

# the Northern Light

"A WINDOW FOR FREEMASONRY"

Vol. 2 No. 2

APRIL 1971



# Burrowing with urow

It's Hats-Off Time. Congratulations to our colleagues and cohorts!

\* \* \*

We salute one of our Active Members in the Northern Masonic Jurisdiction who has received a signal honor. Ill.° W. Wallace Kent, 33°, Active for Michigan, was nominated by President Nixon to fill a vacancy on the U.S. Sixth District Circuit Court of Appeals. Two days later he appeared before the Senate Judiciary Committee and that same afternoon was confirmed with a unanimous vote in the U.S. Senate.



KENT

Brother Kent was appointed a U.S. District Judge by President Eisenhower at age 38, has served with distinction in that court for 16 years and was chief judge at the time of his new appointment. He has had a distinguished Masonic career also having been Grand Master of Masons in Michigan in 1960-61 and was crowned an Active Member of our Supreme Council on Sept. 28, 1967.

\* \* \*

One Brother can do a lot, if he so wills!

Lawrence D. Inglis, 32°, of Zion, Ill., and the Valley of Chicago, was asked by Commander Tom Roberts to "do some work" for the Valley. He responded with 12 petitions from Northeastern Illinois and promised to make it 20 if the Valley would send a bus to Zion for transportation. Roberts said, "Go, get 'em"; Inglis did, and had 40 on the bus! All 40 were made Sublime Princes at the Fall Reunion.

Brother Inglis is a lawyer, a Past Master of Waukegan Lodge No. 78, a Past Patron of Waukegan OES, a Grand Lecturer of the Grand Lodge of Illinois, a member of the York Rite Bodies and of Medinah Temple of the Shrine.

\* \* \*

As many know, Pennsylvania is a large state with many Masonic Lodges and a vast number of Master Masons. This membership was increased recently when a group of Amateur Radio Operators (Hams) met in Philadelphia and conferred a third degree in William L. Elkins Lodge No. 646.

Worshipful Brother Chester A. Martin, a Past Master of Washington Lodge, presided and Charles McElwee was the candidate. All who participated, including the candidate, are Ham operators. Brother David Higgins of Prospect Lodge "found" all the participants and secured everyone's cooperation via Ham radio.

Ten of the 12 participants are members of Scottish Rite also. Those involved, several of whom were relative strangers on the air previously, now have a finer understanding of Masonic brotherhood.

We are indebted to Charles T. Jordan, 32°, of Ridley Park, Pa., for this information. The group has formed a Masonic Round Table for further action.

\* \* \*

At the 128th Annual Session of the Supreme Council at Cincinnati, Ohio, on Sept. 24-26, 1940, there were 104 created Sovereign Grand Inspectors General, 33°, Honorary Members of the Supreme Council.

This class included six, each of whom later became Deputy for his State and one, Ill.°. George A. Newbury of New York, is now our Sovereign Grand Commander. The



other five are Ill.°. Clyde A. Fulton, 33°, Michigan; Ill.°. Noah J. Frey, 33°, Emeritus, Wisconsin; the late Ill.°. Scott S. Leiby, 33°, Pennsylvania; Ill.°. Louis L. Williams, 33°, Illinois, and Ill.°. Norris G. Abbott, Jr., 33°, Rhode Island.

Two others—the late Ill.°. Orin E. Boyle, 33°, and the late Ill.°. Herbert C. Yeckel, 33°—also served as Active Members. We are indebted to Brother Abbott for this interesting item.

\* \* \*

Frank LeRoy Johnson, 32°, of Cambridge, Mass., a member of Massachusetts Consistory, is doing his bit for humanity. A leader in projects for the elderly and publisher of "Lobby 65 Digest," his latest accomplishment is the successful incorporation of the Parkinson Research Foundation of Massachusetts. He received the charter personally from Governor Francis W. Sargent.

Brother Johnson's aim is to establish clinics in which the drug "L-Dopa" may be administered free to Parkinson sufferers who cannot afford its costs. The Foundation will also help support research to provide a cure for the estimated 1½ million Americans afflicted with Parkinson Disease.

\* \* \*

We salute our good friend, neighbor, and fellow journalist, Ill.°. Wayne Guthrie, 33°, of Indianapolis, Brother Guthrie has completed 50 years as a member of the Fourth Estate and is well started on his 51st year with the Indianapolis News. "He's as Hoosier as sassafras and sumac," was the tribute of a fellow-columnist. He has just received the Caleb B. Smith medal, the highest decoration given by the Masonic Grand Lodge of Indiana.

Brother Guthrie took a "temporary job" with the News on Jan. 1, 1921 after graduating from the Law School at Indiana University. He has been a reporter, city editor, and columnist through the years; his "Ringside in Hoosierland" has been a tradition for many years. He has been honored 13 times by Freedoms Foundation at Valley Forge for his works on behalf of the preservation and perpetuation of the American way of life and is a popular speaker.

"Lest anyone get the erroneous impression, I intend NEVER to retire," Guthrie declares. And we wish him well.

\* \* \*

Harry F. Coester, 32°, of River Edge, N.J., and Patterson Consistory, informs us that the graves of three other Sovereign Grand Inspectors General are near the entrance to New York Bay Cemetery. And they are not far from that of Ill.°. John James Joseph Gourgas, 33°, the conservator of Scottish Rite for the Northern Masonic Jurisdiction.

They are those of the late Ill.°. Howard R. Cruse, 33°, the late Ill.°. Allen H. Fish, 33°, and the late Ill.°. James W. McCarthy, 33°. Brother Cruse had served as an Active Member of the Supreme Council; Brothers McCarthy and Fish were Past Commanders of New Jersey Consistory.

GEORGE E. BUROW, 33°

## An Inspiration to Youth

By **GEORGE A. NEWBURY, 33°**

Freemasonry owes a great debt to Ill Frank Sherman Land, 33°, the founder of the Order of DeMolay, whose picture appears on the front cover of this issue. It has been said "The Youth of a Nation are the Trustees of Posterity" (Benjamin Disraeli). Through the Order of DeMolay, Freemasonry has the opportunity to help its youth develop those attributes of character that will enable them to execute that trusteeship with credit to themselves and for the good of mankind.



Frank Land was an idealist. He saw Freemasonry as the guardian of the idealistic concepts taught by the inspired teachers and prophets of the ages. Through DeMolay he believed that these idealistic concepts could be instilled in young men during their formative and most impressionable years. How well he succeeded is splendidly attested by the tens of thousands of young men who have knelt at the altar of DeMolay—been inspired by its teachings of the "jewels in the Crown of Youth"—and carried that idealism into their mature years as leaders in government, in business and the professions, and in Freemasonry. The record is an impressive and a glorious one.

The working tools of life slipped gently from the hands of Frank Land some twelve years ago. But the Order he founded lives on and is a memorial such as only the noblest ever receive. So long as there is a DeMolay, the name of Frank Sherman Land will be revered, and he will be remembered for what he was as a Man and Mason, and for what he did in founding the Order of DeMolay.

The strength of DeMolay, as of Freemasonry, derives from its profound spiritual and moral qualities. These qualities found expression in the life of Frank Land and in the lives of those whom he gathered about him in building DeMolay. They are the qualities that must continue to inspire and guide us as we aid the boys of DeMolay in building an ever greater and more efficient Order.

### About the Cover

On the April cover are recent scenes of DeMolays in action surrounding the photo of the late Frank S. Land, 33°, founder of the Order of DeMolay. The photos were selected from the files at the International DeMolay Headquarters in Kansas City, Missouri.

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## the Northern Light

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## *A Man With A Dream . . .*

### *And How It Came True*



FRANK S. LAND

How often we dream; how seldom we wake up to its fulfillment.

Frank S. Land had a dream. And he saw it mushroom during his lifetime into an international youth movement.

His dream may have begun during his own teen years in Kansas City, Missouri. Although he lived during these formative years with his mother, grandmother, and sister, he did lack the guiding hand of a father. There was no man around the house to confide in.

Realizing that the family could not afford to send Frank to college, his grandmother encouraged him, while he was still in high school, to open a restaurant. The pressure from the business soon forced him to withdraw from high school.

He later decided to enter the Kansas City Art Institute where the hours were more flexible. It was here that he met Nell Swiezewski, whom he later married in 1913.

On his 21st birthday, his grandmother presented him with the money necessary to petition for the degrees of Masonry. After waiting for someone to ask him to join, he finally began to make inquiry and soon found himself receiving the degrees in 1912 in Ivanhoe Lodge, No. 446, Kansas City, Missouri.

Within a few months, he joined the York and Scottish Rite bodies and the Shrine. His interest in Scottish Rite prompted him to be appointed an officer of the Council of Kadosh, which he later presided over as Commander in 1919-20.

In 1914 the occasion presented itself for him to sell his restaurant at a profit.

Having been volunteering his services as part-time secretary of the Scottish Rite Employment Bureau, Frank was asked to accept a position as full-time administrator and secretary of an offspring of the Bureau, to be known as Mason's Relief Committee. His magnetic personality and

friendly interest in people made him an ideal choice for the job.

