

# *the Northern Light*

A Window for Freemasonry

Vol. 1 No. 5

ANCIENT ACCEPTED SCOTTISH RITE

November 1970



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



In This Issue:

WHENCE CAME THE BIBLE . . . AND WHITHER IS IT BOUND?

THREE CONTEMPORARY LIGHTS

BENEDICT ARNOLD'S MARBLE BOOT



## Benevolent Foundation Aids Research in Schizophrenia

One of the highlights of the "Allocution" delivered by Sovereign Grand Commander George A. Newbury, 33°, at the 158th Annual Meeting of the Supreme Council at Milwaukee, was his report on Benevolences and our Benevolent Foundation.

There are 34 separate research investigations in the field of schizophrenia (mental illness) being conducted this year, the highest total of projects supported by Scottish Rite in any one year. A similar number are to be sponsored during the coming year.

The Committee on Benevolences also has agreed to sponsor fellowships for the support of doctoral scholars specializing in studies pertaining to the mental health problem. These will be known as "Mental Health Research Fellows of the Scottish Rite." Fellowships of \$3,000 each will be granted to a student for one year of intensive research involvement and renewal may be possible for another year on a competitive basis. From 15 to 25 fellowships can be selected each year by a fellowship subcommittee from our Professional Advisory Committee and the Committee on Benevolences.

The Cleveland Mental Health Association in 1969 presented a special Citation to the Northern Masonic Jurisdiction of Scottish Rite for having "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 of Mental Health. The Scottish Rite to date (since 1934) has contributed more than \$2,900,000 for this program."

The budget for the 1970-71 year calls for the Benevolent Foundation to provide some \$400,000 for its continuing research program.

Last year gifts received in the annual Benevolent Foundation solicitation numbered 53,040 for a total of \$410,699.99 (including ten legacies for \$29,455.08). A year ago the Foundation received 56,165 gifts totaling \$593,568.82 (including nine legacies for \$196,012.12).

Memorial gifts this year numbered 1,653 for \$15,141, an increase of 88 gifts and \$965.52 over corresponding totals in the previous year.

Legacies and bequests continue to be an ever-increasing source of funds for the Benevolent Foundation and are highly recommended as a most worthwhile charitable endeavor. The Benevolent Foundation has been established for exclusively religious, charitable, scientific, or educational purposes, as this Supreme Council may direct, and any contributions, bequests, legacies, devises, or transfers to the Supreme Council Benevolent Foundation are deductible in computing taxable income or the value of an estate in accordance with applicable provisions of the Internal Revenue Code.

The 1970-71 Benevolent Foundation solicitation has been planned to open in the Thanksgiving holiday period. The customary blue contribution envelopes and other materials are being readied for the 115 participating Valleys. The cooperation and support of all Valleys and all members is urged and strongly recommended.

### About the Cover

The November cover is a typical harvest scene in Southern Indiana featuring shocked corn at the Lincoln Boyhood National Memorial near Dale. It is reminiscent of lines from the popular Hoosier poet, James Whitcomb Riley, "When the frost is on the pumpkin and the fodder's in the shock." Lincoln's boyhood years were spent in Southern Indiana before moving westward to New Salem, Illinois. The photo is reprinted by courtesy of *Outdoor Indiana*, a magazine published by the Department of Natural Resources for the State of Indiana.



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It pleases us to know that Most Worshipful Richard E. Hickam, Grand Master of Masons in Indiana, and other Indiana Masons refused to permit the production of the musical "Hair" at the Murat Theater in Indianapolis. This musical has become controversial because of a nude finale.

Grand Master Hickam found such an engagement a breach of Masonic law, declaring that "Freemasonry has long been known and respected for its emphasis on high moral standards, lofty patriotism, and responsible citizenship."

We salute our stalwart Indiana Masonic Brothers for maintaining their integrity despite the loss of income.

We are proud of our DeMolay groups in general and of the Oregon State Council in particular for its projects of helping Shriners Hospitals for Crippled Children and its fine statewide antilitter campaign. The latter is designed to keep debris and rubbish off Oregon's beaches and highways.

*The Duty of a Freemason* by courtesy of Haboneh Hahofshi published by The Grand Lodge of Israel states: "A Freemason's duty is to be honest in his contracts, sincere in his affirming, fair in his bargaining, and faithful in performing. He should study much and think much, that he may be able to do earnestly and vigorously what ever the good of his fellows, his country, and mankind require of him."

"Like father, like son" has special significance in Charleroi, Pa. George H. Hott, Sr., Worshipful Master of Charleroi Lodge No. 615 F&AM in 1928, was presented a Fifty-Year Gold Emblem of the Grand Lodge of Pennsylvania this year. Making the presentation was George H. Hott, Jr., who was Worshipful Master of that lodge in 1967.

Brother L. Norman Frank received his 50-year gold pin as a Mason from Worshipful Brother Elmer Cornell, who was Master of Lake View Lodge No. 774 in 1919 and raised Brother Frank that November. Both were guests of honor last winter in Arlington Heights Lodge No. 1162 and Worshipful Master Ray Westman presented Brother Frank his life membership card. The two elder men are members of the Valley of Chicago.

GEORGE E. BUROW, 33°



# The Lesson of Universality

By **GEORGE A. NEWBURY, 33°**

One of the great intellects and profound thinkers of the Twentieth Century was Ill.°. Roscoe Pound, 33°, for many years Dean of the Harvard Law School and a world-renowned scholar. We can be proud of the fact that he also was a devoted Mason throughout his long lifetime and a brilliant speaker and writer on Freemasonry, especially in the field of Masonic philosophy. The book containing his Masonic addresses is inspiring reading for any thoughtful Mason.

Near the end of one of his searching philosophical addresses he said this:

"My brethren, we of all men owe it to ourselves and to the world to be universal in spirit. Universality is a lesson the whole world is learning and must learn. But we ought to know it well already. We ought to be upon the front bench of the world's school, setting an example to our more backward school-fellows. Wherever in the world there is a lodge of Masons, there should be a focus of civilization, a center of the idea of universality, radiating reason to put down prejudice and advance justice in the disputes of peoples, and in the

disputes of classes, and making for the peace and harmony and civilization that should prevail in this great lodge of the world."

In this simple yet forceful language, so typical of this great man, he confronts us with one of the cardinal teachings of Freemasonry. In doing so he also points up the fact that ours is an organization with a purpose and challenges us to pursue that purpose effectively.

Here is a lesson which each of us in a position of leadership should take to heart. It is not enough for us simply to conduct our meetings, confer our degrees, etc.—however faithfully we may attend to those duties. Our task is to make our Masonic teachings effective forces in our lives and in the lives of our members and through them in the communities in which we live. That task is not finished by the simple conferring of a degree. To complete the task we must develop an enthusiastic and dedicated membership. Therein lies the real challenge to our leadership, and our success in achieving it will be the real measure of our success as leaders. Dean Pound, as always, hit the nail right on the head.



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## the Northern Light

Vol. 1 No. 5 November 1970

39 Marrett Road  
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Published five times a year in January, April, June, September, and November, as the official publication of the Supreme Council, 33°, Ancient Accepted Scottish Rite of Freemasonry, Northern Masonic Jurisdiction, United States of America. Printed in U.S.A. Non-member subscription rate: \$2 for 1 year, \$5 for 3 years. Second class postage paid at Boston, Mass., and at additional mailing offices. POSTMASTER: Send Form 3579 to The Northern Light, 39 Marrett Rd., P.O. Box 519, Lexington, Mass. 02173.



# Whence Came the Bible . . .

By LOUIS L. WILLIAMS, 33°

Here is the first of a two-part article about the origin of the Bible and its revisions through the ages. Part 2 will appear in the January issue.

To those of us raised in the Judeo-Christian heritage, the Bible is the greatest book in the world. Even the name, adapted from the Greek word *biblion*, a simple word for 'book, indicates *the* book.

No matter how we look upon it, as divine revelation, as inspirational, or just as plain literature, it is still the greatest single book ever written or compiled in any language.

It matters not that it is made up of many smaller books—some wholly disconnected and even incompatible, and some even unworthy of inclusion—it is still supreme.

We know where much of it came from, generally speaking, but still the origin of most every one of its sixty-six component volumes is hidden in the mists of obscurity.

It begins with the Creation as any such narrative must; continues with the history of the Hebrew race through many centuries; picks up the story of its great Messiah, both accepted and rejected of men; and ends with an apocalyptic vision of the end of all humanity.

It matters not that much is folklore and much is irrelevant. It is the epitomized story of man's rise from the depths of darkness and ignorance to his final conquest of evil and ascension into the light of heaven itself.

## RESTRICTED TO SCHOLARS

But it was not always available to every man to read, and study, and ponder on. For thousands of years its



III.° LOUIS L. WILLIAMS, 33°, Scottish Rite Deputy for Illinois, is an active research scholar in Masonry and the Bible and author of "The American Passion Play." He attended the Passion Play at Oberammergau the past summer, has been Grand Orator of Illinois twice, is a member of the Philalethes Society, and has been active in all branches of Masonry.

use, whether as Old or New Testament, was restricted to a handful of scholars.

