

# *the Northern Light*

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ANCIENT ACCEPTED SCOTTISH RITE

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In This Issue:

**CATHEDRAL OF THE PINES**

**THE TEMPLE INVISIBLE**

**YOUTH—OUR GREATEST INVESTMENT FOR TOMORROW**





## About the Cover

Those attending the Annual Meeting of the Supreme Council at Milwaukee in September will have an opportunity to view the Mitchell Park Horticultural Conservatory. The only horticultural structure of its kind in the world, the Conservatory is the culmination of the dedication and imagination of many civic-minded people.

In 1889, the first City of Milwaukee Board of Park Commissioners held an historic meeting to buy land for a public park system. One of the first purchases was a 24½ acre plot of land from John L. Mitchell (later U. S. Senator). Two years later Mr. Mitchell presented the city with a gift of 5.29 acres. In 1900, another 28½ acres were bought from the estate of John Burnham. And in 1906 came a deed from the Milwaukee Southern Railway Company of additional land to complete the 63½ acres of today's Mitchell Park.

In 1898, a conservatory and greenhouses were built. In 1904, the flower garden and water mirror, popularly known today as the Sunken Garden, was completed, followed by additional greenhouses in 1906. The 57-year-old Conservatory was no longer adequate for the population of 1955 and was razed that year to be replaced by today's magnificent structures.

New ideas were sought. Architect Donald L. Grieb suggested an ecological approach—a housing plan to be determined by the relationship of organisms to their environment. The bold new concept included, in the master plan, four domes. Three would recreate the three climatic conditions of the world: arid, tropical, and temperate. Completed are the arid and tropical domes, plus the "show" dome. The temperate dome is to be the fourth.

The concept also required critical spacing of the domes. Each would be located so that the light and shadow of one would not interfere with light and shadow areas of the others. And although different in usage, the four would be uniform in structure, with separate controls for the individual climates man desired to create in each.

Precast concrete provides the framework for the "bee-hive" shaped domes. A covering of glass and aluminum extrusions form the overall sky of glass for each dome. The three domes contain 115,000 square feet of glass. Put together in a ten foot strip, this would make a glass road more than two miles long.

The new Conservatory structures were dedicated in 1965. The photo above is a view from the interior of the tropical dome.



## Burroing with Burow

Many of us are familiar with the saying "Don't Hide Your Light under a Bushel."

So we strongly recommend that our new movie, "The Quest for Light," be brought into the open and used on every possible occasion, for every opportune occurrence. It is not enough that 115 copies have been purchased and distributed in each of our 15 states—we must put them to good use!

One Illinois Valley (Danville) has done just that with meetings in a dozen towns in an area 200 miles long by 40 wide. Some 3,000 men and their wives have enjoyed the film plus an evening of fellowship with light refreshments. These sessions have attracted about a fourth of the valley's members to Masonic Temples near their home and Eastern Illinois is really buzzing with a reawakened interest in Masonry at all levels.

Commander Robert C. Pace is enthused with the great number of younger men (30 and below) who have participated and especially with the excellent reception and attention given by the ladies, many of whom voluntarily took home pamphlets—"What is Freemasonry" as issued by the Grand Lodge of Illinois and the *Facts of Scottish Rite* which is our own publication.

In case some of you men have forgotten—one of the best ways to spread news, including good news about Masonry, is to "Tell a Woman".

The proof of the pudding is in the eating and Commander Pace reports that Danville had at least one-third more members in the Spring Class than most of the Sublime Princes thought it possible to secure!

Too many of us in too many Valleys just fall short of selling Scottish Rite to the best of our ability; we fail to make the best use of the many working tools we have available.

Let us promote our Rite at every opportunity. There are many Master Masons who seek and desire further light. Let us help them with "The Quest for Light."

GEORGE E. BUROW, 33°



## Visit a DeMolay Chapter

By George A. Newbury, 33°

This is being written as I come from the annual meeting of the International Supreme Council for the Order of DeMolay which has just been held in the city of Omaha, Nebraska. If it sounds to you as though I am about to burst with excitement and enthusiasm you are entirely right. You would too if you had seen these one hundred fine young men in action. How I wish you might have done so.

Immediately preceding the annual session of the Supreme Council (which is composed for the most part of men of my age), the young men of DeMolay—State Master Councilors and State Senior and Junior Councilors, all under 21 years of age—hold their DeMolay Congress. This Congress is held with the same agenda and the same committees as those of the Supreme Council which immediately follows it.



The performance of these young men in their Congress would open the eyes and inspire the confidence of even the most critical of our older generation. Their knowledge, their ability to express themselves, their amazing grasp of the fundamentals of parliamentary procedure, and above all their fine idealism could not help but warm the heart of any man who has knelt at the altar of Freemasonry.

So long as America can produce young men of this type and ability, the future of our Country is safe even though they are few in number.

Freemasonry can be proud of the part it is playing in supporting and encouraging them. It is to be hoped that support and encouragement will be forthcoming in even greater measure.

If you want a truly heartwarming experience I urge that you attend a meeting of one of your local DeMolay Chapters.

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### In This Issue

- 3 VISIT A DEMOLAY CHAPTER by George A. Newbury
- 4 THE SAGA OF ALLEN McLANE by Charles E. Green
- 5 NEW YORK MEMBER CITED FOR HEROISM IN FLORIDA
- 6 ECHO FROM THE PAST: GOWANS' CATALOGUE OF MASONIC BOOKS by Louis L. Williams
- 7 'G' MARKS THE SPOT WHERE THE LODGE ONCE MET by Norris G. Abbott, Jr.
- 8 CATHEDRAL OF THE PINES
- 9 INDIANA GRAND MASTER ADDRESSES CONFERENCE
- 10 THE TEMPLE INVISIBLE by Arthur Levitt
- 12 ONE MAN'S DREAM: A MUSEUM OF AMERICAN IDEALS
- 14 RITUAL REVISION IN THE SCOTTISH RITE DEGREES by Irving E. Partridge
- 15 IN A NOOK WITH A BOOK: 'ARS QUATUOR CORONATI' reviewed by Alphonse Cerza
- 16 OHIO'S CRAFTSMEN PARK FOR MASONIC FAMILIES
- 17 VERMONT SCOTTISH RITE CELEBRATES CENTENNIAL
- 17 MASONIC BOOK CLUB IS FORMED
- 18 YOUTH — OUR GREATEST INVESTMENT FOR TOMORROW by Richard C. Anderson

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## Delaware Masons Acclaim

### One of their Revolutionary Heroes

By CHARLES E. GREEN, 33°

Preeminent among the beaux sabreurs (secret agents) of the Revolutionary War should shine the name and deeds of Allen McLane from Delaware. He became one of Washington's most dependable scouts upon whose head the British had a price of 1,000 pounds.

Maj. Alexander Garden in his book, *Anecdotes of the American Revolution*, wrote, "I know of no individual, of his rank in the army, who engaged in such a variety of adventures, or who, so invariably brought them to a happy issue, as Allen McLane."

With all honor to the deeds of Paul Revere, Henry Lee, LaFayette, the Swamp Fox (Gen. Francis Marion), Nathan Hale, and many other well-known heroes of the Revolution, I believe the saga of Allen McLane ranks with or above them.

Allen McLane was commissioned a lieutenant in Col. Caesar Rodney's regiment of Delaware militia Sept. 11, 1775. He was raised a Master Mason in Lodge No. 18 (Dover, Delaware), under the Provincial Grand Lodge of Pennsylvania, on April 6, 1776, and elected Junior Warden on June 15, 1776. Shortly thereafter, he set out to join the army under Washington in New York. He arrived in time to take part in the Battle of Long Island, August 27, and White Plains, October 28.

He was with Washington in his retreat through New Jersey into Pennsylvania and on that memorable "Crossing of the Delaware" on Christmas night, 1776. In the battle of Princeton his gallantry and bravery in action were observed by Washington, who promoted him to a captaincy and sent him to Delaware to recruit a partisan troop of light dragoons. In a short time he rejoined the army with 68 men willing to engage in guerilla warfare—all of whom he had paid the bounty-money and equipped from his own personal resources.



*Allen McLane*

During the Spring of 1777 at Morristown, he was assigned some hazardous tasks of gaining vital military information. When Howe left New York in July, McLane was assigned the duty of harassing the enemy on their march toward Philadelphia. At Cooch's Bridge, he lost five men. In the battle of the Brandywine, he lost 10 men.

At Germantown on October 4, he led the advance guard and at Whitemarsh in December he saved Washington from a surprise attack by Howe. In one of the advance encounters, he rescued Gen. Joseph Reed, who lay injured after his horse had been shot from under him and was about to be bayoneted by several of the enemy.