An office was set up at the Scottish Rite Temple. The services included locating employment and providing food and clothing for Masonic families.

War had taken the lives of many men in the Kansas City area, and Frank was concerned about the boys who had lost their fathers. Recalling his own childhood and knowing the loneliness and the craving for a man to talk things over with, he sought to establish a "big brother" program. The plan would bring together as a team, a community leader and a boy seeking fatherly guidance. Because of the busy schedules of the men, the plan failed to materialize.

It was in January of 1919 that he was asked to find a part-time job for Louis G. Lower, whose father had died a year before. Louis, 17, was the oldest of four children. Frank, in need of assistance at

his office, invited Louis to work with him after school and on Saturdays.

Not long thereafter, Frank presented Louis with the idea of forming a boys' club. Louis, together with eight of his friends, sat down with Frank one February evening at the Temple. From that moment on, the idea grew.

Seeking advice from Frank, the boys began their search for a name for their "club." Frank offered a number of suggestions, one of which became the final choice. He had dug into Masonic lore and related a story from the 14th century about Jacques DeMolay, the last Grand Master of the Knights Templar.

By March, 1919, a group of 31 boys had gathered at the Temple to organize the club. They unanimously adopted as the name of the club, the "DeMolay Council." They also established a minimum age requirement of 16 and a retirement age of 21. The minimum age was later lowered to 15 and then to 14.

Gorman A. McBride was elected to be the first president of the DeMolay Council. Louis Lower served as secretary. At a later meeting, the officers' titles were changed.

The boys were at a loss as to how to address Frank Land. They seemed reluctant to call him "Frank" because of an age difference and felt that "Mr. Land" was too formal. Louis Lower started calling him "Dad" and the others followed.

As the months passed, the Club began to grow in numbers. Some of the members, fearing the group was getting too large, wanted to limit membership to 75 members. But on the advice and counsel from Dad Land that what was good for one boy should be good for all eligible boys, the group agreed to allow DeMolay to grow.

Although the club had operated for many months with numerous social acti-

#### NEW BIOGRAPHY AVAILABLE

Information for the story about Frank S. Land was culled from the new book, "Hi, Dad!", by Rev. Herbert E. Duncan, published in 1970. Rev. Duncan was an officer in the early stages of DeMolay's growth and a longtime friend of Land. He spent several years in research and gathering material for the book. The book not only gives an intimate and personal look into the life of Dad Land, but also an insight into many details in the development of DeMolay which had heretofore been undisclosed. The hardbound book of 180 pages can be obtained for \$3.75 from International DeMolay Headquarters, 201 E. Armour Blvd., Kansas City, Mo. 64111.

vities and service projects, Frank Land was not satisfied. He wanted something that would hold the organization firmly together and give it something unique to promote its growth.

Sitting down one evening at the Temple with Frank Marshall, drama and music critic for the Kansas City Journal, the two men discussed the new club and the search for something unique. Frank Land saw the need for a Ritual and knew Frank Marshall was the man who could write it. When the work was completed, Dad Land presented the ritual to the boys for their approval. The ritual impressed the group. This was the first DeMolay Chapter formed.

Adoniram Lodge of Perfection of the Scottish Rite Bodies of Kansas City agreed to sponsor the DeMolay, and the first Advisory Council of a DeMolay Chapter was formed from past and presiding officers of the Scottish Rite.

Word spread from city to city and state to state. As requests for information about the organization poured in, new chapters were formed.

By 1921, a Grand Council had been established as the governing body for the Order. Alexander G. Cochran was elected the first Grand Master, and Frank Land was elected Grand Scribe. In 1954, the Grand Council took on its new name of International Supreme Council.

From a scant beginning at Kansas City in 1919, the organization recorded 28,000 members by 1922. A year later DeMolay became international when a Chapter was instituted at Winnipeg, Canada.

In 1928, Dad Land attempted to establish Courts of Chivalry for younger boys between the ages of 13-15 to prepare them for DeMolay. However, the ceremonies that appealed to the 16-year-old did not seem to interest the boy of 13. By 1931, the few courts established had died.

At Frank's suggestion that there was a need for permanent headquarters, the property at the corner of Armour and Warwick Boulevards was purchased, and the Grand Scribe's office was moved into the building on the property in January of 1928. Although the depression years almost brought financial disaster to the Order, the DeMolay did not lose its headquarters.

In 1956, a committee negotiated with Phillips Petroleum Company to help construct a four-story modern office building on the site of the old headquarters building. Two years later the DeMolay offices were moved into the top floor of the new building and Phillips occupied the balance.

(Continued on page 8)

## Indiana DeMolay Chapter Forms Blind Boys Band

A most unique group, in our opinion, is the DeMolay Seven. This is an entertaining band of blind youths who are members of Oriental DeMolay Chapter, Indianapolis.

These youths play both conventional and self-made, sometimes called freakish, instruments. Instrumentation includes piano, saxophone, guitar, a jingle stick, wash tub bass, and scrub board.

They selected their band name in honor of the seven cardinal virtues of DeMolay—filial love, reverence, courtesy, comradeship, fidelity, cleanliness, and patriotism.

Their director also is blind.

The youths are students of the Indiana State School for the Blind and most are very active in other parts of school and DeMolay programs. They participate in wrestling, swimming, track, and scholastic ventures. Chapter activities include visitations, collections for the Heart Fund, flag presentations, tours, and camp-outs. They are good ritualists and

have served as Preceptors, Standard Bearer, Almoner, and Chaplain.

One of the Advisors for Oriental Chapter is Dad Frank Andrews, who is blind and an alumnus of Indiana School for the Blind. He is a constant inspiration to both the blind and the sighted members.

The bandsmen have received snappy red blazers and some of their improvised instruments from Shriners of Murat Temple, Indianapolis. They have made numerous public appearances and have many more scheduled.

Dad Andrews says, "The biggest handicap of blindness is the attitude of most sighted people. Many or most sighted people assume that because an individual has lost his sight, he has lost everything and can do nothing. The facts are that totally blind individuals hold such typical jobs as judges, school teachers, attorneys, computer programmers, and most every job one can imagine. A sightless person may use different techniques to arrive at a desired goal, but he can arrive at these goals if properly motivated."



Here are the famed DeMolay Seven . . . all sightless and all members of Oriental DeMolay Chapter of Indianapolis. From left to right, they are Bob Arthur on the Sax; Steve Jones at the Piano; Sam Thompson with the jingle stick; Gary Neher with the scrubboard; Master of Ceremonies Russell Fry (with mike); Bill Rausburh at the wash tub bass and Steve Allen on guitar. Not pictured is Billy Johnson with the toilet seat drums.

# SMALL STATE THINKS BIG!

By H. CARLTON HALL, 32'

"The Masonic Youth Center proves to be successful beyond expectation; 43,243 individuals used the Center this past summer." The foregoing is part of the report of the Executive Secretary to the Board of Directors of the Rhode Island Masonic Youth Foundation, Inc.

"Believe it or not" the beginning came about because of the need of a decent softball diamond for the newly-formed Rhode Island DeMolay League in 1953. The fields which were assigned by State and City recreation directors were so poor that there were innumerable accidents, from "strawberries" to broken bones caused by sliding on stones and into wooden home-plates.

In the summer of 1953, the then-Grand Master Kenneth Craik visited the Masonic Youth Office and presented the Executive Secretary with a blueprint of 92 acres of land willed in July 1926 by Mary E. Hodges, one half to the Grand Lodge of Rhode Island and one half to Palestine Temple of the Shrine. Grand Master Craik asked the Executive to visit the property and determine if it were possible and practical to build a softball diamond of our own thereon.

During this visit the idea for the Masonic Youth Center was conceived. The Executive found the property was about a mile long and had a frontage on East Greenwich Bay. He previously had been employed by the Pittsfield, Mass., YMCA, and all its summer activity was transferred to a family recreation center on Lake Pontoosac. This made for a viable, serviceable program in the months when outdoor activity took precedence.

The same need prevailed in DeMolay, Rainbow, and Masonry.

However, this conversion into, first, a softball diamond and, later, a recreation center was not to be easy. Since 1926 hardly anything had been done to maintain the property and it had become a veritable jungle of locust trees, sumac, poison ivy, and briars.

Permission was obtained to begin work on the land owned by Grand Lodge Charities, and volunteers made amateur-beginnings to clear the waterfront section and build a softball diamond. Pulling locust trees with a truck and chain was a slow procedure, but Brother Vincent Capaldi came to the rescue by making a bulldozer available on weekends. All the Masonic Youth Foundation had to pay was the salary of the operator, and the ground was cleared and leveled.

Purchase and spreading of eight inches of loam was followed by seeding and, in the spring of 1955, members of eight DeMolay Chapters walked the mile from the main road each evening and made the first use of the Center. A roadway was built with the help of Brother Leon Wynn, who became our first maintenance employee.