In the pre-Christian era a few rabbis guarded its secrets and taught and interpreted its history and philosophy. This monopoly continued under the early Christian fathers, and it was not until the great learning explosion of the Renaissance came to awaken the minds and souls of the illiterate workingman that any but the most learned were allowed to share its secrets.

## TRANSLATED IN MANY TONGUES

Today, when education is almost universal, and a copy of the Bible is in every civilized home, it is hard to imagine the impact of the 16th century, when the Bible was finally translated into English and French and German, over the determined and violent opposition of the Church at Rome. Yet that same Church is mainly responsible for the transmission of the Bible, unimpaired, from ancient days through the Dark Ages into the present.

Such manuscripts as were available to the ancient scholar were laboriously copied by hand for succeeding generations.

Except for the Dead Sea Scrolls, first found in 1947, and dating back to about 100 B.C., and mostly containing portions of Isaiah and Habakkuk only,

our principal extant manuscripts of the Old Testament are from 900 to 1000 A.D. The Dead Sea Scrolls are mostly important for confirming the fact that the manuscripts we had used, written a thousand years after the Scrolls, were accurate copies of originals that had long before fallen prey to the destructive processes of the centuries.

Even the books of the New Testament, which we might think should have been more carefully preserved, date mostly from the Middle Ages, and the oldest portions extant date from about 300 A.D.

Thus all the books of the Bible, precious as they were, were subject to the whims and idiosyncrasies of the copyist, who, as he laboriously copied the letters and characters by hand, oft-times injected his own interpretation into a favorite phrase as he thought it should be improved for future generations.

## ST. JEROME VERSION

Of all those to whom we are indebted for the preservation and transmission of the Scriptures, we are most deeply in debt to Saint Jerome (340-420 A.D.) who spent his life in the study of the then available Biblical manuscripts and translated them all into Latin for the use of his Mother Church.



# And Whither Is It Bound?

This translation, unlike others of which I shall speak later, was almost entirely the product of one mind, was known as the Vulgate, and furnished the foundation upon which all later translations were built. It also furnished the basis for the Catholic mass and the liturgy of the Church, and its great phraseology, although in Latin, is perpetuated in many of the great passages which we now know in our mother English tongue.

Jerome had taken the Hebrew and Aramaic texts of the Old Testament and the *Koiné*, or Greek vernacular in which the New Testament was originally written, and made a superb translation into the Latin, already chosen as the universal language for the use of the Church, and which, thanks to the Vulgate of Jerome, served the purposes of the church for more than one thousand years throughout the whole civilized world, and still serves to this day. And we all know that only in the past five years has the Roman Church, under extreme pressure, relaxed its rules sufficiently to permit its Mass to be celebrated in the language of each country.

## BIBLE VS. CHURCH

After Jerome, here the text of the Bible rested for 1200 years. The Church was determined to keep its adherents in ignorance of its teachings through the well-founded fear that knowledge of the Bible might lessen the power of the Church.

Pope Innocent III said in 1199: "The secret mysteries of the faith ought not to be explained to all men in all places, since they cannot be everywhere understood".

Gregory VII, (1073-1085) had said more plainly, "the Holy Scripture should be a secret . . . or it might be falsely understood . . . and lead to error."

But the seeds of ferment were bearing fruit, and Erasmus (1466?-1536) the Swiss-German theologian, was unhappy with the situation. After comparing the Vulgate with some earlier Greek manuscripts of the New Testament, he started the ball rolling for some new translations into the modern languages, and published a Greek New Testament.

Luther (1483-1546) also got into the act, but the big blow-up came in England, now in the forefront of the whole Protestant movement.

## WYCLIFFE'S ENGLISH TRANSLATION

John Wycliffe, in 1382 after championing the cause of the poor and unlettered, and incurring the violent wrath of the Catholic Church, put out the first English translation of the Bible, based entirely on the Latin text of Jerome's Vulgate, which he directly translated.

That it more than slightly upset the Church is shown by Archbishop Arundel's letter to the Pope, wherein he wrote of Wycliffe: "that wretched fellow of damnable memory . . . the child of Anti-Christ, who crowned his wickedness by translating the Scriptures into the mother tongue".

But the people were not to be denied. William Tyndale was a great scholar in both Greek and Hebrew. He went back to original sources (such as were available), and in the years between 1530 and 1535 issued his translations of both Testaments.

## TYNDALE'S PRINTED BIBLE

Remember, this is 150 years after Wycliffe. Wycliffe's translations were only manuscripts, but printing was now available and Tyndale's Bible was printed and widely distributed. For this he was condemned as a heretic and burned at the stake in 1536, just 19 years after Luther had nailed up his 97 theses attacking the Church. The pro-

testers were not handled with kid gloves in those days.

Burning Tyndale only added fuel to the flames. Miles Coverdale took up the gauntlet and brought out his English version at Cologne in 1535. By now Henry VIII had engaged Rome in bitter controversy, and Coverdale wisely dedicated his volume to Henry and his then Queen.

But the end was not yet. John Rogers, a friend of Tyndale brought out a new version of Tyndale's translation in 1537, called the Matthew Bible, which was licensed by the crown, but which earned his death at the stake, along with Cranmer, Latimer, and Ridley in 1556. Bloody Mary had come to the throne in 1553, and as a loyal Catholic, she was determined to suppress heresy in every form.

## GENEVA BIBLE

Because of Mary's persecutions, many English Protestants took refuge in Geneva, Switzerland, whence the Geneva Bible, based chiefly on Tyndale and the Great Bible, was published in 1560. It was strongly Protestant in theological tone. The year 1539 saw the so-called Great Bible, a slight variation of Coverdale, and was the Bible that shaped the minds of the Puritans, of Shakespeare, and of John Bunyan. But it offended the conservatives, so the Church of England, in 1568, countered with the Bishop's Bible.

Each of these translations contained notes which supported the theological views of the translators. The English Catholics, desiring some ammunition with which to defend their position, brought out their translation of the Vulgate, by Allen and Martin, containing profuse notes against the Protestant "hereticks", and which was printed in France and became known as the Douai

(Continued on next page)



version, used extensively in Catholic circles to this day.

Still no one was satisfied. There were too many versions and too many variations. Thus was paved the way for the greatest of all, the King James Bible.

#### KING JAMES VERSION

James VI of Scotland had become James I of England in 1603. In 1604 he convened a conference of clergy and ordered a new revision. We often hear the remark that nothing equals the force of an idea whose time has come. Under James I the time was ripe. Peace and prosperity had set in in England for a time, and it was a time when the Church and her people could consolidate their gains.

Fifty of England's ablest scholars were assigned to the task, working in six groups at Oxford, Cambridge, and Westminster. Each group was assigned certain portions; then their work was collated into a homogeneous whole by a special committee for review. They built upon all previous translations, including the Vulgate. They compared original sources, where available. To the better phrases of Jerome, Tyndale, Coverdale and others, they added some incomparable cadences of their own.

Published in 1611, the King James Version of the Bible has stood the test of three and one-half centuries as the greatest literary achievement in all literature of all time. In simplicity, dignity, power and poetical felicity of expression it is unequalled anywhere. Its language has indelibly impressed itself upon the English language, and thousands of its expressions are used in our everyday speech.

But perfection is not necessarily progress. Our language is a living thing and, like all living things, subject to change. And it is changing, from day to day and decade to decade, until even the language of the King James Bible sometimes falls strangely upon modern ears. The Church was satisfied for a long time with the King James Bible, but years took their toll and the apostles of change eventually had their way.

One important factor calling for the need of a re-study of the text was the discovery of numerous ancient manuscripts which pointed out errors and deficiencies in the sources used for the older editions.

Thus in 1870, the Convocation of Canterbury authorized a new translation, which became the English Revised Version of 1881-1885. American scholars brought out their own American Revised in 1901.

The principal result of both versions was to upset the well-known language of the King James with little corresponding benefit, except more accuracy in translation.

But these versions led to other private translations by various scholars. Spencer, in 1898, then Weymouth, Moffatt, and Goodspeed all tried their hands. Their works are scholarly, but not necessarily an overall improvement.

#### REVISED STANDARD

In 1930, on behalf of the National Council of Churches, 32 scholars began work on what became the Revised Standard, published in 1946-1952.

After working for more than 20 years, a group of English Protestant scholars brought out a New Testament in 1961, and the entire Bible, including the Apocrypha, in 1970 as the New English Bible. They claim not to have depended on other translations, but to have gone back to original Hebrew, Aramaic, and Greek sources for their text.

Over the same period a group of Catholic scholars were working on a new translation, also from original sources, which was first published in French in 1961, and now in English in 1966, as the Jerusalem Bible.

#### ANCHOR BIBLE

Then in 1964 the firm of Doubleday in New York announced the Anchor Bible, which is turning out to be the greatest version of all, from either a translator's or Bible student's view.

