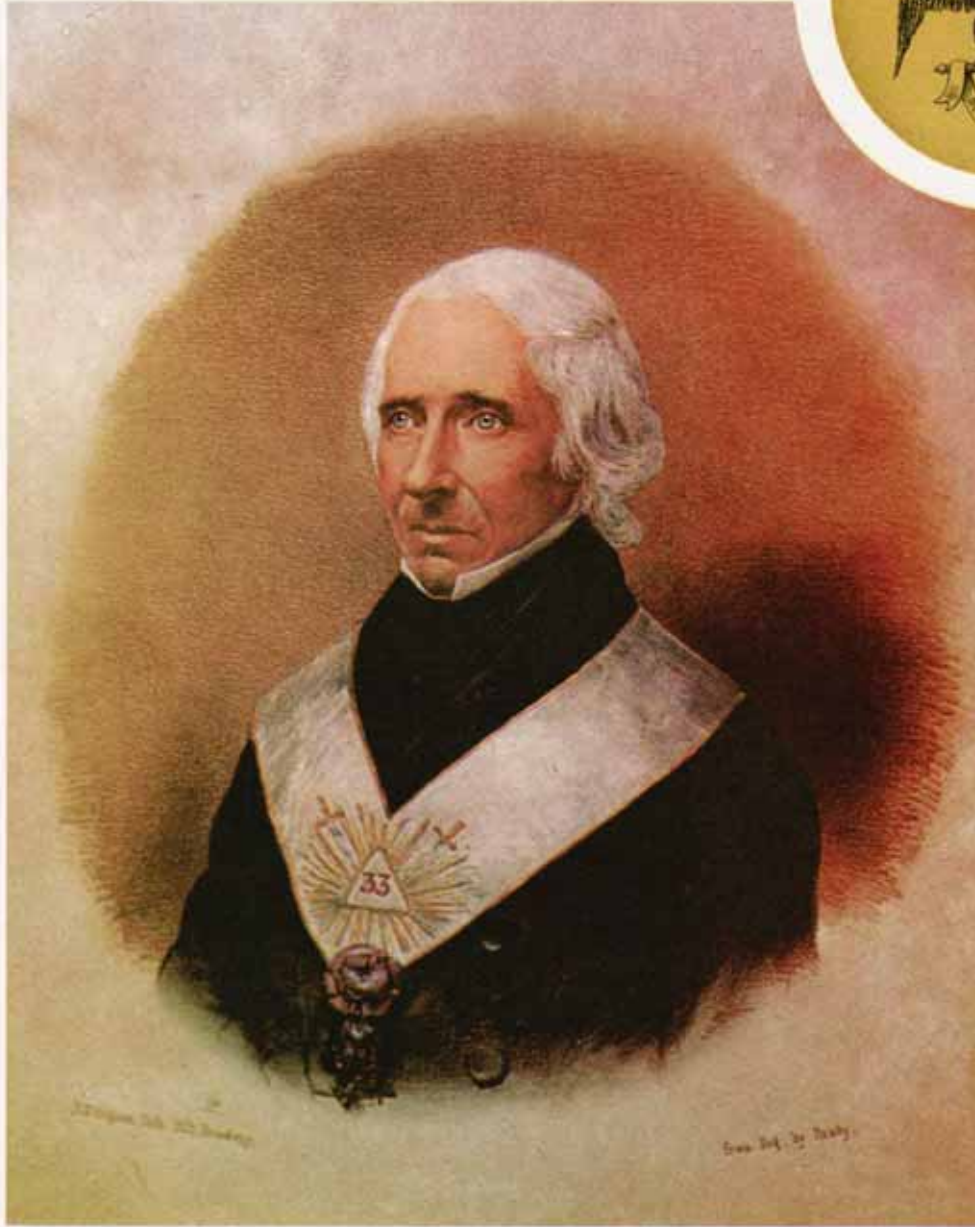


the Northern Light

Vol. 1 No. 4 September 1970



JOHN JAMES JOSEPH GOURGAS

Indian Version of Psalm 23

The Great Father above is a shepherd chief. I am His, and with Him I want not. He throws out to me a rope and the name of the rope is love, and He draws me to where the grass is green and the water not dangerous, and I eat and lie down satisfied. Sometimes my heart is very weak and falls down, but He lifts it up again and draws me into a good road. His name is Wonderful.

Sometime—it may be very soon, it may be longer, it may be a long time—He will draw me into a place between the mountains. It is dark there, but I'll be afraid not, for it is there between the mountains that the Shepherd Chief will meet me, and the hunger I have felt in my heart all through this life will be satisfied.

Sometimes He makes the love rope into a whip, but afterwards He gives me a staff to lean on. He spreads a table before me with all kinds of food. He puts His hand upon my head and all the "tired" is gone. My cup He fills till it runs over.

What I tell you is true, I lie not, these roads that are "away ahead" will stay with me through this life, and afterwards I will go to live in the big tepee and sit down with the Shepherd Chief forever.

"Indians of the Plains" translation of Psalm 23, translated by Miss Isabel Crawford, missionary. Reprinted from the *American Bible Society Record* by permission of the Massachusetts Bible Society.

About the Cover

The cover for the September issue is dedicated to Ill.^W. John James Joseph Gourgas, 33rd, our first Grand Secretary General and third Sovereign Grand Commander. The latter position he held from 1832 to 1851. Ill.^W. Brother Gourgas is considered the "conservator" of the Ancient Accepted Scottish Rite of Freemasonry. In 1938, the Supreme Council for the Northern Masonic Jurisdiction established a medal named in his honor. A more complete story of Gourgas appears on pages 4-5.



Gourgas Memorial in New York Bay Cemetery, Jersey City, N. J.



Burrowing
with
urow

Texas is a big state as most Americans know and we are very happy to report that most Texas Masons, particularly those of the Dallas, Ft. Worth, Waco community, have a BIG HEART and show this in many ways.

My wife and I have traveled in 48 of this nation's 50 states and have yet to find hospitality that surpasses that of Dallas in particular and Texas in general, either to individuals or to children as a group. It is to the Scottish Rite Bodies of Texas that we wish to give a well deserved salute.

Since 1926 they have operated and supported the Texas Scottish Rite Hospital for Crippled Children, continually improving its operation and services and expanding its program.

In the words of Ill.^W. Lee Lockwood, Deputy Grand Commander of the Southern Jurisdiction, "We have always received children we feel we can help and who are unable to pay—regardless of race, creed, or color."

This hospital is one of the most complete and modern orthopedic and pediatric centers available in the nation. It is spread over a three-block area and has three major divisions—orthopedic medical and surgical treatment, pediatric neurology, and the John McKee Language Research and Training Laboratory.

The two criteria for admission: the family's inability to pay for the often enormously expensive treatment and the child's potential for self-sustaining productivity after treatment. Referrals are made by the family physician and no request for payment is ever made. The hospital is completely debt-free and has rendered assistance to more than 170,000 unfortunate children. The annual budget exceeds \$1.5 million.

Yes, there were tears in our eyes and lumps in our throats as Esther and I toured this great institution and saw the tender loving care given those less fortunate children—whether white, black, or brown—by many dedicated, kind, cheerful, smiling, and encouraging aides and staff members.

Their motto, "To Live in Hearts We Leave Behind Is Not to Die," and their great service to humanity are truly magnificent. Texas Masons most certainly practice Brotherly Love, Relief, and Truth.

GEORGE E. BUROW, 33rd

More Than A Fraternity

By GEORGE A. NEWBURY, 33°

I wish all of you might share the privilege which is mine of attending scores of Masonic meetings throughout the country. If you could, you would be impressed by the great influence the Fraternity exerts on literally millions of people—Masons and their families and friends. Even more, you would be impressed by the fact that influence is a refreshingly healthy and wholesome one.

Recently I attended the annual session of the National Sojourners—a Masonic group composed entirely of active or retired officers in the Armed Services of the United States. The Fraternity is very popular among the officers of these services. High-ranking officers in the Army, Navy, Air Force, Marine Corps, and Coast Guard who have served our country in some of its most distinguished posts are active and dedicated workers in the Craft, and among the most eloquent exponents of our Masonic teachings.

In June it was my privilege to speak at the morning service in the Cathedral of the Pines at Rindge, New Hamp-



shire. It was a Masonic service following the consecration of plaques in honor of the Supreme Council, 33°, Northern Masonic Jurisdiction, and New Hampshire Consistory. Over three thousand were present in an awe-inspiring outdoor setting in the mountains of New Hampshire.

