

the Northern Light

Vol. 1 No. 1

ANCIENT ACCEPTED SCOTTISH RITE

January 1970



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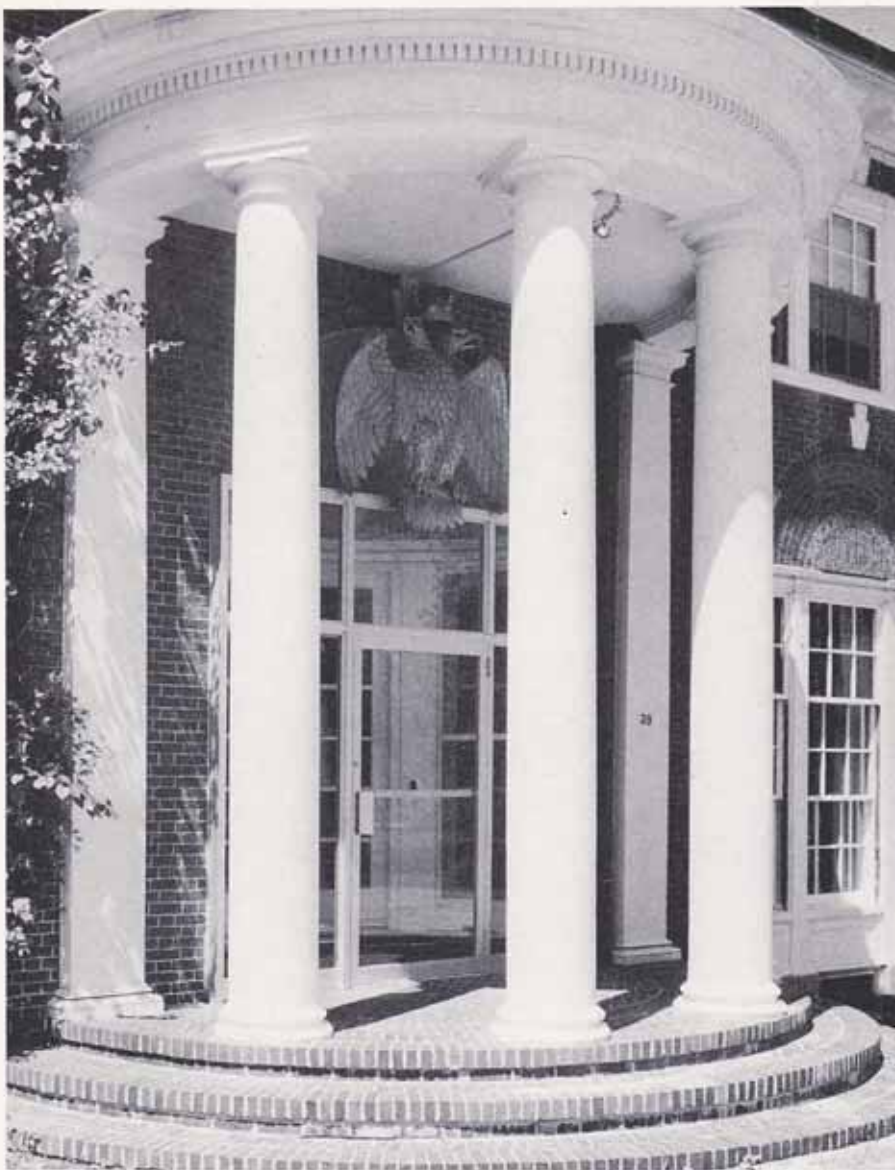


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About Our Cover

The cover photo shows the new home of the Supreme Council, 33°, for the Northern Masonic Jurisdiction. Located on a 22-acre site near the intersection of Routes 2A and 4-225 in historic Lexington, Mass., the attractive red-brick mansion sits on a hill and is approached by a winding tree-lined driveway through graceful lawns. Behind the white columns at the main entrance is a handsome wood-carved, double-headed eagle.

The first floor houses the offices of the Executive Secretary, his assistant, the Administrative Assistant to the Sovereign Grand Commander, the receptionist, and a small but growing Masonic museum. The second floor is composed of offices for the Sovereign Grand Commander, the Benevolent Foundation, and the magazine staff. On the third floor is a Masonic library. The newly paneled basement houses the busy mailing department as well as extensive files and records dating back more than a century. The gently curving stairway walls are lined with oil portraits of former Sovereign Grand Commanders since 1867.

The Supreme Council headquarters had been located in Boston since 1927, until the move to Lexington in December, 1968. Additional space for administrative quarters and records became a necessity. From a membership of 176,000 in 1920, Scottish Rite in the Northern Jurisdiction has advanced to more than half a million members.

The Editor Speaks

What a lift the word "new" can give us—a new year, a new home, a new friend and Brother, a new project!

We have all these things in *The Northern Light*—1970, Lexington, Mass., Richard "Dick" Curtis, and our Northern Supreme Council magazine.

A great thrill comes to us as we realize that we have lifted our sights, are changing our ways, and have a hand in planning something new.



Our Heavenly Father created man and endowed him with intellect so that he could appreciate the finer things of life and with ability to make articles and products that would be of benefit and service to all mankind. He gave to each of us the qualities of love, understanding, sympathy, empathy, laughter, a sense of humor, the desire and ability to be of service to our fellows and Brothers.

It is with these latter thoughts uppermost in our mind that we embark upon this project of editing *The Northern Light* and pledge to each of you, our Scottish Rite Brothers, the very best of our abilities in bringing you the best publication possible, one in which you can take justifiable pride.

We need your help in several particulars:

1. *The Northern Light* will be most useful if it comes to your home rather than your office. Please be sure that we have your home address and zip code rather than your office address, AND inform your Valley secretary of any address change immediately! (It costs more than 10 times as much to pick up mail that is incorrectly addressed as it does to mail that same piece with the correct address.) We hope your wife and children will find much of interest in our new magazine, too.

2. Bring interesting Masonic news items to our attention. Some local items are of widespread interest and we hope to use these. Obviously we cannot use everything in our limited space, but we will do our best to give you a well-rounded publication.

3. Help us with ideas. They always will be welcome even though we cannot use all that we hope to receive. YOU can help us reach and hold the interest of the largest possible number of our members and their families by sending us your suggestions.

Please let us hear from you.

GEORGE E. BUROW, 33°

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Foreword

By George A. Newbury, 33°

Freemasons traditionally have faced the East and the rising sun, emblematic of the attitudes of those who build. Proud of yesterday's achievements, the true builder ever has seen an even greater tomorrow. However grand and imposing may have been the structure just completed, he has envisioned an even greater and more imposing one that he would start today.

So it was with the skilled craftsmen who built the great cathedrals of Europe in the Middle Ages and who founded our Masonic Order. So it was with those who conceived and organized the Grand Lodge of England in 1717, marking the beginning of Symbolic Freemasonry as we know it today. So it was with those who established the Scottish Rite in Charleston, S. C., in 1801 and set up our Northern Supreme Council in 1813. True builders, they saw the past only as an inspiration for a more glorious future.

So it must be with us if Freemasonry is to continue to spread its beneficent influence wider and wider over the earth leading men to a realization of that Brotherhood which alone can save humanity from the depths of depravity and even possibly its self-destruction. As a builder we look to the past for inspiration, but to the future—the East and the rising sun—for opportunity.

It is these thoughts that have prompted your Supreme Council to start the publication of this periodical. We envision it as a most useful working tool in continuing the building of Freemasonry. There are many ways in which it can be of indispensable service—as a news medium bringing you information of Masonic happenings, many of which will hold tremendous interest for all of us—as a source of inspirational material from the pens of great Masons of today and yesterday, much of which is not adequately circulated—as a calendar of coming events—as a means of stirring the initiative of present and future officers of Masonic Bodies in developing more meaningful programs for their members. As time goes on and we gain more experience, it is our hope and belief that we can make it ever more useful and attractive to you and your families.

In this, our first issue, I would like to bring you one of the most inspired bits of Masonic writing that it has ever been my privilege to read. It is Joseph Fort Newton's "When is a Man a Mason?"

"When he can look out over the rivers, the hills, and the far horizon with a profound sense of his own littleness in the vast scheme of things, and yet have faith, hope, and courage—which is the root of every virtue.

"When he knows that down in his heart every man is as noble, as vile, as divine, as diabolic, and as lonely as himself, and seeks to know, and to love his fellowman.

"When he knows how to sympathize with men, even in their sins—knowing that each man fights a hard fight against many odds—and still believe in them when they do not believe in themselves.

"When he has learned how to make friends and to keep them, and above all how to keep friends with himself.

"When he loves flowers, can hunt the birds without a gun, and feel the thrill of an old forgotten joy when he hears the laugh of a little child.

"When he can be happy and high-minded amid the meaner drudgeries of life.

"When star-crowned trees, and the glint of sunlight on flowing waters, subdue him like the thought of one much loved and long dead.

"When no voice of distress reaches his ears in vain, and no hand seeks his aid without response.

"When he feels a social iniquity as a personal sin, and a human calamity as a private bereavement—sharing the guilt and sorrows of his fellows.

"When he finds good in every faith that helps any man to lay hold of divine things and to see majestic meanings in life, whatever the name of that faith may be.

"When he can look into a wayside puddle and see something beyond mud, and into the face of the most forlorn fellow-mortal and see something beyond sin.

"When he knows how to pray, how to love, how to hope, how to meet defeat and not be defeated.

"When he has learned how to give himself, to forgive others, and to live with thanksgiving.

"When he has kept faith with himself, with his fellowman, with his God, in his hand a sword for evil, in his heart a bit of a song—glad to live, but not afraid to die!

"Such a man has found the only real secret of Masonry, and the one which it is trying to give to all the world."