This firm assembled an all-star cast of Protestant, Catholic and Hebrew scholars, and gave to each one of the books of the Bible as his special task. Using all the resources of recent manuscript finds and all the work of the scholars of prior ages, this firm is bringing out a version that will be the last word in our time.

In addition to an accurate translation, each volume has an introduction setting forth the full historical background of the particular book, then textual notes on virtually every phrase, followed by lengthy comments on the passage studied.

Some 20 of the projected 43 volumes of the Anchor Bible have been issued since 1965, with several additional volumes each year, the entire series scheduled for completion in 1973.

As an example of the version, may I take the Gospel according to St. John, which is in 2 volumes. The translation notes and comment are by Father Raymond E. Brown, Professor of New Test-

ament at St. Mary's Seminary, Maryland. In a lifetime of study I have never seen a finer job of research than Father Brown has done in this instance. It is literally beyond words of praise. No other scholar need ever go behind his work, for it has exhausted the sources.

I recommend the Anchor Bible as the greatest book for the serious Bible student available in the world today.

What is the merit in a new translation? First, let me remark that the King James Bible will never be replaced, for it is too firmly engrossed upon the hearts of the people, and too firmly entrenched in the English language.

"In my Father's house are many mansions", said King James. "In my Father's house are many rooms", to quote the Revised Standard. Moffatt translates, "In my Father's house are many abodes". "There are many dwelling places in my Father's house", reads the New English, while the Jerusalem Bible provides, "There are many rooms in my Father's house". "There are many dwelling places in my Father's house", states the Anchor version. And so it goes.

When the scholars wrote the King James Bible, they may in many instances have sacrificed accuracy for beauty, sonority, a felicitous turn of phrase. Many of their words are now obsolete, such as thee, thou, wouldst, howbeit, peradventure, would fain, holden, even straightway, which Mark used 42 times. So there will always be a need to bring things up to date, and this will be true another hundred years from now.

All great truths and great ideas must be re-interpreted and restated to each new generation.

Let it be understood that the author of this article is first and always a proponent of the King James Version, which will never be surpassed for beauty of imagery and for sublimity of expression.

Yet I find each new translation worthy of study. A slight change here, a new word there—all help in understanding the thought conveyed, and stimulate the mind to reach out and grasp new ideas.

This thought will be further exemplified in Part II of this article, where we will closely examine a selection from the Old Testament well known and dear to all Masons, and which will demonstrate how a new version of the Bible brings new symbolism to bear on the understanding of the lessons taught in our Fraternity.



## *N.H. Valleys Extend a Helping Hand*

"One good turn deserves another" just has to be the motto which rules the life of Bruce Chambers of Hampton, N.H.

For Bruce, an 18-year-old cerebral palsy victim, was the recipient of a special wheel chair from the New Hampshire Valleys of Portsmouth-Dover, Concord, and Nashua. Then he set himself to work with his strong right arm—the only one of his four limbs that he can use—and helped raise \$176 for the benefit of Odyssey House, which is a recuperating home for youths who get started on drugs such as marijuana and LSD.

Bruce has been handicapped since age 5 and spent the better part of eight years at Crotched Mountain Crippled Children's Hospital. In August 1964, he came to Plimpton Nursing Home Annex, Hampton, at age 13.

At Mom and Dad Plimpton's, as all the "family" of handicapped call them, each youngster has a constant challenge to be useful and self dependent. When Bruce joined the family he could not dress himself, was very shy, and expected to have someone wait on him constantly. All this has changed through the loving encouragement and guidance of these two dedicated people.

About a year ago it was learned that Bruce needed a new special wheel chair, one that would operate from the right side only as he does not have the use of his left arm or of either leg.

Ill. George B. Ward, 33°, Deputy for New Hampshire, explained the situation and the Scottish Rite Brethren of three New Hampshire Valleys got busy and raised funds.

The special chair was ordered through the Rehabilitation Center from a firm in California and was presented in June.

If you happen to travel north on U.S. Route 1, just a little way from Hampton Center, be sure to stop at the Handicapped Gift Shop. Here you will find many useful and well-made handicraft items made by Bruce and his group. Chances are good that Bruce himself, the smiling proprietor, will greet you and help you make your selections.

The Plimpton Annex musical group, composed of Bruce and five others, has staged two shows in public for the benefit of Odyssey House. At an informative meeting about the House with some 300 attending, Bruce's group presented to Arthur Brady, chairman of Odyssey House for New Hampshire, a \$176 check, proceeds of donations by persons attending their two music festivals.

Bruce says, "We have been helped so much by other people that we want to do something for those less fortunate than ourselves."



**HELPING HANDS.** Bruce Chambers, a cerebral palsy victim, appreciates special wheel chair provided by 3 Scottish Rite Valleys of New Hampshire. Leaders in project included, from left, Francis E. Carey, Wilfred R. Cunningham, Deputy George B. Ward, Lynn A. Sanderson, and Robert H. Danelson.



# HIGHLIGHTS OF 1970 SUPREME COUNCIL SESSION

The 158th Annual Session of the Supreme Council for the Northern Masonic Jurisdiction held in Milwaukee, Sept. 23-Oct. 1, was one of the best attended (2,503 registered) and most enjoyable in our history. There were 204 candidates created Sovereign Grand Inspectors General, 33°, Honorary Members of the Supreme Council, and 200 were elected to receive this honor in Philadelphia in 1971.

Three major changes were made in the "official family" of the Supreme Council for the Northern Masonic Jurisdiction.

## McBurney Named Wisconsin Deputy

Ill. Floyd W. McBurney, 33°, of Madison was elected Deputy for the State of Wisconsin. He succeeds Ill. Oscar A. Richter, who requested Emeritus status.

The new Deputy for Wisconsin is an outstanding attorney in Madison, a native of Wisconsin and a graduate of the University of Wisconsin. He is a Past Master of Commonwealth Lodge No. 325, F&AM; a Past Commander of Robert Macoy Commandery No. 3 Knights Templar, and a Past Thrice Potent Master of Madison Lodge of Perfection.



MCBURNAY

RICHTER

Deputy McBurney has been president of the Board of Trustees of the Madison Public Library, president of the Masonic Union, trustee for the Board of the Wisconsin Masonic Foundation, Council President for St. John's Lutheran Church of Madison, director of Lutheran Social Services of Wisconsin and Upper Michigan, and a legislative counselor to 1,500 Protestant Churches in Wisconsin. He received the 33° in 1959 and was elected an Active Member in 1966.

Retiring Deputy Richter, a veteran Wisconsin manufacturing executive, is a native of Manitowoc and a graduate of the University of Wisconsin. He has been active in Masonry since 1916, is a

Past Grand Commander of the Grand Commandery of Knights Templar for the State of Wisconsin, and active in Scottish Rite since 1931. He received the 33° in 1945, was made an Active Member in 1948, and was elected Deputy in 1963.

## Lloyd of Cincinnati New Active for Ohio



LLOYD

ELLENWOOD

Ill. John A. Lloyd, 33°, of Cincinnati was elected an Active Member for Ohio. He succeeds Ill. Carl W. Ellenwood, 33°, who requested Emeritus status.

Ill. Brother Lloyd is president of the Union Central Life Insurance Co. of Cincinnati and is a member of Aurora Lodge No. 43, F&AM at Portsmouth, Ohio. He has been active in Scottish Rite at Cincinnati since 1950, and received the 33° in 1963. He has served three terms as State Senator for Ohio, three terms as Superintendent of Insurance for the State of Ohio, three terms as President of the Cincinnati Chamber of Commerce, and is a Past President of the American Life Convention.

Ill. Brother Lloyd also has been a newspaper editor, a director of advertising and publicity, executive secretary of a trade association, is a director of the Central Trust Co., and has been an officer in numerous civic and professional clubs in Ohio and international director of Lions International. He has served as deacon and trustee of the Covenant-First Presbyterian Church, Cincinnati. He and his wife, Lillian, have a son, John A., Jr., of Cincinnati, and a daughter, Mrs. Elizabeth Ulmer of Tucson, Arizona.

Retiring Active Ellenwood, a retired horticulturist for the State of Ohio, is a native of Belpre and a graduate of Ohio State University. He has been active in Masonry since 1915, is a Past Master of Ebenezer Lodge No. 33, F&AM at Wooster, and was Grand Master of Masons in Ohio, 1934-35. He also is a

past presiding officer of the York Rite Bodies at Wooster, and has been active in the Scottish Rite at Canton and Cleveland since 1926. He received the 33° in 1937 and was made an Active Member in 1956.

## Hinckley Elected Active for Maine

Ill. Franklin G. Hinckley, 33°, of Portland, was elected an Active Member for Maine. He succeeds Ill. Clark D. Chapman, 33°, who requested Emeritus status.



HINCKLEY

CHAPMAN

Ill. Brother Hinckley is a native of Massachusetts and a graduate of Harvard University Law School in 1938. He has been an outstanding lawyer in Portland for many years. He was made a Master Mason in Ancient Land-Mark Lodge No. 17, AF&AM at Portland in 1948, serving as Worshipful Master, 1953-54. He joined Yates Lodge of Perfection in 1948 and served as an officer. He was elected Commander-in-Chief of Maine Consistory in 1958, and received the 33° in 1960.