At Valley Forge—that shrine dear to the heart of every freedom-loving American—McLane developed into one of Washington's finest scouts. He was now engaged in the kind of work he relished—matching wits with the enemy. It required fortitude, daring, intelligent

observation, cleverness, vigilance, prudence, patience, and—above all—dauntless courage. He was the *man* for dangerous work.

It was at Valley Forge that he established a reputation as a gallant soldier, the hero of dash, surprise, and daring. He contributed to a much needed "esprit de corps" with his escapades. He intercepted food supplies that Tory farmers were taking to the British in Philadelphia. He even had his men, dressed as farmers, provision the British at high market rates with "beef". This beef was nothing more than the carcasses of well-fed British cavalry horses killed and dressed by his men. The British gold was turned over to Washington to further the American cause.

In disguise he would go into Philadelphia for valuable information and to shop for knives and forks, ink pots, etc., for the American officers in camp. On May 19, he saved General Lafayette and his men from capture at Barron Hill. When the British evacuated Philadelphia, McLane and his men were the first to enter the city. They captured the rear guard, a captain, a provost marshal, 3 sergeants, 2 corporals, and 34 privates.

At Valley Forge, Washington erected an altar to Liberty, wintered and built an army. But for Allen McLane, Valley Forge was 183 days of being constantly in the immediate presence of the enemy, almost daily combat—truly an epic of dash and gallantry.

With the British evacuation, Philadelphia was occupied by the Americans and Benedict Arnold was military governor. The first day of his rule, Arnold sent McLane on a scouting mission after the British. McLane was almost captured but managed to escape what he thought was a trap.

He charged Arnold with treachery but Washington had faith in Arnold; McLane was transferred and attached to Maj. Henry Lee's corps. This was a turn-



ing point in McLane's career. He was a crack cavalryman, a daring and reliable scout but he was never again to hold an independent command.

This could have been the death blow to the military career of this dedicated Son of Liberty, but he had the strength of mind to endure adversity as he demonstrated later.

Washington had decided to capture the fort at Stony Point. He directed Gen. Anthony Wayne to send somebody into the fort to determine its points of weakness and strength. General Wayne sent McLane. Dressed as a woodsman, he got into the fort, made the observations and later prepared a detailed report.

On July 16, 1779, Wayne stormed and captured Stony Point. McLane's company was in the battle. This was considered one of the brilliant events of the Revolutionary War. It was an exhibition of skill and great courage.

Gen. Anthony Wayne was the hero of the hour. Congress gave him a gold medal. While many of his subordinate officers received recognition, there is no word of praise recorded for the man who laid the groundwork for this successful attack.

Washington decided not to hold the fort and ordered McLane to dismantle the lines, remove the stores, and cannon and collect the British baggage. Among this baggage, McLane and his men found the warrant and regalia of Unity Lodge No. 18, a Regimental Lodge in His Britannic Majesty's 17th Regiment of Foot.

They were turned over to Gen. Samuel H. Parsons, a member of Ameri-



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can Union Lodge, who sent them under a flag of truce to the British Regiment with a Masonic letter addressed to the Master and Wardens.

Maj. Henry Lee, piqued over the success of Wayne at Stony Point, decided to match that enterprise with one of his own. He suggested to Washington the raiding of Paulus Hook and, after some hesitation, consent was given.

Again McLane scouted day and night for nearly a month securing vital information. On the morning of the assault, Aug. 19, 1779, McLane and his men with Major Clark's column were the first to tear through the abatis, over the parapet and into the central fort using only bayonets and gunbutts.

Congress gave Lee a gold medal to match the one given Wayne. A resolution commending several subordinate officers, which included McLane, was rejected.

McLane was at Morristown during the bitter winter of 1779-80. He was unhappy serving under Lee—unhappy because he had been treated unjustly by his superiors and Congress.

In July 1780, McLane wrote in his diary, "Henry Lee is a monster and Washington is deceived by him." In January 1781, he wrote, "Lee continues to slap at me. I must purchase horses and not serve General Greene. Monster, Monster. O Washington, I deserve better treatment. I have served my country faithfully on the field of battle and found myself before Lee was known as a soldier. He plucked the laurels from my brow at Stony Point, at Paulus Hook, at Sandy Point, at Portsmouth in Virginia—Gracious heaven that I had fallen in battle."

That same month, Washington finally realized the injustice done to McLane and transferred him to Gen. Baron von Steuben's command and commissioned him a Major.

In June 1781, McLane was entrusted by Washington with dispatches of the highest importance to Admiral Count de Grasse at Camp Francais, San Domingo. He arrived there in July and found Count de Grasse holding a Council of War for the purpose of an immediate attack on the Island of Jamaica.

(Continued on page 17)

## NEW YORK MEMBER CITED FOR HEROISM IN FLORIDA

A Sublime Prince from the Valley of White Plains, N. Y., has been cited for heroism for his efforts in helping save the life of a Sublime Prince, Valley of Cleveland. The award was made by the City of Riviera Beach, Fl., for action in rescuing a man from his submerged auto in Lake Worth.

Dominick A. Colangelo, 53, a winter resident of Riviera Beach and though physically disabled, organized a rescue party and supervised the saving of Harry Martinson, 81, now of Riviera Beach from the turbulent waters of Lake Worth. Martinson's auto left the Blue

Heron Causeway and plunged into the lake during a swift, out-going tide.

Brother Colangelo directed and instructed three young men to immediately swim out and remove Martinson from the auto; sent for police and an ambulance; hailed a passing power yacht to return to the scene, get the men out of the water, and return them to the beach. (Speed of the current was hindering a swimming rescue.)

By this time Brother Colangelo had found a passing physician who gave closed heart massage, directed the use of a resuscitator, and restored a heart

beat and then respiration. Brother Martinson was taken to the hospital in an ambulance and recuperated.

Dr. Robert C. Greer III, who was raised in George Washington Masonic Lodge, Pa., but now of Palm Beach Gardens, Fl., says: "I am confident that, without the quick thinking, superb organization, and complete follow-through of Brother Dominick Colangelo I would not have had the opportunity to work with Brother Martinson and today Brother Martinson would not be alive. . . it makes me proud to be a Brother Mason to a man like Dominick Colangelo."



## Gowans' Catalogue of Masonic Books

By LOUIS L. WILLIAMS, 33°

While organized Masonry begins with the formation of the Grand Lodge of England in 1717, the beginnings of Masonic literature precede that date by over three centuries. The Regius Manuscript, now in the British Museum, is the earliest written document concerned with Freemasonry. Although undated, experts place its origin as about 1390 A.D. After passing through various private hands, it was purchased for the Royal Library of Charles II, and in 1757 was donated by George II to the British Museum. It is the most important Masonic document in existence, seconded by the Cooke Ms., also in the Museum, which is given a date between 1400-1410.

The first printed book, issued by organized Masonry, and authorized by the newly-organized Grand Lodge, was Anderson's *Constitutions of 1723*, written by the Scotch Presbyterian minister, Dr. James Anderson. It forms the basis for all our Masonic constitutional law. By today's standards it is a relatively rare book, mostly found in Masonic libraries. This writer knows of only two copies that have come on the market in the last 10 years.

Following the organization of the Grand Lodge, however, the rash of Masonic publications began. Nor were they all in favor of the new fraternity, by any means. Disclosures or exposés of the ritual of the Craft began in 1724, for the idea of Masonry with its closely held secrets and binding obligations, seized upon the imagination of the public, and it achieved an immediate and mounting popularity. It was only natural that its detractors should likewise appear, and this they did in mounting numbers.

In 1730, Samuel Prichard achieved lasting fame, or more accurately, lasting notoriety, by publishing the most famous of all exposés. His *Masonry Dissected* is most interesting.

Thereafter, Masonic books were published in large numbers. Lawrence Dermott's *Ahiman Rezon* became popular, and its name is preserved in the official publication of the Grand Lodge of Pennsylvania. William Preston's *Illustrations of Masonry* (1772) went through many editions, and furnished the basis for Thomas Webb's *Monitor* of 1797, which in turn became the basis for most of the materials in the lectures of the three degrees used today in our American Lodges.

One of the rare books in the Supreme Council Library, coming to us through the recently purchased library of Dr. R. C. Slater, of LaSalle, Ill., is a book published in New York in 1858, entitled *A Catalogue of Books on Freemasonry* by William Gowans. This is one of the first evidences of an attempt to publish an organized account of the Masonic books available at that time. (In 1922 Lionel Vibert, then Secretary of Quatuor Coronati Lodge, published a book called *The Rare Books of Freemasonry* and it, too, has itself become a rarity, although once again a copy has come to the Supreme Council through the Slater purchase).