THE SOVEREIGN GRAND COMMANDER AND DEPUTIES are (seated) Ill. Irving E. Partridge, 33°, Deputy for Connecticut; Ill. Norris G. Abbott, Jr., 33°, Deputy for Rhode Island and Grand Keeper of the Archives; Ill. George A. Newbury, 33°, Sovereign Grand Commander; Ill. Richard A. Kern, 33°, Grand Lieutenant Commander and Deputy for Pennsylvania; Ill. Clyde A. Fulton, 33°, Deputy for Michigan and Grand Master General of Ceremonies; Ill. L. Todd McKinney, 33°, Deputy for Ohio; (standing) Ill. Albert N. Hepler, Jr., 33°, Deputy for Indiana

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The Structure of Scottish Rite Today

Antecedents of Scottish Rite existed in Albany, N. Y., as early as 1767. The first Supreme Council was organized in Charleston, S. C., in 1801, to cover the United States. In 1813, the Northern Supreme Council came into being as the United States expanded and as an offshoot of the Charleston group. Now there are two Supreme Councils in the United States.

Ours is the Supreme Council for the Northern Masonic Jurisdiction with headquarters at Lexington, Mass., covering 15 Northeastern, Middle Atlantic, and Midwestern states, as outlined in the map on the back cover.

The other is the Supreme Council for the Southern Jurisdiction with headquarters at Washington, D.C., covering the remaining 35 states, the District of Columbia, and U.S. territories and possessions.

MEMBERSHIP

As of July 1, there were 510,857 14° Scottish Rite Masons throughout our 15-state Jurisdiction. Of this number, 3113 are 33° Masons, comprising the membership of the Supreme Council.

THE VALLEYS

There are Scottish Rite centers called "Valleys" in 118 cities and towns in the 15 states. Some Valleys do not have all

four Scottish Rite divisions and in such cases, their candidates receive Council, Chapter, or Consistory work in neighboring Valleys.

SUPREME COUNCIL

The Supreme Council is the governing body and meets once a year in formal session. From its total membership Active Members are selected. This smaller group, which can be likened to a board of directors, elects the officers of the Supreme Council and determines its policies.

There are at least two "Active" Members in each state, one of whom is elected a "Deputy" by the Supreme Council, and who exercises supervision of Scottish Rite activities in his state.

The Supreme Council Constitutions are the basic law for all subordinate Scottish Rite Bodies.

COUNCIL OF DELIBERATION

The Council of Deliberation is the statewide organization of Scottish Rite. Each of the 15 states has such a Council which meets annually. The Deputy of a state is automatically the Commander-in-Chief of the Council whose membership is made up by the members of the Supreme Council in that state, certain officers of each Scottish Rite Body in the state, certain past presiding officers of

those Bodies and recipients of the Meritorious Service Award.

CHARITABLE ENDEAVORS

Since 1934, Scottish Rite in the Northern Masonic Jurisdiction has directed and financed the first coordinated research program into the cause of schizophrenia—the most widespread and serious form of mental illness. This research activity—of benefit to all mankind—is carried on with the cooperation of the National Association for Mental Health, Inc. Scottish Rite to date has contributed more than \$3,000,000 for this purpose.

Scottish Rite sponsors the Leon M. Abbott Scholarships established at Boston University's School of Journalism; Syracuse University's School of Journalism; Department of Journalism, Indiana University; Medill School of Journalism, Northwestern University; University of Wisconsin's School of Journalism; Ohio State University's School of Journalism; Pennsylvania University's School of Journalism; American University's School of International Service; and the Fletcher School of Law and Diplomacy at Tufts University. Abbott grants have totaled \$159,000 since 1952.

Some Valleys also maintain their own charitable projects and contribute to the operation of Grand Lodge Homes.

IN THE BEGINNING . . .

- ▶ *Who started Scottish Rite?*
- ▶ *Where did it begin?*
- ▶ *How was it formed?*

By Alphonse Cerza, 33°

The origin of the Scottish Rite of Freemasonry is veiled in mystery. Like all organizations of Masons which were formed several hundred years ago, the beginning of the Scottish Rite cannot be discovered because of lack of records kept in those days and the long lapse of time. Also, we find that the organization was not started in one place by one group of men and developed from that single point.

If we desire to take merely a legalistic view we can say that the Scottish Rite started with the adoption of the Constitutions of 1786 at Berlin, Germany; but then we may get into a heated debate as to the authenticity of the place and the authority of those who adopted this document.

The next important step was the establishment of the Supreme Council at Charleston, S. C., in 1801. Once this legal step was taken, it is comparatively easy to trace the history of the Rite.

But still we are haunted with the question: What happened before 1786? The answer to this question would tell us the origin of the Rite. Unfortunately, there is no clear answer. Let us examine some of the theories on this subject.

The first theory is that the Scottish Rite originated in Scotland. The basis for this theory is the word "Scottish." It is an indication of the place of origin of the Rite; our oldest lodge records are in Scotland; the first military lodges were created in Scotland and helped spread the Craft throughout the world; and the influx of Scotchmen into France brought the Rite there. The weakness of this theory is that we have no evidence of any early lodges in Scotland conferring Scottish Rite degrees. The Scottish Rite, as we know it today, was formally established in Scotland in 1846.

The next theory is that the Scottish Rite was created by Frederick the Great of Prussia. The evidence is clear that he was a Freemason. The basis for this theory is that the Constitutions of 1786 state that he presided over the meeting which adopted this document.

Unfortunately this theory does not conform to ascertainable facts. The last authentic connection of Frederick with Freemasonry was in 1746. No authentic biographer of Frederick credits him with creating the Scottish Rite. No one has ever explained how he could have had so much interest in Freemasonry so many years after he had severed his connection with the Craft. Furthermore, the Constitutions are dated May 1, 1786; he was very ill at the time and died on August 17, 1786. It is very unlikely that he had any connection with the matter. That the Constitutions were prompted by a desire to bring "order out of chaos" in a legal manner, because of the large number of Bodies conferring a confusing number of "higher degrees," is logical. Placing the name of a leading ruler on the instrument may have been done for the sake of placing an element of "prestige" on the document.

The next theory is that the Scottish Rite was created by the Jacobites. This group was formed to bring about the restoration of the Stuarts on the throne of England. Many of this group fled to France and engaged in political activities throughout Europe for many years. The French, to this day, are strong believers of this theory, probably because of the fact that during the formative years of the Rite in France there were two competing groups of lodges, and it is logical to assume that the Ancient Craft lodges would be sympathetic to England, while the "Scottish lodges" would be sympathetic to the Jacobites. Three outstanding students of Freemasonry (George W. Speth, William J. Hughan, and Arthur E. Waite) made individual studies of the matter, and each concluded that there is no basis for this theory.

The most plausible theory is that the Scottish Rite originated in France around the year 1740. Ancient Craft Masonry was started in France on April 27, 1732, when the Loge L'Anglaise was formed in Bordeaux. About the year 1740, there was formed in the



ILL.: ALPHONSE CERZA, 33°, Valley of Chicago, noted Masonic scholar, research man, and author, is a past president of the Philalethes Society and has compiled and edited "A History of the Scottish Rite in Illinois." A professor at John Marshall School of Law, Chicago, he is an avid reader and translator and has a book review column in "The Philalethes" magazine. He has been active in Scottish Rite for 25 years, is a past chairman of Chicago Scottish Rite Speaker's Bureau, and received the Honorary 33° in 1962.

same city the Loge Parfaite Harmonie, apparently for the purpose of conferring Scottish Rite degrees and in competition with the other lodges. With the passing years there appeared in various parts of France lodges conferring "higher degrees" which had names that are familiar terms now used in the Rite, such as "Rose Croix," "Knights of the East and West," "Princes of the Royal Secret," etc. From these various groups emerged the present Scottish Rite of Freemasonry.

Difficult as the subject is, it would appear on the basis of the evidence at hand that the Rite originated in France.

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The Meaning of Masonry

OHIO STATE PRESIDENT SEES COMMON GOALS FOR MASONRY AND THE FIELD OF EDUCATION

By Novice G. Fawcett, 33°

Since I spend a good part of my days and far too large a portion of many nights in determining and then trying to express to various groups the meaning of higher education in this notably disturbed era, little difficulty is implicit in the slight deviation provided by a switch of the second key term of the title of this article since Masonry and education are inextricably interrelated.

Both are dedicated to the brotherhood of man, the proposition of freedom, and the upholding of solid, humane values; both are committed to responsible change and to a never-ending search for new enlightenment, new insights, and fresh vistas which will help us to effect the triumph of good over evil.

The chief trouble I anticipate is how best to explain this use of "meaning", conform to space limitations and, still, retain sufficient persuasive appeal. Such an assignment is similar to the problem which confronted the students of an English professor who requested that they sum up in one declarative sentence the thesis of a contemporary best-seller, and their personal evaluation of the book. In my opinion, the young man who turned in this one-word critique deserved an A-plus. He wrote "Wow!"

I'll settle for trying, only, to be clear.

Freemasonry must mean more than pro-forma service to those ideals which, throughout his history, man has found to be both valid and essential to his individual and corporate well-being. The times demand much, much more. It has become mandatory that intelligent, responsible citizens accomplish a more prompt, realistic elimination of correctable inequities; that they make a far greater investment in democracy. They must make a concerted attack on evils, and a demonstrable commitment to tolerance and compassion and understanding and decency and integrity. The investment called for involves not only money but also concerned attention,



ILL.: NOVICE G. FAWCETT, 33°, has been president of Ohio State University since 1956. He graduated magna cum laude from Kenyon College and has received doctoral degrees from a number of universities. Prior to assuming his duties at Ohio State, Dr. Fawcett had been superintendent of schools in Gambier (1934-38), Defiance (1938-43), Bexley (1943-48), Akron (asst. 1948-49), and Columbus (1949-56). A member of Ohio Lodge No. 199 in Bladensburg, Ohio and the Scottish Rite Valley of Columbus, he received the Honorary 33° in 1958.

time, and unremitting hard work. All this properly must be termed an "assignment on a grand scale", one which is in conjunction with and corollary to the "assignment for the ages" which higher education is shouldering.

If I were asked, I should refuse to speculate as to which response, in the long run, may prove to be most valuable—that which must be recommended as proper course for the young, or that which currently must be practiced by the more mature.