Ill. Brother Hinckley has served as Chairman of the City of Portland Board of Appeals, President of the Rotary Club and the Fraternity Club, was State President of the Harvard Law School Association of Maine, and was President of the Portland YMCA. He and his wife, Myrna, have a son, Franklin Jr., of Portland.

Retiring Active Chapman, a retired Portland lawyer, is a native of Portland and a graduate of Colby College and Harvard Law School. He has been active in Masonry since 1910; is a Past Master of Ancient Land-Mark Lodge No. 17, AF&AM, and a Past Grand Master of the Grand Lodge of Maine as well as a Past Commander-in-Chief of Maine Consistory. He received the 33° in 1935 and was made an Active Member in 1957.

Each of those retiring has served with distinction on numerous committees.



## 'Tied to Masonic Apron Strings'

Reviewed by ALPHONSE CERZA, 33°

**TIED TO MASONIC APRON STRINGS.** By Stewart M. L. Pollard. 126 pp. \$5.00. Published by the Missouri Lodge of Research, P.O. Box 480, Fulton, Missouri 65251. Paperback edition, \$2.00 from Educational Bureau, P.O. Box 529, Trenton, Missouri 64683.

The sub-title of this book is "Humorous Events Connected With Masonry." There have been few books written on the subject of humor and Freemasonry; consequently, this volume will be a welcomed addition to the library of a Mason seeking light moments mingled with a smile. Opening this book at any place and reading a few pages at a time is a rewarding experience.

The material is arranged into twelve chapters each with a quotation from a famous person instead of a title; here are several examples: "A Smile is the whisper of a laugh," "A man isn't poor if he can still laugh," and "What sunshine is to flowers, smiles are to humanity." The appendix contains a list of books published in recent years which are of interest to Freemasons. The book is "dressed-up" here and there with appropriate cartoons with Masonic significance.

Brother Stewart M. L. Pollard has been a career soldier for most of his adult life. He has served the United States Army with distinction in many lands throughout the world, but has given special service to the Government in his literary work. His family has

been active in the Masonic quarries of Maine for many years. His father, grandfather, and great-grandfather were members of the Craft; and three generations on his mother's side were Freemasons.

He is a member of King Solomon's Lodge No. 61, Waldoboro, Maine, and a member of the Scottish Rite Bodies of Trenton, New Jersey. Early in his Masonic career his literary interests caused him to collect humorous incidents connected with Freemasonry. Several years ago he agreed to select the choicest items and arrange them for publication. This book is the result of his work.

One outstanding characteristic of the book is its variety. Many of the selections are inspirational in nature. Each item is short and many of them are gems of wisdom; an example, "Blessed are they who have nothing to say, and who cannot be persuaded to say it." There is also a good collection of poems with Masonic connotation. There are too many items to give as illustration of the worth of the collection. A final sample will be given:

"Past Grand Master Ray Rideout tells of the time that he was the speaker at one of his Maine lodges. The Master had gone pretty much through the program and finally he turned to the Grand Master and said, 'Do you want to speak now or will I let the boys be comfortable a while longer?'"

Highlights of the actions taken at the session include:

Adoption of the 1970 Constitutions of the Supreme Council as revised and approved.

Adoption of the 1970 Manual for Officers as revised and containing several new chapters.

Granting of a Dispensation to form George Washington Consistory in the Valley of Jenkintown, Pa.

Approval of the revised ritual of the 7° for trial exemplification in selected Valleys.

Adoption of a standard design for Meritorious Service Award jewels and lapel pins.

Report of the committee to compile suggestions preparatory to the development of a comprehensive program for the 1976 celebration of the Bi-Centennial of the Declaration of Independence.

Approval of the continued interest in and support of DeMolay and the appropriation of \$10,000 to strengthen its programs and service and of \$7,500 to assist in financing the DeMolay Congress.

Approval for the Committee on Museum and Library to discuss and recommend procedures for use of the recently-acquired additional property at headquarters in Lexington. The bounds of our property, approximately 22 acres, now have been located and a topographical map of the entire area prepared. It is planned to employ a firm of landscape architects to provide an overall plan for the future which will

indicate areas that might be designated as memorials by individual States or Valleys.

Reports of the X International Conference of Supreme Councils of the World in Barranquilla, Colombia, in January 1970, and the establishment of a new Supreme Council in Iran on April 13, 1970, which has now been recognized by our Supreme Council.

Recognition withdrawn from the older Supreme Council of Turkey and fraternal recognition granted to the new regular Supreme Council of Turkey headed by Sovereign Grand Commander Ekrem Tok.

The preparation of a brochure outlining pertinent data helpful to Supreme Council members traveling in various parts of the world was authorized.



"Masonry unites men of every country, sect, and opinion."

This adage is especially true in Northern Vermont and Southern Quebec, Canada.

Noting an item in *The Masonic World* about a Masonic Lodge meeting in a building half of which was in Canada and the other half in the United States, I determined to investigate.

Correspondence with Brother Ronald A. Nourse of Rock Island, Quebec, Secretary of Golden Rule Lodge No. 5 of Quebec, and Most Worshipful D. Burleigh Smalley, Grand Secretary and Past Grand Master of the Grand Lodge of Vermont, have brought forth a most interesting story.

The village of Stanstead is about a half-mile north of the Canadian-U.S. border at the Derby Line, Vt., border-crossing point. In the early days of settlement in this area, the district known as Stanstead was one of the most progressive settlements of its day.

Brother Nourse has sent quotations from "History of Golden Rule Lodge," published in 1874. The history was written by one of the earliest Past Masters, Worshipful Brother Elisha Gustin who was Master first in 1821 and held that office 14 different times before his death in 1868. Thus, he wrote from first-hand and intimate knowledge.

"In the year of our Lord 1803, Lively Stone Lodge No. 22 was organized and opened at the hall of Samuel Pomeroy at Derby Line, Vt., where many of the leading and influential men of Derby, Vt. and Stanstead, Lower Canada met fraternally and held social and friendly intercourse.

"Notwithstanding the general harmony which prevailed among the brethren, although residing under different governments, yet the Canadian members occasionally were subjected to some petty annoyances from the service of legal processes for old debts contracted previous to their coming to that country. A remedy for this difficulty was subsequently attempted.

"Their hall was destroyed by fire by which the Lodge sustained a serious

## One Lodge In Two Countries



loss. From this destitute situation a superb and stately building (so esteemed at that time) was erected by Johial Bordman, Esq., situated directly on the boundary line—with a spacious hall—one half in Canada and the other half in Vermont, with ingress and egress on each side of the line.

"This arrangement rendered it safe and convenient for the Brethren on both sides of the Line to meet upon the Level and part upon the Square, unmolested by the impertinent interposition of public functionaries imperiously demanding something of a metallic or mineral kind, to be laid up as a memorial that he had then and there cancelled some longstanding account.

"Under this happy arrangement the business of the Lodge continued harmoniously with a good degree of unanimity and fraternal feeling. However, this state of apparent tranquility was once more disturbed by an unforeseen occurrence. The clashing interests of the United States and Great Britain involved their subjects in a ruinous War of 1812. This materially changed the general order of things, especially on the frontier, and even the Brethren of the Mystic Tie and the members of Lively Stone particularly were thereby seriously affected.

"Everything like friendly intercourse between persons residing on opposite sides of the Line was viewed by the zealous loyalist and the hot-headed patriot suspiciously, inasmuch as the Masons residing in Canada deemed it expedient to separate and withdraw their membership in the Lodge; but, deeply impressed with the importance of Masonry and viewing it equally if not more essential in time of war than in the tranquil scenes of bygone days, they at once resolved upon having a Lodge of their own.

"Accordingly, a Charter was obtained from the 'Grand Lodge of the Most Honourable Fraternity of the United Ancient Free Masons of England in



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



Lower Canada, situated in Quebec' authorizing the petitioners 'to hold Masonic communications at Stanstead on every Tuesday next preceding the full moon, and to confer degrees for the benefit of Masonry.'

"The Lodge was constituted and the officers installed by the Hon. William Howe, D.D.G.M., from Vermont on the 18th of January, 1814, by the name of Golden Rule Lodge No. 19.

"According to the history," Brother Nourse says, "many people from both sides of the Line, and since it was a time of war, became engaged in smuggling, a lucrative but hazardous employment, and as a result became highly incensed at the customs officers, who so often shared in the rich spoils of the frontier war. Golden Rule Lodge, being apprised of their plans, twice interposed and twice, through Masonic influence of the two Lodges, prevailed upon the mobs to disperse and abandon their enterprise.

"Thus, Golden Rule and Lively Stone Lodges, by a reciprocal interchange of kind and friendly acts, preserved a good degree of order and harmony among the frontier inhabitants of Derby and Stanstead.