Then a spark ignited action in the hearts of many Rhode Island Masons. Several Grand Lodge leaders and other good Masons "caught" the same dream the Executive had envisioned. Monies were raised or donated in quick succession. In 1956-57, a beach house with modern toilet facilities and dressing rooms, a bulldozed beach, four shuffleboard and horseshoe courts, fireplaces, tables and a parking space were provided.

The Center was opened to DeMolays, Rainbows and Masonic families in 1957 on weekends and holidays. Attendance that year was 5,280.

Meanwhile, the eight DeMolay Chapters had increased to 16; the eight Rainbow Assemblies to 15. One softball diamond was not adequate to meet the demand and the Rainbows asked for a diamond for their own use. Once again finances were forthcoming, and about 3,000 locust and 35 oak trees were removed, a second section leveled and seeded, and in 1958 a second diamond for DeMolays and also one for Rainbows were in operation.



H. CARLTON HALL, 32', has been executive secretary of the Rhode Island Masonic Youth Foundation, Inc., since 1953. He is a Past Master of Corinthian Lodge No. 27 of Cranston, R.I., and a member of the Scottish Rite Valley of Providence. A graduate of Springfield College, he served for 25 years as Y.M.C.A. secretary in Brockton, Springfield, and Pittsfield, Mass., Portsmouth, N.H., Schenectady, N.Y., and Providence, R.I.



In 1959, led by the efforts and interest of Past Potentate Carl Mitchell and Potentate Cleveland Judson and his Divan, Palestine Temple asked the Masonic Youth Foundation to take over the maintenance and development of the Shrine half of the property. Their interest and financial aid gave new impetus plus needed space to expand.

A fully equipped playground for children, additional fireplaces and tables, a basketball and volleyball court, and four more shuffleboard courts were added. In 1960 a new asphalt parking area was contributed by the Shrine and the Grand Lodge cooperated in converting all access and other parking areas to asphalt.

Rhode Island Youth Center opens evenings each year on the first week of Daylight Savings Time. Softball league play in 1970 had 13 DeMolay and 12 Rainbow teams each week until Masonic Youth Day, June 21. Total participation was 5,309.

Beginning June 20, the Center was opened daily from 11 A.M.-8 P.M. for 11 weeks for use of DeMolays, Rainbows, Masons and families. Attendance depends mostly on weather but the average was more than 3,000 weekly.

The staff has increased to eight, but the Center would not be able to operate without its many volunteers. Members of a DeMolay Chapter and a Rainbow Assembly serve as host and hostesses for one week of each season. Their primary duty is at the entrance to register attendance and the proper Concordant Body, as determined by the member's paid-up dues card.

Youths do this work near the "Wishing Well" where users of the Center can make a donation. DeMolays also assist in the parking, especially on Sundays and

Holidays when attendance usually tops the 1,000 mark. Rainbow girls also provide supervision on the playground. At least two members of the Adult Recreation Committee are present on Sundays and Holidays to assist in supervision.

Various picnics and outings are scheduled on weekends and one section is reserved for these groups. The Director and an assistant aid in planning and providing material and charts for tournaments in various activities for adults, and races and games for children for such groups.

The rest of the area is on a "first come, first served" basis and the number of persons using the Center on a drop-in arrangement is usually three to four times as great as those of scheduled outings.

Masonic families give many reasons for coming to the Center. Some have a dip in East Greenwich Bay, some just lay

in the sun and get a tan; others play shuffleboard, softball, horseshoes, basketball, volleyball or croquet; still others bring their children to the playground, sit under the majestic oaks and watch the boats in the Bay, or discuss national and world problems with Brother Masons.

We believe the Center serves three primary needs:

1. The Center provides a program activity for Masons, DeMolays, Rainbows, and Concordant Bodies during a period when the Lodge, Chapter and Assembly meetings are not scheduled.

2. Use of the Center makes the dues card more of an asset as it serves the whole Masonic family.

3. We believe that one phase of life in America has deteriorated over the years, viz—"Family Life." Parents have forgotten how to play with their children. They depend too much on agency, school, and church leadership to supply those needs. Therefore, we are trying in our small way to help the family play together again and encourage family participation in all activities.

There are several other program features to be added when finances are available. These include expansion of usable land for more programs such as tennis courts, an archery range, and a pavilion. Further thought is being given for buildings to house fall and winter activities, too. We regret that space is not available to list names of other individuals and groups who have been generous in contribution of both manpower and financial assistance and we welcome your suggestions.



# Cleveland Masonic Showcase

Masonry in its many facets has received a tremendous boost—in Ohio, in particular, but also nationwide—by two unusual events in Cleveland. Designated as "Masonic Showcase" they were: a 20-page rotogravure supplement, in color and without advertising, and a special program at Cleveland Public Hall.

The color supplement was distributed to some 550,000 worldwide subscribers of the Cleveland Plain Dealer as a part of its regular Sunday newspaper. Participants in the program included most of the leaders of America's national Masonic and related groups with Ill. Donald M. Thomson, 33°, Most Worshipful Grand Master of Masons in Ohio, as guest of honor. More than 9,000 attended and heard the principal address by Dr. and Ill. Norman Vincent Peale, 33°, of New York City whose topic was "What Freemasonry Means to Me."

The events are in close harmony with Grand Master Thomson's theme—"Don't Hide Your Light Under a Bushel." This joint salute to Freemasonry was a most effective means of bringing information relative to Freemasonry to the public.

The newspaper supplement featured a color portrait of the new Grand Master on the cover and the inside pages were filled with many pictures and full information on all Masonic Bodies and allied organizations. Special articles told of the Ohio Masonic Home, the area's early Masonic history, Masonic benevolence programs and other activities.

The center double-page spread was in color and presented a comprehensive drawing "The Structure of Freemasonry" which illustrated the relationship between the various Masonic bodies and allied organizations. This section also answered questions and gave information concerning Freemasonry which otherwise might not be available to the general public. A sum of \$20,000 was contributed by various Masonic units and by individuals to help defray costs.

The newspaper publicity preceded and promoted the program at Cleveland Public Hall. Admission to this was limited to Masons, their families and guests. Tickets were available only through the more than 100 Ancient Craft Lodges nearby.

Featured guests in addition to Grand Master Thomson included: George A. Newbury, Sovereign Grand Commander, Supreme Council, 33°, N.M.J.; G. Wilbur Bell, Grand Master, Grand Encampment, K.T.; Aubrey G. Graham, Imperial Potentate, A.A.O.N.M.S.; Ralph L. Shepherd, Grand Monarch, Supreme Council Grottoes; Mae E. Mickelson, Most Wor-



DONALD M. THOMSON  
GRAND MASTER OF MASONS IN OHIO

thy Grand Matron, General Grand Chapter, O.E.S.; Walter B. Helwig, Grand Master, International Supreme Council, DeMolay; and national officers of both the Order of the Rainbow for Girls and the International Order of Job's Daughters.

The Masonic Showcase was the result of weeks and months of planning by members of various Bodies and many individuals. The entire program was sponsored by the Ancient Craft Lodges but had the support of all Masonic and related bodies in Northeastern Ohio.

Al Koran Temple of the Shrine and Potentate Hadsell Stone Easton had a key role in planning and financing. The Scottish Rite Valley of Cleveland contributed to the expense and furnished leadership with Ill. Franklin G. Gepfert, 33°, Commander-in-Chief of Lake Erie Consistory, as General Chairman.

The desire to honor Ill. Donald M. Thomson, 33°, the recently installed Most Worshipful Grand Master of the 263,000 Masons in Ohio, was an appropriate setting to stress the importance of Ancient Craft Lodges as the foundation upon which all other Masonic and affiliated organizations rest. Symbolic Masonry was featured throughout the supplement and the program.

Not only did Masonic Showcase achieve the specific purposes for which it was planned but the "joint venture" of all of the Masonic Bodies and related organizations in the area was an outstanding example of what Masonry united can do.

A highlight of Frank Land's life came in 1954 when he was elected Imperial Potentate of the Shriners' Imperial Council for North America. He had served as Potentate of Ararat Temple at Kansas City in 1931.

To the amazement of many, his addresses delivered throughout his term as Imperial Potentate did not emphasize DeMolay. Instead he chose to stress the importance of strengthening Masonry, more particularly the Symbolic Lodge.

Frank Land had learned the true meaning of Masonic principles and sought to spread the light to others.

Former President Harry S. Truman once said of him, "Frank likes me despite my shortcomings, and I like him because he hasn't any."

During the summer of 1959, Frank's health began to fail. As the months passed he found it more difficult to perform his duties.

On November 8, DeMolays across the country were shocked to hear the news of the death of "Dad" Land, a man whose dream had been fulfilled.

The firm foundation which he built lives on. Since 1919 more than 3 million boys have taken the vows at the Altar of DeMolay. And the Order continues to build better citizens and create leaders through the development of character in young men.

How often we dream; how seldom we seek to turn it into reality.

## EMERITI MEMBERS

The Supreme Council has sustained the loss of three Emeriti Members in less than a year, including the oldest and youngest.

Ill. Frank Colman Allen, 33°, died in Portland, Maine, at age 99. He had been active in Masonry for 75 years, an Active Member of our Supreme Council 30 years, Deputy for Maine 27 years, and took emeritus status in 1957.