There is nothing simple or easy in such a proposal, since there is nothing simple or easy in the problems which will yield only to such a response.

The American concept of higher education as a right, not a privilege, for all who are interested in and capable of its absorption, will be meaningless if it does not follow that no one so qualified is denied that right and that all those who do acquire it are welcomed knowledgeably into the political, social, and economic life of this nation. Far worse than lack of meaningfulness, such a denouement would spell disaster—swift and sure. Very seldom are educated people subservient, docile, or static; it is implicit in the American character that educated Americans never will be.

And therein lies this country's—and civilization's—greatest hope. By vir-

tue of total commitment to the principles of freedom on which we were founded and through which we have attained an astonishing record of achievements and current world leadership, we have unequalled opportunity to help rectify the multiple blunders which account for far too many chapters in the history of man's tenure on this planet.

In concert with a great many far-wiser men, I am seriously concerned about that tenure, and I live and work with others who are, also, making every effort to guarantee that such concern really counts. All similarly responsible people are presented with unparalleled opportunities if we will but view in proper perspective many of the current difficulties and distresses, and will put our efforts into making the full realization of this country's basic ideals far less rhetorical, far more a reality.

The burgeoning college enrollment, considered by many to be a calamity, almost guarantees a wise investment in the future. It is, jointly, a challenge and a hope. Those who flood onto the campuses of our public universities constitute a staggering diversity of types, interests, cultures, backgrounds, and values. The crowds contain not only the gifted—the brilliant by any standards—but also those in the second echelon of ability who will fill important, but not

In Our Confused Times

commanding, positions in all categories of life. And, the constantly increasing and diverse areas of endeavor called into being by population and technology-increase demand an ever-increasing supply of skilled, enlightened manpower which must be filled by intelligent, aware performers. In this era of rapid change and innovation, ignorance has become a luxury this country—and this world—can no longer afford.

As our political, social, and economic order grows almost daily in complexity and interdependence, ignorance has become far more of an impossibility than in the realistic educating of the educable members of a self-governing people. These are the people who must provide the answers to knowledge proliferation, overpopulation, the swift changes which accompany scientific marvels; to the uprooting caused by more and more industrialization. For workable responses to the questioning of standards and the rising expectations of virtually all men, everywhere, the less able look to the educated who, themselves, must look to their own

knowledge and reasoning powers—developed and sharpened by a liberal education of depth and breadth.

In a free modern nation, there is no acceptable alternative to the continuous production of liberally-educated specialists and professionals equipped to accept, understand, and participate in a technological society in which the only constant is change—people who can lead in a world of tensions. It is a world, as Thornton Wilder puts it, in which “every good and excellent thing stands moment by moment on the razor-edge of danger and must be fought for”.

If man is to prevail as a free individual in a free society, he must be able to draw on the great moral, philosophical, and historical truths of his humane inheritance.

Masonry and education, dedicated to the same ideal, must join together in insistence on the only road by which that destination may be reached; the prompt, unhesitating putting to practice their joint commitments. The large public institutions of learning have become a giant but effective melting

pot of ingredients which can nourish a civilization. Or, they can help to bring it to a swift, ignominious end. Most of us in these institutions are laboring mightily to impose the right direction. We count on the purposeful help of those of us dedicated to Masonry.

All of this might appear to be a bit visionary and preposterous. So be it. Ideals, generally, are so regarded by the unthinking or timid. To people of faith and greatness of spirit, ideals are directives.

Since a perceptive man can only agree with the last lines of Matthew Arnold's “Dover Beach”, which state:

“And we are here as on a darkling plain
Swept with alarms of struggle and flight,
Where ignorant armies clash by night.”

higher education repeats the poet's plea, especially to Masons, who possess that vision which is born of faith . . .

“... let us be true
To one another!”



VISITORS from other Scottish Rite Jurisdictions gathered in Rhode Island prior to the 157th Annual Meeting of our Supreme Council at Boston in September. Seated: Ill. Donald L. Witter, 33°, Sovereign Grand Commander, Canada; Ill. Abram Mora Sanchez, 33°, Sovereign Grand Commander, Colombia; Ill. Luther A. Smith, 33°, Past Sov. Grand Commander, Southern Jurisdiction, U.S.A.; Ill. Pedro Castelblanco Agüero, 33°, Sovereign Grand Commander, Chile; Ill. Antonio Guerrero Peynado, 33°, Sovereign Grand Commander, Dominican Republic; and Ill. David C. Robles, 33°, Sovereign Grand Commander, Panama. Standing: Ill. Norris G. Abbott, Jr., 33°, Deputy for Rhode

Island and Grand Keeper of the Archives, Northern Jurisdiction, U.S.A.; Ill. Waldemar Hait, 33°, Sovereign Grand Commander, Venezuela; Ill. Roberto Korkowski, 33°, Grand Chancellor, Mexico; Ill. George A. Newbury, 33°, Sovereign Grand Commander, Northern Jurisdiction, U.S.A.; Ill. Julio Gutierrez Rivera, 33°, Active Member, Nicaragua; and Ill. Jose R. Duarte, 33°, Grand Representative, Cuba. Present at the meeting but not shown in the photo were Ill. Udo Sonanini, 33°, Sovereign Grand Commander, Germany; Ill. Felix A. Lenhart, 33°, Active Member, France; and Ill. Gregorio Robles, 33°, First Grand Equerry, Philippines.

The Quest for Light



Written & Directed

by

William W. Merrill,
33°



Produced by the
SUPREME COUNCIL, 33°

Northern
Masonic Jurisdiction



For use before
any audience
anywhere
anytime

By Irving E. Partridge, 33°

The Quest for Light! It is an eternal search dating from the beginning of Time down to the present era. Generation after generations since the dawn of history have engaged in this never-ending quest, search or hunt in seeking for the light of understanding, the light of knowledge and the light of compassion.

At its annual meeting in Boston last September, the Supreme Council approved and released a motion picture film which has been magnificently photographed in beautiful color. It tells the story of man's quest for light throughout the ages—from ancient history days, through the Middle Ages, and to the present.

The operative Masons who built the awe-inspiring cathedrals of that period are shown as builders of the House of God, eternal in the Heavens; and which they, by their skill and art, had fashion to the glory of the Grand Architect of the Universe. As such, their works formed the foundation upon which the Speculative Masonry of our time is built. The very stones with which they labored and the tools with which they used became emblems or symbols of the Craft.

Stirring episodes in the history of our country in its early days are vividly portrayed. Famous Americans such as George Washington and Benjamin Franklin, both ardent Masons, "deliver" excerpts from their historic addresses.

The great principles upon which our Fraternity is founded are clearly and forcibly impressed upon the viewer by means of symbolic illustrations and scenic effects. As the narrator says: "A Mason puts his tools to use—symbolically—to shape his own life, his attitude towards his fellowman, and his belief in God."

Scenes are shown depicting the formation of the Mother Grand Lodge of England in 1717, and the beginnings of the Scottish Rite in this country.

To emphasize man's Quest for Light, several vignettes from the ritualistic work of the Scottish Rite in this jurisdiction are shown in order to portray the great lessons of Masonry and our Rite:—Justice, Charity, Truth, Liberty, Patriotism, and Loyalty to God. Any-

one who sees on the screen the wonderful work done for the unfortunate, the aged, the blind, the handicapped, and crippled children can easily understand and comprehend the meaning of Brotherly Love and Relief as practiced by Masons. Masonry in all of its branches can well be proud of its broad philanthropic and charitable work for all mankind regardless of race, color, or creed.

The film concludes with an inspirational statement by our Sovereign Grand Commander, Ill. George A. Newbury, 33°, looking to the day when the Brotherhood of Man under the Fatherhood of God will become an established fact.

This movie has been carefully produced in order that it may be shown to any audience, any where and at any time. It is well adapted for viewing by Symbolic or Blue Lodges as well as by Scottish Rite Bodies. It is strongly recommended that each Grand Lodge in this jurisdiction be made aware of the offer to have the film shown within its area. In fact, non-Masonic organizations, luncheon clubs, women's groups and youth organizations are welcome to witness the film. Furthermore it may be shown on any television station, if desired; as its length is approximately thirty minutes.

The Supreme Council has furnished one complete film to each Council of Deliberation in this Jurisdiction. Any organization desiring to show it should make arrangements through the Deputy for the state or the Secretary of the Council of Deliberation. Instructions are furnished for the proper way and manner in which "The Quest for Light" should be exhibited. Quite a large number of our Valleys have purchased a copy of the film for use in its own area. It is recommended unhesitatingly for general use as it tells the story of Freemasonry; and in so doing our "light is not hidden under a bushel."

ILL. IRVING E. PARTRIDGE, 33°, is Chairman of the Committee on Rituals and Ritualistic Matter. He is an insurance executive and Deputy for the State of Connecticut



with a wide background in all branches of Masonry and served as Grand Master of Connecticut in 1964. He is a Phi Beta Kappa graduate of Trinity College, a World War I veteran, a noted speaker, a world traveler, and a leader in bringing about better understanding and cooperation between Scottish Rite and the Knights of Columbus.

Freemasonry's Saving Tension

By John G. Fleck, 33*

The first edition of *The Northern Light* reflects most of the dictionary definitions of the word tension—"the act of stretching"—"suppressed emotional excitement"—"strong intellectual effort."

Communication is being extended to every Sublime Prince in our Jurisdiction. An aura of excitement has attended the arrival of the new advocate. Strong intellectual effort has evolved through "blood, sweat, and tears."

What we have called tension is a very different thing from two common marks of our time—anxiety and confusion. It is hard for us to escape either one of them.

The saving tension of Freemasonry is not anxiety, where the spirit is frayed with apprehension and goes into a permanent state of fidgets. It is not confusion, where the mind sees all things through a fog darkly. There is no renewal in a nervous breakdown; it is a poor working tool for meeting a crisis.

Yet we never really confront any challenge without mental and spiritual tension, stretching, turbulence, and effort. Every ritualist experiences all this every time he paces back and forth in the wings awaiting his cue.