"On the 29th of December, 1817, old Lively Stone Lodge No. 22 moved south to Derby Center and from then on Golden Rule Lodge moved in and replaced that Lodge in this area.

"Lively Stone Lodge was not found on the Vermont Registry after 1827, although no final records seem to be available now."

Brother Nourse further states, "Since the members of Golden Rule Lodge also composed at least half of the membership of old Lively Stone Lodge No. 22 when it was an International Lodge, and it was the only surviving Lodge descended from that Lodge, we consider that our present Lodge—Golden Rule Lodge No. 5—dates back to the charter date of 1803. This date has been confirmed by the Grand Lodge of Quebec and we have held impressive celebrations in 1903 to mark our centennial anniversary and in 1953 to mark our 150th anniversary.

"Our membership over the last 150 years has been divided more or less evenly between Canadian and American Brethren and we have jurisdiction on each side of the Line to half the distance to the nearest Lodge.

Our membership has dropped in the last few years from 200 to about 175, chiefly because we have had many of our older members pass away and fewer new members initiated.

"During the last 20 years we have had 10 American Masters and 10 Canadian Masters. This is not intentional, it just happened that way. We make absolutely no distinction in choosing our officers as to their home. Ability and interest are the only necessary qualifications. But it shows the international character of our Lodge, which has not changed over many years.

"The original building which was bisected by the International Boundary has been gone for many years, however."

Most Worshipful Brother Smalley of Vermont writes:

"I was, of course, aware of the early history of this small area and how it affected these two lodges. I must admit that I have not thought of the matter of waivers and none have come to this office since I have been Grand Secretary, except one that I recall on a petitioner who lived in Newport, and that is some miles away from Derby. However, the petitioner worked in Derby Line and wished to become fraternally associated with his co-workers in Golden Rule.

"It seems that time and custom have created a precedent and Derby petitioners are freely accepted by Golden Rule with no questions asked by the Grand Lodge of Vermont. I am very glad that your inquiry has brought me into a better understanding of this unusual situation."

Brother Smalley also sent me three books, and I cite the following as most interesting and appropos to this story.

From *Ancient Craft Masonry in Vermont* by Lee S. Tillotson (pp. 72-76):

Lively Stone, Derby: Oct. 15, 1803. 1810, charter forfeited; 1811, restored. 1826 charter, jewels, etc. surrendered. Jewels, furniture and funds given to Phoenix Lodge No. 70, this register. In 1861 old charter of Lively Stone Lodge was presented to Golden Rule Lodge of Canada: see page 127, *Proceedings of Grand Lodge*, 1861. (Note: Phoenix Lodge charter was picked up by the D.D.G.M. in 1832, receipts collected were turned over to the town of Derby for the benefit of the common schools; Lodge was declared extinct in 1849.)

From *Proceedings of The Grand Lodge of Vermont—1861* (pp. 39, 40):

Philip C. Tucker, Grand Master, in his report to the Grand Lodge on Jan. 9, 1861, mentions the matter of "exercising mutual liberality on this border question." This was brought up because of a request by Golden Rule Lodge for the original charter of Lively Stone Lodge No. 22 as a relic to frame and place on the wall of the Lodge room. (A copy of the request, dated Jan. 1, 1861, is printed on pp. 51-55 of the *Proceedings*.)

On Jan. 10, 1861, the following resolution was adopted (page 127):

"Resolved, that this grand Lodge present to 'Golden Rule Lodge of Stanstead, C.E., the old Charter of Lively Stone Lodge, in accordance with the recommendation of the Committee."

This is an excellent example of cooperation, unity, friendship and brotherhood between Masons and Masonic organizations of two great countries since 1803.

(My special thanks to Brothers Nourse and Smalley for their excellent and most timely cooperation in supplying information.)

The present home of Golden Rule Lodge No. 5 at Stanstead, Quebec.





# THREE CONTEMPORARY LIGHTS



By WILLIAM L. WRIGHT, 33°

All Masons are familiar with the traditional Lights in a Masonic Lodge. They have their special significance. For our day and age there are three lights that possess a contemporary significance:

The Truth about God,  
The Truth about Man,  
The Truth about Human Destiny.

These are eternal factors in which Masonic Philosophy makes a definite contribution. The ills of today are caused in no small measure by a wrong concept of these truths.

## The Truth about God

"I believe in God the Father Almighty, maker of heaven and earth". We believe in a personal God and I find a clear picture of God in the parable of the Prodigal's father, a picture that I can readily understand of a personal God, one far beyond any human dimensions, yet with a love and compassion that draws forth my worship, my love, and, I hope, my willing obedience and service.

In this God, I believe, is a Father. He is Almighty. God is transcendent. He is bigger than His world and exists apart from His World.

But God is immanent; that is, He works in and through His World. He identifies Himself with His World. He expresses His will through you and me who are His instruments. God is Love and as such He suffers with His World. When you are hurt, He is hurt.

In Old Testament times, the prophets and patriarchs proclaimed the majesty of God, the holiness of God, the power of God; but by His Incarnation was proclaimed the love of God. To this, Freemasonry has always proclaimed from the time the candidate stood at the

Alter and assumed his obligation. The militant proclamation of these Truths concerning God must be indelibly stamped on the hearts and minds of all.

## The Truth about Man

Man is made in the image of God. This means that God made us and He has made us capable of response to His self-giving. On God man depends for his existence; all his powers and capacities are God-given, held in trust for the service of God. And it is the value of the individual that counts. These are truths about man that must be proclaimed with militancy.

## The Truth about Human Destiny

Though men die and though earth and heaven pass away, the sons of God will find an eternal reward in their Father's House, but those who have persisted in their opposition to His Will shall suffer the hell of banishment from His presence.

## What is the situation today regarding the Truth about God?

You know as well as I that the enemy forces were never more active and destructive than they are today. Many

in North America deny His existence or are content to live in the half-way house of agnosticism, saying "We do not know whether there be a God or not".

The "Honest to God" debate is not over yet. Having been on the "hot seat" at Universities and confronted by inquiring undergraduates, I can vouch for this. This has stirred up more controversy and discussion in the press, on the streets, than any book since the one published in 1859 by Charles Darwin on *The Origin of Species*.

Many today would make God a vague, indecisive, colorless force, an immaterial love which had something to do with the beginning of things and is still the primary "stream" in the universe.

## What is the situation today regarding the Truth about Man?

In an age when the wheels of industry roll in monumental immensity, there is the danger of man being reduced to a hand or a number. About half the world would reduce man as a unit of the Totalitarian State where he is of value only inasmuch as he contributes to the well-being of the State. Even in our respective "Christian" countries men are often



III, WILLIAM L. WRIGHT, 33°, DD & DCL, Grand Prior of the Ancient and Accepted Scottish Rite for the Dominion of Canada, is Archbishop of Algoma and Metropolitan of Ontario. He is a Past Grand Master of the Grand Lodge of Canada in the Province of Ontario and has his synod office at Sault Ste. Marie, Ontario.



considered not as souls made in the image of God but as "hands" to be used in the service of the machine and discarded when that machine can dispense with their labors.

#### **What is the situation today regarding Human Destiny?**

In many quarters, it is flatly denied. "When you die, you are buried and that is the end of you". Such is the conviction of many and the suspicion of more in the modern world, so that we should not be surprised at the practical conclusion which follows from their premise, "let us eat and drink for tomorrow we die". The result? Disorderliness, anarchy, crimes, suspicions, perverted concepts of human destiny.

#### **Masonry's Mission for the 70's**

Each brother who has been sealed with Masonic obligations must hold tenaciously and promulgate discreetly and without shame those eternal truths which have been revealed to him in Masonry—truths about God and man.

He must remember that the significance of human destiny is that it is not so important to be "a going concern" as to be concerned "where we are going".

The three contemporary lights of God, Man, and Human Destiny, when interpreted against the background of our Masonic philosophy and Christian tradition, are fundamental to noble living.

#### **WILBUR BELL HEADS K. T.**

Ill. G. Wilbur Bell, 33°, of the Valley of Springfield, was elected and installed Grand Master of the Grand Encampment of Knights Templar of the U.S.A., at its Triennial Conclave in Denver. A central Illinois farmer and banker, Sir Knight Bell succeeds Ill. John L. Crofts, Sr., 33°, of Nokomis, Ill.

Bell, long associated in the various branches of Masonry and a past officer in many, is the 43rd man to head the Encampment founded in 1816 and now having a membership of 375,000 York Rite Masons.

John B. Cottrell, Jr., of Media, Pa., was elected Grand Captain General; Ill. Willard M. Avery, 33° of Knightstown, Ind., Grand Generalissimo, and Roy W. Riegle of Emporia, Kans., Deputy Grand Commander. Ill. Norman Vincent Peale, 33°, of the Marble Collegiate Church, New York City, was appointed Grand Prelate.

## **Anniversary of Pilgrims at Plymouth**

The year 1970 marks the 350th anniversary of the first permanent settlement by Europeans in New England. History records that our Pilgrim fathers first stepped from the "Mayflower" onto Plymouth Rock, a granite boulder, on Dec. 21, 1620.