Ill. Harold Cleveland McAllister, 33°, died in Manchester, New Hampshire, at age 77. He had been active in Masonry for 55 years, an Active Member 16 years, Deputy for New Hampshire 11 years, and emeritus in 1968.

Ill. Clark Drummond Chapman, 33°, died in Portland, Maine, at age 82. He had been active in Masonry 60 years, an Active Member 13 years and requested emeritus status last September.



## 'What does youth expect from a fraternal organization?'

THIS QUESTION WAS POSED TO SEVERAL YOUNG MEN WHO HAVE SERVED RECENTLY AS INTERNATIONAL MASTER COUNCILORS FOR THE ORDER OF DEMOLAY. HERE ARE THEIR RESPONSES.

By JAMES R. ALLEMAN

Energy, idealism and inexperience blend in a peculiar manner to be youth. Educated and talented, thousands of young adults search for areas of interest and activity in which they can participate. To what are they attracted, and why?

A generation ago, the local church and local Masonic lodge were the focal points of the community, and they both performed a wide range of functions. These functions are still there to be performed, but the old institutional monopolies are gone.

Learned observers of the world and famous entertainers enter homes at the call of a television dial. Countless new organizations appeal for us to join their crusades. Technological mobility scatters families and renders "family participation" nearly an anachronism. Vast urbanization brings even the very young into daily contact with the widest variety of people and modes of life. Our sciences explode more myths than we can forget and find more new facts than we can digest.

In the face of all this, parents, teachers, and ministers cry, "How can we collect and hold the interest of the young?" The Master of the local Masonic lodge might well be asking the same question. Let's turn our attention, briefly, to Masonry and its relationship to the youth of today.

Regardless of popular rumor, today's young people are not lost to all virtue and constructive endeavors. In many cases it is manifestly obvious that youth has thoroughly digested some of the most profound lessons of humanity. Young people are rejecting and condemning many old forms of hypocrisy and intolerance which justly ought to be so rejected. Unfortunately, in the eyes of many of the young, formal fraternities like Masonry have assumed the inaccurate image of being hopelessly

ultra-conservative, anti-youth, and prejudiced. In addition, many of today's youths perceive that organizations like Masonry simply do not want them. From the outside, traditional Masonry often seems to have built its own defensive wall to keep young people and their ideas as far away as possible.

Regardless of the image problem, however, youth today still needs Masonry as much or more than it ever did. Where else is there a potentially better vehicle for the ever essential communication across generations? The exciting fact is that Masonry still holds the key to the imagination of youth. Fortunately, that key rests in Masonry's most fundamental concept—the concept of world brotherhood, fraternity, and tolerance.

Brotherhood is probably the most powerful word in the philosophical vocabulary of today's youth. We have developed one of the most active and "participating" generations in history. To excite the interest of today's young people, no organization need do more than say, "We are helping others. You can join us and have a meaningful role in making this a better world."

To join and simply "belong" is no longer enough. There is too much attractive competition for one's time. Youthful membership in anything must promise relevance, active participation and demonstrated mutual respect.

What a young man wants from Masonry can not be divorced from what Masonry needs for itself. To help give perspective to its crusades, youth needs Masonry. To help give crusades to its perspective, Masonry also needs youth.

James R. Alleman is a Past DeMolay State Master Councilor of Utah and served as International DeMolay Master Councilor in 1969.



By GARY H. LUKOVITCH

Today's young man is vitally concerned with all that goes on about him. He is a complex individual who possesses likes and dislikes; the ability to understand and reason; the desire to right the wrongs; the knowledge of what is truth; a desire to cure all diseases; a want for peace in a troubled world; and all too often an inner frustration of being helpless in a world which seems not to care.

Sociologists and psychologists tell us that young men and women mature at an earlier age yet we see by way of our mass media that destruction of our college campuses and the "anti-establishment" youth tend to make us wonder about their intelligence and real objectives.

In seeking a place to exert himself—in an attempt to cure all the evils of the world, he looks for an organization which possesses the ability to accept change, to work for the good of all of mankind, yet continues to have principles and ideals which have made and continue to make our country the great nation it is today. This, then, is the importance of Masonry to today's young man whose idealism has not changed but has rather accepted new terminology. Masonry for centuries has been a very vital institution among men. Its very basic ideas, principles, and moral standards have withstood the greatest of all con-

querers—that of time. It is this type of organization that today's youth seeks, yet is unaware in many cases as to the proper means of admission. You, as a Master Mason, play a very important role in a young man's life—a DeMolay's life perhaps. There is a great deal that you as an individual can do to encourage the very principles and ensure at the same time the continuation of both in Masonry through the Order of DeMolay. As a DeMolay, we look to you for guidance and support. With the modern day trend of radical change, young people look to an organization which offers tradition, yet the ability to "keep in touch." They seek an organization which is dedicated to brotherhood, working toward our ultimate goal of peace and good will toward all men.

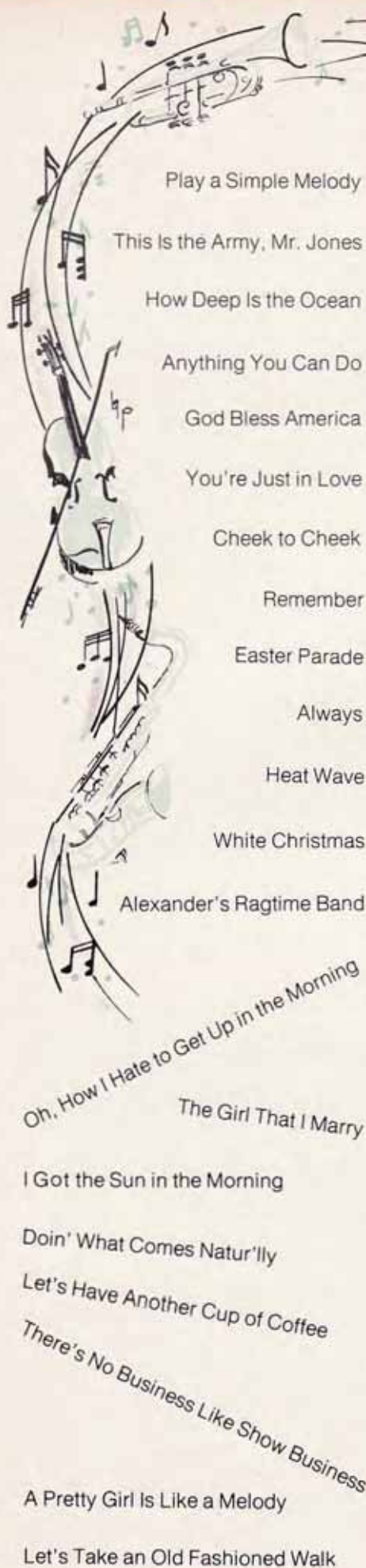
Masonry can double its membership if you as an individual will work with the young men of today. They have much to offer, and you have much to gain, but even more to lose. Assisting the ever low membership on DeMolay Advisory Councils can be a true inspiration to you, as well as to the young man who will follow you. The brotherhood of man is the essence of our purposes as DeMolays and as Master Masons.

Gary H. Lukovitch is a Past DeMolay State Master Councilor of Michigan and served as International DeMolay Master Councilor in 1970.



# Irving Berlin's Unforgettable Melodies

By CHARLES E. GREEN, 33



Play a Simple Melody

This Is the Army, Mr. Jones

How Deep Is the Ocean

Anything You Can Do

God Bless America

You're Just in Love

Cheek to Cheek

Remember

Easter Parade

Always

Heat Wave

White Christmas

Alexander's Ragtime Band

Oh, How I Hate to Get Up in the Morning

The Girl That I Marry

I Got the Sun in the Morning

Doin' What Comes Natur'ly

Let's Have Another Cup of Coffee

There's No Business Like Show Business

A Pretty Girl Is Like a Melody

Let's Take an Old Fashioned Walk

The story of Brother Irving Berlin is one of genius rising above the devastating discouragements of extreme poverty and its environments. It is a story of a man who felt and wrote melodies—songs that lifted him out of the slums into a special niche among the great men of our country.

Irving Berlin was born in the little village of Temun in Eastern Russia on May 11, 1888. His parents, Moses and Leah Baline, and children came to the United States in 1893. His father was a poverty stricken cantor and shocket (one who certifies that meat and poultry are slaughtered in accordance with Jewish ritual). When Berlin was only eight, his father died.

The only education Irving had was two years in the public schools of New York City. There was no time nor money for education. It was necessary that the mother and children work at anything that could bring in a few pennies.

One of his first jobs was that of a guide for Blind Sol, a singing beggar. At fourteen, Berlin was a singing waiter in Chinatown. Surreptitiously, he gained access to pianos in saloons and playing with only one finger managed to lose himself for awhile in the wonderful world of music. (Later, he learned to play with both hands but only in the key of F sharp.)

While he could not read nor write a note of music, he had a latent creative power of developing fresh melodic sounds and the gift of expressing beautiful and appealing thoughts.