There is very real danger of taking this tension out of Freemasonry and leaving it limp. We may look at the mainspring of a watch, see it wound and tense, and say, "Loosen it, and let it go." But if we take away the tension, we take away the watch, and all we have left is an ingenious collection of junk.

In any field of endeavor, men who have lost the tension out of their lives, the alertness, the desperate caring, and the sense of deadline, have become in real ways useless collections of junk.

How much do we care about the Rite? To bring this home to Scottish Rites, may we stress three areas where this fruitful tension is needed.

ACTUAL VS. POTENTIAL

First, we need a tension between our actual and our potential. When Nathaniel Hawthorne was eliminated from his post in the Salem Customs House by subversive village politics, he tried to rationalize the unpleasant incident in a letter to George S. Hilliard: "I have come to feel it is not good for

me to be here. I am in a lower moral state than I have been—a duller intellectual one. So let me go, and under God's providence I shall arrive at something better." His capable and loyal wife knew his potential. She knew this would wound his pride and intensify his self-deprecation. She also knew his power to weave harsh words into a soft tapestry of beauty. When she heard of his loss, she exclaimed: "Oh, then you can write your book." The book was *The Scarlet Letter* and it was that book which lifted Hawthorne from the obscurity he loathed to the prominence in letters he so much wanted to win.

At the eruption of Vesuvius when Pompeii and Herculaneum were buried, the elder Pliny, on being urged to run for his life, complacently said, "It will be all right." It wasn't. He was entombed in the lava.

There are too many of the tribe of Pliny in Freemasonry, not active but dangerously inactive. Talking in their sleep, they say, "It will be all right." Sometimes they have this peace of mind because they are blind. Sometimes they have this peace of mind because there is no mind at work.

Until the actual approaches the potential, Freemasonry will remain a "sleeping giant."

ACHIEVED VS. POSSIBLE

Again, in Freemasonry we must keep the tension between our achieved and our possible goals.

The worst thing we can say of any person is, "He has arrived." That is something to put on a tombstone. There is always a little tombstone standing

erect over any arrival, if that is taken as final. The common phrase, "a finished artist," often has a sting to it. It may mean just that. He is finished. There is nothing more.

The tragedy is greatest in that greatest of all creative arts, the creation of a person, a character. To lose the tension, the restless dissatisfaction with what I am, to lose the vision of what I might be, to cease to be belligerent in the moral battle, and to run up the white flag of surrender—that is to lose life—that is failure to make the team, or failure to stay with it.

Any Valley can become great by closing the gap between what is and what might be.

VISIBLE VS. INVISIBLE

Finally, Freemasonry must keep the tension between the visible and the invisible world. If we allow the sense of awe and wonder to atrophy, if we lose the feeling of what Professor William E. Hocking of Harvard called "the mysterious altitudes of ourselves," we become prisoners of time and space. Had we shut out the message which comes from "the beyond," no man would have set foot on the moon. If we shut out the truth from the beyond which is "akin," we shall never close the gap between what current life is and what it can be—a brotherhood of men.

Time was when we heard the phrase, "Get off the earth!" Now it has a new meaning for it is true that unless we get off the earth spiritually, we may have to get off it physically. "Get off the earth" is a saving word in our response to the evidences of the spiritual world that come in upon us. For only by getting off the earth in our awareness of the eternal world can we have fullness of life in this one.



ILL. JOHN GABRIEL FLECK, 33*, whose messages have inspired readers for many years, has served as editor of the *News-Letter* since 1959. Dr. Fleck was created a Sovereign Grand Inspector General, 33*, Honorary Member of the Supreme Council, in 1955. He was crowned an Active Member-at-Large in 1966 and is now an Emeritus Member. Having been Appointed Associate Grand Prior in 1959, he became Grand Prior in 1961. An ordained minister of the Lutheran Church in America, Dr. Fleck has been pastor of St. John's Lutheran Church in Baltimore (1915-1929) and Parkside Lutheran Church in Buffalo (1930-1959).

THE TOLEDO STORY

Scottish Rite Valley Leads the Way

For Major Civic-Masonic Project

The Ancient Accepted Scottish Rite Valley of Toledo, Ohio, held its November Reunion in the new Toledo Masonic complex with Ill. George A. Newbury, 33°, Sovereign Grand Commander, as guest of honor.

The Toledo Masonic complex, erected at a cost of approximately \$6 million, was completed and dedicated in 1969 for both fraternal and public use. The project is the culmination of several years of careful planning and hard work by many dedicated people.

It consists of two wings and a connecting Great Hall on a 60-acre tract in Southwest Toledo, easily accessible and near Exit 4 of the Ohio Turnpike. The Masonic Temple wing is for the exclusive use of Masonic Bodies; the Auditorium wing and the connecting Great Hall are for the use of public as well as Masonic groups.

Approximately a third of the tract is for parking. Parking lots at either side of the buildings provide for 1,200 cars.

The new Temple houses six Symbolic Lodges, a Royal Arch Chapter, a Council of Royal and Select Masters, Toledo Commandery of Knights Templar, five Eastern Star Chapters, Scottish Rite Offices, and dining facilities for approximately 400.

The auditorium seats 2,500 and provides complete and modern stage facilities, cloak rooms, ticket offices, and a spacious lobby.

The Great Hall connects the two wings and will seat 1,300 for banquets, dinners, or luncheons, and 1,800 for public assembly. It provides more than 10,000 sq. ft. of exhibit space for trade shows. It is already in great demand.

The Valley of Toledo presented its degrees in the Auditorium on a stage that is 60 ft. wide, 48 ft. deep, and 30 ft. high. Instead of a multitude of drops, so common in most Valleys, Toledo has had artists reproduce some 30 of these for projection on a screen which, with the proper legs, provides adequate degree settings.

The beautiful and attractive complex combines clean lines with simple elegance. The exterior is a combination of stone and concrete. An outdoor fountain is a monument to war veterans. Proper Masonic emblems are chiseled in stone on the Masonic Temple, which is the only portion of the complex reserved for Masonic use only.

The interior is distinctive with exposed waffle construction in the ceilings, mosaic brick flooring in the Temple and the Great Hall, where traffic is heavy,

and a sunken club room with red furniture, thick carpeting, brilliant colors, and soft music, all of which lend luxurious touches.

The decorative ceiling is functional, too, in concealing cables which support slabs and eliminate interior columns. (There are only three interior columns in the entire complex.)

Future plans call for the installation of a nine-hole, par-three golf course at the rear of the 60-acre tract, a swimming pool, playgrounds, and a picnic area in the woods. These would be for the exclusive use of Masons and their guests.

The Auditorium and Great Hall are available for rental to various organizations. It may be significant to note that the first public use was by a Catholic group—the St. Ursula Mothers Club, which sponsored a dinner dance.

Contracts have been made for use of the Auditorium during the 1969-1970 season by the Toledo Symphony Orchestra, the Toledo Opera Association, and the American Theater League.

The Auditorium provides the finest facilities of its kind in Northwest Ohio. Combined use of the Auditorium and Great Hall furnishes a large and flexible facility for regional and national conferences or conventions of all kinds—business, professional, fraternal, or cultural.

This fine complex is the result of the cooperative effort of the Scottish Rite Bodies of Toledo, the Masonic Toledo Trust, and the friends of Masonry in Northwestern Ohio. The Trust was established in 1962 for the purpose of receiving funds and contributions for the construction, maintenance, and operation of a building to be used as a meeting place for the general public including clubs, lodges, schools, churches, and civic improvement or cultural groups.

By terms of the Trust, all income from the use of the public facilities (Auditorium and Great Hall), over and above that required for maintenance and operation, must be used exclusively for religious, charitable, scientific, literary, or educational purposes.

Entrance to the Great Hall.





This is the recently completed Toledo Masonic complex at 4645 Heatherdowns Boulevard, Toledo, Ohio, with the Auditorium on the left, in the foreground, the Great Hall in the center and the Masonic Temple on the right. The Auditorium, with a seating capacity of 2,500 and full stage facilities, and the Great Hall, which will accommodate 1,300 for dining and 1,800 for assembly, are for use of the public. The complex includes lighted parking space for 1,200 cars. The Temple and the Great Hall were completed in January, 1969, and the Auditorium in September, 1969.

Construction of the Masonic Temple wing was financed solely by the Scottish Rite Bodies of the Valley of Toledo and is wholly owned by the Valley of Toledo. Construction of the Auditorium and the Great Hall was financed by the Masonic Toledo Trust out of the funds contributed to the Trust by various Masonic Bodies and by many citizens and businesses of Northwest Ohio. Ownership of these two sections of the complex is vested in the Masonic Toledo Trust.

By virtue of a tax ruling issued by the Internal Revenue Service to the Masonic Toledo Trust in 1963, all contributions made to the Trust are deductible by the donors for Federal income, estate, and gift tax purposes, and the Trust itself is exempt from Federal Income Tax so long as it is operated exclusively for religious, charitable, scientific, literary, or educational purposes.

Ill. L. Todd McKinney, 33°, Scottish Rite Deputy for Ohio, paid tribute

to the Valley of Toledo as follows: "The Valley of Toledo should be justly proud of this wonderful accomplishment. The Valley has achieved much more than the mere erection of a fine architectural edifice for the use of Masons and others. Through its cooperative effort with the Masonic Toledo Trust, the Scottish Rite in Toledo has taken its rightful place in the community. It has indeed rendered an outstanding service to its fellow citizens. By their actions, the Masons of Toledo have vastly improved and will continue to improve the public image of Masonry and have greatly increased its prestige."

It is also significant to note that more than 15,000 persons attended the first open house and reception.

The Scottish Rite apartments were dedicated on April 13, 1969 during a Special Session of the Supreme Council with Sovereign Grand Commander George A. Newbury, presiding. Prior to this, similar dedicatory exercises had been held by the Most Worshipful Grand Lodge of Ohio and other Ohio Grand Masonic Bodies.