Freemasonry packs more of dynamism into its activities and influence than we Masons realize.

It is more than a fraternity. It is a force for good, striving to perpetuate and to extend those humble virtues which our forebears wove into the fabric of our institutions and the character of our people—virtues which have made her great and alone can keep her great.

Elsewhere in this issue, you will read what one of our brothers is doing to make Masonry more effective in his community. This is true leadership. We have much of it in our tens of thousands of lodges in America—BUT WE NEED MORE.

the Northern Light

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Gourgas—Scottish Rite Conservator

By **GEORGE E. BUROW, 33°**

As the 158th Annual Meeting of the Supreme Council, 33°, Ancient Accepted Scottish Rite of Freemasonry for the Northern Masonic Jurisdiction approaches, it is fitting and proper that we pay tribute to one of the founders and the acknowledged conservator of the Rite.

He was Ill.° John James Joseph Gourgas, 33°, our first Grand Secretary General who became our third Sovereign Grand Commander in 1832, a post which he held until age and infirmity motivated him to retire in 1851.

In his Allocation of 1938, Sovereign Grand Commander Melvin Maynard Johnson said, "It was he who kept the Scottish Rite alive during the years when—but for him—it would have faded out. It was Gourgas, assisted by Yates, who revived the Rite after the great anti-Masonic agitation, and then started our Supreme Council on its

career to become the strong, virile, and successful organization which it now is.

"For several years Gourgas was, in fact, the whole backbone of the Scottish Rite in the United States. He certainly was in the Northern Jurisdiction and when the Southern Jurisdiction began to function actively, it obtained from Gourgas both Constitutions and Rituals."

Gourgas, a Swiss native of French descent, was coroneted a Sovereign Grand Inspector General, 33°, on Aug. 5, 1813, in New York City by Ill.° Emanuel De La Motta, 33°, Grand Treasurer General of the Southern Supreme Council. The Northern Masonic Jurisdiction came into being that same day with Ill.° Daniel D. Tompkins, 33°, as Sovereign Grand Commander and Ill.° Brother Gourgas as Grand Secretary General. He was secretary until 1832 when he automatically became the Most Puissant Sovereign Grand Commander.

He held the latter office until Aug. 25, 1851, when he relinquished it in favor of his intimate friend, associate, and protege, Ill.° Giles Fonda Yates, 33°, who had been Lieutenant Grand Commander since 1843. Gourgas remained a good advisor until his death in 1865.

Ill.° J. Hugo Tatsch, 33°, noted Masonic historian wrote in 1938, "History presents many examples of beautiful friendships, but in Freemasonry none withstood all the trials and tribulations so effectively as that of Gourgas and Giles Fonda Yates. Gourgas was old enough to be the father of Yates, and Yates gives an almost filial affection and devotion to his Masonic mentor and chief. . . .

"Yates entered the Gourgas circle in 1827. He had been crowned a Sovereign Grand Inspector General, 33°, in 1825 at Charleston (SJ) but in 1828 he transferred his allegiance to the Northern Jurisdiction and became an Active Member. During the inactivity of the Supreme Council from 1832-44, Gourgas and Yates kept the small spark glowing, fanning it into an ever-increasing flame as they enlarged the Supreme Council in 1844 and witnessed the beginning of the growth which has continued."

Gourgas entered Freemasonry by joining Lodge L'Union Francaise in 1806 in New York City. He joined Kilwinning Chapter of Rose Croix in New York on July 29, 1806, and on Aug. 4, 1806 he received the degree of Sublime Prince of the Royal Secret, 32°, with Ill.° Antoine Bideaud, 33°, of the West Indies presiding. Two days later a Sublime Grand Consistory was established with Gourgas as Secretary and John Gabriel Tardy presiding officer. Gourgas received the Dublin Royal Arch Degree on Nov. 26, 1808.

Gourgas carried on much correspondence from 1806 on covering many phases and the various degrees of Masonry.

Extensive fires in Charleston, especially one in 1819, destroyed the early archives of the Southern Supreme Coun-

Home near Weston, Mass., where Commander Gourgas visited frequently.



cil, which had been formed there in 1801 by John Mitchell and Fredrick Dalcho. In the early 1820's Grand Commander Moses Holbrook, M.D., of the Southern Council (having no records of the establishment of the NMJ) elevated several Brethren to the 33rd Degree and authorized the formation of bodies in the North.

When Gourgass called the facts of De La Motta's work of 1813 to his attention, Dr. Holbrook promptly corrected the irregularities and made most amicable adjustments. A lively correspondence was conducted between the two from 1826-32. Dr. Holbrook relied upon Gourgass for both essential information and advice. Gourgass furnished the Southern Jurisdiction with transcripts of the Grand Constitutions and the Secret Constitutions, neatly copied and attractively bound.

The anti-Masonic excitement of 1826-40 wreaked havoc with Freemasonry in the United States; the cholera epidemic of 1832 contributed its part toward halting social and economic affairs, and the financial crash of 1837 put an effective stop to anything that savored of a revival of old customs.

It was not until the Forties that the crushed Masonic life of the two previous decades could be resumed and new and sturdier foundations laid in every endeavor of human activity. In addition, there was much difficulty with the Cerneau elements (French background) which furnished strong and lively competition in conferring degrees and authorizing Scottish Rite Bodies at will. These things must be kept in mind as one follows Gourgass and his associates during their trying years.

John James Joseph Gourgass was born on May 23, 1777, at Lake Geneva, Switzerland, the son of John Louis Gourgass II and Ulbiana N. DuPan Gourgass. There were three older brothers and three sisters.

Tatsch says he was a scion of families who lived, suffered, and died during the oppression of the Huguenots in France. He was closely associated with his oldest brother, John Mark, whom he joined in London on June 29, 1791. He was schooled in London and became associated with his brother as an accountant.

He sailed for America on Aug. 5, 1803, with a part of his family including the brother, John Mark. He arrived at Boston on Sept. 17, 1803; later moved to Dorchester and Milton and finally to Weston.

He spent the summers during his declining years at Weston and often was consulted there by his successors in the Supreme Council.

After a few years in the Boston vicinity, Gourgass went to New York City to pursue his profession as an accountant and later as a merchant.

Protestant to the core, Gourgass was a Christian in religion, and his Christianity was marked by a liberalism which found congenial expression in the tenets of Freemasonry. He was an avid reader, had a library in excess of 500 volumes and was deeply interested in the history of the Crusades and the Knights Templar.

Little is known of his home life, although records show that he traveled little and that his home life was happy. He was married before 1808 to Louisa Maria Smidt, a native of Switzerland, who died on Nov. 3, 1831, in New York. There are records of three sons, John James Joseph, Jr., J. Lewis, and Frederick William, and three daughters, Ulbiana E. H., Louise Marie, and Eliza. The family burial plot includes memorial stones for each.

Family papers reveal the traits of thrift, prudence, family affection, integrity, and sincere devotion to principles. The meticulous way in which his records were kept and preserved reveal a devotion to detail and the ever present desire to preserve documents and records. Through this we have been able to regain knowledge of what transpired during the early days of the Rite.

There are no known immediate descendants.

The family is still represented in the Weston community by direct descendants of his oldest brother, John Mark I who brought him to Boston. These include John Mark Gourgass IV, a member of the Scottish Rite Bodies of Boston who participated in the Gourgass Memorial Day Ceremonies at New York Bay Cemetery in 1938 and who resides at Acton. Also, his son, John Mark V, and three daughters, Trudy Ann, Joan Mark, and Laura B. The wife is the former Anna B. Faxon.

Our Rite's conservator died Feb. 14, 1865, in New York City at age 87. He was buried Feb. 18, 1865, in New York Bay Cemetery, Jersey City, NJ. The Gourgass Memorial was dedicated there May 22, 1938, with Ill. Melvin M. Johnson, 33°, Sovereign Grand Commander, presiding before a full complement of Supreme Council officers and an audience of more than 8,000.

SOURCES

Article by the late Ill. J. Hugo Tatsch, 33°, of Southern Jurisdiction USA, who was Director of Education and Librarian for Grand Lodge of Massachusetts, which appears in the Proceedings of The Supreme Council, Northern Masonic Jurisdiction, 1938, pp 15-75. Also, "The Gourgass Family of Massachusetts" by John Mark Gourgass IV and to whom we also are indebted for counsel and a tour of the Weston area where our conservator spent several summers.