Still in his teens, he was singing ballads in the streets and joints of the Bowery. He was hired by the publishing house of Harry von Tilzer to "plug" songs at Tony Pastor's Music Hall at five dollars a week. In 1907, while working as a singing waiter at Pelham's Cafe in Chinatown, Berlin wrote the lyrics of his first song, "Marie from Sunny Italy." It was a gay love song but not very popular for he received only

37 cents in royalties. Nevertheless, it was a beginning for a slim, dark-haired, 18-year-old young man.

Irving Berlin became a member of the Masonic Fraternity in 1910. He was raised a Master Mason in Munn Lodge No. 190 in New York City on June 3, 1910. He received the degree of Sublime Prince of the Royal Secret, 32°, on December 23, 1910, and became a Noble of Mecca Temple, A.A.O.N.M.S. on January 30, 1911.

Another momentous event occurred in 1910 when he wrote "Alexander's Ragtime Band." It was a piano rag without lyrics. When he became a member of the Friars Club in 1911, he was asked to appear in the *Friars Frolics* and for the occasion added lyrics to this composition and used it in his act. The song created but little interest; however, a few months later, Emma Carus sang it as part of her act in a Chicago vaudeville theater with conquering results. Within a few months, over a million copies of sheet music had been sold. This was before radio and television, yet, by "plugging" and word of mouth, its popularity spread like wild fire and Berlin experienced his first of many song triumphs.

During 1911, he wrote the music and lyrics for "Everybody's Doin' It," "Ragtime Violin," and "That Mysterious Rag."

In February 1913, he married Dorothy Goetz, who died on July 17, 1913 of typhoid fever contracted in Cuba during their honeymoon. The sudden death of his young bride was memorialized by the first of his unforgettable ballads, "When I Lost You."

Later that year, he played the Hippodrome Theater in London, where he was billed as *The Ragtime King*. For this appearance, he wrote "International Rag." "At the Devil's Ball" was another popular song of this period.

In 1914, he wrote the music for the Broadway revue, *Watch Your Step* starring Irene and Vernon Castle. The hits of

this show were "The Syncopated Walk" and "Play a Simple Melody." In 1915, he wrote the music for *Stop, Look and Listen*.

During World War I, Brother Berlin was an infantry sergeant and stationed at Camp Upton, Long Island, New York. There he wrote, produced and starred in an all-soldier show, *Yip, Yip, Yaphank*. The purpose of this production was to raise \$35,000 for a new service center at the camp. By the time its run and tour had ended, the show brought to Camp Upton \$150,000 and introduced three unforgettable Berlin songs: "Oh! How I Hate to Get Up In the Morning," "Mandy," and "They Were All Out of Step But Jim."

In 1919, Berlin founded his own publishing firm and between 1921 and 1924 wrote the book, lyrics and music for four editions of the *Music Box Revue*. The most popular songs were: "Everybody Step," "Say It With Music," "Pack Up Your Sins," "Crimoline Days," "The Waltz of Long Ago," "What'll I Do," and "All Alone."

Brother Berlin was the principal composer of the 1919, 1920, and 1927 editions of the *Ziegfeld Follies*. From these shows people were humming, whistling, and singing "A Pretty Girl Is Like a Melody," "You'd Be Surprised," "Tell Me Little Gypsy," "The Syncopated Vamp" and "Learn to Sing a Love Song."

The tempestuous courtship and marriage in January 1926 with Ellin Mackay, daughter of Clarence H. Mackay, magnate and President of Postal Telegraph, was the inspiration for some of his celebrated love ballads: "Remember," "Always," and "Because I Love You." This ballad form in which Berlin expressed his personal thoughts also brought forth "All By Myself," "The Song Is Ended," "How Deep is the Ocean," "Russian Lullaby," and "Marie."

In 1932, Berlin wrote the music for Moss Hart's *Face the Music*, from which



IRVING BERLIN

came "Soft Lights and Sweet Music" and "Let's Have Another Cup of Coffee."

He also wrote for another Hart book in 1933, *As Thousands Cheer*, in which appeared "Heat Wave" and one of his greatest hits, "Easter Parade." The latter was used as a first-act finale for Marilyn Miller and Clifton Webb.

During the forties, he wrote the music for *Louisiana Purchase* (1940), *Annie Get Your Gun* (1946), *Miss Liberty* (1949), and *Call Me Madam* (1950). From *Louisiana Purchase* came "It's a Lovely Day Tomorrow;" from *Miss Liberty*, "Let's Take an Old-Fashioned Walk;" from *Call Me Madam*, "You're Just In Love" and "It's a Lovely Day Today."

*Annie Get Your Gun*, starring Ethel Merman as Annie Oakley, proved to be a great box office success, with a Broadway run of 1147 performances. The show con-

tained a bonanza of song hits: "They Say It's Wonderful," "The Girl That I Marry," "Doin' What Comes Natur'lly," "You Can't Get a Man With a Gun," "I Got the Sun In the Morning," "Anything You Can Do," and "There's No Business Like Show Business."

"Cheek to Cheek" was written for the motion picture *Top Hat* starring Fred Astaire and Ginger Rogers. Other song hits from this picture were "Isn't This a Lovely Day" and "Top Hat, White Tie and Tails."

Kate Smith, in 1938, requested Berlin to furnish her with a patriotic number for one of her broadcasts. Berlin recalled a melody he had composed in 1918 for a finale in *Yip, Yip, Yaphank*. He wrote new lyrics for it and Kate Smith sang "God Bless America" for the first time on her radio program, Armistice Day, 1938. The country was in need of a song to arouse national consciousness and to strengthen faith in our democratic way of life. "God Bless America" was an immediate success and was accepted by many as a second national anthem.

In 1940, both political parties featured the song at their presidential nominating conventions. This song earned for Brother Berlin a special Congressional gold medal which was presented to him by President Dwight D. Eisenhower on February 18, 1958.

Berlin received an Oscar from the Academy of Motion Picture Arts and Science in 1942 for the song "White Christmas" from the picture *Holiday Inn* with Fred Astaire and Bing Crosby. This song sold over 75 million records and over five million copies of sheet music. It is now an American classic second only to "Silent Night" as a Christmas musical favorite.

With the advent of World War II, Berlin prevailed on Army officials to permit him to produce a show similar to *Yip, Yip, Yaphank* of World War I fame. Permission was granted and *This Is the Army* came into production. Berlin wrote all the sketches as well as the songs among which were "This Is the Army, Mr. Jones" and "I Left My Heart At the Stage Door Canteen." The show reflected army life in World War II and opened on Broadway on July 4, 1942. Berlin personally appeared in his old army uniform singing "Oh, How I Hate to Get Up In the Morning."

He toured with *This Is the Army* for three and a half years as it played in most of the major cities in the United States and American military bases in Europe, Africa, Australia, and the South Pacific. They played to over three million persons

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III. CHARLES E. GREEN, 33, is a graduate of the University of Delaware and veteran Secretary of the Scottish Rite Bodies of Delaware. He is Grand Historian of the Grand Lodge of Delaware, holds the York Cross of Honour, is the author of 3 Masonic publications, and holds many Masonic honors. He received the 33<sup>rd</sup> in 1946.

# AND A LITTLE CHILD SHALL LEAD THEM

By ALBERT N. HEPLER, JR., 33'

STOP! Instead of walking by, the next time you pass a kid on the sidewalk, give him a cheery smile, an encouraging word, and a pat on the back. You will be saluting the Governor of the future, the Worshipful Master, and the Commander-in-Chief of the next generation.

This kid is the one who will save America and its tradition of freedom rather than destroy it. He will be one of a counter-revolutionary force to combat a much smaller group of subversive youth who would destroy all we hold dear and sacred in our America the Beautiful.

Don't ignore and pass him by. He is important and precious, being the only tool we have for molding the future.

It is late—but not too late—to improve the image of the present generation in the critical examination being made by the youth of today. We need to hurry and do some catching up as we are sadly behind schedule. We will have to work at it harder than ever before.

A great leader who had devoted his entire life to boys work was once asked the question what he might do differently if he had the opportunity to start all over. His reply was that the only change he would make would be to start working with children at a younger age. So don't wait until your boy is more mature to start developing him. He is ready now—whatever his age. Babes in arms form im-

ages. It will be too late once the apron strings have been severed.

Our Masonry is tardy in adjusting itself to a new order of things. We are falling hopelessly behind as a Fraternity in maintaining our prestige and effectiveness by refusing to recognize that youth is predominating today. They will be the influencing factor of the future in maintaining our freedom in America and Masonry's spot in the sun of tomorrow.

In the ante-rooms of our Lodges, on the street corners, whenever and wherever Masons meet and converse, thoughts will be stated and ideas advanced as to what we need to do in Masonry—to improve attendance at our various activities, to increase our petitions for membership, and to make our contribution more

meaningful to a present-day society—a society that sorely needs a return to our type of moral philosophy.

It is the author's sincere and firm conviction that the solution to many of Masonry's present-day problems or shortcomings and our best hope for the future lies almost entirely in an all-out aggressive program of youth development within our Masonic structure.