In his preface, Gowans claims his is the first attempt to publish a bibliography of Masonic books. His first edition was 1848, and the present copy is a fourth edition of 1858. A book collector could probably spend a lifetime searching, and never find copies of the first three editions outside existing Masonic Libraries, such as those of the Grand Lodges of Massachusetts, Pennsylvania, and Iowa. But to return to Gowans. He says he started his catalogue in 1840, and admits it is still most incomplete. And well it might be, since the late H. L. Haywood, partly in jest, remarked that there have probably been 800,000 publications on the subject of Masonry. The Grand Lodge of Iowa Library alone contains more than 105,000 items.

The items listed in Gowans' *Catalogue* are such as would make any Masonic bibliophile's mouth water. The first item is John Quincy Adams "Letter on Freemasonry," a pamphlet of 1838. (A copy comes to the Supreme Council through Slater.)

Many numbers which Gowans lists are in the field of ephemera, that is, small pamphlets and unbound items, which, because of difficulty in preserving, very quickly became collector's items. Many orations and addresses are included, and these are most difficult to acquire after the passage of a few decades. Anderson's *Constitutions*, both the 1723 and 1738 editions, are mentioned, and of course these are the foundation of any Masonic library.

Anti-Masonry is well represented. The Proceedings of several conventions are listed as well as other books attacking Freemasonry. Here a keystone are the works of the famous, or

infamous, Abbé Barruel, the French priest, who devoted his life to an attempt to destroy Masonry.

Elias Ashmole, whose initiation into and connection with Freemasonry preceded the Grand Lodge by a half century, is mentioned because of his major opus, *The History of the Noble Order of the Garter. The Confessions of Count Cagliostro*, also an opponent of Masonry, is named. Numerous monitors and manuals are in the catalogue listings, and many of these items are still available from book dealers educated in Masonic items.

An 1829 volume by David Bernard entitled *Lights on Masonry*, obviously an outgrowth of the Morgan affair, purports to reveal the ritual of all the degrees of Lodge, York and Scottish Rites. This is a book of 588 pages, and today should be a valuable rarity, if found. Gowans prices this work at \$12.

Many books on Mythology, Egyptology, Hebrew history, Occultism, etc., are included, for so many writers of the early Masonic period, in their attempts to trace the origins of Masonry to ancient times, relied heavily on the mystic and the occult to prove Masonry's beginnings. This is the trap into which Albert G. Mackey fell, and the modern reader in Masonic history is well advised to skip over much of this material as irrelevant.

A most important and interesting book for Masons is *The Suffering of John Coustos*, and his tortures by the Inquisition, published in London in 1746. Gowans places a price of \$3 on this item. Today a first edition would be cheap at \$300. It is the first story of such actions, for we must have in mind that Clement XII only issued his papal bull against the Fraternity in 1738.

Frederick Dalcho, one of the founders of the Scottish Rite, is represented by his *Ahiman Rezon* for the Grand Lodge of South Carolina in 1837.

A Copenhagen volume of 1705, printed in Latin, purports to contain information on an order of Knighthood called the Order of the Elephant. The great Mason and governor of New York, DeWitt Clinton, is represented by the pamphlet containing the Masonic address he delivered to his Lodge upon being installed as Master.

A 1732 book in three volumes gives the ritual of 25 different Orders of Knighthood and their connection to Masonry. This book was published in both French and English, and Gowans offers a set for \$15. Several books are devoted to the Druids, an early English religious heathen sect, thought to have influenced the Anglo-Saxon Masonic development. A collection of Masonic songs, published in 1758, would interest an historian, as would another such published in Glasgow in 1771. An 18-volume set of *Freemason's Quarterly Review*, a magazine published between 1834 and 1852, would certainly be a gem for any collection.

We mentioned the Regius Ms. earlier. Its Masonic import was discovered by J. O. Hallowell in 1839, and his reprint and analysis is represented by his book thereon published in 1844. The rarest item listed by Gowans is a pamphlet entitled "Grand Mystery of Freemasons Discovered" published in London in 1725, and being the second printing of the original and earliest exposé of 1724. If available today, this would truly be priceless.

And so it goes. Royal Arch Masonry and Knight Templary are represented by many volumes, but the Scottish Rite is included, if at all, only in volumes of general Masonic history. One of the rarest of all items listed by Gowans is a "Constitutions" printed in Philadelphia in 1734, supposedly by Franklin, with some music at the end claimed to be in Franklin's hand.

Rob Morris is represented by four books. Rev. George Oliver, considered one of Masonry's most prolific authors, although I would give the palm to Mackey, is represented by no less than 23 separate items. Samuel Prichard is, of course, represented by his *1730 Masonry Dissected*.

Gowans himself was a book publisher. His principal Masonic book was a reprint of an English exposé, very popular around 1750-1770, entitled *Jachin and Boaz*, to which for good measure Gowans added a copy of Prichard's *Masonry Dissected*, all for the munificent sum of \$2.50. In all, Gowans lists 545 items, many of extreme rarity today, and rare even in 1858. The great Masonic libraries of the world, including several in both England and the United States, hold collections far superior to anything ever dreamed of by Gowans. Let us cherish, protect, and add to them for the Masonic research scholar of tomorrow.



# 'G' Marks the Spot Where the Lodge Once Met

By NORRIS G. ABBOTT, 33°

One of the most unusual Masonic shrines in New England is a granite marker in a pasture beside a woods near Foster, R.I., about 25 miles west of Providence.

It was erected in 1908 by Hamilton Lodge No. 15 to commemorate the spot in Worshipful Brother Hill's pasture where, according to the written records of 1834:

"A special meeting was held on the highest piece of ground that could be found in the Pasture of Worshipful Master Jerah Hill, about 100 rods from the Hall, North East. The reason why we meet here is the Door of our Lodge room has been closed up by Eli Aylesworth and there is no place to enter the Hall except the windows and some of our Brothers are lame and could not very well enter the windows."

On June 11, 1966—the 150th Anniversary of Hamilton Lodge—an exemplification of the Entered Apprentice Degree was presented in a natural amphitheater, near the granite marker, with a large number of members and guests, including the Grand Master of Rhode Island and officers of the Grand Lodge, attending.

The meeting was tyled by 12 uniformed Sir Knights of Thomas Smith Webb Commandery No. 51, who were stationed at strategic spots. All members and visitors first were checked in a nearby garage. Those found worthy and well qualified received an ink imprint of a square and compass on their left hand. This justified their admittance to the "lodge room" which they reached after a walk of some 500 yards through the woods. (The "room adjoining the lodge" for the candidate, was a tool wagon parked at the edge of the amphitheater.)

Research shows that the reason for the 1834 meeting in the pasture probably was due to a misunderstanding between Worshipful Master Hill and Brother Aylesworth. The Lodge met in a hall on the second floor of the building

it owned and this was reached by an outside flight of stairs. When members arrived they found the stairs had been removed and the door to the hall firmly nailed.

Lodge records show that Brother Aylesworth was ordered "to replace the stairs where he took them from," which he refused to do. Then he was told that he could either buy the building or replace the stairs "giving the Lodge a lease on them" or, if neither proposition was accepted, he was to appear at the Lodge and show cause why he shouldn't be expelled.

He refused to comply with either, so at the next meeting it was voted unanimously to expel him.

No written explanation is available for the removal of the stairs and it probably was a personal matter. Records show that Brother Aylesworth had served progressively for two years each in the offices of Treasurer, Junior Warden, and Senior Warden. He was bypassed in the election of 1832 when Brother Hill was elected Worshipful Master after having been an officer for only two years.

Regardless of the cause, the Lodge survived and flourished.

Hamilton Lodge was constituted in 1817, met "at early candle lighting," and frequently conferred several degrees on the same night. At times, renewable notes were accepted as payment for degrees. Its records are filled with interest-



ing items such as: "Voted to pay Jerah Sheldon \$1.20 for Horse keeping at the Election in September" . . . "Voted to pay Andrew Hopkins 50 cents for three days board for William Rice while painting the Hall in Foster."

Today, in the quiet village of Foster Center, the influence of Freemasonry is still apparent. The homes of many of the charter members of Hamilton Lodge are still admired for the simple, graceful, and dignified architecture of the late 1700's, and their present occupants are all members of the Craft.

This little New England village can well be called a bulwark of Masonry for within its borders there now reside 20 members of the Fraternity out of a total of 47 homes. These include two Past Grand Masters of the Grand Lodge of Rhode Island and five Past Masters of Symbolic Lodges. Truly a remarkable example of consecrated and concentrated Masonic participants.

Most of the foregoing was obtained from early records of Hamilton Lodge graciously loaned by Senator Ernest L. Nye, Past Master (1927) and a grandson of Jerah Hill, Worshipful Master in 1834.



ILL.: NORRIS G. ABBOTT, JR., 33°, is Deputy for Rhode Island and Chairman of the Records Committee for the Supreme Council. He also is Historian of the Grand Lodge of Rhode Island and a trustee of Bryant College. He is a popular speaker and has been active in all branches of Masonry for more than 40 years.





