it embarks on its second half century, and with the continued support and dedication of thousands of Masons throughout the country and the world, DeMolay cannot help but achieve greater success in the next 50 years.



RICHARD E. HARKINS, 32°, is Executive Director of the Order of DeMolay at its headquarters in Kansas City, Missouri. He is 37, married and has 3 children. He is a Past Master, member of the York Rite Bodies, and the Shrine, and is Master of Ceremonies in the Council of Kadosh of the Kansas City Scottish Rite Bodies. An avid sports fan, he is National Secretary of the AAU of the United States.



## WE'RE OFF AND RUNNING!

Among the many comments received from readers of the first issue of *The Northern Light* were the following:

"A delightful thousand and one thanks for putting together such a fine package of Masonic material for serious reading."

"I'm very much impressed with its form and content."

"The articles were not only well done by learned Masons but contemporarily vital!"

"A large smile lit up my usually dour face when *The Northern Light* came to me. What a beautiful magazine."

"It is an inspiration."

"Striking in format and interesting in substance."

"Wonderful! Beautiful! Magnificent! You really have to work to equal or surpass No. 1!"

"May its radiance never dim."

"The wealth of information contained in this publication should be invaluable to all Masons."

"The 13 articles are ne-plus ultra."



On hand to check the press run for the first issue of the *Northern Light* at Williams Press in Albany, N.Y. were Editor George E. Burow (right) and Assistant Editor Richard H. Curtis.

## ABOUT THE BACK COVER

### DAYTON Ohio

Dedicated in 1928, the Masonic Temple at Dayton, Ohio, overlooks the banks of the Miami River. Its basic style of architecture is Grecian. Dayton Consistory had purchased and then given to the 14 Masonic bodies then existing in Dayton the property where the Temple is now located. Each of the bodies is represented by one member on the board of directors for the Masonic Temple Association, a non-profit corporation charged with the responsibility of maintaining the Temple. The main auditorium seats 2,000 people. The dining rooms also seat 2,000. There are three Blue Lodge rooms, 2 York Rite rooms, a members' lounge and ladies' parlor, as well as offices, a library, a memorial room, and a historical room.

The Scottish Rite Cathedral and Masonic Temple in Harrisburg, Pa., was dedicated in 1955. The building now houses four Scottish Rite Bodies, six Symbolic Lodges, all the Harrisburg York Rite Bodies, the Harrisburg Masonic School of Instruction, and the Harrisburg Chapter of DeMolay. Since 1957, the building has also been the location of the office of the Pennsylvania Council of Deliberation. The Cathedral facilities have proved to be of great civic value to the Community of Harrisburg. Churches frequently make use of the auditorium for special events. Shows and exhibitions, banquets, business conferences and civic meetings of every description are well accommodated. In addition to the auditorium, which seats 1200, there are Lodge rooms, a large ballroom, which can be used for dining, smaller dining rooms, a lounge, and a game room. A newly refurbished Unit Room, formerly used for storage, now serves as an attractive social room following Lodge meetings.

### HARRISBURG Pennsylvania

### WILMINGTON Delaware

The Scottish Rite Cathedral in Wilmington, Delaware, is located on a plot comprising two-thirds of a city block. The basic motif is Egyptian. The brick is light tan in color. The central portion and one wing were built in 1955 to meet immediate needs. With the growth of the Scottish Rite in Delaware, plans are now being reviewed with the thought of adding another wing and expanding in depth. On the main floor is the foyer and auditorium. The latter seats 800. There are additional seating facilities for 172 in a balcony which overlooks the main floor and stage. All scenery and curtains are handled without effort, thanks to counterbalances. The excellent capabilities of the lighting system are controlled from a 116-plug switchboard. The acoustics are near perfect. Much time, effort, and money has been spent in developing a satisfactory public address system. The banquet hall is in the basement. There are facilities to dine 700. A kitchen adjoins the banquet hall. It is arranged for catering purposes only, but allows limited preparation of food. The area under the stage in the basement provides the dressing room for the casts and storage for costumes. The make-up room is also located there. In the rear of the Cathedral is a parking area for approximately 100 cars.



THE NORTHERN LIGHT

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