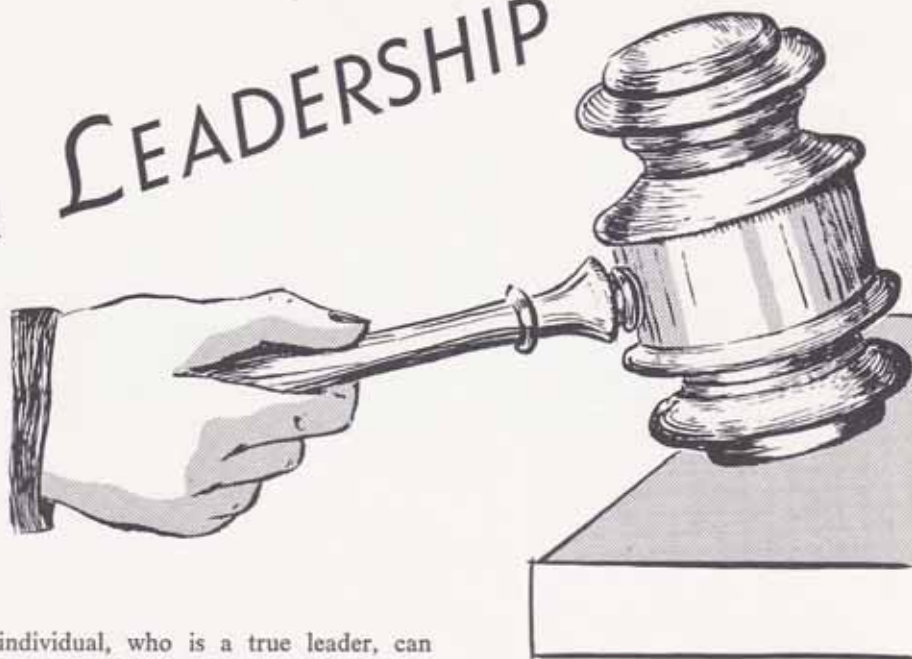
Leading the Scottish Rite participation in this venture from its beginning have been Ill. Wayne E. Stichter, 33°, Active Member from Toledo; Ill. Richard S. Cole, 33°; Ill. Howard E. Smith, 33°; and Ill. Robert A. Stranahan, Jr., 33°.

Ill. Donald E. Kretzinger, 33°, Secretary of the Valley of Toledo, is manager of the Masonic Temple, and Frank Backstrom, 32°, is manager of the Auditorium and Great Hall.

Interior view of the Temple lobby.



THE CRY FOR LEADERSHIP



A diminishing membership, a lessening of interest, a slackening of attendance at meetings, all topped off by a general apathy should cause us to awaken and take notice. Can we Masons be proud and certain of the future when all of this is occurring, in spite of an exploding population growth and the most prosperous economic climate under which we have ever operated.

A multitude of words are being written and uttered today as to what is wrong in Masonry to cause these results. Many reasons are being set forth. It could well be that all have merit in contributing to a consistent decline in both membership and interest.

Of the reasons given, one is repeated more often and may well have more merit than any of the others because of its far-reaching significance. Said in many ways, but meaning the same, "What Masonry needs today is better leadership." This may make sense as a true and dynamic leader will, as a matter of course, correct those things which are wrong and institute new procedures and improved methods to bring about progress. We need but review the history and record of many organizations and governments to find that one man—a dedicated, devoted, and inspired personality—has brought such institutions out of chaos and failure to brilliant levels of success. One man, just one

individual, who is a true leader, can turn dismal failure into glorious accomplishment. Perhaps we need to search the membership of each of our Lodges in an effort to find such a leader.

Many of our knowledgeable Masonic leaders do attest that we need to exercise greater care in selecting the officers who are to provide our leadership. The time to do this is when we start a man at the bottom of the Line. Good leadership will cause many of our faults and failures to vanish.

We do have, within the membership of most of our Lodges, good potential leadership. The problem is to capture and put it to work. All too often, qualified men decline to serve because of the years it takes to go through the chairs to become the presiding head. Maybe we should take a good hard look at what changes are going to be required in order to enlist the services of the truly qualified individual.

Leadership, however, is more than selection alone. Men must be trained and developed in the Masonic philosophy to be true leaders when becoming

the presiding officer. Educational and leadership training courses should be on our agenda.

The Supreme Council is cognizant of the great need for effective leadership. It has, therefore, developed a series of three Leadership Seminars to encompass all the Valleys in the Northern Masonic Jurisdiction. The first such Seminar was held in Chicago on February 7-8, 1969. This meeting covered the states of Ohio, Michigan, Indiana, Illinois, and Wisconsin. Each Valley with complete Bodies was privileged to send 12 delegates plus the Secretary. Over 400 were in attendance for the two-day session.

The second Seminar was held in Corning, N. Y., on October 17-18, 1969, and included the Valleys in the states of Delaware, New Jersey, Pennsylvania, and most of New York.

The third Seminar will take place in Springfield, Mass., on March 13-14, and include all the New England states as well as several Valleys in eastern New York.

The Seminars already conducted were highly successful and generously praised by those in attendance. Many expressed a desire for meetings of this type to be scheduled regularly. In sponsoring these meetings, it is the intent of the Supreme Council to set an example of leadership in improved communication and in giving direction to the Officers of the Valleys.

The program of the Seminars was educational and instructive including such pertinent subjects as: membership development, assimilation of new mem-

ILL.: ALBERT N. HEPLER, JR., 33°, Grand Marshal General of our Supreme Council, is a leading member of the Ritual Committee and was responsible for the area Ritual Workshops and the Leadership Seminars. He formulated the idea for each, inaugurated them at Indianapolis for the State of Indiana, and has been responsible for their success throughout the Jurisdiction. An insurance executive in South Bend, he is Deputy for Indiana, has been a Mason since 1921, received the Honorary 33° in 1942, and was created an Active Member in 1955. He is a Past Master, Past Thrice Potent Master, Past Commander-in-Chief, and a real workhorse for Masonry.



Elias Ashmole, the First Recorded Initiate

By Louis L. Williams, 33°



WILLIAMS

Ashmole is an unusual name, by any standard of comparison. But for Masons, it is a name to conjure with, as Shakespeare might have said, if he hadn't been born 100 years too soon to say it. But Elias Ashmole has a secure place in every Masonic history for the simple fact that his diary is the first written evidence we have of the making of a Freemason in England, either operative or speculative.

Ashmole was born in 1617, in the north of England at Lichfield. He was a great student, very industrious, and became a learned man. He was a lawyer, a captain of cavalry, a tax collector, a doctor of medicine, a Fellow of the Royal Society, and a distinguished author. His history of the Order of the Garter brought him fame and wide renown. His collection of coins, medals and antique items became the famous Ashmolean Museum at Oxford University, where he had studied, and by whom he was awarded his degree of M.D. But chiefly he was known as an antiquarian, in which field he spent his later adult life, indulging his collecting hobbies with funds derived from three prosperous marriages.

Just as the Regius Manuscript (circa 1390) furnishes us with the first authentic written mention of Masonry, so Ashmole's Diary gives us the first written mention of a Masonic initiation. Ashmole kept a daily diary during his entire adult life. It is filled with trivialities, as most diaries are, but two entries are of tremendous Masonic interest. The first was for October 16, 1646. He says: "4H 30' P.M. I was made a Free Mason at Warrington, in Lancashire, with Coll. Henry Mainwaring". He then names the other seven Masons present, who conducted the ceremony.

The second entry comes on March 10, 1682, 36 years later, when he writes: "About 5H P.M. I received a sum-

mons to appear at a Lodge to be held the next day, at Mason's Hall, London. 11. Accordingly I went and about Noone were admitted into the Fellowship of Free Masons. (He then names the eight candidates present.) I was the Senior Fellow among them. (He then names the eight Masons present.) We all dined at the halfe Moone Taverne in Cheapside, at a noble dinner prepared at the charge of the new-accepted Masons".

Ashmole's influence on the Fraternity may have been rather insignificant, as later historians have pointed out; but at least his is the first written record, still preserved, of an initiation ceremony. It has likewise been shown that the seven Masons present at his initiation in 1646 were all gentlemen (used in the sense of men of means), and all speculative Masons. Thus in a few short words in a diary has enduring fame been built. He died at age 76, in 1692, too soon to see the formation of the first Grand Lodge.

(References: Gould's History of Freemasonry; Darrah's "Evolution of Freemasonry"; Coil's "Freemasonry through Six Centuries"; Jones "Freemason's Guide and Compendium".)

ILL.: LOUIS L. WILLIAMS, 33°, Deputy for the State of Illinois since 1963, is a Past Grand Orator for Illinois and has been a leader in the Valley of Bloomington for 45 years. Ill.: Williams is a lawyer and served as secretary of the board of trustees for Illinois Wesleyan University for 20 years. He is active in Masonic research and has had an important role in bringing the Cummings Library and other important collections to our headquarters in Lexington. He received the Honorary 33° in 1940.

bers, Valley programs and activities, Valley finances, cooperation with Symbolic Masonry, Supreme Council projects, promotion and public relations, youth development and family participation. Panels and discussion of these topics produced many ideas for a new and fresh approach. The delegates were enthusiastic in their reception of the suggestions and recommendations offered.

The officers were urged to return to their respective Valleys and endeavor to put these new ideas in operation. It was strongly recommended that they conduct Workshops in each of their Valleys. These Workshops should include all officers, past officers, Supreme Council members, and committee chairmen. An effort should be made to find improved methods of doing everything

better and to plan new programs and activities. Certainly there should be greater participation by more members in every Valley.

There is a lot of talent and potential leadership in every Valley. But it has to be corralled, harnessed, and put to work. There are many members who will welcome the opportunity of making a contribution of time and ability if but given the opportunity. It is purely a matter of organizing. The responsibility of operating a Valley needs to be spread over more members so that it will not be a burden on just a few. The Leadership Seminars lend encouragement and helpful suggestions to this sort of development, but unless each Valley follows through and conducts such Workshops, then the purpose of the Seminars shall fail in their ultimate objective.