## Cathedral of the Pines

### MASONIC SERVICE SET FOR JUNE 28

The Grand Lodge of New Hampshire will hold a special service at 11 A.M., Sunday, June 28, to consecrate two Masonic plaques at the Cathedral. One of the bronze plaques is in honor of the Supreme Council, 33°, Northern Masonic Jurisdiction; the other honors New Hampshire Consistory.

Deputy Grand Master Stanley A. Johnson, 32°, of Keene, N.H., will preside. The service will be conducted by Dr. Paul Robert Walker, 32°, of the First Church of Nashua, who is a Past Most Wise Master of St. George Chapter of Rose Croix, Nashua. Speaker for the day is Ill. George A. Newbury, 33°, Sovereign Grand Commander, NMJ. Special music will be provided by the New Hampshire Consistory Choir.

Knights Templar will serve as escorts.

All Masons, and their families and friends, are invited to attend the service.

Cathedral of the Pines is an outdoor shrine "dedicated to Almighty God as a place where all people may worship." It is a pine-crested knoll situated about 1400 feet above sea level with a panoramic view of mountains, lakes, and valleys dominated by Mt. Monadnock in southwestern New Hampshire near Rindge.

The Cathedral has been developed through the vision of Dr. Douglas Sloane, who with his wife, Sibyl, began the effort when word came that their son, "Sandy," was killed in action in World War II. Plans for a small family chapel were changed and the Cathedral endeavor was begun on the knoll where the boy had hoped to build his home.



DR. SLOANE

In 1949, Dr. and Mrs. Sloane created a trust, for the benefit of the public, to hold in perpetuity the Cathedral and its several hundred adjoining acres. Distinguished lay people of different faiths and origins comprise the Board of Trustees.

Now in its 25th year of operation, more than 5 million people from this

and every country of the world have visited it. Fifty-one different faiths and those of all origins, each in its own way, have conducted services in this Cathedral. Unsolicited gifts have been received from 112 countries. These and the flags of most States and many Countries denote the wish of the donors to be a part of the Cathedral effort.

An unusual ceremony in the Cathedral in 1969 was the presentation of a stone from an historic bridge in Koblenz, Germany, by that city's distinguished Lord Mayor Willi Werner Macke in person. About 80 percent of Koblenz was decimated by American bombers in World War II and Sandy Sloane was one of the pilots of the B-17 bombers shot down there by German boys defending their homeland. German Consul General Hans H. Sante also presented the Flag of the Federal Republic of Germany—an unusual expression of Brotherhood among Nations!

The chief appointment in the Cathedral is the Altar of the Nation, the national memorial for *all* American War Dead. It is unique in acknowledging the debt to the Creator of all those who made the supreme sacrifice in the wars of our Country. Its establishment memorializes the sacrifices of the lives of



women as well as men killed in war service.

Incorporated into this altar are stones from each state and territory, from four Presidents of the United States, and from many distinguished nationally-known individuals and organizations. Most of these stones are from historic spots, including a part of Plymouth Rock, one from the Tomb of Hiram, King of Tyre, and a flagstone which George Washington laid in his garden at Mt. Vernon.

The Altar of the Nation was unanimously voted recognition by the Congress of the United States as a memorial for all our war dead.

In 1967, another national war memorial, the Memorial Bell Tower, was built to correct the lack of any specific national recognition given for all American women whose lives were sacrificed in the wars of our Country. The pillars of the Memorial Bell Tower are stones taken from the fields of the Moses Hale farm of which the Cathedral knoll is a part. Each rock memorializes the heroic struggle by the early settlers to secure freedom and the right to worship their Creator in their own way. These rejected stones, bound together in the Cathedral appointments, symbolize the strength and unity of a grateful nation.

In the Cathedral pulpit are meaningful unsolicited tributes. A brick from

the foundation of "Shadwell," the birthplace of Thomas Jefferson, recalls his insistence of the incorporation into the Bill of Rights of freedom of religion and freedom of speech. Another stone is part of the Wailing Wall in Jerusalem, the remnant of King Solomon's Temple.

Many unsolicited bronze plaques signify the wish of national organizations to be and have a part in the Cathedral effort. From the Cathedral pulpit have been heard leaders of all different religious faiths and origins; leaders of patriotic, fraternal, and civic organizations; statesmen; military leaders, and dignitaries of foreign governments. The summation of each sermon or talk generally has been an expression of gratefulness for the privilege of here serving God, country, and all humanity.

Other Cathedral appointments include the Garden of Remembrance, its chapels, the mound with the Monolith, Hilltop House, and the flagpole with its base of Vermont granite.

To date, unsolicited funds have maintained and forwarded the project.

Open to the public every day from May to November, the Cathedral offers a full schedule of services.

A copy of its program is available upon request to the Executive Director, Cathedral of the Pines Trust, Rindge, N.H. 03461.

Many civic and fraternal organizations have presented bronze plaques to the Cathedral. The plaques have been mounted in the various stone structures.



## Indiana Grand Master Addresses Conference

"Let us as Masons reverence the law and proclaim it in our Lodge Halls. Let's stop being part of the 'silent majority'—too often a name for apathy. Let's make known to the world what we as Masons stand for in this matter, and let us make known what we *won't* stand for."

So spoke Robert P. Joyce, Grand Master of Indiana, in his keynote address at the Conference of Grand Masters of Masons in North America in Washington, D.C. He stressed the need for an optimistic, constructive approach to all our problems as opposed to a destructive, pessimistic attitude too often found among those heading our Masonic Bodies today.

In this time of change and protest which faces our country, Grand Master Joyce said, we can accept the challenge of youth and dissenters "... by a firm belief in God and by a positive approach to respect for law and order ... in 1837, Abraham Lincoln admonished his listeners 'never to violate the laws of the country, and never to tolerate their violence by others.' ... Let reverence for the law ... be taught in the schools, seminaries and colleges ... let it be preached from the pulpits and proclaimed in the legislative halls, and enforced in the courts of justice. ... In short, let it become the political religion of the nation."

"Early in our rituals we say, 'In the beginning, God.' And we know that it is just as true to say 'At the ending, God'."

"In ages past our nation has turned to God for help in times of stress and trouble, and God has been merciful. Let us believe that once again our people can call upon Him in the hour of our country's peril, and they will be heard, if found worthy. But let us not forget God when all is well again."

William A. Hooks, Grand Master of North Carolina, was elected Conference Chairman for 1970 and Grand Master Joyce was elected Vice Chairman. There are 59 jurisdictions comprising the Conference.

### MOVING?

*Notify your Valley Secretary*

*immediately!*



# THE NEED FOR SPIRITUAL BUILDING

By ARTHUR LEVITT, 33°

The following is an address by Ill. Arthur Levitt, 33°, delivered at "The Feast of the Paschal Lamb" for the Chapter of Rose Croix, Valley of New York City, in Grand Lodge Auditorium on March 24, 1970.

We gather here tonight, drawn from different faiths but united in our belief in one ever-living God, to honor those who have gone before us. But this service is more than a memorial for the departed; for we honor them best by using the full measure of life so abundantly given to us.

We do not mourn; we rejoice in those eternal truths which alone give life its real meaning.

Spiritual joy, not gloom, was the central theme of the two feasts we have symbolized this evening.

The Israelites commemorated more than a merciful Passover, more even than a release from bondage, at the Feast of the Paschal Lamb. They were filled with joy at the prospect of the promised land—in a larger sense, at the prospect of eternal release from earthly bondage, through the gates of heaven.

And the Christian gospels tell us that when the twelve disciples sat down at the Last Supper, they received through the bread and wine the covenant for the forgiveness of sins.

This was a supreme gift, followed by the even greater gift of the promise of eternal life, covenants which together became the foundation of a new and great religious experience in the history of the world.

We tend to think of these events as belonging to some old and musty corner of antiquity, much as they inspire reverence.

But, as it has been wisely said, the ancients did not understand that they were ancients. To them each day was as new as this morning's sunrise was to us, and each tomorrow was as unknown as is the course of our own unsettled path. They were real men and women, troubled by anxieties, threatened by enemies, and seeking security even as we do today. The truth is that there is nothing really modern, because time will

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*"We have a dual  
existence . . . our  
outward life and  
our spiritual life."*

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quickly age and tarnish any work of our hands.

And so we are akin to all who have gone before us and to all who will come after us, as the prophet Isaiah pointed out some 27 centuries ago when he said that there was nothing new under the sun.

He added, by the way, that man—I suppose Isaiah would have called him modern man at the time—was causing a very great problem of pollution. He feared and predicted that the cities would decay.

There is nothing really new.