The Mayflower sailed from England with 102 passengers, 35 from Leyden, Holland, and 67 from London. The leaders drew up the famed "Mayflower Compact" as a basis of government while on board ship. This became the precursor of innumerable other written covenants in New England and formed the basis of town and church government there. It became one of the major foundation stones of American democracy.

During that terrible first winter at Plymouth half the colony of Pilgrims died; among these was Governor Carver, and on his death William Bradford became governor. Rising behind Plymouth Rock is Cole's Hill, which the Pilgrims used as a burial ground. They levelled the graves and sowed them with grain in the spring to conceal their losses from the Indians.

Burial Hill also was the site of the first fort and watchtower. It contains the graves of William Bradford and others of the original Pilgrims.

The original records of Plymouth Colony are in the Registry Building. Included are the will of Myles Standish, the original patent of Jan. 23, 1630, and many other historical documents. Pilgrim Hall, erected in 1824, houses a rich collection of relics of the Pilgrims and of early colonial times.

In 1920 the hallowed rock was placed on the spot it originally occupied under a protecting portico of granite presented by the Society of Colonial Dames. This spot and much of the immediate area is a part of the Massachusetts State Park System and is visited annually by millions from throughout the world.

Plymouth was not financially successful but did manage to help form Scituate in 1636 and Duxbury in 1637. It finally was absorbed into the larger and more powerful colony of Massachusetts Bay in 1691.

But to most of us—and to the world—the Pilgrims of Plymouth Colony were the forerunners of American democracy which all members of Freemasonry will help celebrate on the Bicentennial of American Independence in 1976.

In honor of those who founded Plymouth Colony, many Valleys of The Northern Masonic Jurisdiction will induct a Pilgrim Class this winter.

#### **BLOOMINGTON TOURS EUROPE**

There were 53 men, women, and children in the group from the Valley of Bloomington who toured 6 European countries in July, the highlight of which was seeing the world-famous Passion Play in Oberammergau, Germany.

#### **CANADIAN SUPREME COUNCIL MEETS**

At the annual session of the Scottish Rite Supreme Council for the Dominion of Canada, Ill. Donald L. Witter, 33°, was elected Sovereign Grand Commander. He had been serving as acting Sovereign Grand Commander since the death of Ill. Charles H. Cunningham, 33°, in 1969.

Representing the Northern Masonic Jurisdiction, U.S.A., were Ill. George A. Newbury, 33°, Sovereign Grand Commander; Ill. Laurence E. Eaton, 33°, Grand Secretary General; and Ill. Sidney R. Baxter, 33°, Assistant to the Sovereign Grand Commander.

#### **CAN YOU TOP THIS?**

One of the "strongest and longest" Masonic families that has been called to our attention is the P. C. Walton family of Potosi, Missouri.

The father and five sons have a total of 204 years in Ancient Craft, Potosi Lodge 131. The wife and mother, Daisy, is a Past Matron of the Order of the Eastern Star.

The father has been a Mason 55 years, is a Past Master and oldest member of his lodge and also has 49 years in Scottish Rite at St. Louis; three sons, Carter V., Jesse B. and Virgil L., have 31 years each and Virgil is a Past Master; twins M. E. and E. P. have 28-year memberships. The sons also have a total of 20 years in Scottish Rite.

The parents have marked their 61st wedding anniversary; Mrs. Walton is a 45-year member of Eastern Star and a Past District Deputy Grand Matron.



# New York Grand Lodge Supports

By RAMOND C. ELLIS, 33°

The Masonic Medical Research Laboratory at Utica, N.Y., and the Masonic Foundation for Medical Research and Human Welfare are the result of action and support of the Grand Lodge of New York since 1947. During the years, the Foundation has become established on a recognized international basis.

Thousands of New York Masons, their friends and supporters, as well as national and international groups have expended millions of dollars in this humanitarian work, and great good has been and is being accomplished for all mankind.

Establishment of the Foundation was recommended to Grand Lodge in 1947 by a survey committee of which this writer was chairman. It was given unanimous approval, and for the first time in history, excluding war years, New York Masonry drew aside the curtains that covered the windows of its lodge rooms and opened its doors so that its light of charity and good will would shine forth in the world.

The first problem for this new and somewhat revolutionary forward step was to determine the medical area in which it would operate. After consultation with Dr. Currier McEwan and Dr. George E. Woodford and some investigation, it was decided that the Medical Foundation should devote its efforts in the field of rheumatoid diseases, especially rheumatic fever and arthritis.

Outstanding medical men associated with rheumatic fever and arthritis served on the Medical Advisory Board and all without fee.

The two diseases were selected as the Foundation's objective because rheumatic fever was the principal killer andcrippler of children and there had been little research in that area. At that time rheumatic fever killed approximately five times as many children as all other infectious diseases of childhood combined, including polio.

Statistics of the American Heart Association for 1945 showed that 41 children in New York City died of polio

but 1,281 died of rheumatic fever. Furthermore, rheumatic fever crippled many times more children than polio, and many who survived attacks during adolescence developed severe heart damage which retarded activities and shortened life expectancy. Heart impairments of thousands of adults stemmed from rheumatic fever attacks in childhood.

The Masonic Foundation was supported generally by the Craft through annual campaigns to raise funds. By recommendation of the Medical Advisory Board, grants were made to established medical institutions for productive research. These included New York University (Bellevue), University of Buffalo, University of Rochester, Irvington House-on-Hudson, and Weiting-Johnson in Syracuse, hospitals for rheumatic fever children.

One major problem of the Foundation was to decide whether funds should be directed to basic medical research or for treatment. The Medical Advisory Board pointed out that money invested for research in cause, prevention, and cure was the only practical course to pursue; that appeals for help in treatment would soon exceed our resources, no matter how great; that a disease either curtailed or wiped out would make unnecessary the building and maintenance of hospitals and convalescent homes. The obvious decision was "research".

Medical history shows incalculable dividends derived from research as to

the cause and prevention of disease. Results of research are well known in such areas as polio, tuberculosis, yellow fever, diabetes, pneumonia, diphtheria, and mental illness.

Through basic medical research, rheumatic fever has been curtailed to such an extent that several hospitals for rheumatic fever children have been closed for lack of patients.

The Masonic Foundation for Medical Research had a major part in this great forward step. Its grants to established hospitals and medical institutions over a 10-year period totaled more than \$2 million and such research played an important part in controlling rheumatic fever.

The Foundation focused the spotlight on this scourge of childhood so that other organizations and foundations began to direct funds to this field.

While rheumatic fever has not been wiped out, it has been greatly curtailed and required treatment is minimal. The initial attack of rheumatic fever seldom leaves a child with heart damage. The recurring attacks have been prevented by prophylactic treatment during adolescence.

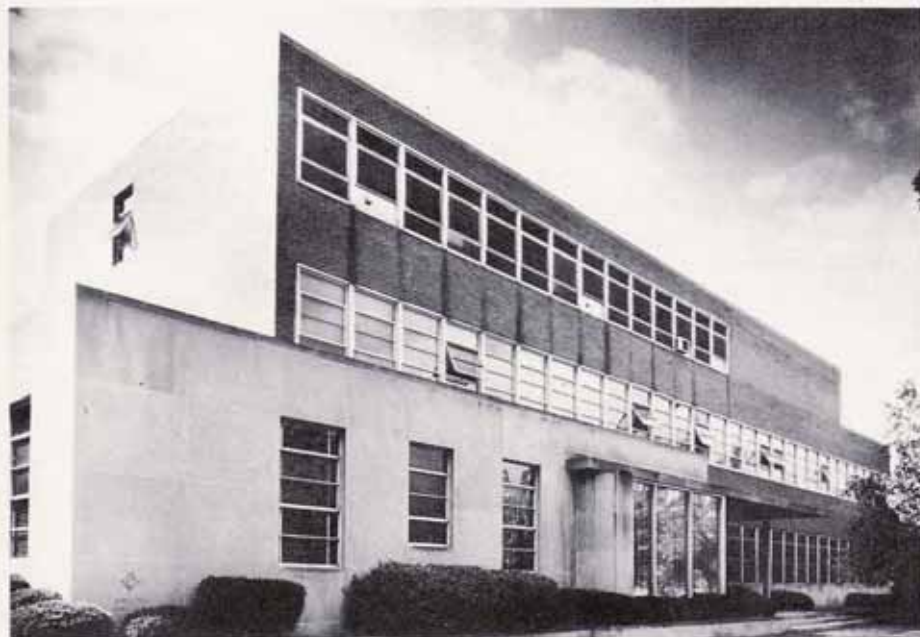
As a result of this major victory over rheumatic fever, the Masonic Foundation decided, in 1956, to build and operate its own research center. Trustees of the Masonic Home at Utica made land available there, and a Research Laboratory was built and equipped at a cost of about \$1,250,000. It was dedicated in 1957 with Gov. Averill Harri-



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



# Masonic Medical Research Lab



Masonic Medical Research Laboratory at Utica, N.Y.

man making the principal address. The annual budget for research now exceeds \$300,000.