One of our greatest needs is to bring younger men into Masonry and develop them into positions of responsibility. We do respect and need the wisdom and experience of aged heads, but it needs to be united with the energy and aggressiveness of younger minds. Masonry will then become more effective in an era when younger people are prevailing and shaping our future.

Masonry is prone to resist change, but a change in our antiquated systems and procedures is a must. Too often, there is a hesitancy to accept anything new. It is easier to do it the old way and not rock the boat.

An analysis and summary of our problems would indicate that all we need to do is roll up our sleeves and go to work.

The Hiramic Legend

"In all of my research and study, in all my close analysis of the masterpieces of Shakespeare, in my earnest determination to make those plays appear real on the mimetic stage, I have never and nowhere, met tragedy so real, so sublime, so magnificent as the legend of Hiram. It is substance without shadow—the manifest destiny of life, which requires no picture and scarcely a word to make a lasting impression upon all who can understand. To be a Worshipful Master and to throw my whole soul into that work, with the candidate for my audience and the lodge for my stage, would be a greater personal distinction than to receive the plaudits of people in the theatre of the world." So spoke Brother Edwin Booth, one of America's greatest actors.

Brother Booth spoke the truth. There is no greater thrill for a Master Mason than to be the leading character, and, no greater honor can come, in all of Masonry, than to share with this character, the "stage" in the part, as Master, in portraying this great drama.

What does it matter if Masonic research has not fathomed the secret of "whence" and "how" came it into Freemasonry?

Has Masonic research fathomed where and when the first lodge met and who were present? Has Masonic research fathomed the greatest of all its mysteries—why so many have sought and entered the portals of Freemasonry "of their own free will and accord," throughout the ages?

The Legend or Tradition of Hiram ranks with the landmarks of Masonry

as to its origin and usage. Many, many hypotheses have been advanced during the last century or more concerning the beginnings of this great drama, none of which have been documented. No account of its origin is to be found in any of the records of Masonic history.

There seems to be no doubt about its use in some form and under some circumstances long before the formation of the Grand Lodge of England in 1717 and Dr. Anderson's failure to mention it when he wrote his Constitutions in 1723 could very well mean that he felt it unnecessary to discuss this esoteric side of the Order.

It is difficult to imagine that this great Tradition could have found its way into our rites between 1723 and 1738 without Dr. Anderson making more than a passing comment concerning it. This comment in 1738 contains a quotation "according to ancient usage."

Any innovation so important as the Legend of Hiram would hardly have found such ready acceptance in an era when change and invention was so steadfastly resisted. Changes far less drastic resulted in a Great Schism in the Grand Lodge of England which was not healed for another hundred years.

It could possibly have been that there was an "old Order" of Masonry, as suggested by those in opposition to the so called Moderns of 1717, who were conversant with the legend in very early days.

It would seem, therefore, even to our most interested and inquisitive members that this Tradition must be accepted as one of the "ancient usages,"

ILL.: WILLIAM H. CANTWELL, 33°, Deputy for Delaware, is an outstanding speaker and world traveler for both our Masonic Bodies and Rotary International. A retired industrial and financial executive, he has been a Mason since 1925, is a Past Master and Past High Priest, is a Past Imperial Sovereign of the Red Cross of Constantine, and was Grand Master of Delaware in 1943. He joined Scottish Rite in 1925, served as Most Wise Master and Commander-in-Chief, was made an Honorary 33° in 1943, and created an Active Member in 1957. He is a leading member of both the Ritual Committee and the Magazine Committee and has given Masonic addresses in many states.



that it must have existed from "time whereof the memory of man runneth not to the contrary." In other words, of higher antiquity than research or history has yet reached.

Not only does its antiquity and mystery quite impress us but as has been so beautifully expressed at the beginning of this article by Brother Booth, we must also concur with R. W. Williams in his Oration to the Grand Lodge of Illinois, delivered October 7, 1967, wherein he says that "the legend of our Third Degree (the Hiramic Legend) is one of the finest conceptions ever to come from the mind of man and still stirs the human emotions to the very depth of one's being."

AMONG THE CLASS of 182 Masons receiving the 33° during the Annual Meeting at Boston in September was Richard "Red" Skelton, a Scottish Rite member of the Valley of Evansville, Indiana. Shown with Skelton are Ill.: Albert N. Hepler, Jr., 33°, Deputy for Indiana, and Ill.: George A. Newbury, 33°, Sovereign Grand Commander.



"50 YEARS OF YOUNG MEN ON THE GO"

Last year the Order of DeMolay celebrated its golden anniversary. Here is the award-winning essay in the 1969 international competition.

By Bruce A. Haverberg

The Order of DeMolay celebrates its 50th anniversary at a crucial time in the history of our unsettled world. The story behind "50 Years of Young Men on the Go" should be told as a lesson of the Order's contribution to our society.

How can DeMolay influence and change the direction of our generation? Considering the emphasis on time and speed, it is ironic that many people are aimlessly floating through their lives searching for a goal—a reason for their actions, emotions, and their very existence.

How easy it is to recognize the need for help after a society has deteriorated, but how hard to prevent its decay. One may look to the church, the home, and the school—but apparently more is needed.

The Order of DeMolay, founded in Kansas City, Missouri, in March 1919, has reached three million boys in 2,500 chapters throughout the United States and the world. The many brilliant leaders and the faithful and loyal men who have belonged to the Order demonstrate its success in producing better citizens from "Young Men on the Go."

The Order was named for Jacques DeMolay whose illustrious life became the basis of its ideals. Although DeMolay was burned at the stake on March 18, 1314, his courage and his fidelity to his friends and the Order of Knights Templar enable him to live today as the exemplar of the Order of DeMolay.

The ideals and practices of the Order of DeMolay should be known to everyone. Its many activities—athletic, civic services, religious, fund raising, and social—are all conducted before the community.

Unfortunately, to fully understand the Order of DeMolay, one must view and experience it from the inside. As the boys mature from the age of 14 to their late teens, the many facets of the Order are revealed in the changes in the boys themselves. The ages 14, 15 and 16—the end of the early period of adolescence—signal a time of confusion, a time to question and to search. The previous years have allowed the school, church, and the home to set up their background of values, but it is now time for the boy—the young man—to break away from their regulating influence.

It is time for him to judge what is right and what is wrong, to take stock of himself, examining his beliefs and strengthening his code of morals. The shyness and self-consciousness of this age cause the individual to guard his own beliefs and emotions while searching for moral and spiritual help. Because of his natural fear and questioning, the young man usually turns to those his own age. Here the Order of DeMolay provides the forum in which the young man comes into contact with boys whose problems are similar to his own.

When initiated, the boy receives a set of values—but this code of moral

conduct is presented in a moving and impressionable way by young men his own age. With solemnity and dignity he is taught the virtues of filial love, reverence for sacred things, courtesy, comradeship, fidelity, cleanness, and patriotism.

The young man must then prove his sincerity by pledging his support to the Order and its beliefs. This obligation, which later must be committed to memory, serves throughout life as a lofty ideal for a DeMolay's thoughts and actions. A DeMolay is not only presented to these beliefs but also teaches these ideals to others. As he takes part in the ritual the disciple becomes the leader, informing new initiates of his organization's beliefs and teachings.

These principles on which the Order of DeMolay were founded will stand for all ages. They follow the principles of Freemasonry and the Masons contribute their resources and adult guidance in helping these young men grow into better citizens.

Having kept pace with the world attests to the Order's ability to change with the needs of its members. Its purposes and goals grow in importance as the world becomes more crowded and complex.

The Order of DeMolay has met its challenge and continues to help the boys of today grow into the leaders of tomorrow. The Order and its members are always on the move—but are working toward the common goal of self-improvement. The leadership, the organization, the ritual, the precepts, and the ideals are all exemplified as the Order of DeMolay celebrates "50 Years of Young Men on the Go."



BRUCE A. HAVERBERG of Arlington, Va., won the DeMolay International Essay Contest in 1969. He observed his 21st birthday last summer and is a student at Massachusetts Institute of Technology in Cambridge. Haverberg is a Past Master Councilor of James S. Sipes Chapter at Falls Church, Va. He holds the Meritorious Service Award and Chevalier Degree, was Representative DeMolay of the Year for Virginia in 1967, and won both the oratorical and essay contests for Virginia. He is in the fourth of a five-year curriculum at M.I.T. leading to bachelor's degrees in electrical engineering (computer science) and management and is a member of Theta Delta Chi fraternity.

How May We Influence a Good Man

To Petition for Degrees in Our Masonic Lodge?

By Myron K. Lingle, 33°

"Freemasons do not proselyte. The Order asks no man for his petition. . . . Freemasonry gives her all—and it is a great gift—to those she accepts. But she gives only to those who honestly desire the gift. He who is not prepared to be a Freemason in his heart, that is, of his own free will and accord, can never be one."—*Carl H. Claudy*

How may we influence? Everyone influences someone whether he wills it so or not. Every Mason is a witness for or against Masonry when he least suspects. Solicitation: never. Influence: always. Let us not be confused; there is a difference.

The November issue of *The Indiana Freemason* quotes Ill. Paul R. Stephens, 33°, P.G.M. and a present Grand Secretary of Masons in Illinois: "We are apt to take too seriously the rule against solicitation of candidates, and neglect to tell our sons that Masonry is a standard of life they should attain. Sons of Masons are ready-made candidates and become a force for Masonry in the future. They have a background of Masonic relationship and are apt to be greatly enthused by following in the footsteps of their fathers."

When a father complains that his son has not asked him for a petition for Masonry, we wonder what that father has been teaching his son from the time that he was born. A boy in a Masonic family should be taught, from the time

that he can comprehend, that he will eventually belong to the church and that he will become a Freemason. A girl in a Masonic family should be taught that a young man who is a Mason—and perchance whose father is a Mason—bears the earmarks of integrity, and that Masonic integrity is more important than financial gain or social status. This paternal influence for Masonry is too important to be left to chance.