Certainly there is nothing new in the expectation that all will be well somehow, that without much effort on our part some great force or power will right everything which is wrong with the world. I have even heard prayers offered to the Almighty, in which he is carefully instructed just how to bring all this about.

There is a magnificent passage in the Christian gospels in which the disciples are described as getting anxious about the coming of the great kingdom on earth, when all would be glory and power. And you will recall how they were rebuked, when their Lord said that the Kingdom of God would not come here, or there, because the Kingdom of God was within them.

Indeed the Kingdom of God is within us. This is the great lesson of the two feasts we have celebrated tonight.

They teach us, really, that we have a dual existence. One is our outward life, our daily pursuits, our concern for food, shelter, rest and relaxation. And the

other is our spiritual life, our search for meaning and for eternal truth.

We express this Masonically as the difference between the temple built with hands and the temple invisible, because we dwell in each as we travel through the long journey of life.

The point of it all is that the journey should lead to an even greater adventure. The Israelites knew this as they prepared for the Exodus, and the disciples knew this as they sat at the Last Supper.

We who are here tonight, all of us, believe in these eternal truths or we would not be here at all.

We have not come out to be lectured, or to be entertained. We are not raising money, or making awards. Here there is no contest going on, no issue to be resolved, no arguments to be made or answered. You have come to the wrong place to make business contacts or improve your social standing. If you look around, you will find no exhibits, no conference tables, no places for committees to meet. There is nothing here that usually attracts people to a Manhattan auditorium. And I am glad it is so.

I am glad that the appeal of a ceremonial—not just the ritual, but fellowship in the spiritual foundation of our craft—is strong enough to evoke such a response this evening.

It is sometimes said that the appeal of our fraternity is in its ritual and in the secrets of the word and the grip. We demonstrate that this is not so this evening, and that there is something deeper in our basic beliefs. Those beliefs have nothing to do with ritual nor with secrecy. They were first published publicly 237 years ago in Anderson's *Book of Constitutions*. The words have a familiar ring today:

"A Mason is oblig'd, by his Tenure to obey the Moral Law; and if he rightly understands the Art, he will never be a stupid Atheist, nor an irreligious Libertine . . . 'tis now thought more expedient only to oblige Masons to that Religion in which all Men agree, leaving their particular Opinions to themselves; that is, to be good Men and true, or Men of Honour and Honesty, by whatever Denominations or Persuasions they may be distinguish'd."



It is in this manner, and in these beliefs, we rededicate ourselves tonight—each according to his own persuasion. But the word “persuasion” means more than mere acceptance. The word was used in the first *Book of Constitutions* when to be a man of God was to risk life itself for a cause; and when to be a good Mason, whether operative or speculative, was to be a builder for mankind.

It is precisely in these two areas—in spiritual affairs and in public affairs—that we need strengthening today if we want to achieve the better society we proclaim.

“Dedicate” means to declare, according to the Latin derivation. We best declare our beliefs by the witness we give to others.

Now I am not about to urge you to desert home and family for church or synagogue, nor am I about to urge you to resign from business for political action. I am not going to ask you to become involved in a variety of causes and community programs. Many of you are already involved too much. And this is just the point. We waste the impact of our efforts because we lack economy of direction. We fail to take a real part in religious life because we spread ourselves thin in fringe activities.

There is a reverse problem in public affairs. We spend our time condemning politics and politicians, or joining organizations to protest this or to lobby for that, letting the real issues of government go by default.

This evening, then, we think back on that old *Book of Constitutions* and its simple precept that we be “good men and true, and men of honor and honesty.”

How do we really achieve this in the mad competition, in the multiple demands and the impossible schedules, of the modern world?

We do it, I submit, by economy of direction—which really means honesty of purpose. We do not do it at the expense of health or family; on the contrary, we improve both by the inner well-being which springs from meaningful effort.

And there is a valuable by-product; the right use of leisure, something which is slowly vanishing from American life.

When a man is a witness for his beliefs, a contributor to his community, he needs no artificial stimulants for his leisure time. He will know what ancient philosophers referred to as contemplation and contentment. He will rediscover the wonder of his own mind.

Today, the expanding frontiers of our knowledge reveal the limitless wonders of creation. But in all the universe

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*“It is indeed evil  
to stand still and  
do nothing . . .”*

---

the human mind finds no wonder as great as the mind itself, no mystery as deep as the human spirit.

Through mind and spirit man reaches out to seek the true purpose, the true meaning of what we know as life. As our minds are enriched, as we are lifted up in spirit, so do we come nearer to a perception, however dim, of eternal truth. There is no greater knowledge.

Now I know that it is not intellectually fashionable in certain circles these days to speak of the spirit, the soul, or even of things divine. The analyst can't measure them, the biologist can't dissect them, the lawyer can't put them on the witness stand. But some things will remain forever beyond the scope of the computer, or the laboratory, or the rules of evidence.

As the physical limits of the universe are pushed beyond millions of light years, so does the mystery of life, the wonder of creation, deepen. Thinking scientists bear witness to this today as readily as theologians.

But our spiritual enrichment must not be hidden within us, our perception of truth must not be curtained from the rest of humanity. As Moses of Evreux wrote in the year 1240:

“Busy yourself as much as possible with the study of divine things, not to know them merely, but to do them; and when you close the book, look around you, look within you, to see if your hand can translate into deed something you have learned.”

Faith is for action, not solely for comfort.

It may strike you as inapposite that a speaker with a background primarily in law and government should be saying these things to you this evening. But intellect and faith should be part of every walk of life.

I go further and say to you that never before have we so needed in government men and women of intelligence, of faith and conviction, of vision and culture. A republic is truly representative only when it is responsive to all the interests, all the aspirations, of a free society.

The greatest weakness of our democracy is that we leave much of our society to the professionals—we resist involvement.

And it reminds me of something written by LeCompte du Nouy several years ago in his work on *Human Destiny*. It will serve well to bring together the themes I have been stressing this evening.

The author was a French scientist who grew out of a purposeless life, out of an original agnosticism, into productive scholarship and a deep faith. His conversion was through science itself.

In the closing chapters of his great book, he dealt with the ancient problem of distinguishing good from evil, not in a moral sense but in an absolute sense. And he came to the conclusion that good is that which contributes to the continual progress of man upward from an animal existence, evil is that which pulls man backward from his progress, from his true destiny.

Then he added something, which I oversimplify, but it was to the effect that evil is also that which stands still and does nothing.

It is indeed evil to stand still and do nothing, for we waste the precious gift of mind, of spirit, of freedom. We become parasites on those who care enough to serve humanity; we are not builders in the tradition of our ancient craft, but despoilers.

If we are really to have both persuasion and purpose, we must never stand still for long.



ILL.: ARTHUR LEVITT, 33<sup>rd</sup>, is Comptroller for the State of New York. Prior to his election as Comptroller, he was a practicing attorney. He is a Past Master of Composite Lodge 810, F.&A.M. (New York), and is a member of the Scottish Rite Valley of New York City. He received the 33<sup>rd</sup> in 1965. Ill.: Levitt has been the recipient of numerous awards for outstanding civic service.



# One Man's Dream :

## A Museum of American Ideals

American history really comes alive for visitors to Chicago's Independence Hall at 2720 W. Devon Ave. The Midwest's Independence Hall is housed in a beautiful American colonial building which resembles its Philadelphia counterpart. The first impression one receives when realizing the symbolic meaning of this structure is that this is no ordinary institution.

The colonial decor of the interior emphasizes the theme of American history. The walls are covered with famous historical documents, rare maps, obsolete currency and prints. One rare map displays the early dimensions of Cook County, Illinois.

Independence Hall has a particularly outstanding currency collection includ-

ing Colonial "Broken Banks", Confederate, early Colonial, and all types of United States paper money including ten- and twenty-five-cent notes. Other obsolete currency from its fractional form to the odd denominations of the three- and four-dollar notes, grace a large portion of the east hall.

To complement the collection of paper currency and to link our struggle for independence to the present, one of the greatest of American gun collections—martial, civilian, Revolutionary and Civil War period guns—also are displayed. The prized North & Cheney 1799, Walker, Patterson, Evans, Colts, Adirondack, Derringers, Remington, Winchester, Volcanics, and non-duplicates are among 1300 other guns on

view here. The collection is valued at several millions.

Independence Hall's library contains 10,000 volumes of American History. Thrilling moments of our country's past are captured in books of the Revolutionary War, the Wild West, Presidential biographies, and State histories. Also displayed are priceless documents including all the signers of the Declaration of Independence, the Constitution, Federal cabinet members, sculptures, prints, and currency.

The library is open to students, scholars, and everyone who desires to learn more about our American heritage.