Gourgass Medal

The Gourgass Medal is the highest award that can be conferred by the Supreme Council of the Ancient Accepted Scottish Rite for the Northern Masonic Jurisdiction.

It is named in honor of the founder of this Supreme Council—Ill. John James Joseph Gourgass, 33°—an outstanding leader who is known to the Craft as the "Conservator of the Ancient Accepted Scottish Rite of Freemasonry."

Since its inception in 1938 it has been conferred on only 13 men, including a Past President of the United States and the former ruler of Sweden. Five recipients are living.

The Gourgass Medal may be conferred by the Supreme Council, or by the Sovereign Grand Commander, upon a member of our Jurisdiction, or of any other jurisdiction with which we exchange Representatives, in recognition of "notably distinguished service in the cause of Freemasonry, humanity, or country." Most of the recipients have given outstanding service in more than one of the three fields.

Medalists

- 1945—Ill. HARRY S. TRUMAN, 33°
- 1946—Ill. MELVIN M. JOHNSON, 33°*
- 1949—His MAJESTY KING GUSTAV V*
- 1952—Ill. KAUFMAN T. KELLER, 33°*
- 1952—Ill. ROSCOE POUND, 33°*
- 1953—Ill. WINFRED OVERHOLSER, 33°*
- 1954—Ill. MARK WAYNE CLARK, 33°
- 1956—Ill. GEORGE E. BUSHNELL, 33°*
- 1959—Ill. CHRISTIAN A. HERTER, 33°*
- 1963—Ill. EDWARD W. WHEELER, 33°*
- 1964—Ill. FRED P. CORSON, 33°
- 1966—Ill. RICHARD A. KERN, 33°
- 1968—Ill. GEORGE A. NEWBURY, 33°

* Deceased

PUBLIC RELATIONS

IS YOUR BAG, TOO!

By JAMES L. NORMAN, 32*

How often have you heard, "Gee, that was a great meeting!" Or "I didn't get much out of that session, I could have wasted my time just as well at home!"

A good meeting starts a long time before the doors open for the group to gather.

Poor meetings happen because your public relations gears weren't very well oiled. Good meetings are generally a result of people who planned it that way.

Every Mason is a public relations man—whether we want to admit it or not.

Strange as it may seem, people—the public in general—think of Masonry what they think of you. If you will reflect, you think the same way about the places you frequently go. The same is true of the restaurant where you enjoy the atmosphere and food. If you visit a new place to eat and the waitress pays little attention to you and your party, you form a negative opinion of the establishment.

So it is true—you create an opinion because of the one or two people with whom you have had contact who represent that business or organization.

The very same rules apply to our organization of Masonry. Let one known Mason offend a member of our society and immediately an impression is formed of the entire organization.

But back to the original thought of what makes one meeting better than another. The answer is the attention that those in charge give to the little things. This is what we call public relations.



For example, was the announcement worded in such a way as to attract your interest that this meeting was going to be a good thing? Could you tell from the invitation or the news article that the organization or officers were enthused about the program? Did the announcement give you enough time to make adequate plans to attend?

Next, when you arrived, was there a greeter or two who welcomed you? Did you have to ask where to hang your coat or where to find the meeting room? Was there some one on hand to give helpful assistance, as: where to register; where to make a phone call; where to leave your boots?

It's the little things that assure the guests you wanted them there and the evening was well planned for them to enjoy.

It is also a good idea to identify the greeters with a name. It adds to a friendly greeting if the greeter can easily be identified as such, and right away you know one person you never knew before you walked through the door.

There are many things that need attention during the meeting. For example: Is the room temperature agreeable? Does the speaker have a lectern? Is the public address system loud enough or does it have a feedback which is irritable? Do you have something for every person to take home as a reminder of his attendance?

All of these are little things that if taken care of will insure the success of your meeting. Be public relations minded. Take care of the little things and the big things will return greater benefits.

Assign these several different responsibilities to several different people. Don't tell them you are going to make them public relations men—just ask them to take care of the little specific things—and watch the next meeting be one of the best.

JAMES L. NORMAN, 32*, is Director of College Development and Public Relations for Danville, (Ill.) Junior College and Thrice Potent Master of Danville Lodge of Perfection. He is a graduate of the University of Illinois, a Deacon at Northland Christian Church, and long has been active in civic and fraternal affairs, particularly with organizations for young people and talent groups.





Indiana's New 'Chateau DeMolay'

Some 11,000 members of the Order of DeMolay in Indiana, their sponsors, and advisors are justly proud of the privilege they have in using their new Chateau DeMolay.

The chalet-type structure is the centerpiece of a 120-acre tract of rolling terrain in Monroe County, about 45 miles south of Indianapolis and seven miles northeast of Bloomington on State Road 45. The plot was given to DeMolay several years ago by Louis Y. Mundy of Bloomington, who is a member of the Indianapolis Scottish Rite Bodies.

The building was completed last year at a cost of \$45,000 which was supplied by numerous individuals and organizations and the Indiana DeMolay Foundation. In April the Foundation received a \$10,000 check to retire the remaining debt. The Foundation is supported by the Indiana Grand Lodge and the five Scottish Rite Valleys. The chalet was dedicated last fall by Indiana Grand Lodge.

Major Masonic units of Indiana co-operated in building and furnishing the DeMolay facilities. Murat Shrine Temple furnished the ¾-mile hard-surface entrance roadway at a cost in excess of \$21,000. The Grand Commandery of

Indiana contributed a \$1,000 aluminum 40-foot flagpole and other equipment. Various DeMolay Chapters have supplied both money and equipment.

The chalet's lower level is of Indiana limestone and has four dormitories. Each accommodates eight and features double deck bunks of durable ranch oak. Each dorm complex is equipped with shower and restroom facilities. Exterior construction on the top level is of rough-sawn western red cedar.

The activity room or lounge has an Indiana limestone fireplace, wood panel walls and ranch oak furniture. There are adequate dining and kitchen facilities to accommodate 32 campers. It is air conditioned and the dorms are carpeted.

Congressman John Myers, 32°, of Covington, provided an American flag which has flown over the Capitol at Washington. More than 250 DeMolays and advisors had used the camp by mid-summer.

Plans call for hiring a camp director and camp cook along with a full fledged programmed-type operation. Camp will last five days with a registration fee to cover the cost of food. Other costs are to be underwritten by the Foundation. Mornings are to be devoted to "work-

shop" or leadership training and the afternoons for programmed recreation and free time.

The campsite has virtually every species of tree and plant common to Indiana; there are marked trails and plans call for facilities that include basketball, tennis, badminton, outdoor camping, softball, etc. There is a small stream through the property, and long-range development calls for the creation of a lake in a natural watershed.

Chateau DeMolay is available for use by DeMolays, officers, sponsors, counselors and advisors of the organization's 128 chapters. Two adults and 30 youths are the ideal contingent per period.

Title to the property is held by the Indiana DeMolay Foundation which also has charge of operating the facility. Ill.: C.C. Faulkner, Jr., 33°, of Indianapolis, is President of the Foundation and Ill.: Robert A. Grant, 33°, of South Bend, is DeMolay Executive Officer.

Ill.: Robert B. Hartzog, 33°, of Goshen was Foundation President and Ill.: Robert P. Joyce, 33°, was Grand Master at the dedication ceremonies. James W. Ballard, 32°, of Vincennes is Executive Secretary of the Foundation and Ill.: Ralph E. Hamill, 33°, of Cumberland is Chairman of the Camp's Development Committee.

Trying to Live on Negatives

*It is easier to criticize someone else
than to construct something ourselves'*

By JOHN G. FLECK, 33°

Saul, the first King of Ancient Israel, was a curious figure from a far yesterday, yet with a close relationship to some of the moods and life of our time. His life was handicapped by a deficiency disease, the lack of continuing purpose. He grew angry at the surrounding nations, angry at the other man's idol, criticizing the other man's faith. But he had no real temple of his own.

This national leader was a valorous man of war. He waged battle against the border tribes, the Phillistines, the Ammonites, the Amalekites, and mowed them down. He was the great anti-everything of his time. But he had no inner shrine of his own devotion. When confronted with the opportunity of establishing a nation with positive good in its own life, it appeared that at the center of his life there was an empty room. He is a portrait of a man trying to live on negatives.

That is the real sword of Damocles hanging over our Country now. If we

would have asked King Saul this question, "Saul, what are you for?" the answer might have been, "I'm against my neighbors, I'm against the dangerous Phillistines and the traitorous Moabites."