Speaking to a throng of fine young men attending the Illinois DeMolay Conclave last summer, here is the tenor of my remarks:

"No Mason in the world will ask you to become a Freemason. Masons ask Masons to join the Scottish Rite, the York Rite, and the Shrine; but Masons do not solicit for membership as all other fraternal societies do. If you have a favorable opinion of the Institution, a desire of knowledge, and a sincere wish of being serviceable to your fellows, you should ask a Masonic acquaintance to recommend you to be made a Mason. There are a few boys in DeMolay who are not worthy of becoming Masons; but a great majority of your Brethren are the type of young men who could be benefited by Freemasonry and who could be of service to the Fraternity and to mankind."

It has been my privilege to visit three chapters of the college Acacia Fraternity. In the libraries of those three chapters, I found not one book on Freemasonry. Casual conversations with the young men left me with the impressions that the majority of them

had no resolve or inclination to join their Masonic sponsors in the fellowship of a Masonic Lodge.

Freemasons, themselves, must assume responsibility for the complacency of some of the young men of DeMolay and Acacia. Certainly, one of the benefits that a young man should receive from these fraternal associations is an appreciation of Freemasonry. They should be knowledgeable about Masonry.

Women are important to Freemasonry. Every discerning woman knows that she has a far-ranging influence over the man of her concern, whether he be her brother, her sweetheart, her husband, her son, her father, or, yes, her grandfather. It is no derogatory reflection on the head of the house to assert that the dominant influence on the spiritual and social thinking of the family emanates from the wife and mother. So, what she thinks about Masonry is important. And what she thinks about Masonry will depend largely on what she knows about it—its history, its basic principles, its purpose in the world today.

This is the reason that a ladies night, or a social meeting of Masons and their ladies, should not be squandered on purposeless entertainment. Women and teenage girls should leave Masonic gatherings with Masonic information that has been presented in an interesting and entertaining manner, with a sparkle of showmanship.

These important members of the Masonic family should be saying as



ILL.: MYRON K. LINGLE, 33°, Active Member for the State of Illinois, is a Past Grand Master of Illinois. A graduate of Massachusetts Institute of Technology, he is a retired chief engineer for the Illinois Department of Highways and a noted Masonic scholar and

speaker. He is Intendant General for the Red Cross of Constantine in Illinois, was a Thrice Potent Master at Springfield, has spoken at the Grand Masters Conference in Washington, D.C., received the Honorary 33° in 1960, and became an Active Member in 1963.

they depart for home, "I didn't know that about Masonry; now I can see why Masonry is important to my family and to my community."

Perhaps 80 percent of our Brethren do not attend Masonic Lodges or Scottish Rite Reunions; yet, these are the men who support our Fraternity financially, and it is largely through them that the petitions for membership emanate. So, what these Brethren think about Masonry is important.

Put it another way; it is important that they think about Masonry; and when they hear about it, they think about it.

These are not the Brethren that we see in our Masonic Temples. But we see them every day—in our places of business, in our clubs, in our churches. We work with them, we play with them, we dine with them, and we talk with them.

Why do we not talk about Masonry among our Brethren and among our friends who are not Masons?

Because it is secret?

Library shelves are packed with books about Freemasonry that have nothing to do with secrecy. No, I suggest that we hesitate to discuss Masonry because we are fearful that our Brother or our friend will ask us questions that we cannot answer.

When he says to us, "What is so different about Masonry as compared with other so-called do-good societies?", what can our answer be?

Here is the crux of our problem—we cannot talk intelligently about Masonry when we are not informed ourselves. If this were a formidable problem, we would have a tolerable excuse. But the remedy is simple. There is one book that will reveal more information about Masonry in five hours than we will learn (other than ritual) by attending Masonic meetings for five years.

The Builders, by Joseph Fort Newton, is the most notable Masonic writing of the century. This little book was written to tell the reader the things he would most like to know about Masonry—in plain language he can enjoy—what it is, whence it came, what it teaches, and what it is trying to do in the world.

Such a book was not easy to write. Masonic history covers a bewildering

A Message from Nicaragua

Among the many distinguished guests at the 157th Annual Meeting of the Supreme Council at Boston in September was Ill.^{W.} Julio Gutierrez Rivera, 33°, an Active Member from Nicaragua. Bringing the greetings from the Sovereign Grand Commander of Nicaragua, he inspired his audience with the following sentiments.

Temporarily I am living in Washington as the military and naval attache of my Embassy there. And I have been for three years. Two years ago I had the privilege and the honor to come to Pittsburgh and meet many of you there. I have always received the warmth of the heart. I have always received the nice smile. So I feel privileged and happy to be able to come back here again.

I know that you are privileged and happy and honored to have a leader like the Sovereign Grand Commander, who is a man wise and noble and also humble and dedicated to Masonry. I think it is very rewarding. Whenever he comes to South America, he brings his arms like a cross, and a smile to everybody, because, Brethren, we have Masons here from North, Central, and South America, and from Europe. We are no foreigners; we are Brothers from the heart, because we stand for the same principles.

We just saw the picture a while ago in which we are builders. In the world today there is a struggle; the evil forces want to destroy. But we will not let them. We saw our forefathers taking the challenge. We will also take the challenge. And that is why I think that these meetings, besides the administrative part which is important, also have a spiritual part which is far more important.

I do believe that when we go out from here, we must carry a refreshing thought. We must carry on the flag in order to leave to our future generations the same world that our forefathers gave us. We have to leave tomorrow, after the Chain of Union, with the heart happy because we have given embraces to each other and also because we must be certain that as long as there is one Mason on the Earth, there will be one heart beating for good, for justice, for freedom.

So, my Brethren, from my young heart, I tell you, I am very delighted to be here, and I hope that the Great Architect of the Universe will always give the strength to us to carry on, and that we may have many, many more years getting together like today, with the spirit of the nations and with the feeling in the heart, with the feeling for freedom, for democracy, for justice, and for love.

stretch of time, requiring that the contents of innumerable volumes—many of them huge, disjointed, and difficult to digest—be compacted within 150 pages. It is the most read Masonic book in our generation, and is translated into Dutch, Swedish, Spanish, Portuguese, and Syrian. *The Builders* can be purchased from *The Indiana Freemason*, Box 58, Franklin, Ind., 46131, for \$4.10. This book should be read carefully, devoutly.

The lack of Masonic information and the dearth of communication are the weak links in our Masonic endeavors.

Each one of us is an important man in Masonry—to ourself and to the man or boy, woman or girl, who looks upon us as an exemplar of Freemasonry. It follows, then, that we should act like Freemasons—at all times—in business;

in social life; in the issues of the day, pro and con; in the voting booth.

Masonic truth must become our Way of Life. Our Way of Life is an invitation to our friends to seek fellowship in our brotherhood.

There is an unwritten rule that forbids the solicitation of members—we will never ask our friends to become Freemasons. But our friends have a right to know that they will not be asked. And they have the privilege of reading books on Freemasonry and hearing Masonic friends discuss the Fraternity, its antiquity, its history, its great personalities, its concern for moral improvement.

If we put our minds into Masonry and put Masonry into our conversations—with our Brethren, with our families, with our friends—then our friends and our sons will ask us.

"GIVE ME BUT TO SERVE" Constans

"Lord, make me an instrument of your peace. Where there is hatred, let me sow love; where there is injury, pardon; where there is doubt, faith; where there is despair, hope; where there is darkness, light; and where there is sadness, joy.

"O Divine Master, grant that I may not so much seek to be consoled as to console; to be understood as to understand; to be loved as to love; for it is in giving that we receive; in pardoning that we are pardoned; and in dying that we are born to eternal life."

PRAYER OF SAINT FRANCIS

In that spirit the Scottish Rite of Freemasonry for the Northern Masonic Jurisdiction, U.S.A., seeks to serve humanity through its Benevolent Foundation.

In 1934 under the leadership of our then Sovereign Grand Commander, Ill.' and Dr. Melvin Maynard Johnson, 33°, a research project in the field of schizophrenia was undertaken.

This is not a spectacular field in which to work, but it is a desperately needed

one. It is estimated that some twenty million persons in the United States suffer from some form of mental or emotional illness. The tensions of modern urban living suggest that number will steadily increase. Schizophrenia accounts for a high percentage of these sufferers. Added to that is the unhappiness that is shared by countless millions more.

This project was the first in the field in this area of research. In its annual report the National Association of Mental Health still credits it as a major factor in the field although others have entered it. It has been widely praised for the manner in which it is organized as being well designed to get the maximum out of each dollar spent.

The Professional Advisory Committee which guides the research activity is composed of ten of the leading medical men in this field in the United States and Canada under the leadership of Dr. George E. Gardner, M.D., Ph.D., Director of the Judge Baker Guidance Center in Boston, Massachusetts, and a Professor of Psychiatry at Harvard University Medical School. All serve in that capacity gratuitously, with only their expenses being paid.

Along with this research project, scholarships are provided for promising medical students who evidence an interest in this field. Several whom we have helped have proven outstanding, and in 1968 one was the recipient of a Nobel Prize.

Over the 35 years this endeavor has been in progress, much has been learned. The accumulated scientific and factual knowledge that has been gained is enormous. Current areas of study are highly promising.

This does not mean that a breakthrough is near. In any research the time of a breakthrough is impossible to predict. Success always comes as a surprise—frequently after years of discouraging effort as in the case of polio vaccine.

It does mean that a great contribution has been made toward the goal of ultimate success—a contribution of which every Scottish Rite Mason in the Northern Masonic Jurisdiction and the others who have contributed to the Benevolent Foundation may be justly proud.

The Benevolent Foundation receives its major support from the annual gifts of members and well-wishing friends. Substantial support also has been provided through testamentary gifts of which there were nine this past year, aggregating \$196,012.12.

DETROIT PRESENTS GUIDE TO BLUE LODGE MASTERS

The Valley of Detroit has prepared a Planning Guide, designed especially for Masters of Blue Lodges. The 400-page loose-leaf book was presented at public and private installations during the month of December in the 11-county jurisdiction of the Detroit Valley, Ill.'. James W. Cullimore, 33°, was in charge of the distribution.