The Medical Advisory Board recommended that research should be in the field of Gerontology, which was considered the coming field of medicine. Gerontology deals with the study of the aging process, which begins at birth and continues throughout life. It is a field in which basic research affords great promise to all people everywhere—not just the physical and mental comfort of elderly people!

This is the area in which the Masonic Foundation is now engaged.

The Masonic Foundation has provided a variety of educational services to the scientific community since 1960. Some 83 talented young scholars have received periods of research training and many have gone on to graduate work in biomedical research.

The Foundation provides predoctoral research training for several graduate

students and has retained ties with Syracuse University, its branch at Utica College, and the Upstate Medical Center of the State University of New York. Many graduate students do their thesis research at the Laboratory and five of these have received their PhD. since 1962.

The Foundation also conducts a post-doctoral fellowship program, a major educational service. Some 14 scientists and physicians, including fellows from Spain, Mexico, Israel, Indonesia, the Philippines, Ireland and Canada, as well as many from America, have collaborated in research projects. Two staff members teach courses in biophysics at Utica College and Syracuse University.

Many papers have been published under the aegis of the Foundation and disseminated throughout the land. Dr. Gordon K. Moe, our chief research scientist, is recognized nationally. He was conscripted by the federal government a few years ago to join a small

group of prominent scientists on a visit to Russia and report on research there.

The Foundation has become established and recognized on a national basis. It has been receiving grants and aid from the National Institutes of Health, the Life Insurance Medical Research Fund, the Atomic Energy Commission, the American Heart Association, the Central New York Heart Association, and the Upjohn Company.

It has also received fellowship grants from the Medical Research Council of Canada, the Canadian Heart Foundation, and the International Cardiology Foundation.

Medical Research is dependent upon talented and dedicated individuals who devote their lives to the service of mankind. It also is dependent on the rank and file of generous individuals who provide both money and the sinews for war in the battle against disease.

It is obvious that if it had not been for basic medical research, many reading this article would not be alive today; many would have children with impaired hearts from rheumatic fever; many would have children in an iron lung or wearing braces as polio victims; others would have been victims of tuberculosis or be confined in a mental institution.

By means of basic medical research, the outlook toward conquest of disease is bright beyond our capacity to understand. Hopefully, cancer—within 50 years—will be as dead as diphtheria; Parkinson's Disease may be on the way out; the common cold will be brought under control soon; circulatory diseases and blood pressure will be further controlled. Finally, the productive span of human life could be increased to upwards of 100 years!

It should never be forgotten that every dollar we contribute to medical research is an investment in the future for our own well being and that of our families and friends.

"No contribution of a charitable nature pays greater dividends than that invested in basic medical research—with the single exception of those contributions made in the realm of the spirit."



# LET'S GET CONCERNED!

By GEORGE A. GOODLING, 33°

The following remarks are excerpts from an address delivered by Ill. George A. Goodling, 33° at Semper Paratus Lodge No. 49 of the District of Columbia on May 7, 1970.

Today there are almost four million Masons in the United States. We must remember, however, that members alone do not make Masonry an effective force. Nor is it sufficient to establish Lodges and confer degrees, even though the ritual is a most impressive one. Masonry must be more than words, pins, rings, jewels, and aprons. To be meaningful and dynamic, Masonry must call each of its members to a life of service and helpfulness.

Today it is difficult to take the long look ahead, because the air all about us is filled with confusions. Our vision is blurred by the mists of disorders, inflation, unbalanced budgets, national debt. We have a difficult time peering through the fogs of crime, Vietnam, and racial unrest.

But if we can't look into the future, we can look back and get an idea on things by taking a measure of what has gone on before. And the picture is not a pretty one, for we sadly see that ever since man came upon this earth, he has set about to slay his brother. The pages of recorded history are colored with crimson in accounts of how one civilization overcame another and how one race triumphed over another. And scientists remind us of the sad truth that man is one of the few animals on this earth who will destroy his own kind.

But man is an unusual creature, because he is multi-dimensional. Just as he is capable of hate and destruction, so is he also competent to love and to preserve. Every day the news media

heralds accounts of man's kindness to man. Men jump into cold rivers to save a fellow being swept away by a dashing current—women will join groups that perform services for the sick and the poor at our various social institutions.

What seems to be sadly lacking in man's relation to man is *communication*. Once man communicates with his brother, he sets the stage for ironing out differences and providing mutual assistance.

But in order to communicate, man must first "be concerned" about his fellow. For too long he has been too unconcerned! Too hesitant to become involved!

How can we, as Masons, generate this vital concern for our fellow man, both within ourselves and within others?

The first requirement is, of course, to get a "mental set" that all of us here on this earth are vitally important to each other—we are all in this scheme of things together.

If we will but look about us, we will find mountains of opportunities for being helpful to our fellow man.

Every man that you see upon the face of this earth is confronted with the very serious problem of pollution, his water, his air, and his land. Anything that can be done to cure or curb these various forms of pollution will go a long way toward performing an eminently worthwhile service for mankind.

Our young today are uncertain and in need of some understanding and encouragement. Some time ago I was privileged to attend a Prayer Breakfast at the White House. Billy Graham made some remarks. He indicated that the young people of today are groping, searching for something in which they

can believe. We must assure them, Mr. Graham said, that life does have a purpose, that America has a purpose and a goal.

And while we assure our youth that they have a right to express themselves in a peaceful manner, we must also show them that while they have privileges, they also have responsibilities.

As Lawrence Welk recently said on one of his TV programs, "Youth must have the right to do its thing, but it must also be conscious of the Golden Rule which petitions to 'Do Unto Others As You Would Have Them Do Unto You.'"

There are people in far-away lands who can use our understanding and our assistance. Government-to-government assistance may provide some help for individuals in foreign lands who are seized with hunger or plagued with sickness. One of the best ways of communicating with these individuals is, of course, through our church missions and the various charitable institutions that are especially equipped to help the needy abroad.

We can urge our friends of the free world to join with us in these programs of assistance, thereby broadening the base of help that is given and lessening the burden on ourselves.

As we look abroad, we must not neglect those things close at home and, in fact, within our own families. Too many times private businessmen have become great successes in the business world and big flops so far as their families are concerned.

When did you do some nice little thing for your wife that prompted her to remember that she is somebody special in your life and that she gives your life a special meaning?

When did you extend a compliment to one of your children, providing them with the deep satisfaction that they have done well and with the incentive to do even better?

And when did you sit down with your family altogether to enjoy the warmth that family togetherness can bring?

These are only some of the ways that we, as Masons, can show a deep concern for others, for there are many other doors we can walk into for the choosing.

The Scriptures tell us that "THOU SHALT LOVE THY NEIGHBOR AS THYSELF." There is the answer. And the results of this super consciousness of others will prove very satisfying. As man turns to man to help him rather than hurt him, we will approach in the direction of that "peace on earth, good will toward men" that was spoken of some 2000 years ago.



Ill. George A. Goodling, 33°, a Congressman from Pennsylvania, is a native of York County and a graduate of Penn State. He owns a fruit farm, is a Past Master of Shrewsbury Lodge No. 423, and is a member of York Rite at York and Scottish Rite at Harrisburg. He is also Executive Secretary and a Past President of Pennsylvania State Horticulture Association, Ill. Goodling served in the Navy during World War I and is a member of the National Sojourners.



## Benedict Arnold's Marble Boot

One of the most unique monuments in America and in American History is the nameless one featuring a decorated Revolutionary War boot on a solitary marble slab in Saratoga National Historical Park near Stillwater, N.Y.

According to Robert M. Utley, Chief Historian of the National Park Service, U.S. Department of the Interior at Washington, it is in honor of Benedict Arnold's leg and boot. He writes:

"In 1877, on the 100th anniversary of the Saratoga campaign and battle, Mr. John Watts DePeyster, a New York State politician, militia general, and an admirer of Benedict Arnold, commissioned the monument to Arnold's 'loyal leg'. The monument was subsequently erected and stands today on the battlefield.

"Mr. DePeyster himself apparently conceived the unique character of the monument because he believed the Battle of Saratoga was won when the Breyman Redoubt fell, causing the British to abandon their position and begin their retreat.

"In his view, it was the critical moment of the American Revolution. He considered Benedict Arnold's part in the attack on the Breyman Redoubt as a high point in Arnold's career as an American officer, and he placed the monument to commemorate this aspect of Arnold's career and his contribution to the American cause."

Utley says that his studies show that the monument is very near the spot where Benedict Arnold was wounded during the final minutes of the American attack on the Breyman Redoubt Oct. 7, 1777. The Breyman Redoubt was a British fortification which, together with the more important nearby Balcarres Redoubt, held the key to the British fortified position at Saratoga. These two fortifications protected the British encampment there.

Benedict Arnold had joined the assault party against the Balcarres Redoubt during the fighting on Oct. 7, 1777, even though he was without command at the time. This assault failed. About the same time another group attempted to take the Breyman Redoubt.