If we could have pursued it and asked again, "But what are you for, what are you trying to build in Israel, what are the permanent, positive plans of your life?", we would have had a dusty answer, the echo from an empty room.

It has been suggested with some pertinence that the typical American version of Bluebeard is quite different from the original in *The Arabian Nights*. Bluebeard's secret room concealed dark crimes. In the secret room of many Americans (on and off the campuses) there is—nothing.

It is easy to see that this tendency roots deeply in human nature. It is easier to criticize someone else than to construct something ourselves. Attacking the ideas and allegiances of others gives a warm glow of superiority, at no expense of thought.

It is often an allurements which takes the mind away from a hard task. There is no more familiar comment on a book dealing with conditions of the world than this, "It is stronger in its criticisms than in its solutions".

Yet it is worth noting, though it may seem like the observations of a cynic, that the vocabulary of invective is much more highly developed than that of praise. If we are moved to call a man a war-monger, the words of a mule skinner surge forth in a torrent. But if we wish to praise an honest man, after one or two obvious adjectives, we will be looking for a dictionary or a thesaurus.

Negatives are so much easier than positives. Perhaps that is one big reason for the lamentable fact that on the stage and in much current fiction, for every one character we would care to admit to our home for fifteen minutes, there are at least a dozen who ought to be rounded up by Jack Webb, Chief Ironside, or some psychiatrist.

The tendency to live on negatives is deceptive in that it is an escape mechanism. People fly from dealing with inner conflicts and frustrations by substituting outward ones. So a great many lay about them violently attacking others, because if they did not busy themselves doing that they would have to look at themselves.

The tragedy of negatives is that the violent revolutionaries (about 2 percent) on the campus heat up the unsuspecting with what they should be against and do not tell them what they should stand for. So large numbers become the "innocent front" and the "transmission belt".



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

On May 25, 1970, John Chamberlain wrote: "When 37 College presidents can come up on the same page in the newspapers with a statement about the foreign policy of their country that is practically indistinguishable in tone from the speech in an adjoining column by Premier Kosygin of the Soviet Union, I know we are in the presence of one of the most influential innocent belts of them all".

Students and some of their elders, consciously or unconsciously, are using negatives to escape the discipline of the basic reason for being on the campus—to get an education. They become an innocent front for shrewd politicians who suggest that they should be given time to campaign in the middle of the first semester.

They are abetted by college administration authorities who agree that campaigning is an educational process in political science. So students fired up by negatives are exploited by the violent revolutionaries, faculty members, and ambitious politicians.

To put a solid education into life costs thinking, work, and sacrifice. There is no time to lose on negatives.

Any citizen worthy of the name must live on positives. The great days in any nation have been those when great answers have been given to the question, "What are you for?"

Patrick Henry let it be known what he was for— "Give me liberty or give me death". He did not carry the flag upside down.

Abraham Lincoln, in 1848, was against the Mexican War but he was for the men who were fighting in it. Explaining his vote against the war, Mr. Lincoln said: "This vote has nothing to do in determining my votes on the question of supplies. I have always intended and still intend to vote supplies". He was not about to make American soldiers pay for his high principles. The nation seems to have sensed what he was for.

The positive must mark the whole life of the nation if it is to be more than a haven for fellow-travelers.

H.G. Wells, in one of his last books, *The Holy Terror*, wrote: "Man has become a new animal who can jump a hundred miles, see through brick walls, bombard the atom, and analyze the stars, yet he goes on behaving like the weak quarrelsome ape he used to be".

But the only remedy Mr. Wells seems to have is to shout, "Stop being an ape!" A good idea. But very few problems, including student mobs with a rock in one hand and a fire bomb in the other, can be settled by merely saying, "Stop!"

The empty room must be changed into a new temple in the hearts of men. The new law of love must replace hate, faith must master fear, and freedom must defeat folly.

Only the power outside ourselves, greater than ourselves, can motivate our people to be what they ought to be—builders rather than destroyers.

What can be built with negatives?

The question will not down. The educational establishment must be asked, "What are you for?"

Are you for capitulating to the concerns and clamors of young people, lest by asserting your authority you appear repressive in eyes of the most irrepressible generation in our history?

Or are you for the idea that there is a sound body of learning which one generation has the obligation to transmit to the next?

Without wise restraint and conservation, the educational process could become just "so many ad hoc bull sessions"—and that would represent a supremely irrelevant output.

Well, what is Scottish Rite for?

The answer is clear and positive. We teach that every man may live his own life as he wills it but limited by his responsibility to God and his recognition of the rights and privileges of others.

We hold the conviction that men do not gather grapes from thorns nor figs from thistles—that whatsoever a man sows that shall he also reap—that the means determine the end. We believe that we are building the new temple in the hearts of men every day—that it continues from generation to generation.

What is the Scottish Rite of Freemasonry for?

It is the supreme task of the Scottish Rite to inspire men to seek righteousness because it is right, justice because it is just, goodness because it is good, and truth because it is true.

That is our everlasting purpose. Let's keep on with it, take hold of it anew, and never let go. Now, beginning with me.



THE MILWAUKEE PERFORMING ARTS CENTER will be the location for the general sessions, vesper service, and evening concert at the 158th Annual Meeting of the Supreme Council, 33°, Northern Masonic Jurisdiction, USA, on September 24 through October 1. The Center, which opened last September, is situated in downtown Milwaukee in a park setting with a tree grove, fountain, sculpture, and boat landing on the river. Throughout the year the Center hosts symphony, opera, ballet, touring Broadway shows, repertory theater, pop music, and recitals.

Masonic Lodge Played Major Role In Founding University of Michigan

"Education makes a people easy to lead, but difficult to drive; easy to govern, but impossible to enslave."

Lord Brougham

By J. FAIRBAIRN SMITH, 33°

Community, national, and even world responsibility has always been part of the philosophy of Freemasonry. Thus mankind has, through the centuries, ever been the concern of the individual Mason, and wherever possible without political involvement, the Craft as a body has been in the forefront of any project which would better mankind.

Zion Lodge No. 62, New York Registry (No. 1 of Michigan), proves the truth of the above statement. The romantic side of any phase of human endeavor is always capitalized upon by wide-awake journalists, but when the romantic takes on a practical aspect the story becomes a reporter's bonanza and we have such a story to tell about Michigan's oldest Lodge.

We doubt if this story has been surpassed by any lodge in the history of Freemasonry anywhere at any time.

Certain phases of the founding of the University of Michigan are well known

and it is perhaps equally well known that the University is the oldest state institution of higher learning in the United States.

It first took shape in the minds of such men as Brother Augustus Brevoort Woodward, first Judge of the Territorial Supreme Court; Rev. John Monteith, Presbyterian clergyman; Rev. Gabriel Richard, Roman Catholic priest; and Lodge Treasurer Abraham Edwards, who became the first Treasurer of the University.

The research and writings concerning the University's beginning has paid little attention to the erection of the first building and the means of its financing.

Apparently, there was never any thought that the Territory as such would provide a building for the proposed Territorial University. It may be true that on August 26, 1817—the same day that the act establishing the University was passed—small appropriations were made to acquire a building lot and "in aid of the resources for constructing buildings for the use of the University..."

About two weeks later, however, on September 12, 1817, the faculty of the

institution, which consisted of John Monteith and Gabriel Richard, acting under statutory authority, proceeded to do what they could to assure any potential contributors that their financial burden would not be unreasonable. Aware of the constant shortage of cash on the frontier, they placed a limit on the amount any subscriber to the University could be required to pay in a single year.

It is our opinion, however, that a tremendously potent stimulant was given the cause of the University by five contributors, the most important of which was the subscription of \$250 from Zion Lodge No. 62 and secondly a donation of \$180 from the Territory of Michigan.

On September 19, the newly established Detroit Gazette listed the first five contributors, stating:

"We congratulate our fellow citizens on the rapid and liberal manner in which the Subscription List for the University has filled. We are informed that considerably upward of a thousand dollars was obtained the first day. The buildings have already commenced; and the first hall is expected to be completed the present autumn.

"Subscription List in Aid of the University of Michigan:

No. 1. William Woodbridge, Secretary of Michigan, with the authority of Governor, in behalf of said Territory, \$180.