It is essential that we enroll many more young men in our Craft at the Apprentice age of 21. Then, we must adequately and immediately assimilate them by giving them something to do as workers, participants, and officers.

History records that Masonry was founded and developed by aggressive, energetic, and ambitious young men. The first Grand Master of Masons in Indiana in 1818 was the ripe old age of 33, a gentleman by the name of Alexander Buckner. The ages of the first five Grand Masters of Indiana were, in order, 33, 32, 34, 32, and 39.

One of our finest and dearest blessings causes one of our most serious weaknesses. We have become an organization of older men. Old Patriarchs—wonderfully dedicated and sincere men—are controlling, dictating, and running most of our Lodges. And, we do need their counsel and wisdom that experience alone can provide. But we also need the enthusiasm, spirit, energy, drive, and ambition of youth to bring about needed

*The author urges lodges to give youth more opportunity to serve. Young leaders 'have the energy and stamina for active and aggressive leadership.'*



ll, ALBERT N. HEPLER, JR., 33', is Deputy for Indiana and one of the most outstanding "idea men" in our Northern Masonic Jurisdiction. He has suggested and directed our Ritual Workshops and Leadership Seminars and is very active with the Ritual Committee. An insurance executive in South Bend, he has been a Mason almost 50 years, is a Past Master of his Lodge, a Past Officer in Scottish Rite, an Active Member of Supreme Council since 1955, a real worker for all branches of Masonry and an outstanding advocate of giving young men important tasks in the Masonic vineyards.

changes and continued growth and effectiveness in a young ruling society. We will never be successful in helping to train and develop young men if they are not attracted into joining our Fraternity.

A young and capable student of one of our Indiana universities, a Past State Master Councilor of DeMolay, was asked his opinion as to how the college student of today viewed Freemasonry.

His answer, "They know little, if anything, about it and they could care less."

He was asked why.

His answer, "All they can envision is old men walking into old Temples, talking about old things in an old language."

This is not pleasant to hear, but—right or wrong—it is the image we have formed.

If we can agree, at least to some extent, that we need an improved age balance in our Lodges, then what can we do to attract the young man to voluntarily rap on the doors of our Temples and seek admission. After he does enter, then how can we capture and maintain his interest and enthusiasm?

One youth attracts another in all things they do. When a youthful couple attends a dance or other social affair, they want to go with another couple of their approximate age. When a young man participates in sports, he wants to play with or compete against a boy of his age. It has always been thus.

It will only be through young men that we will attract and hold the interest of other young men. We, of the middle and older generations, will not be successful in attracting them. We haven't been.

One of our Valleys of Scottish Rite is now in the process of developing a Youth Committee, composed of members under age 35. They will better be able to determine and develop a program of participation, activity, and interest better than can be designed by their "oldsters." They will then bring other youth into our membership by demonstrating to them a program in which they can participate, enjoy, and grow.

Observe the Junior Chamber of Commerce, active in many of our communities throughout the nation, a very spirited, hard-working, and dynamic group of young men all under age 35. They get things done to benefit their communities.

Many other national organizations, the churches, YMCA's, etc., have special programs and activities designed exclusively for their young members.

It is essential that we do the same in Masonry—organize our present younger members and provide them with the op-

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## Hall of Fame's Masonic Team

By JAMES O. RADER, 32'

One of my greatest thrills was to attend the annual session of the Baseball Hall of Fame in Cooperstown, N.Y., and see my friend, Jesse Haines, inducted. I have served as scorekeeper for amateur baseball for 43 years in Dayton, Ohio, and the visit to Cooperstown was "the greatest."

What an outstanding, veritable, invincible baseball team could be assembled from the 41 Masons in the Hall of Fame!

According to J. R. Erikson in "Brothers of the Bat" there are 750 Masons listed in baseball as players, officials, owners, executives, managers, scouts, broadcasters, writers and umpires. But I'll take my team from the 41 "Hall of Famers." This, truly, would be a hard team to beat.

Listed by position and lodge:

*Pitchers*—Grover Cleveland Alexander, Nebraska 82; Charles "Chief" Bender, Pennsylvania 476; Mordecai "Three Finger" Brown, Illinois 164; Robert "Bob" Feller, Iowa 256; Burleigh Grimes, Missouri 111; Waite Hoyt, New York 511; Carl Hubbell, Oklahoma 479; Ted Lyons, Texas 92; Christy Mathewson, New York 519; Herb Pennock, Pennsylvania 475; Eddie Plank, Pennsylvania 336; Eppa Rixey, Ohio 356; Charles "Red" Ruffing, Illinois 456; C. A. "Dazzy" Vance, Florida 127, and Denton "Cy" Young, Ohio 194.

*Catchers*—Gordon "Mickey" Cochran, Massachusetts; Ray Schalk, Illinois 236.

*First Base*—Jimmy Foxx, Pennsylvania 298; George Sisler, Missouri 550; William "Bill" Terry, Tennessee 95.

*Second Base*—Edward "Eddie" Collins, New York 466; Frankie Frisch, Missouri 445; Rogers Hornsby, Missouri 3.

*Third Base*—John "Home Run" Baker, Maryland 102; Harold "Pie" Traynor, Massachusetts.

*Shortstops*—Joe Tinker, Illinois 938; John "Honus" Wagner, Pennsylvania 544; David "Beauty" Bancroft, Wisconsin 236.

*Left Field*—Zachary "Zack" Wheat, Missouri 152.

*Center Field*—Tyrus "Ty" Cobb, Georgia 52; Earle Combs, Kentucky 25; Edd Roush, Indiana 467; Tris Speaker, Texas 530; Lloyd "Little Poison" Waner, Oklahoma 36.



JAMES O. "JIMMIE" RADER, 32', is a member of Masonic Bodies in Dayton, Ohio, and a popular and widely known figure in amateur baseball and softball circles more than 40 years. He does his work as a scorekeeper, two or three times a week and plans to keep at it although he has retired after 35 years with Delco Products. Since 1927 he has scored 1165 games and written statistics about approximately 23,300 players—including Bob Feller, Cleveland; Pete Rose, Cincinnati; Garry Roggenburk, Boston; Oris Hockett, Cleveland. He is president of the Delco Products Level Club and vice president of the Far Hills High Twelve Club.

*Right Field*—Edgar "Sam" Rice, Illinois 446; Paul "Big Poison" Waner, Oklahoma 119.

*Manager*—William "Deacon" McKechnie, Pennsylvania 590.

*General Managers*—Morgan Bulkley, Connecticut 4; Alexander Cartwright, California 21; Clark Griffith, D.C. 17; W. Branch Rickey, Missouri 360.

*League President*—Byron "Ban" Johnson, Ohio 2.

If you would decry the lack of choice at left field, there are "extras" in center who could move over easily; many of the players were managers later, too, and at least one is now a league president.

Three months prior to my trip to the Hall of Fame, Jesse Haines and I were in the same hospital and on the same floor. I was ambulatory first, and prior to that, the nurses would take me in a wheelchair to visit Jesse. My friendship with Jesse just made it mandatory that I visit the Hall of Fame for his induction and it was a most rewarding experience.

# Patton Masonic School for Boys Assists Orphans in Pennsylvania

By HIRAM P. BALL, 33°

There's a school, nestled in the picturesque hills and woodland of Pennsylvania Dutch country, that was born out of tragedy in the life of a Philadelphia merchant-banker.

It's Thomas Ranken Patton Masonic Institution for Boys, the only school of its kind in the world.

Known as Patton Masonic School, its campus spreads over 116 acres one mile south of Elizabethtown in beautiful Lancaster County.

The school was established 46 years ago for the care and education of orphan boys of Masonic affiliation. Since that time 614 boys have been graduated, equipped to live clean, manly, useful lives.

Tragedy was no stranger to Thomas Ranken Patton after he came to Phila-



HIRAM P. BALL, 33°, Right Worshipful Grand Master of Masons in Pennsylvania, is a Pittsburgh industrialist who has been active in all Bodies of Freemasonry. He received the 33° in 1964. A devoted father of three children, he is genuinely concerned about young people and what is happening to them in the family, community and school. For the past 18 years he has served as a trustee at Franklin and Marshall College, where he was graduated. He also holds an honorary doctor of laws degree from Thiel College. He served six years as a trustee of the Patton Masonic School.

delphia from his native Ireland and became "an importer and dealer in choice teas and family groceries."

His wife, Ellen Graham Patton, died six days after their only child—a son—was born. And the boy, Thomas Graham Patton, died in 1877 at the age of eight.

Patton went on to become a prominent banker and Masonic leader, serving 34 years as Grand Treasurer of the Grand Lodge of Free and Accepted Masons of Pennsylvania.

But the love this Christian father had for his only son never diminished.

As a memorial to young Thomas, Patton directed in his will that a part of his estate be used for the "establishment and maintenance of an institution for the support and education of male orphan children of Master Masons, who were at the time of their decease members in good standing in some subordinate Lodge un-



The Rankin Building at Patton Masonic School serves as a dormitory.

der the jurisdiction of the Grand Lodge of Pennsylvania."