DAYTON COMMANDER IS GRAND MASTER IN OHIO

Ill.'. Louis C. Holzapfel, 33°, Commander-in-Chief of Dayton Consistory, was recently elected Grand Master of Masons in Ohio. Ill.'. Calvin T. Hubler, Secretary for the Valley of Dayton, was appointed Junior Grand Deacon.

JAMESTOWN'S "DOC" LYON RECEIVES 75-YEAR PIN

Ill.'. Harry B. "Doc" Lyon, 33°, of the Scottish Rite Bodies of Jamestown, N.Y., has been honored by Irondequoit Lodge of Dunkirk on the occasion of the presentation of a Grand Lodge 75-year membership emblem. Ill.'. Brother Lyon, now 96, served as Worshipful Master of Irondequoit Lodge in 1903.

ILL.'. RICHARD A. KERN, M.D., 33°, Grand Lt. Commander of the Supreme Council and Deputy for Pennsylvania, received the 33° in 1944 and was crowned an Active Member in 1947. Dr. Kern reached the apex of Masonic distinction in 1946-47 by serving as Grand Master of Masons in Pennsylvania. Having served in World Wars I and II, he retired from the U. S. Navy as a Rear Admiral in 1955. At the 1966 Annual Meeting of the Supreme Council, he became the 12th recipient of the distinguished Gourgas Medal. Since 1957, he has been chairman of the Supreme Council's Committee on Benevolences.



FROM THE SUPREME COUNCIL, SOUTHERN JURISDICTION, USA

Your Mother Jurisdiction of the World, happily and proudly, joins in giving our brethren of the Northern Masonic Jurisdiction, congratulations on the Inaugural Issue of *The Northern Light*. We realize it is a great occasion, a rare event, a memorable moment.

It is at once, an end and a beginning. The end of much thought and planning and activity, and the beginning of a new and modern and effective means of communication.

Your other fine publications have served you well. But, obviously, there was a genuine need for something more. *The Northern Light* will be a fresh approach to a growing need for a new publication, and it will bring our beloved

Scottish Rite closer to the Craft. You will look in new and different directions and furnish valuable aid and information to all Masonic brethren.

May *The Northern Light* enjoy the fruits of great popularity. May it bind us closer together for increased unity of Masonic action. May it symbolize the Scottish Rite ideals and aspirations which we hope will lead onward to a better and happier humanity.

We of the Mother Scottish Rite Supreme Council of the World, including our own *The New Age*, pledge to you, and especially to your Sovereign Grand Commander, Ill.^o, George A. Newbury, 33^o, our help and support and commend you on your endeavors.



Henry C. Clausen, 33^o
Sov., Grand Commander

FROM THE SUPREME COUNCIL FOR THE DOMINION OF CANADA



Donald L. Witter, 33^o
Acting S., G., C.

Greetings from Supreme Council, 33^o, for the Dominion of Canada! From the enjoyment which so many of us have received, in the past, from the *News-Letter* of your great Jurisdiction, we expect much from this new and expanded publication, and I am satisfied that we will not be disappointed.

Our world is faced daily with increasing problems of moral issues. Our society is becoming alienated from the old traditional values, and if Masonry, as a result, loses each year by erosion more members than it attracts and attendance wanes, should we be content with sitting on the mourners' bench and wringing

our hands in grief, or should we be doing something about it?

Our Order, because of adverse times, must not be allowed to drift into pitiful seclusion and decline. We need and must have active and continuing involvement; be on the move, as it were. This is why your Council deserves commendation, and I am certain the constituent bodies will pick up the cue—in filming "The Quest for Light," which it was my privilege to view at Boston in September last, and in publishing *The Northern Light*. Both will contribute towards a healthy interest in Scottish Rite Freemasonry and cannot fail but produce worthwhile results. Congratulations and best wishes.

FROM THE GRAND ENCAMPMENT OF KNIGHTS TEMPLAR

Fraternal greetings and congratulations to the Scottish Rite of the Northern Masonic Jurisdiction, both personally and for all Knights Templar, on the institution of its every-member publication, *The Northern Light*.

Surely all of Freemasonry in the Northern Masonic Jurisdiction will benefit from this new publication. In these days of aggressive competition for the attention of men including our members, we need increasingly the fraternal information and inspiration which cannot be provided otherwise. A better understanding of our purposes must follow, and from this a new appreciation of the real values of membership and increased participation by a greater number and thus new vitality for the Rite and for Freemasonry.

Our appreciation is expressed also to Grand Commander Newbury, Editor Burow, and all who have been active in this massive enterprise. We know from recent experience of the work involved in communications growth. Mark Twain once described one of the basic problems in writing of his young grandson—"The other day he wrote a letter to his aunt, up in Cincinnati. He has an uncle way up in New York, but he can't write that far yet." And it's more than just writing and editing; few understand the size of the mechanical job of making and keeping correct a mailing list of half a million names and addresses.

So, greetings and congratulations. I will read each issue with real interest.



John L. Croft, Sr. 33^o
Grand Master

FROM THE GENERAL GRAND CHAPTER OF ROYAL ARCH MASONS



Calvin A. Behle, 33^o
General Grand High Priest

York Rite Masonry, through the General Grand Chapter, Royal Arch Masons International, joins in presenting fraternal greetings to the Supreme Council, 33^o, A.A. Scottish Rite, Northern Masonic Jurisdiction, U.S.A., and congratulates its Sovereign Grand Commander, Committees, and Editors upon the occasion of the publication of its new magazine of Masonic research and communication.

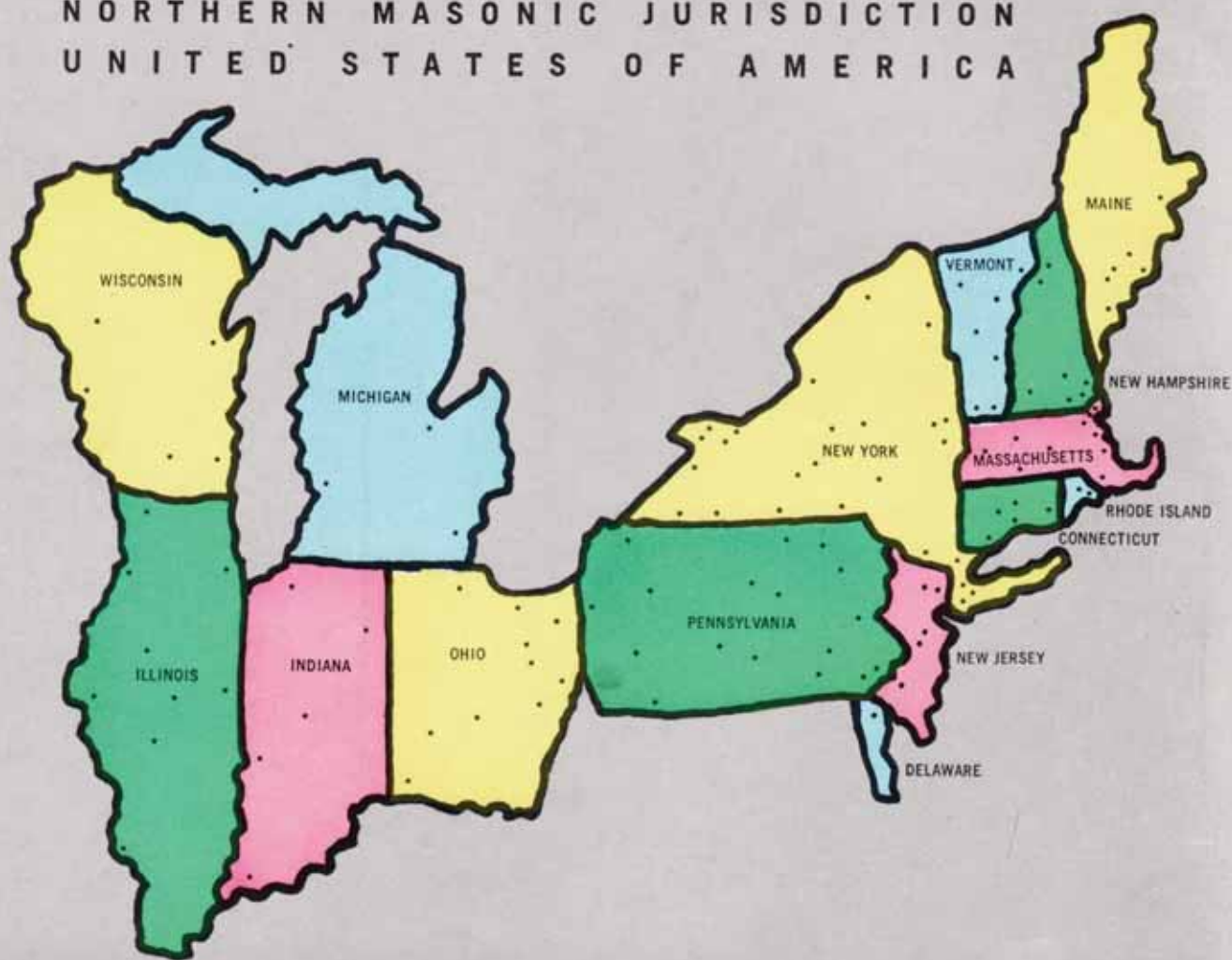
A dilemma of this troublesome world is that our ability to communicate effectively seems impaired and sometimes virtually destroyed by the plethora of material showered upon us from various news media and the sheer volume of

words awaiting our eyes and ears. Yet the necessity for communication ever continues in order to enable us to design constructive plans and join together in their execution—to perform the "Good Work—True Work" of our Masonic Order. The need for maintaining and preserving our ideals never ceases as we try, individually and collectively, to carry out our duties and obligations to God, Country, our fellow men and ourselves.

May the new contribution of the Scottish Rite indeed be a meaningful one to strengthen fraternal ties, enabling brethren of the Northern Jurisdiction to Build Well, and light the way to Knowledge and Truth.

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