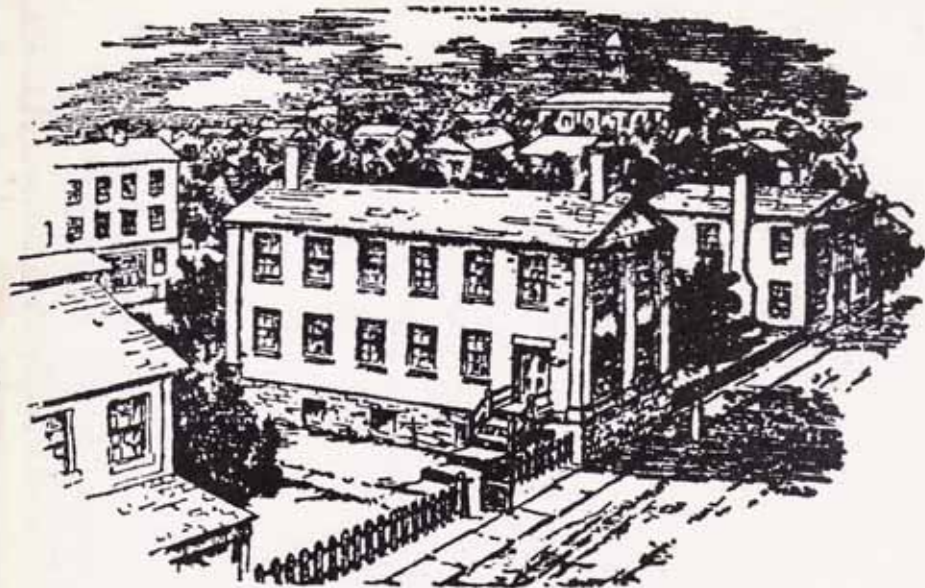
No. 2. Sylvester Day, Worshipful Master of Zion Lodge No. 62, in behalf of the Lodge and by order of the same, \$250.

No. 3. William Woodbridge, for himself, fifty dollars per annum for four years, \$200.

No. 4. James Conner, sixty dollars per annum for three years, \$180.

III. J. FAIRBAIRN SMITH, 33°, a Past Commander-in-Chief of Detroit Consistory, received the 33° at Cincinnati in 1947. He was secretary of the History Committee of the Supreme Council from 1950 to 1955 and in 1965 published "The Rise of the Ecossais Degrees." He is the author of six other Masonic books and the editor of the news-magazine, "Masonic World," and has written hundreds of articles and pamphlets on Freemasonry. He is a Lewis Mason and has served every branch of the fraternity.





The first "Hall" of the University of Michigan which was then located at Detroit. This sketch appeared in the "Short History of the University of Michigan" by the late W. B. Shaw, published in 1937 by George Wahr of Ann Arbor.

No. 5. James Abbott, twenty-five dollars per annum for ten years, \$250.

Total \$1,060."

Of the first five contributors, three, including the two largest, were Masonic. We refer to Zion's donation and Past Master James Abbott's subscription of \$250. The other Masonic donor was James Conner, who gave \$180. Thus, of the first \$1,060 donated, \$680 came from Masonry.

On October 10, The Detroit Gazette published the names and contributions of another thirty subscribers "in aid of the University . . .". The amount on this occasion totaled \$1,941.

The 35 subscribers listed in the Gazette probably included the majority of the contributors, but there were at least two other subscriptions. Judge Woodward pledged a total of \$200, and the University's first Register, Past Master John L. Whiting, also made a subscription, the amount of which is unknown.

A quick glance at the list of donors shows that of the total amount subscribed (\$3,001) \$2,100, or more than two-thirds, came from Zion Lodge and its members. As an evidence of the Lodge's interest in the cause of education, we allow its records to tell the full story.

The minutes of the Lodge show that an emergency meeting was held September 15, 1817, ". . . to take into consideration the propriety of subscribing, as a lodge, in aid of the University of Michigan." The minutes state:

"On motion, RESOLVED That the Worshipful Master be authorized to subscribe in behalf of the lodge \$250, in aid of the University of Michigan, payable in the sum of \$50 per annum."

By unanimous action the Lodge additionally:

"FURTHER RESOLVED, that the said sum of \$250 be subscribed as above, to be paid out of the sum appropriated by the lodge for refreshments, and that refreshments be dispensed with until the same is fully paid."

Thus the members of Zion not only made individual contributions to the University but as Masons were prepared to forego their customary evening refreshments, which were contributed for on the basis of 50¢ per person in accordance with a rule passed in 1812, to further aid the building fund needs.

In other words, Zion Brethren of that day did as John Stuart Nell puts it—"Learn to seek happiness by limiting our desires rather than attempting to satisfy them."

This is surely an almost unheard of dedication to any community cause and is the type of action which has made Freemasonry great.

(Continued on page 13)

OIL PAINTING commemorates meeting of Zion Lodge in 1817 at which \$250 was voted to help establish University of Michigan. Painting was commissioned by the Grand Lodge of Michigan with artist Robert Thom. The picture has a prominent place at the University of Michigan.



Why has our form of government survived so long?

By ALPHONSE CERZA, 33°

On Sept. 17, 1789, the delegates to the Constitutional Convention completed their work and signed the historic document. It is, therefore, proper that during this month we give some thought to the basic charter of our form of government.

In unsettled times it is especially wise to review our form of government and ask ourselves: Why has our form of government survived longer than all others so that the Constitution of the United States is the oldest written constitution functioning today?

The Founding Fathers were practical men knowledgeable with history. While debating the various parts of the famous document they always remembered the lessons of history. They knew that the concentration of power in one man or group of men led to tyranny; so they divided the governmental power among three branches of government—legislative, judicial, and executive. Each of these branches serves as a check on the other two thus preventing abuse.

They wanted each person to be as free as possible except when freedom would interfere with the rights of others. They wanted the majority to decide, yet they wanted to protect the rights of minorities. The result was a republic.

Our Founding Fathers remembered the way in which government could impose its unfair will upon the people. As a result they placed in the Constitution many restrictions upon the powers of government. These restrictions have prevented the government from imposing the will of the majority on all the people. Here are some of the rights that are guaranteed.

The freedom of speech and of the press are assured; only when these are abused can the injured person seek redress against the violator.

Freedom of religion is provided for as well as the prohibition of an official religion.

Freedom from unreasonable search of one's home and person are guaranteed.

It is prohibited to force a person to confess to the commission of a crime.

One charged with a crime is entitled to a trial by a jury. This prevents a judge being subjected to pressure from the governing officials interested in persecuting someone.

One charged with a crime is assured that his accuser must face him in court with the accusation. This prevents anonymous letters accusing persons of misconduct and which were used as instruments of oppression years ago.

One cannot lose his property but must be compensated if the property is needed for a public purpose.

All these rights add up to complete freedom to the individual. It glorifies the person rather than the government.

The right to protest, as well as that of peaceful assembly, is guaranteed. These two basic rights are fundamental. Their abuse in recent years has caused many fair-minded persons to feel that these ought to be abolished. If this were done it would be a complete departure from the past and would hurt everyone in the long run. These are valuable personal rights that must remain.

In recent years many have used improper methods in exercising these rights. The remedy is not to abolish these fundamental rights but to take stern measures to punish those who violate these rights.

The courts in recent years have retreated from their indulgent attitude and are beginning to take the view that anyone who uses improper methods in protesting or petitioning for the relief of claimed wrongs must do so in a manner not to injure or destroy the rights of others.

Thus the fundamental rights are preserved and the rights of others are preserved also.



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

When those in our midst begin to find fault with our government, let them make comparisons with other forms of government. Let them bear in mind that we do not claim that our form is perfect, but that we have built into its fabric ways and means of having the will of everyone felt and considered. Means of persuasion are woven into the fabric of our government. No just causes have ever gone by completely and forever disregarded.

In this month of September let us resolve that we will strive to preserve our form of government, to correct its faults whenever we see that there are things that need correcting, but to be loyal to its general purpose. As Freemasons we owe our support to our government. As citizens who have secured the benefits we owe loyalty to our way of life.

MASONRY IN ACTION AT NEWTON CLUB

A most lively and well-organized activity club for Ancient Craft Masons is the Newton (Mass.) Masonic Club, Inc. The 1970 corps of officers is headed by "human dynamos" as president and program chairman, the meetings are carefully planned, and the membership is increasing.

Any Master Mason is invited to attend and participate. Many are retired but several non-retired members find time to attend the monthly afternoon meetings. There were 73 at a recent session and Ancient Craft Lodges were represented from Maine to Washington, D.C. with more than 20 lodges listed.