To be considered for enrollment, a boy must have lost either one or both parents through death. First consideration is given to the sons of Master Masons.

The school quota is 60 students.

Other entrance requirements are a boy must be sponsored by a Lodge recognized by the Grand Lodge of Pennsylvania; he must be between 14 and 18 years of age and have completed at least the eighth grade and be of good character, mentally and physically capable of taking part in the courses.

With costs spiraling in recent years, the income from the Thomas Ranken Patten Trust Fund has not been enough to operate the school. The additional money needed is provided by the Grand Lodge of Pennsylvania.

The students live in dormitories on the college-like campus which takes in three main buildings, an athletic field, and tennis court area.

In addition to student dorms, the buildings contain administrative offices, faculty rooms, classrooms and shops, library, gymnasium, dining room, and facilities for social functions.

Under the superintendency of Dr. John W. Kopp, a four-year curriculum is offered to prepare students for college, as well as vocational courses in electronics, machine shop, and carpentry.

The school has been accredited for its educational program by the Commission on Secondary Schools of the Middle



States Association of Colleges and Secondary Schools.

Keenly interested in young people during his lifetime, Patton had their spiritual guidance uppermost in mind when he prepared his will.

He directed that the students be taught the sacred truths of the Bible, and a four-year required program includes The Old Testament, The Gospels, The Epistles, and Comparative Religions.

The Protestant, Hebrew, and Catholic faiths are represented in the student body and all the boys are expected to regularly attend the church of their choice.

Patton students not only excel in the classroom but on the athletic field. Varsity squads in football, basketball, baseball, and track compete with teams of neighboring schools.

The school is a member of the Keystone Conference of Private Schools.

In addition, an intramural sports program at Patton gives all the boys an opportunity to participate in competitive games.

A home-like atmosphere is felt everywhere one goes at Patton. The administrative staff, faculty and counselors do everything possible to develop this feeling.

The doors of the school are always open to families and sponsors. They are encouraged to visit the boys on weekends. And students are allowed to return to their homes on normal school holidays.

Staff personnel welcome talks with families and sponsors as every attempt is made to reaffirm the fundamental values of family relationships.

Many of Patton's students have gone on to become Master Masons and Worshipful Masters of their Lodges.

And each of its 614 graduates has benefited from this magnificent legacy which did so much to develop them into the highest type of American manhood.

The Patton Masonic School helped form their creed for living.



# WASHINGTON'S LODGE— First to Bear the Name

By JAMES R. CASE, 33'

June 24, 1779 was a great day at West Point. American Union Lodge observed the Feast of St. John the Baptist with a celebration for which no less than 107 of the Craft "paid their club."

General George Washington, who with his "family" or staff was a guest, appeared in public in the character of a Freemason, thereby giving a great boost to the popularity of the fraternity among the officers of the Continental Army stationed in the vicinity.

American Union Lodge had been organized in the Connecticut Line during the

siege of Boston early in 1776. During the first few months more than fifty Masons became members or had one or more degrees conferred upon them.

After evacuation of Boston by the British the Lodge moved to New York with the army and met regularly until the Red Coats landed on Long Island. During the battle that followed and at the later surrender of Fort Washington, so many of its officers were killed or made prisoners of war that the Lodge went dark. While at New York another ten had been initiated or advanced, and many visitors attended and are named on the record book.

During the winter of 1778-79, while the Connecticut brigade was quartered at Redding, American Union Lodge was revived and 30 Masons added to the roster.

In May the units which had spent the winter at Redding were marched to the vicinity of West Point. The Connecticut Line was stationed across the river at Nelson's Point.

After the public display on St. John's Day in June, and with no action developing on the field of battle, American Union continued to work intensively, making and advancing 27 initiates. Others who had been "made elsewhere" were passed and raised.

It became known that the Connecticut regiments were to be ordered to Morristown, N.J., for the coming winter, the Massachusetts units remaining at West Point. This would leave the Massachusetts brethren without a Lodge unless something was done about it.

Accordingly, at a meeting of the Massachusetts Grand Lodge, "on special occasion," October 6, 1779, a charter was granted for a traveling Lodge with General John Paterson as Master, Colonel Benjamin Tupper and Major William Hull as the Wardens.

On November 11, 1779, "Washington's Lodge No. 10" was constituted and the officers installed by Jonathan Heart, deputized for the occasion. Heart has been called the best known Mason in the Continental army, as during his five years as Master of American Union Lodge, the several hundred members and visitors seldom saw anyone else in the East.

No minutes of Washington Lodge have survived, but from the scanty reports and membership rolls in the archives of the Grand Lodge of Massachusetts, it has been possible to reconstruct some of its history as the first Masonic Lodge to bear the name of the most illustrious American Freemason of all time. All the letters and reports extant were posted from West Point or Fishkill.



Home of Kerem Lodge No. 1074, F&AM, chartered on June 13, 1927, which includes an outstanding Masonic Museum. The site is at Temple Hill, Vails Gate, N.Y., just south of Newburgh.





Officers' hut such as used by Continental Army lodges.

After a busy winter, 1779-80, the Lodge reported 54 members, a later report listed 104, and when the final figures were tallied, the names of more than 250 Brethren appear as candidates, members, or visitors. Many were made and never affiliated, as that was not a requirement in those days. But visitors usually paid a four-fold fee the evenings they attended.

The minutes of American Union Lodge give us some sort of idea of how Washington Lodge may have carried on. During the flush times in 1779, the average attendance was 28. When the troops were on campaign or in the field the Lodge did not meet. In 1780 the average attendance fell to 12; in 1781 there were no meetings recorded, as there was fighting going on around New York City, and a long hike was made to Yorktown and victory. In 1782, between Yorktown and the final peace treaty, the attendance averaged 23. Now the consolidation of regiments and reduction in size of the Continental army took toll, for as early as July 1782, one-fifth of the names on the roster of Washington Lodge were noted as having died or left the service. In the few meetings of record during the early part of 1783, the average attendance in American Union dropped to a mere nine—three times three.

Meetings when there was degree work were usually held in the officers' quarters or where there was a convenient room which could be tiled. Just as often meetings were held in a "hutt" or tent. On occasions the "Assembly Room" of the cantonment was utilized, but that was also a place of resort for the common soldier, more or less like the recreation buildings in the training camps of recent wars.

A drastic reduction of the army was made in January 1783, and the remnant of the Continental formations from the northern states were concentrated at West Point and the cantonment area at New Windsor. American Union was meeting with the Connecticut brigade at or near West Point, Washington Lodge met presumably at New Windsor, and somewhere in the vicinity Independent Royal Arch Lodge and St. Johns Military Lodge were meeting and working. It was from the former that those who were arched "in the army" are presumed to have received the Royal Arch degree.

It is disappointing not to find some evidence to support the tradition that Washington Lodge (or any other) ever met in the "Temple" at the New Windsor encampment, during the winter of 1782-83. There is no doubt that the Massachusetts regiments were there, but the several consolidations, reductions, and retirements had resulted in the return home of many members of the Lodge.

As for the "Temple" itself, we know that the "new Public Building" was open for some use on January 29, 1783. On February 15, notice was given of the availability of the "new building for public worship." Officially it was an "assembly room" such as were constructed in most winter cantonments of the Continental army. "Temple" or "Temple of Virtue" was a name applied by the soldiers, probably facetiously, as they must have gone elsewhere for certain entertainment or amusement. The use of the word "Temple" to indicate a Masonic lodge hall or building came into use much later.

Since by inference Washington Lodge was active in March 1783, and since we know some Massachusetts regiments were then at the New Windsor Encampment, it cannot be doubted that the tradition of Masonic meetings in the "Temple" has some foundation in those facts. The new building of Kerem Lodge (1074) stands not far from the present replica "Temple," and has a Masonic Museum designed to perpetuate the memory of military lodges in the Revolutionary army.

Space in the *Northern Light* does not permit a longer story, but the reader who wishes more detail about Washington Lodge will find it in the Transactions of the American Lodge of Research, Volume IX, Number 2, on pages 250-281. All the archival material is printed in full, including the by-laws, and supplemented with a roster of 260 Masons named in the records, with biographical notes.

A history of American Union Lodge was published in 1934, the author being Ill. W. Charles S. Plumb, 33', Grand Historian of Ohio. An annotated roster of 450 Masons whose names appear in the minute books of that Lodge from 1776 to 1783 may be found in the Transactions of the American Lodge of Research, Volume VI, Number 3, on pages 356-401.



Ill. W. JAMES R. CASE, 33', was appointed Grand Historian of the Grand Lodge of Connecticut in 1953, is a Past Master of the American Lodge of Research in New York, and is the author of "The History of Scottish Rite in Connecticut." He also is Grand Historian of Royal Arch and Historiographer of the Grand Commandery of Knights Templar for Connecticut. A veteran of World Wars I and II and the Korean Conflict, it is only natural that he has a major interest in military lodges and his research in the American Revolutionary period is outstanding. A graduate of the University of Connecticut and Teachers College at Columbia, he is a retired teacher and professor and has been a Mason 55 years.