Dynamic programs are an exciting feature of Independence Hall. It exhibits, informs, entertains, educates, and—most important—makes the visitor





## The Founder of Chicago's Independence Hall

Dr. Sidney Landon DeLove, 32°, is that great combination of a man who can dream and can act as a private citizen. He has dedicated his life's work and fortunes to our country, a man who is anchored upon those principles on which our country was founded and unafraid to speak with integrity.

Independence Hall symbolizes his dream of America.

For the past 15 years, Dr. DeLove has been honored as an outstanding citizen for his unwearied zeal and untiring efforts in making American history really live in the minds of America's youth. He has been the recipient of more than 100 nationally coveted awards for his patriotic activities. He conceived of an institution where any American could see the past as it was and take great pride in our heritage.

Dr. DeLove practiced law, is a highly successful banker, author, lecturer, and a noted authority on contemporary America. He served his country as a soldier for 22 years and was on General Eisenhower's staff in Europe during World War II.



While many speak of patriotism, he acts!

On July 4, 1954, Dr. DeLove traveled 77 miles in Chicago and found only 15 American flags flying! His numerous national campaigns to "Fly-the-Flag" have made millions of

indifferent citizens aware of American patriotism. When a radio listener criticized Dr. DeLove for waving the flag too much, his reply, "Can We Wave The Flag Too Much?" instantly became a classic in American literature. This famous reply is printed in more than 1000 newspapers and magazines annually, and some 700 radio stations broadcast it every Independence Day. It also is mailed free to millions of people every year by request.

A captivating speaker, Dr. DeLove annually receives thousands of invitations to speak before national organizations throughout the country. In the last 10 years his dynamic oratory has been heard by large audiences in almost every state in the Union.

His most noted book is "The Quiet Betrayal" citing the lack of knowledge our youth have of American history.

"Until and unless we educate our children in Americanism, we cannot expect them to be free Americans. Our American dream will live only as long as nobleness of character lives in the hearts and minds of the individual citizen," Dr. DeLove asserts.

aware of the lofty ideals upon which America was founded. Independence Hall has been cited by Congress and most State Legislatures as a shrine of American history and an active force in publicizing American ideals.

Its magnitude of historical material is the result of the vision and indefatigable labor of its founder Dr. Sidney L. DeLove who has spent a lifetime and a fortune in his zealous desire to convey his love for America to his countrymen. He is the author of *The Quiet Betrayal*, a book that points out that young people of America are pitifully unaware of our great country's past.

Each year Independence Hall sponsors an essay contest open to all parochial and public seventh and eighth

grade students throughout the United States. Its purpose is to foster a love and concern for America and American History in school children. Subjects have been "What America Means to Me," "What the Flag Means to Me," and "What American Patriotism Means to Me." The contest has grown from 473 essays in its first year to more than 500,000 last year. More than 3,600 judges worked nine days to pick the last winner.

It is estimated that more than 10 million citizens become involved in this contest each year now. A winner is chosen in each state plus 45 from the Chicago-land area. And all winners plus chaperones are taken for a 10-day, all-

expense paid trip to our national shrines at Gettysburg, Yorktown, Richmond, Monticello, Washington, and Independence Hall at Philadelphia. The sights and sounds of these historic places long remain vivid in the minds of these students as a result of one man's desire to educate.

Independence Hall is a non-profit, non-political, federally recognized educational institute. This institute does not receive any grants or subsidies; it is wholly supported by its founder, Dr. Sidney L. DeLove, a veteran member of the Scottish Rite Bodies of Chicago. (Requests for literature should be sent c/o 2720 W. Devon Ave., Chicago, Ill. 60645.)



# Ritual Revision in the Scottish Rite Degrees

By IRVING E. PARTRIDGE, 33°

Many years ago, Ill. Albert Pike, 33°, the then Sovereign Grand Commander of the Southern Supreme Council, wrote, "The time will, I hope, arrive—nor do I doubt that it will—when the ritual now adopted will be replaced by others much more perfect, much more impressive, much more exhaustive . . ."

In 1943, Ill. Melvin M. Johnson, 33°, the Sovereign Grand Commander of our Jurisdiction, wrote in his allocution, "We must realize that the philosophy of Freemasonry and of our Rite is a matter of time and place, that its principles and ideals should be suited to this epoch and not to remote antiquity."

Thus it is evident from their writings that these two great leaders of the Scottish Rite realized that revisions of rituals are inevitable if they are properly to serve their purposes.

One of the responsibilities assigned to the Committee on Rituals and Ritualistic Matter is the revision of existing rituals. Such revisions, however, are undertaken only at and after the express direction and authorization of the Supreme Council at an annual meeting.

It should be obvious to all students of Masonic rituals that the structure of a degree provides the means of teaching the philosophy or lessons of Freemasonry. Various means and devices are employed, such as so-called "straight ritual" and dramatic allegories artfully portrayed with the assistance of lighting and stage effects, and often accompanied by music.

In 1942, the Supreme Council called one of its Active Members, Ill. and Dr. Mellyar H. Lichliter, 33°, then Grand Prior, to full-time employment at the Boston headquarters. Among his duties was that he should undertake a study of our rituals by making "a careful inquiry into the sources of our traditions, the isolation of the essential from the fortuitous, the effort to integrate the underlying philosophy of the Scottish Rite into a flexible system, with

a definition of our monotheistic outlook, and with a clear understanding of our relations to various religious faiths."

After an intensive, coordinated and scientific study over a period of eight years, he came to the conclusion that the rituals then in current use were "impressive and beautiful, but were archaic, full of anachronisms, and undocumented in many instances."

As a result of his labors, every known ritual of every degree of the Scottish Rite from the French degrees of the middle 18th century, which were available in our Archives, down to the latest revised rituals then in use in our Jurisdiction, was completely analyzed from an historical standpoint. Moreover, there is on file in our Grand East a "control copy" of every one of the rituals in use in 1950 wherein every line of each ritual is documented as to its historical source.

Under the leadership of Dr. Lichliter a new era in ritual study and revision came into being. By reason of being able to define the tradition of each ritual degree, the committee has available a firm foundation upon which to build the structure of its subsequent revisions.

Long ago this committee discarded the idea that just because a degree was

popular it should be retained without change even though there were glaring errors and inconsistencies of several types therein.

In general, it may be said that today our Jurisdiction enjoys "a broad, far-reaching ritual enlightenment in keeping with this modern age, and at one and the same time preserving the ancient traditions of the glorious past" and largely because of the leadership of Dr. Lichliter.

The revision of our rituals today is a slower and more involved process than in the past. Each new ritual in its printed form is preceded by a section which gives a complete series of historical Notes pertaining to the degree. There are sections which explain the Sacred Words, the Cast of Characters, the Settings for the Degree, its Costumes and Decorations, and a Manual of Pronunciation of words and names used in the degree. All of the distinctively Scottish Rite elements are detached from the drama or allegory and are contained in a separate Ceremonial Section.

As a matter of practical procedure, the Committee on Rituals and Ritualistic Matter has developed a step-by-step procedure which it follows whenever the Supreme Council directs it to proceed with the revision of any degree. There are 21 steps in the procedure, thus assuring a thorough screening of each and every proposed change.

For a detailed description of the various steps, interested brethren are referred to pages 103-133 of the 1960 *Proceedings of the Supreme Council*.

It should be borne in mind that the committee welcomes suggestions from the Valleys for improvements. A logical procedure has also been developed for the study of interpolations in a degree which a valley may wish to have incorporated in a ritual. The method to be followed in such cases is clearly outlined on pages 162-163 of the 1963 *Proceedings*. In the committee's report on those pages it states, "The glory of the Scottish Rite is in the beauty of its degrees, and its strength lies in the lessons they teach. . . . It looks upon

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.





## 'Ars Quatuor Coronati'

By ALPHONSE CERZA, 33°

TRANSACTIONS OF THE QUATUOR CORONATI LODGE NO. 2076, London, England. Edited by Harry Carr. Vol. 81, for 1968. 412 pages; illustrated; 18 pages of detailed index. Published by Quatuor Coronati Lodge, 27 Great Queen Street, London, W.C. 2, England. Joining fee \$3.00; annual subscription \$5.80.

The title *Ars Quatuor Coronatorum* (abbreviated as *A.Q.C.*) is the official name of the annual publication of the premier Masonic Research Lodge of the World. The principal papers in the current volume are as follows:

"The Establishment of the Premier Grand Lodge: Why in London and Why in 1717?" was the inaugural address of Brother J. R. Clarke, the new Master of the lodge. He presents a fine picture of the social conditions of the times in England; he concludes that this momentous event in Masonic history occurred as a result of the spirit of inquiry prevalent at the time, as well as the social and political conditions of the day.

"John Coustos and the Portugese Inquisition," by Dr. S. Vatcher, examines the official Roman Catholic records of the Inquisition of Coustos and dispels the charge often made that Coustos in his famous book exaggerated the torture by his accusers.