The 1970 president, Bertram Stahl, knowing that a fraternal organization in

a state of static equilibrium would deteriorate and soon fade away, proposed his plan of action. Far from a dream, this was a well-organized series of activities that has blossomed into growth and progress. Monthly meetings were scheduled with a variety of programs, including a snack bar with hot coffee and light refreshments gratis.



STAHL

Meeting notices are mailed to each member and a large sign is posted on the bulletin board of the Masonic Temple in Newtonville. Recent programs have included "The Quest for Light", an address on "Masonry Under Communism" by the Rev. Oscar A. Guinn

Jr., a fantastic movie festival, a slide-lecture on "Operation-Jury Systems in Massachusetts", a special musical program and a "Fun-Auction" with a box supper.

Program Chairman Harold E. Marr says the untapped wealth of talent, either possessed by members or known to be available by request, is almost unbelievable. The air-conditioned club-room includes a pool table and ping pong table. Also, there is a comfortable lounge and a well-filled library with wall to wall carpeting and adequate lighting.

More than 30 new members have joined in 1970 and over 250 are now participating and enjoying "Masonry in Action".

UNIVERSITY OF MICHIGAN

In order that the University's cause might be definitely pressed to a successful conclusion, the lodge went a step further and assured the faculty of a rental income by taking the following action:

"It was further resolved, on motion that this Lodge will rent a hall from the University of Michigan at one hundred dollars per annum, to commence from the first occupation of the same, payable quarterly; provided that the hall be erected in two years . . ."

Zion's records show that Brother Woodward was present at the September 15 meeting, although he had never at any time attended with any degree of regularity. Moreover, a comparison of the list of subscribers in the Gazette with the membership of Zion Lodge No. 62 shows that the following individual contributors to the University's building fund were members of the Masonic Order:

James Conner (Connor), James Abbott, Abraham Edwards, Benjamin Stead, Philip Lecuyer, Samuel T. Davenport, Oliver Williams, Benjamin Woodworth, Conrad Ten Eyck, Abraham Wendell, John Anderson, Thomas

Rowland, Solomon Sibley, George McDougall, John P. Sheldon, Augustus B. Woodward.

Oliver W. Miller, Subscriber of \$100, was member of United Brothers Lodge of New York and visited Zion in December 1807.

It will be noted that of the 37 known contributors at least one-half the subscribers, including the subscription made by the lodge, came from Masonic sources.

Reading the 1818 City of Detroit "Statistical Abstract" we learn that there were then in the city of Detroit 1,100 persons, 1,040 white and 70 "free people of colour," 142 dwelling houses, and 131 "stores, mechanic's shops, public buildings." Among the public buildings was listed "The Academy—built of brick, two stories in height, 50 feet in length by 24 in breadth."

This structure was the first building of the University of Michigan. The building housed the Classical Academy and Primary School, the first instructional units of a proposed territory-wide educational system.

Though unimpressive, "the first hall" was the tangible product of Brother

Woodward's vision, transmitted through the statute he drafted which gave the Territory of Michigan an integrated scheme of instruction, with supporting and collateral educational facilities under the auspices of political entity but governed by its own faculty, to be financed for the most part by public money.

Thus Michigan was the first Territory or State in the United States to assume the obligations of widespread public education, and at least two-thirds of the credit can be given to Michigan Masonry of the early 19th century.

In "The First Annual Report of the University of Michigan," prepared on November 19, 1818, by Register John L. Whiting, Past Master of Zion Lodge, a founder of the Grand Lodge of Michigan and its first Grand Secretary, Monteth reported on the institution's progress during its first year. He paid particular attention to financial matters as they related to the building's construction. He pointed out that the faculty had especially sought to provide the framework for elementary schools in Detroit, Monroe, and Michilimackinac, in addition to high school and college facilities.

Continued from page 11

Valley of Harrisburg Finds Handyman with Needle & Thread

By MARTIN D. RIFE, 33°

"I've always been handy with the needle!"

That's Ill.° Roy A. Snyder's own explanation of his unusual talent—a talent that has been employed to design and produce more than 400 costumes for the Valley of Harrisburg, Pa.

Ill.° Brother Snyder is a retired professional decorator. He has received the Meritorious Service Award, is an Honorary Member of the Supreme Council, 33°, and a Past Master of West Shore Lodge No. 681, Camp Hill, Pa.

He joined the Scottish Rite Bodies in the Valley of Harrisburg in 1938, but more than 20 years went by before his rare talent was discovered and subsequently used.

The discovery was made in a roundabout way. In 1961 an amateur theatrical group in Harrisburg organized a Passion Play cast. Costumes were needed and someone in the group remembered that Roy Snyder had one time made some costumes for an amateur play. Interested in theatre ever since his high school days, he needed little persuasion. Within a few weeks he had produced costumes for most of the Passion Play characters.

A lucky day it was when Ill.° Ray H. Crane, 33°, then Secretary of the Scottish Rite Bodies in the Valley of Harris-



burg, witnessed the pageant and learned of Brother Snyder's part in it.

Some of the costumes being used in the Valley were 50 years old. Many needed repairs or replacement. At Reunion times several truckloads of costumes arrived from rental houses to supplement the inadequate wardrobe. An invitation was extended to Brother Snyder

to take over an important responsibility.

He accepted and at once was placed in charge of wardrobes and given a free hand to repair, replace, or supplement wherever he saw the need. Beginning with repairs, his enthusiasm for the task soon had him designing and producing many new costumes. This involved not only actual securing of materials and their fabrication but also countless hours of research at the State and City Libraries located in Harrisburg.

No costumes were created from mere imagination; all are as nearly authentic as research can make them.

His first big undertaking was the making of a completely new wardrobe for the 18th Degree. Included were the colorful costumes used in the tableau Harrisburg presents as a part of this degree: The Sermon on the Mount, the Last Supper, and the Crucifixion. Then followed a succession of many other



Ill.° MARTIN D. RIFE, 33°, is a veteran dispenser of Masonic light. He is a Past Commander-in-Chief of Harrisburg Consistory, a Past Most Wise Master, and a Past Master in Ancient Craft. He also has served as secretary for Harrisburg Scottish Rite and the Pennsylvania Council of Deliberation and is a member of the Culture Committee of the Grand Lodge of Pennsylvania.



new costumes from clergy to peasant and from King to slave.

All garments are identified and carefully stored on hangers in closed wardrobe cases. For protection as well as easy access approximately 400 pieces of headaddress together with 150 carefully groomed wigs mounted on plastic forms are kept on shelves in glass front cabinets. After each Reunion all necessary cleaning and repairing is done before costumes are put away in the dehumidified area for this specific purpose.

Obviously, Brother Snyder has spent untold hours in this project, but the only cost to the Valley has been the actual cost of materials. His professional experience has taught Brother Snyder how to get the most for the dollars spent.

When it became known that discarded costume jewelry could be used for decorating his creations, a generous response from members' wives provided more than enough.

Hats no longer used by officers and Supreme Council members have been used as foundations for turbans, crowns, and every variety of headaddress. Brother Snyder wastes nothing and an elaborate crown may well be made from a few scraps of material.

When one first meets Roy Snyder it is difficult to believe that this unusual Brother standing more than 6 feet tall and weighing a good 225 pounds, could possess the delicate touch and skill of fingers needed for this craft. But he surely does!

One look at the long racks of colorful garments and the unbelievable display of head pieces of every description confirms it.

Running the Hard Way!

When it comes to "rugged individualists" there's a New York City masseur who'll be hard to beat—even by the likes of those who landed at Plymouth Rock.

One of his latest accomplishments was to compete in the annual 26-mile Boston Marathon sponsored by the Boston Athletic Association on April 19. He completed more than 22 miles.

He works daily as a masseur at the Flushing, N.Y., Y.M.C.A., boxes frequently and instructs young boxers, and plays basketball and ice hockey. He finished ninth in a field of 250 at the Meriden, Connecticut, Marathon in June.

What's so great about all this?

Brother Joseph A. Pardo is 46 and has been blind for 17 years!

He ran in the Boston Marathon in April for the first time. His pal and training partner, Dr. Vincent Savino, 36, a dentist, helped as each held the end of a three-foot elastic. Dr. Savino was forced out after 20 miles by a leg cramp. Pardo continued more than two miles, partly alone and partly with the other competitors holding the elastic. A cramp in the right leg finally sidelined Pardo.