# INTERNATIONAL UNDERSTANDING FOR THE 70'S

Ill. V. Abraham Mora S., 33<sup>rd</sup>, has been Sovereign Grand Commander of the Scottish Rite Supreme Council of Colombia, South America, since 1960, and is one of the senior statesmen of the Scottish Rite internationally. He was elected President of the X International Conference of Supreme Councils held at Barranquilla, Colombia, in January 1970 and holds that office until his successor is elected at the XI Conference scheduled for 1975. The following translation of a letter he wrote to Sovereign Grand Commander Newbury should be of interest to our readers.



Bogota, Colombia  
December 16, 1970

Ill. V. George A. Newbury, 33<sup>rd</sup>  
Sovereign Grand Commander, NMJ, USA

Dear Commander and Friend:

It is my feeling that the Ancient Accepted Scottish Rite finished the year of 1970 having found in a clear and concise way the answers to several questions. Their definition was made concrete by the Supreme Councils of the World in the X International Conference of Supreme Councils which took place in January 1970 in Barranquilla.

These are the matters that were defined:

- a. The belief in God on the part of each Mason.
- b. The absolute sovereignty of each Supreme Council in its respective Jurisdiction. This discarded the possibility of the creation of a Confederation of Supreme Councils or of consultant bodies, or organizations of this type. The creation of super-entities that have been made in any period are annulled.
- c. The International Conference does not have any authority over or government of the Supreme Councils. Neither do its determinations have any character of imposition. Each Supreme Council

obtains in the deliberations of this Conference a consensus of the general opinion and each Supreme Council obtains the conviction of the criteria of the Conference in the matters on which they exchange ideas. It is not important whether this interchange is made in a round table, in official session, or in a plenary session.

- d. The creative law of the Ancient Accepted Scottish Rite which includes points a, b, and c.
- e. Each Supreme Council is nurtured by regular Masons belonging to regular Lodges that, in turn, belong to regular Grand Lodges.

These five matters were accepted by the participants in the X Conference of the Supreme Councils of the World and they take us to the conviction that the Ancient Accepted Scottish Rite in 1970 entered into the paths of understanding and peace.

I want to emphasize in this letter that you and your Supreme Council have contributed a great part of what was necessary to arrive at this accomplishment of the Scottish Rite.

That the future may reward you with complete well-being.

Your devoted brother,  
Abraham Mora S., President  
X Conference of Supreme  
Councils of the World

## HOW'S THIS FOR LONGEVITY?

During the public installation of officers for Madison Lodge No. 87, AF&AM, in Madison, Conn., Brother Whitney V. Lippincott received his 50-year pin from the Grand Lodge of Connecticut.

It was presented by Worshipful Brother Jay H. F. Clark, who was Master of the lodge when Brother Lippincott was raised Dec. 28, 1920. AND Brother Lippincott's mother attended the 50-year ceremony.

## AND A LITTLE CHILD SHALL LEAD THEM

portunity and challenge to attract other young men into our membership.

Let them tell us what they want instead of our trying to tell them what they should have. Let us give them an opportunity of becoming officers and they will reward us by being our capable future leaders of a younger age while they still have energy and stamina for active and aggressive leadership.

Four-letter words are in vogue today with the young, mod society. Let us, in

Masonry, teach a four-letter vocabulary to our young people, using such words as love, care, dear, help, give, true, kind, and hope to replace the foul four-letter words receiving so much publicity today.

Young Americans are challenging the American establishment. Let us, as the Masonic establishment, issue a challenge to them. Young men will welcome the opportunity to build with us if but given a chance. They will enthusiastically accept a challenge of merit.

(Continued from page 13)

## Cambridge, Ohio, Dedicates New Scottish Rite Temple

April 1971 promises to be a banner month for the Valley of Cambridge, Ohio, as it marks the culmination of its Spring Reunion and the dedication of its newly-acquired headquarters. Ill George A. Newbury, 33°, Sovereign Grand Commander, presided at the dedication.

The new Scottish Rite Temple includes the former State Theatre and the former McMahon House next door. The former Scottish Rite building was destroyed by fire Aug. 24, 1968. The Temple Corporation, Valley of Cambridge, purchased the new property from the Shea Theatre Corporation a year ago. It has concluded a lease arrangement with the theatre group for 10 years whereby the Valley reserves use of the theatre for one week each Spring and Fall or on one day over a period of three weeks as Scottish Rite elects.

The recently-remodelled theatre is one of the finest in south-eastern Ohio with 600 seats on the main floor and 307 in the balcony. Originally built for stage productions in 1937, it has four make-up and dressing rooms under the stage and two dressing rooms on the west side. This property is 85 by 198 feet.

The stage has been refurbished and new scenes, drops and props have been installed. Showing of movies during 50 weeks of the year by the theatre has little effect on the Scottish Rite furnishings.

The adjoining house is used exclusively by the Scottish Rite. It has been remodelled to suit Valley needs. The second floor includes the Secretary's Office and a large room for candidates with kitchen facilities for light refreshments. The first floor features a carpeted lounge for members, safe storage for records and the Treasurer's Office.

Reunion meals are served in the Masonic Temple a scant two blocks distant. Present membership is 3,200.

A highlight of Dedication Week was a gala Open House on Tuesday during which Masons and their families toured the new quarters. Entertainment that night featured Doraine & Ellis, a vocal duo specializing in late musical hits.

The new quarters are the sixth for the Valley of Cambridge which was chartered May 14, 1857. Killian Van Rensselaer was the first Thrice Potent Master and served from 1856-1868. For more than 40 years the Scottish Rite used the Masonic Temple Building and from 1947-68 owned another theatre building—the one destroyed by fire.

Presiding officers are: Thrice Potent Master, Thomas L. Tribbie, 32°; Sovereign Prince, Charles A. Noland, 33°; Most Wise Master, Billy A. Calendine, 33°; Commander-in-Chief, Dean J. Elwood, 33°. Secretary is Arthur C. Morris, 33°.

and raised over ten million dollars for Army Emergency Relief.

A grateful country rewarded Berlin with the Medal of Merit, which he received from Brother General George C. Marshall after the show had its last performance in Honolulu, October 22, 1945.

In 1954, Brother Berlin made a serious attempt to retire. He was now sixty-six years of age, a successful and prosperous business man, with a charming wife, three daughters, and four grandchildren. He had composed over 900 songs, the scores for nineteen Broadway musicals and eighteen films. He was a member of the French Legion of Honor, the Lambs and Friars Club. Bucknell University and Temple University had presented him with honorary degrees.

Retire? How could he retire when music within him was yearning to be released?

He came out of retirement in 1962, at the age of 74, to write the lyrics and music for *Mr. President*.

In April 1963, he was awarded a special Antoinette Perry (Tony) Award for his "distinguished contribution to the musical theater for many years."

It is not generally known that Brother Berlin has given the royalty rights of many of his "hits" to charitable groups. The God Bless America Fund—in excess of \$538,961—is administered by three trustees, A. L. Berman, Gene Tunney, and Ralph J. Bunche. The trustees may give to any youth organization they deem worthy and needing help.

"I Threw a Kiss in the Ocean" brought \$19,000 for Navy Relief. "Freedom Train" helped the American Heritage Foundation with over \$9,000. "Angels of Mercy" produced about \$10,000 for the American Red Cross. "Any Bonds Today" and "Arms for the Love of America" gave about \$10,000 for Army Emergency Relief.

These generous acts of assistance shed light upon the character of Irving Berlin. He is truly a noble man and worthy Mason. His sympathetic heart and modest reserve have kept many of his deeds of kindness and helpfulness unnamed and unknown. He is a successful man, yet he is not satisfied to stand still and watch the parade of life pass by. He is big in heart with a love for his fellowman. Brother Berlin has caught that spark of devotion and willingness to undertake and follow through to completion any cause which he believes to be for the best interest of mankind.





The Scottish Rite Auditorium at Fort Wayne was purchased in 1954. It was renovated in 1958 at which time the Scottish Rite moved in. The seating capacity is 2200. A banquet hall in the lower level will seat 1500. The auditorium is used by the community's non-profit organizations; symphonies, plays, stage shows, conventions, and exhibits are all held there. In 1963 the Cathedral was added. The building was built by donations from the membership. The first floor contains a social lounge, secretary's office, general office area, and mailing room. On the second floor are the Lodge and candidate's rooms. The lower level is used for a small banquet room. The Scottish Rite Choir occupies the third floor.

**FORT WAYNE**  
Indiana

**SCRANTON**  
Pennsylvania

The Scranton Masonic Temple and Scottish Rite Cathedral, a very ornate structure, is located in the center of Scranton and houses the Valley of Scranton and all other Masonic bodies in the city. The building contains an auditorium which seats 1822, a ballroom seating 1000, 3 halls (one seating 550 and 2 seating 100 each), and numerous other rooms. The auditorium stage is fully equipped to handle any show and is equipped with a sound-proof curtain which can be raised and will permit the auditorium and ballroom to be used for a single affair seating approximately 3000. The original cost of the building, which was built and opened in the late twenties, was \$2,225,000.