Arnold saw this movement, abandoned the force at the Balcarres Re-

doubt and joined those attacking the Breyman Redoubt. This party succeeded in getting into the rear of the Breyman Redoubt and forced an entrance.

In the final moments of the attack, as the Breyman Redoubt was falling to American possession, Benedict Arnold was wounded in the leg by a musket ball.

Sir Edward Creasy, the eminent English historian, in writing of the significance of Saratoga, said: "Nor can any military event be said to have exercised more important influence upon the future fortunes of mankind than the complete defeat of Burgoyne's expedition in 1777; a defeat which rescued the revolted colonists from certain subjection; and which, by inducing the Courts of France and Spain to attack England in their behalf, insured the independence of the United States, and the formation of that transatlantic power which not only America but both Europe and Asia now see and feel."

The active entrance of France into the war in June 1778 provided the financial, military, and naval support without which the American cause would have been practically hopeless. (From *Saratoga* by Snell & Wilshin).

In dedicating the Arnold Monument, General DePeyster, who was the second president of the Saratoga Monument Association, said "In memory of the most brilliant soldier of the Continental Army, who was desperately wounded on this spot, the sally port of Burgoyne's 'Great Western Redoubt' 7th October 1777, winning for his countrymen the decisive battle of the American Revolution and for himself the rank of Major General."

R. G. Cole, in *Masonic Gleanings*, says, "Benedict Arnold was one of the bravest and most dramatic figures of the Revolution. He was also a Mason, having been a member of Hiram Lodge of New Haven, Conn., which he joined on April 10, 1765. If Arnold had possessed a strength of character equal to his bravery and military ability, he might have ranked second only to Washington in the affection his fellow countrymen feel for those who won our independence."



The unmarked monument is approximately five feet tall, sets atop a grassy knoll and is surrounded by an iron picket fence about four feet high with a narrow gate at the front that is locked continually. There is an asphalt path leading to it from a parking place designated at Number 7 on the regular Saratoga Battlefield Tour Guide. (The only marking is on a plate beside the path about 100 yards from the monument.)

Saratoga National Historical Park was authorized by Congress in 1938 and the present area is almost four square miles including 1,429 acres accepted by the Federal Government in 1941 from the State of New York. It is on the upper Hudson River, 28 miles north of Albany, and the main entrance is from U.S. Route 4 between the villages of Stillwater and Schuylerville (Old Saratoga). The Museum Building and Visitor Center is at the northwest edge of the property, beside N.Y. Route 32, and is the starting point of a 9-mile well-marked tour which may be taken in your own car on a one-way paved road. It has nine marked stopping points with parking and overlook facilities, is open daily, 8:30 A.M. to 5 P.M., from early spring to late fall (about April 1-Nov. 30).



# Valley of Allentown Dedicates

## New Scottish Rite Cathedral

After many weary hours of study and planning dating back to 1956, the new Lehigh Consistory Cathedral at Allentown, Pa., was consecrated and dedicated on August 23, by the Sovereign Grand Commander, Ill.°. George A. Newbury, 33°, and a group of Active and Honorary Members of the Supreme Council.

At the Flag Raising Ceremony, the Sovereign Grand Commander with Brother Zenon C. R. Hansen, 32°, assisted by Brother Paul R. Breitenstein, 32°, Master of Ceremonies for the occasion, raised the flag of our country to the top of the flagpole which graces the sloping lawn of the new Cathedral.

Further assistance was provided by three DeMolay boys, Past Master Councilor Kurt Yarnall, Senior Councilor William Cowley, and Senior Deacon Keith Grauer, all of Allentown Chapter, Order of DeMolay. The Bugler was Scott Smith, a Life Scout, and the

Canoneer was Jason Smith, a Tenderfoot Scout, both members of Troop 81, Boy Scouts of America of Allentown. The Scouts were supervised by Richard Bennett, District Scout Executive, Minsi Trail Council.

At an afternoon session, the Sovereign Grand Commander was received by the Commander-in-Chief of Lehigh Consistory, Ill.°. Harry A. Berkheimer, 33°, assisted by his first and second Lieutenant Commanders; Bro. Richard A. Clauser, 32°, Thrice Potent Master; Bro. Roland R. Remaly, 32°, Sovereign Prince; and Bro. Robert C. Nungesser, 32°, Most Wise Master. Ill.°. Clayton W. Bernhardt, 33°, and Ill.°. William H. A. Williams, 33°, were also in the reception group.

The Sovereign Grand Commander was assisted in the impressive ceremony of Consecration and Dedication by Ill.°. William H. Cantwell, 33°, Deputy for Delaware, as the acting Grand Lieutenant Commander; Ill.°. Charles F.

Greevy, 33°, Active for Pennsylvania, as the acting Grand Minister of State; Ill.°. Howard Kooker, Jr., 33°, Honorary Member, as acting Grand Treasurer General; Ill.°. Stanley F. Maxwell, 33°, Executive Secretary, as Acting Grand Secretary General; Ill.°. Stanley W. Jones, 33°, Active Member for New York, as Acting Grand Keeper of the Archives; Ill.°. John G. Fleck, 33°, Active Member Emeritus, as Grand Prior; Ill.°. John S. Cole, 33°, Honorary Member, as acting Grand Standard Bearer; Ill.°. John H. Van Gorden, 33°, Active Member for New York, as acting Grand Captain General; Ill.°. Earle H. Weinsheimer, 33°, Honorary Member, as acting Grand Seneschal; Ill.°. David J. Godschall, 33°, Honorary Member, as acting Grand Sword Bearer; Ill.°. August C. Ullrich, 33°, Deputy for New Jersey, as acting Grand Master General of Ceremonies; Ill.°. Charles E. Daniels, 33°, Active Member for Delaware, acting Grand Marshal General.





The Guard of Honor was composed of Brother Lewis Leitman, 32°; Brother Gardner Piersol, 32°; Ill. W. C. Lawrence Seivard, 33°; and Brother Charles Hough, 32°, all of the Valley of Allentown.

The Sovereign Grand Commander concluded the ceremonies with words of congratulation to the Scottish Rite Masons in the Valley of Allentown for their vision and courage in providing themselves with the magnificent new Cathedral. He also cited the business-like manner in which they carried through with the project, raised the funds to pay for it in full, and provided a sizable surplus for future contingencies.

He added that this bodes well for the future health and strength of the Valley and will prove an inspiring example to others throughout the Jurisdiction.



The 800-seat auditorium is the main feature of the new Scottish Rite Cathedral at Allentown. The new building adjoins the Allentown Masonic Temple.

## ABOUT THE BACK COVER

**BRIDGEPORT**  
Connecticut

The Scottish Rite Bodies for the Valley of Bridgeport, Ct., meet in a modern new air-conditioned Masonic Temple, simple but imposing in design, with full-utilization of all space. The building includes both "red" and "blue" lodge rooms; a comfortable large lounge, spacious carpeted dining room with raised platform at one end for special activities; a large and roomy well-equipped kitchen; secretarial offices; a conference room containing a large library of old and new Masonic literature; an adequate wardrobe room for costume storage and cast preparation; large make-up and clean-up rooms; and use of the 700 seat luxurious theater containing a huge platform, equipped with a complete control panel for degree presentations. Parking facilities are available at the rear of the building.

The Cathedral of the Valley of Bloomsburg is the oldest Scottish Rite building in Pennsylvania, being dedicated in 1907. The front features a beautiful stained glass window depicting an armed Knight on a rearing horse. The building has been continually modernized. In 1955 a North Wing was added, including an enlarged and re-decorated auditorium. It now has 620 permanent seats around the lodge room floor with a total capacity of 730. The basement floor contains a small lodge room and the Craftsmen's Club. On the first floor are lounges, a collection of historical Americana, a Banquet Hall seating 400, a Dining Room for 275, and a modern kitchen. On the second floor are offices, sitting rooms, the Auditorium and stage, together with a large and well equipped Property and Electrical room. Located on the third floor are wardrobe and Choir rooms. The Cathedral is also used by the Blue Lodge and all the York Rite Bodies, as well as being available for civic functions.

**BLOOMSBURG**  
Pennsylvania

**DETROIT**  
Michigan

Meeting in the main portion of the Detroit Masonic Temple are the Scottish Rite bodies, York Rite bodies, and 33 Blue Lodges. Adjoining the main building is a Ball Room, dining facilities, and a large 5000-seat auditorium for civic, cultural and fraternal activities. The far end of the building houses the offices and recreational areas for Moslem Temple Shrine and the Order of DeMolay meeting rooms. Pictured on the back cover is only the 15-story main building, within which is the 1600-seat Scottish Rite Auditorium. The Temple, in its classic Gothic architecture and Indiana limestone facing, was dedicated in 1926, prior to which Masonic bodies met at various locations throughout the city.





**DETROIT**  
Michigan



**BRIDGEPORT**  
Connecticut



**BLOOMSBURG**  
Pennsylvania