A native of Detroit, he won trophies as a runner in high school and was graduated from the University of San Francisco in 1948 as an aeronautical engineer. He had served as a carrier-based pilot in the Navy during World War II and was a commercial airline pilot from Los Angeles four years.

He started losing his sight in 1952 and became totally blind in 1953 from an ailment he doesn't understand. He studied to be a masseur, has served in several Y.M.C.A.'s and has his New York State license. He has made 14 straight free throws in basketball and for the past eight years has served as a "second" for prize fighters, including championship bouts. He was in the corner in three European countries in March and April.

He and Dr. Savino trained for the marathon by running indoors at the Flushing Y.M.C.A., and Pardo spent many a spring morning alone running on the path that circles a lake at Kissena Park in Queens. He often covered an estimated 26 miles, then walked to



JOE PARDO

the bench for his belongings, picked up his cane and walked steadily and surely home.

He could claim his blindness as service-connected and live on disability compensation at government and taxpayers' expense but Brother Joe Pardo is a proud American and provides his own living.

Brother Pardo was raised in Anchor Lodge 729, College Point, N.Y., in 1962, and is a member of the York Rite Bodies of Flushing and Kismet Temple, A.A.O.N.M.S., of New Hyde Park, N.Y.

In commenting about the Boston Marathon he said, "It sure was great being in it. The people along the route were wonderful—called me by name from my number 669. I'll be back for another crack at the marathon in 1971. I don't like to give up—and I'm not going to."

Brother Joe Pardo is an excellent living example that "time, patience, and perseverance will accomplish all things."

Journalism Students Receive Aid

From Abbott Scholarship Fund

Wouldn't you like to take pride in the fact that you have helped with the education of

—at least five PhD's, most of whom now are educators?

—the Director of Literature for the Library of the Congo (Africa)?

—the Dean of a noted school of foreign service?

—the editor of the foreign news desk of a large New York daily?

—the managing editor of a large daily newspaper?

—the editor and publisher of a noted weekly newspaper?

These are but a few of the hundreds of promising young people who have benefited from our Supreme Council Education and Charity Fund since 1952. This endeavor is not as widely publicized as our Benevolent Foundation and is more commonly known as the Leon M. Abbott Scholarship Fund.

Income only from this permanent endowment fund is used each year as grants to nine universities to provide scholarships for promising and deserving students in journalism, international service, and diplomacy. Last year \$13,850 was expended and 27 young men and women benefited. In 19 years, the Northern Masonic Jurisdiction has given \$173,000 to this program.

The original endowment fund was established by legacy from the late Leon M. Abbott, 33°, Sovereign Grand Commander from 1921-32. It has been increased by gifts from Valleys, individuals, and legacies including one from the late George E. Bushnell, 33°, Sovereign Grand Commander 1954-65, and from proceeds of offerings at the Supreme Council Vesper Services conducted at annual meetings.

During 1969-70 the following schools reported scholarship grants to the several students as follows:

Boston University, School of Journalism, eight graduate students and eight undergraduates.

Tufts University, Fletcher School of Law and Diplomacy, one.

American University, School of International Service, one.

Syracuse University, School of Journalism, one.

Indiana University, Department of Journalism, two.

Northwestern University, Medill School of Journalism, one.

University of Wisconsin, School of Journalism, one.

Pennsylvania State University, School of Journalism, two.

Ohio State University, Department of Journalism, two.

The grants are made to the university and administered under the direction of the Dean of each particular school. The amount of \$13,850 has been allocated for the 1970-71 year and it is expected that approximately 25 young people will benefit. As the educational fund grows and the yield from investments increases, this program can be expanded.

Accomplishments of other recipients include:

Correspondent for United Press International; VISTA worker in Maine; reporter for *Washington Post*; editor for a university news bureau; U.S. Foreign Service at Bamako, Mali; assistant professor of international affairs at a university; intern with U.S. Department of State; university instructor in political science; reporter for *Wall Street Journal*.

Editorial staff of the China News Agency in Tokyo; script writer for television programs; outstanding journalist and gifted writer of short stories in Sweden; public information aide with Mobil Oil Co.; consultant in public affairs with General Electric Co.; pastor

of a church; executive director of a large city Redevelopment Authority; author of children's books following a career on three metropolitan newspapers; chief editorial writer of a New England daily; public relations executive in the Philippines.

Public relations aide for Prudential Insurance Co.; copy editor for *Louisville Courier-Journal*; editor of a Sunday magazine supplement; professor of art history; editor of proceedings for U.S. Naval Academy; executive director of Small Business Association of New England; copy chief for advertising agency; public education director in South Africa; editor of a technical magazine group; outstanding young photo-journalist.

Bureau manager for Associated Press; science editor and writer for M.I.T.; news editor of a Westinghouse radio affiliate; executive editor of *Iron Age*; superintendent of Aetna Life Insurance news bureau; assistant research director with AFL-CIO/COPE in Washington; news director of KOTI-TV, Oregon; outstanding journalist in native Calcutta, India; department head in Ministry of Economics for Israel; public information executive with U.S. Steel; advertising and sales promotion for Sylvania Electric Products.

Director of communications for Thomas Lipton Co.; public information aide for Polaroid; vice president for New England financial reports; leading journalist in the press for Iraq; Latin American correspondent for the Associated Press; national correspondent for largest daily in Seoul, Korea; senior advertising manager with Eastman Kodak Corp.; editor for a scientific journal; assistant to the Provost at Tufts University; public relations aide for John Hancock Mutual Life Insurance Co.

And numerous others.

A helping hand accomplishes many good things in the building of a better and fuller life!

Plaques Dedicated At Cathedral of Pines



"Civilization began when man looked out on scenes like this and began to worship God."

So spoke Sovereign Grand Commander George A. Newbury at the annual St. John's Day Service at Cathedral of the Pines. The service was sponsored by the Masonic bodies of New Hampshire with 3,000 attending.

"Many of the world's problems could be settled if man would just leave his walled cities and commune here with his God. There is a wealth of good in America despite all of the protests and discontent we read and hear about today," Commander Newbury said. "Our pioneers carried the Bible to America and then ever westward as they went."

"Peace only can come through the development of brotherhood in the hearts of all men, for an armed peace is too treacherous for the keeping. We must have love and brotherhood if we would have a peaceful world."

"In the words of Masonic ritual, we must divest our hearts and consciences of the vices and superfluities of life such as hate, selfishness, intolerance and injustice. Nothing can be built on hate for it defeats itself—only love can prevail. We can bring about good by using love as the basis for our life, by looking to the Ten Commandments and the Sermon on the Mount."

The Rev. Paul Robert Walker of The First Church, Nashua, and Grand Chaplain of the Grand Lodge of New Hampshire, presided. Special music was provided by the New Hampshire Scottish Rite Choir.

Two plaques on the pulpit, one to New Hampshire Consistory and the other to the Ancient Accepted Scottish Rite, Northern Masonic Jurisdiction, were dedicated by the Grand Lodge of New Hampshire with Most Worshipful Stanley A. Johnson, Grand Master, presiding. Dr. Douglas Sloane, founder of Cathedral of the Pines, welcomed all.

N. Y. LODGE SEEKS INFO ON COLONIAL HISTORY

A New York City lodge has planned to prepare a volume on Colonial Masonic Lodges as its contribution to the observance of America's Bicentennial in 1976.

Independent Royal Arch Lodge No. 2, F&AM of New York, is inviting contributions from lodge historians and writers on Masonry in the Colonial Period to help in the production of a significant work.

Worshipful Master Allan Boudreau says, "We plan to include all lodges known to be existing at the birth of our country with particular emphasis on those lodges still active today."

Interested Masons should write: August Perse, Secretary, Box 2, Masonic Hall, 46 W. 24th St., New York, N.Y. 10010.

COUNTING BY THE HUNDREDS

It has been noted by the Secretary of Portage Lakes Lodge No. 752 (Ohio) that the

First man raised was May 23, 1955;
100th man raised was March 8, 1960;
200th man raised was June 12, 1965;
300th man raised was April 18, 1970.
Consistently every 5 years, they raise 100 Master Masons.

IS YOUR LABEL CORRECT?

If your address label on the back cover is incorrect, please notify the Secretary of your local Valley so that he may process the change.

If you are receiving two magazines, contact *The Northern Light*, P.O. Box 519, Lexington, Mass. 02173.

To ensure proper handling, please refer to the account number on your label.