"The Climate of European Freemasonry, 1730-1750," by P. A. Tunbridge, presents the social and political background in Europe during the years that the Craft was developing in England.

"Preston as Preceptor and Ritualist," by Alex Horne, describes William Preston and his important work for the Craft in England.

"600 Years of Craft Ritual," by Harry Carr, is an analysis of the Masonic ritual as disclosed in various exposés over the years.

"Chevalier Ramsay," by C. N. Batham, discusses a person who has been controversial since the early days of the Scottish Rite in France. Much new light is shed on this mysterious person both in this article and a shorter one later on in the Transactions.

"Freemasonry in Egypt, Part I," by F. D. Stevenson-Drane, covers the years from 1798, when the Craft saw the light there, until the year 1934.

"The Foundation of the Grand Lodge of Iran," by Harry Carr, is a brief historical account of the Craft in that country plus a detailed report on the establishment of the Grand Lodge there in March, 1969.

After each paper there are comments made by members of the lodge. These comments are usually answered or further explained by the author.

The above material takes about half the volume. Then follows much interesting material such as: Ten book reviews, biographical items, obituaries, short articles on a variety of subjects, list of new members, answers to questions sent in by members, and a list of the principal contents of all preceeding volumes of the Transactions.

The detailed index is a model of indexing for a Masonic book.

One cannot use enough laudatory words in describing this most interesting and scholarly volume which can be read with interest and profit by all Freemasons.

(All inquiries relative to the volume should be addressed to the lodge).

the rituals of the Supreme Council as living organisms, able to change and grow with the changing times."

While the study and revision of our rituals are the main objectives of the Committee on Rituals and Ritualistic Matter, a considerable portion of its labors is concerned with sundry matters related to rituals.

For instance, within the past decade the Committee has produced a book on Forms and Ceremonials; A Manual for Officers of Subordinate Bodies; Open Installation of Officers Ceremony; Booklets giving suggested music for the Ineffable, Historical, and Philosophical

Degrees; A Ceremony for the Observance of the Feast of the Paschal Lamb and the Relighting of the Lights. Other projects are under consideration.

A few years ago, the Committee developed a format for area Ritualistic Conferences. Three such conferences were held in the East, the Mid-West, and Western areas of our Jurisdiction with wide participation from every Valley. Its stimulating effects have led to the development of local and state ritualistic conferences.

To encourage the formation of dramatic groups in our Valleys, a booklet titled "It's Time to Act" was published,

giving helpful ideas to use in forming such groups as well as recommended one-and three-act plays. Recently a comprehensive Manual for Directors of Work has been distributed to our Valleys, thus filling a long-needed reference work for those who are engaged in producing and directing our degrees.

In summary, the Committee is dedicated to carrying on the great work commenced by Dr. Lichliter, who advocated that the Scottish Rite "should face concrete situations which would make it the servant of the present age by means of modern trends in ethics, philosophy, and religion."



## Ohio's Craftsmen Park For Masonic Families



For more than 35 years, Ancient Craft Masons and their families have enjoyed the recreational facilities available in Summit County's Craftsmen Park in Northern Ohio. It was founded, built, developed and is maintained by the members of 21 Symbolic Lodges in Summit County and is for the use of all members and their families as well as those of Masonic affiliated groups.

The park has been developed on a 59-acre site on Rex Lake, one of the purest and most beautiful in the Portage Lake chain between Portage Lakes and Barberton, south of Akron, Ohio, on State Road 619.

It is spring fed—excellent for fishing and swimming and water sports.

Craftsmen Park has grown into a large recreational institution through the dedication and devoted service of thousands of Master Masons who have contributed labor and materials as well as finances to this project.

In addition to fishing, swimming, boating and an attractive picnic area for everyone, there are summer camps for boys and girls, ages 8 to 15, where sons and daughters of the members can enjoy the outdoors under professional supervision in June, July, and August. Camp program includes crafts, hobbies, nature hikes, cookouts, competitive sports, water safety instruction and awards, boating, canoeing, fishing, archery, rifle range, Indian lore, camp-fire jubilee, horseback riding, and candlelight services.

There are several modern lodges in the summer camp area and a large dining hall and kitchen which are used year around by various groups to serve dinners for their special affairs.

On the beach is a large bath house and nearby an enclosed dance floor. In the park area is a large shelter with tables and benches surrounding a huge grill; there are many smaller grills throughout the picnic area. There also

is a refreshment stand in addition to swings, sliding boards, sand boxes and usual playground equipment for the small-fry.

One of the latest and most popular activities is a large boat club whose members pay rental for storing and docking their power boats and enjoy special activities the year around.

Many buildings and facilities have been donated voluntarily by members of the various Masonic Bodies in addition to much volunteer labor. Much of the maintenance and repair also is contributed by lodge members.

The park is financed by a 30-cent per capita assessment on all participating bodies, free will contributions, revenue from the boys' and girls' camps, boat club fees, dining and kitchen use fees, boat rentals, and refreshment stand proceeds—all nominal charges.

Finances and management are handled by a board of trustees comprised of one member from each participating body plus three at-large members.

Direct supervision of the facility is by a park manager hired by the trustees. He and his family have a home on the premises the year around.

The Craftsmen Recreation Club, Inc., was incorporated in 1933 by the State of Ohio. A small park facility was purchased on Turkeyfoot Lake in the Portage chain and used for picnics and camping until 1945, when it was deemed mandatory to expand. The 59-acre Rex Lake site, just a short distance from the original location, was purchased then.

Yes, there have been disappointments and heartaches but these have been overcome through hard work and dedication and Summit County Masons are very proud of their own park and its good use. It is a beautiful monument to Masonry and we trust it will continue to grow in use and service to all.





## Vermont Scottish Rite Celebrates Centennial

More than 400 attended the dinner in observance of the Centennial Anniversary of Scottish Rite in Vermont this spring. It was held at the Ramada Inn, Burlington, Vt., with Sovereign Grand Commander George A. Newbury as an honored guest and Congressman Gerald R. Ford of Michigan, minority leader of the U. S. House of Representatives, as guest speaker.

Ralph S. Nealy, Thrice Potent Master of Haswell Lodge of Perfection, was the presiding officer. Honored guests at the speakers table included: Frederick C. Laite, Grand Master of Vermont; Donald L. Witter, Sovereign Grand Commander of Canada; C. Edgerton Brown, Grand Master of Quebec; Waldron C. Biggs, Scottish Rite Deputy for Vermont; Deane C. Davis, Governor of Vermont; Laurence E. Eaton, Grand Secretary General, NMJ, and Congressman Robert T. Stafford of Vermont, who introduced the speaker.

Each of the honored guests gave appropriate remarks, and Grand Master Laite presented a Centennial Memorial



LEADERS IN THE CENTENNIAL ANNIVERSARY of Scottish Rite in Vermont included Sovereign Grand Commander George A. Newbury, 33°; Ill.; Gerald R. Ford, 33°, of Michigan, Congressman and guest speaker; Ill.; Waldron C. Biggs, 33°, Deputy for Vermont, and Thrice Potent Master Ralph S. Nealy, 32°, of Haswell Lodge of Perfection, Burlington, Vt.

Plaque from the Vermont Grand Lodge which was received by TPM Nealy for Haswell Lodge of Perfection.

Haswell Lodge of Perfection was formed by nine men, who received the Scottish Rite degrees in Boston in January, 1868. They applied for a dispensation which was granted in November, 1868, and actual degree work was started in November, 1869. The official charter was granted by the Supreme

Council June 15, 1870, at Cincinnati. This was presented and duly constituted Feb. 4, 1871.

The centennial observance continued with the Spring Class which received the 32° on April 18.

Other presiding officers in the Valley of Burlington include Sovereign Prince Richard E. Fletcher, Most Wise Master Wesley W. Daum, and Commander-in-Chief Clayton E. Brown.

## THE SAGA OF ALLEN McLANE

McLane was called into the Council in order to furnish first hand and reliable information as to preparations which were being planned for a combined attack on the British in the Chesapeake. He gave such satisfactory answers and presented so cheerful a picture of success that Count de Grasse informed him that he would immediately sail for the Chesapeake and act as circumstances might develop.

Success for the Continentals at Yorktown was based on the assumption of naval superiority along the American coast. McLane's successful mission of bringing Count de Grasse's fleet off the Virginia Capes prevented Sir Henry Clinton from reinforcing Cornwallis. Washington was able to concentrate his troops and lay siege to Yorktown. Cornwallis surrendered Oct. 19, 1781, an event that proved to be the end of the Revolutionary War.

These incidents are but a few of the highlights in the life of this great Delawarean, a hero unsung and nearly forgotten, who was in all the principal battles fought in the States of New York,

Continued from page 5

New Jersey, Pennsylvania, Maryland, and Virginia.

During the occupation of Philadelphia, McLane affiliated with the famous Lodge No. 2 in Philadelphia on Dec. 3, 1778. He applied for and received a certificate of withdrawal, Feb. 28, 1780, and rejoined Lodge No. 18 on Feb. 13, 1784.

Washington appointed McLane Collector of the Port of Wilmington in 1797, a post which netted him about \$4,000 a year. He held this office under successive Presidents John Adams, Thomas Jefferson, James Madison, John Quincy Adams, and Andrew Jackson.

He also served in the War of 1812 and was a volunteer aide-de-camp to Gen. William H. Winder. He died on May 22, 1829, and was buried in the cemetery adjoining Asbury Methodist Church in Wilmington, Del.

Sources include: Ward's *Delaware Continentals*, Sachse's *Old Masonic Lodges of Pennsylvania*, New York Historical Society's *Diary and Letters of Allen McLane*, Garden's *Anecdotes of the American Revolution*.

## MASONIC BOOK CLUB IS FORMED

"The Masonic Book Club" has been formed to publish out-of-print classics of the Craft and new books of outstanding merit and to keep its members advised of current books of Masonic interest.

It has been chartered as a not-for-profit corporation in Illinois and its membership will be limited to 333 members. Initial dues are \$10 a year and all money will be used solely for cost of publishing, mailing, and other actual expenses of operating. All officers will serve without compensation.

There will be an Advisory Board of 10 to 12 of the leading Masonic scholars of the world.

It is expected that the Club will publish a facsimile edition of the Regius Manuscript in 1970 with suitable commentary as well as a modern translation of the poem.

Club activities will not compete or overlap the work of Research Lodges or other Masonic groups but will be a supplement to these activities.

Interested Masons should write Alphonse Cerza, Secretary, 237 Millbridge Rd., Riverside, Ill. 60546.



# YOUTH—Our Greatest Investment for Tomorrow

By Richard C. Anderson

Some time ago, one of our country's greatest literary geniuses, Henry Wadsworth Longfellow, once said, "Youth comes but once in a lifetime."

After some serious thinking about Mr. Longfellow's observation of youth, one may arrive at the conclusion that he was absolutely correct. Every one of us who has been given this gift of life gradually becomes older as time passes, and there is nothing that anyone, no matter how omnipotent he may be, can do to prevent it.

In the process of getting older, youth is replaced with age. As a result, youth becomes something that can only be looked back upon.

Youth is not like a fad that disappears as soon as there is no longer a demand for it on the market. Youth seems to last as long as there is youth. It might be more aptly compared to the constant flow of a waterfall: strong, energetic, and productive.

Today, in our modern age of jets, rockets, and computers, youth continues to play an important part in the role of life, as it has for centuries long since passed.

Since the beginning of life, it has been to man's advantage to prepare youth for the needs of tomorrow. Institutions for learning have been built in every corner of the world to educate youth for the future. Parents have made it a practice to pass down to their children the experiences that have occurred during the course of their lives, in an effort to educate them for similar experiences.

*Here is the award-winning essay*

*in the 1970 international competition*

*for the Order of DeMolay*

Today, it is not uncommon to hear of a teenager who is revolting against his parents or even society.

To prove this all one must do is to obtain a copy of the daily paper and open it to any page, and he may read where the silence of the night was broken by the "scream" of a squad car in pursuit of a teen riding in a stolen vehicle.

Maybe he may read where a building "rocked" to the beat of psychedelic music, while teens danced under the influence of drugs, trying to escape into a world of unreality.

He may even possibly read where the campus of one of our prominent universities has been "scarred" by the unrest of students trying to prove to the world that they are someone, and not just puppets being spoon-fed with knowledge.

To the modern, typical, everyday adult, this news can be very disturbing. As a result, he loses all of his confidence in the younger generation, and unconsciously revolts against the teen, no longer giving him a voice in matters that concern both of them. He loses all of his trust in youth—and rightly so.

But, to the modern, typical, everyday adult, "youth" should be considered "Our Greatest Investment for Tomorrow."

Whether it is evident to the adult or not is unimportant; however, the youth that is confronted with a problem will greet the help and assistance that only the older generation can offer with open, out-stretched arms.

Youth is needed in order for our civilization to advance and prosper. With the youth of today come the doctors, lawyers, and leaders of tomorrow. It is up to our generations to invest in youth. If we fail to invest in shares of stock in our youth, our stockmarket of life will fall. The doctors, lawyers, and leaders of tomorrow might very well become the drop-outs, or even possibly the hired gunmen, of our future.

As it was written in the Bible, in the book of Joel: "Your old men dream dreams; your young men shall see visions." The future of tomorrow depends entirely upon the youth of today. Why not make the best investment possible?

Invest in Youth!

RICHARD C. ANDERSON of Garden City, Michigan, is the winner of the 1970 DeMolay International Essay Contest. He is a Past Master Councilor of Wayne Chapter in Garden City and received the Past Master Councilor's Meritorious Service Award following his term of office. He has also received the Representative DeMolay Award. After serving as State Scribe he was elected Deputy State Master Councilor of Michigan State Chapter for 1969-70.







GEORGE W. LANE, (right) a Past Master of Chebanse Lodge 429, AF&AM (Illinois), had the privilege of raising Arnold P. Webster in 1919. He likewise had the privilege of presenting Brother Webster his 50-year gold pin and life dues card last winter during a ceremony in Kankakee Lodge 389, AF & AM (Illinois). How often does a Past Master have the opportunity to present one of his former candidates with a 50-year pin?

## BENEVOLENT FUND

The solicitation for the Benevolent Foundation for the 1969-70 Scottish Rite year will conclude July 31. The drive began at Thanksgiving time.

Those who may have overlooked or mislaid their original blue contribution envelope are encouraged to send their contributions immediately to: Supreme Council Benevolent Foundation, P.O. Box 519, Lexington, Mass. 02173. Please include the name of your Valley.

Our total receipts at mid-year showed a substantial drop—both in the number and amount of gifts. There were 3,823 less individuals gifts and a drop in proceeds of \$177,285.95. The latter was due primarily to the absence of a large legacy which bolstered the figures a year ago.

It is hoped that the Benevolent Foundation will receive a substantial number of contributions in the remaining weeks prior to August 1, so that a good final report can be made.

## ABOUT THE BACK COVER

### MOLINE, ILLINOIS

The Scottish Rite Cathedral at Moline, Ill., is built of Bedford stone with dark Bangor slate roof. Gothic architecture gives an effect of solid magnificence and beauty. The first floor contains the main lobby, two reception rooms, ladies parlor and Secretary's office. Beyond the lobby are stair halls and elevator to upper floors and basement. To the rear of stair hall is the Cathedral proper with a seating capacity of about 850. The ceiling of the Cathedral is 62 feet high, which with its exposed massive roof trusses and stained glass Gothic windows on either side creates a feeling of reverence and adoration. The proscenium arch features emblems of the Scottish Rite surmounted by a magnificent doubleheaded eagle with wings extended measuring 12 feet from tip to tip. Above the arch is the large pipe organ, played from the console. Beneath the Cathedral is a banquet hall which can seat 600.

### ROCHESTER, NEW YORK

The present Masonic Temple in Rochester, N.Y., was dedicated in 1930. It replaced a building that was destroyed by fire. The building houses three Lodge rooms, a Cathedral Hall meeting room which seats approximately 750 people, and a theatre auditorium which will seat over 2500. The Temple is owned and operated as the Temple Civic Center of Rochester. In the Temple are 16 Lodges, two Chapters, one Council, two Commanderies, the Scottish Rite Bodies of the Valley of Rochester, Germania Lodge of Perfection, Damascus Temple of the Shrine, and Lalla Rookh Grotto. On the lower floor there is an Oasis Room for the Shrine, club rooms for committee meetings, and offices for the Shrine. There is also a large ballroom with facilities to accommodate 1,000 for dinners or banquets.

### MILWAUKEE, WISCONSIN

The present Milwaukee Scottish Rite Cathedral, acquired around 1900, was formerly a church. The Lannon stone structure was renovated at that time for Scottish Rite purposes and was again extensively remodeled in the early 1930's. The auditorium seats approximately 600 and the banquet hall has a capacity for 400 persons. On the first floor is a lounge with a beautiful display of paintings as well as complete office facilities for the Valley of Wisconsin Scottish Rite Bodies. The second floor houses a library, makeup rooms, and adequate storage for wardrobes. The third floor provides facilities for the Wisconsin Blue Lodge and the York Rite Bodies. Social rooms are also available on the third floor.





ROCHESTER, NEW YORK



MILWAUKEE, WISCONSIN



MOLINE, ILLINOIS