Leaders in the annual St. John's Day Service at Cathedral of the Pines included, from left, Deputy George B. Ward of New Hampshire, Sovereign Grand Commander George A. Newbury, Deputy Grand Master Stanley A. Johnson, Cathedral founder Dr. Douglas Sloane, and Grand Chaplain Paul Robert Walker.

1931 Lectern Now On Display

One of the more recent items restored to a prominent place in the Museum Room at the Lexington Headquarters is the Supreme Council Lectern.

It was presented by the Scottish Rite Bodies of the Valley of Grand Rapids, Mich., during the annual session at Detroit in 1931.

The lectern is about 18 by 24 inches. The column or pedestal is 12 inches in diameter, five feet tall, and beautifully decorated with various inlays. The base is approximately 24 inches in diameter. There is a purple-covered platform six inches high which fits at the back of the base and is for use by men of smaller stature.

The lectern was designed by Brother Edgar R. Somes, director of the David Wolcott Kendall Memorial School of Grand Rapids, in which are taught the principles of the arts entering into the design and enrichment of furniture. It was made by the Masonic and operative craftsmen and associates of the Century Furniture Co., Grand Rapids, with inlays by T. A. Conti.

The original gift was received and acknowledged most graciously by the late Ill.° Leon M. Abbott, 33°, then Sovereign Grand Commander.

With the exception of the base, which for practical purposes is made of solid Cuban Mahogany, all woods contained in this piece of furniture are native of Egypt and oriental lands. The column is composed of solid Satinwood which comes from Africa, East India, and Ceylon. The capital is of solid Amaranth, sometimes known as Purpleheart or Violetwood. The veneers are of Amaranth and Mahogany, the latter being used instead of the red coloring employed by the Egyptians for inlays.

The art of inlay (intarsia) seems to have found its origin in Ethiopia, for many centuries under the domination of Egypt. The significance of the column rising from the inlaid Acacia leaves is obvious to any Master Mason. The decorations also include the forms of Lotus and Papyrus leaves.



The inlays around the body of the column represent the symbols of our degrees from the First to and including the 32nd. They are composed of Satinwood, Holly, Ebony, Olive, Indigo and Amaranth woods, all native to Egypt or its tributary countries. They are grouped in the same manner as were the hieroglyphic inscriptions on the originals, except that to balance the numbers it is necessary to read from both right and left.

The eagle is made of long-fibre Elm and is entirely hand carved. It is covered by two coats of gold leaf burnished into

the wood. It may be interesting to note that the process used today in applying the gold on wood and impregnating it into the grain is practically the same as that employed by the ancient Egyptians. The process of equalizing and harmonizing the color effects of woods by staining also came from Egypt.

The presentation address, in 1931, was made by the late Ill.° Lou B. Winsor, 33°, Active member for Michigan, in behalf of a special committee from DeWitt Clinton Consistory and Co-ordinate Bodies, excerpts of which follow:

"In the selection of this object of furniture the donors have sought to symbolize Masonry during the earliest periods of its existence and to emphasize its cultural influence upon mankind.

"Taking the accounts of both ancient and modern historians, Masonry found its inception in Egypt and was the outgrowth of an economic need in the infancy of our civilization. That need was an orderly classification of craftsmanship, a division by grades of service and skill, and the establishment of a system by which the worker might be known and recognized according to his ability and the service he was qualified to render.

"In the absence of the knowledge by the workers of that time of a symbolic writing, their classifications in industry were identified by means of secret words or names known only to the workman in the grade in which he was recognized as exemplified by the secret and mystic words of our Order.

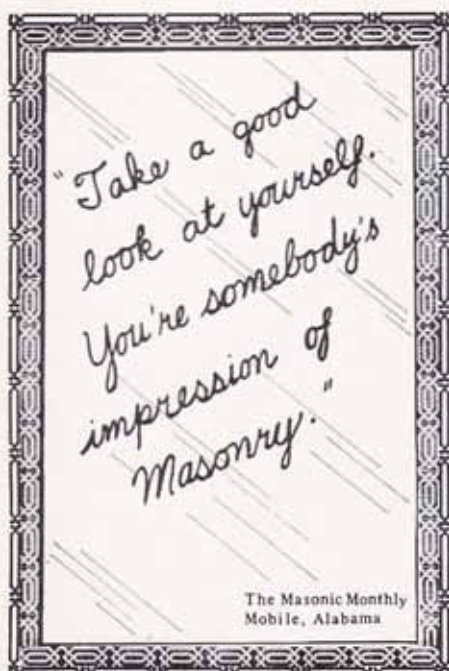
"Stone architecture finding its earliest inspiration and progress in the time of Imhotp, the Architect Minister of King Zozer of the third Egyptian dynasty, 3190-3100 B.C., we can safely place the recorded origin of our Order, as to principles and procedures, to this distant period.

"From this time the development of Egypt, the mother country of our civilization, went hand in hand with the operative orderliness upon which our fraternity is based. Her arts and archi-

ecture found their highest expression in the magnificent temples of Thebes, Luxor and Karnak, built by the Pharaohs of the 18th dynasty from whose highly decorated and inscribed columns the pattern and style of this Lectern have been derived. The particular architecture is taken from that employed by the mighty builder, Amenophis III, who reigned over Egypt 1447-1420 B.C. At Karnak his great-grandfather, Tuthmosis III, built a temple in which similar columns were used. At this time the craftsmanship orders of Egypt were in their fullest bloom.

"We have chosen this period for another reason. For more than 200 years previous to the 17th and 18th dynasties all that Egypt had contributed to the progress of the world was threatened by invading barbarians known as the Hyksos tribes, who conquered the country and whose leaders became the Shepherd Kings. It was only through the loyalty and faith of the priests and craftsmen that Egypt was saved and restored to her former leadership in human progress.

"What was then the Masonry of our ancient civilization remained steadfast to its trust and true to its principle of loyalty to country. The invaders were expelled and through the offices of the secret orders, a Theban dynasty was restored to leadership, whose contribution to the Masonic arts and crafts has never been excelled."



NEW CASTLE PENNSYLVANIA

ABOUT THE BACK COVER

The Scottish Rite Cathedral at New Castle, Pa., is the home of all Masonic bodies in New Castle. The ballroom will accommodate five hundred couples. The main Banquet Room is augmented by two supplementary wings, separated by multi-folding doors, which, when opened, will serve 1800 persons at one time. It is also used for many other purposes, such as Automobile Shows, Industrial Exhibits, Sports Shows, and other public gatherings. The Imperial Rooms provide ideal accommodations for small banquets. The Auditorium seats more than 2800. Three crystal chandeliers, suspended from the ceiling, were specially designed and constructed for the Cathedral. Below the fully-equipped stage are dressing rooms and a makeup room. In addition to two lodge rooms, the Cathedral also houses administrative offices, lounges, and the Ill. John S. Wallace, 33°, Memorial Library.

SOUTHERN NEW JERSEY

Situated on eight acres of beautifully landscaped ground in the borough of West Collingswood, New Jersey is Southern New Jersey's Excelsior Scottish Rite Temple, providing an air of graciousness not often found in this heavily populated section of the country. The main building was erected in 1931 with an exterior of cream brick and the best materials used to provide a building of lasting quality and beauty. The Auditorium has seating for 1050 and the Banquet Hall seats 900 on the main floor and 400 on the balcony. The parking lot provides space for 380 cars. A 100-year-old mansion was left standing in front and interconnections made so that the structure might serve as the Administration Building, containing offices, sitting rooms, museum and a comprehensive research library, plus pool room and card room, used weekly by the Scottish Rite Club composed of retired, senior members.

SOUTH BEND INDIANA

The Masonic Temple in South Bend, Indiana is unique in the number of Masonic activities it houses. Built of Bedford stone and brick, dedicated in 1924, it is located in the heart of the city with parking facilities for 300 cars. Four Blue Lodges, all degrees of the Scottish Rite, Valley of South Bend, The York Rite, three chapters of the Rainbow Girls, DeMolay, three Eastern Star chapters, Amaranth, Order of Beauceant and Messiah Shrine all are housed in the spacious edifice. The Scottish Rite Cathedral seats 800 and among the stage properties are 64 backdrops. In addition there is a banquet hall accommodating 900. The activities are such that some events must be scheduled a year in advance to prevent conflicts.



**NEW CASTLE
PENNSYLVANIA**



**SOUTHERN
NEW JERSEY**



**SOUTH BEND
INDIANA**