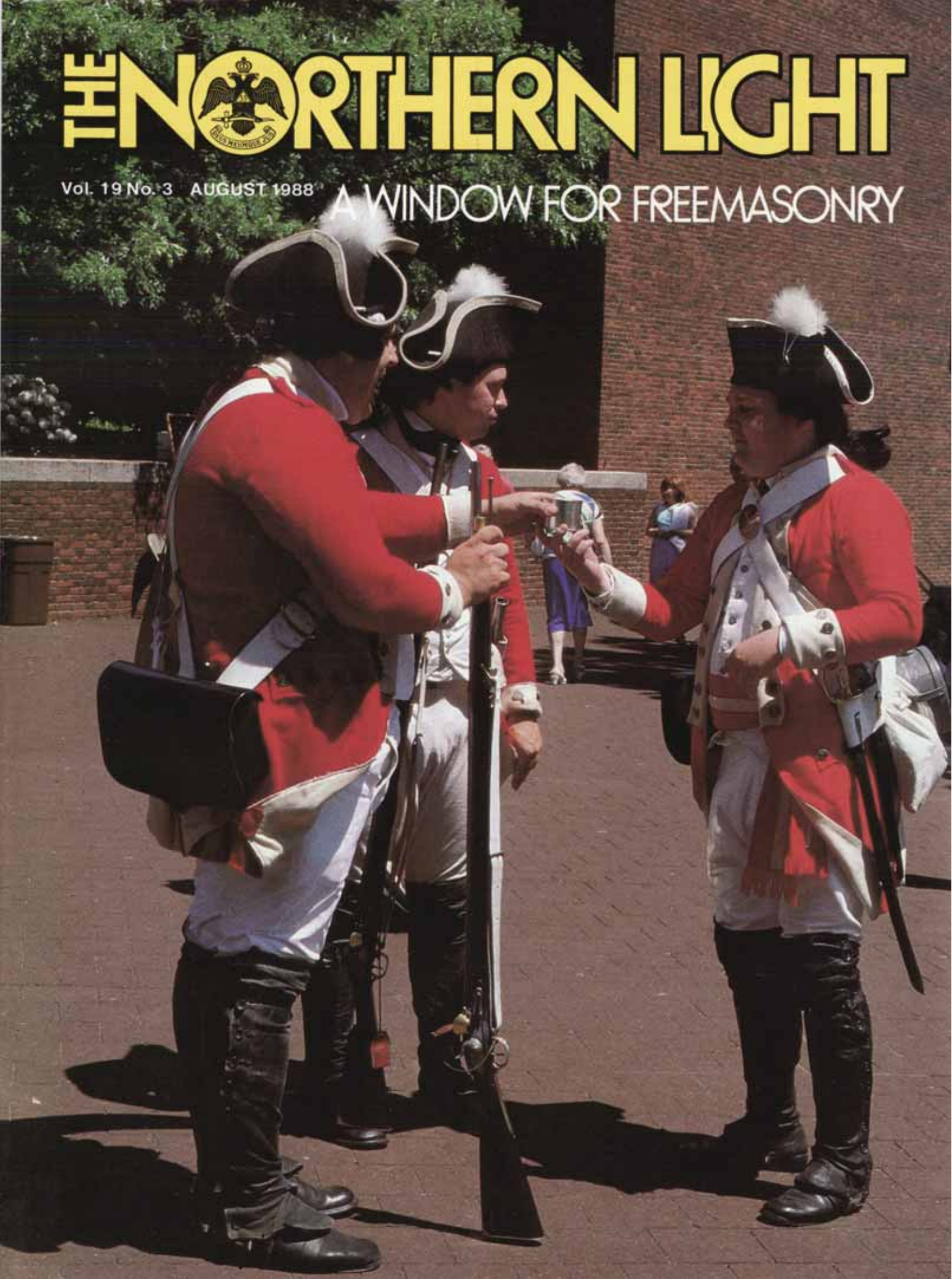


# THE NORTHERN LIGHT

Vol. 19 No. 3 AUGUST 1988

A WINDOW FOR FREEMASONRY





## The Bottom Line Is Leadership

As the month of June drew to a close, Masons across our country focused their attention on New Orleans as Shriners gathered for their annual Imperial Council session. For months the Masonic leaders everywhere expressed growing concern over one issue on the Shrine agenda: Should Masonic affiliation be eliminated as a prerequisite for Shrine membership?

The Shrine meeting has come and gone. The proposal was defeated overwhelmingly. Many are breathing a little easier, at least for now. This wasn't the first time the Masonic membership issue had come before the Imperial Shrine and, perhaps, that is what made the issue so important to those of us who never want to see Masonry fractured and divided.

The Shrine is an integral part of our total Masonic family. And, there are many of us who believe firmly that the family should always stay together. Our "family ties" are strong. The only possible change should be to make them even more secure. Whatever the Masonic organization, we need to stress the *Masonic* affiliation. We must never forget that first-and-foremost we are *Masons*.

Now that the Shrine meeting is history, perhaps it would be a good idea to reflect on the issue that was raised in New Orleans. Our rapidly declining symbolic lodge membership is making it impossible for the Shrine to grow and meet the challenges and opportunities of its expanding charities. In effect, the Shrine is experiencing the same downward trend in membership as are all other Masonic bodies.

On the surface, it would seem that the problem is one of membership primarily. Not so. At its root, *the membership problem is a leadership problem*. Or, to put it more bluntly, *a lack of leadership problem!*

We can lick the membership decline. That's not the basic problem facing Masonry today — and tomorrow. The solutions to our membership diffi-



FRANCIS G. PAUL, 33°

culties rest with our answers to the leadership issue. What does this mean?

- *We must expect more from our Masonic leaders.* Instead of focusing on upcoming meetings, rituals, and ceremonies, we should expect our leaders to provide a vision of the future, effective long-range planning, and ideas that capture the minds and hearts of our members.

- *We must expect our leaders to think nationally — and internationally.* As a fraternity, we are far too parochial. It appears that we are more interested in what is happening at the moment in "our little corner of the world" rather than what is occurring throughout Masonry. In other words, we should be looking at the broader implications of brotherhood.

- *We must expect our leaders to work cooperatively.* Whether it's the Grand Lodges, the Scottish Rite, the York Rite, the Shrine, or other Masonic Bodies, it is high time for us to pool our thinking, our resources, and our efforts to present Masonry to America as a unified, cohesive force for good.

All this suggests that we must redefine our definition of leadership at every level. We have an obligation to measure our leaders in terms of their ability to enhance Freemasonry — in other words, in terms of their effectiveness. Leaders should be judged by what they do and not just what they say.

We can solve the membership problem. But we're not going to do it until we first address the leadership problem. That's the bottom line — and it should be at the top of every Masonic agenda.

A handwritten signature in cursive script that reads "Francis G. Paul".

Sovereign Grand Commander



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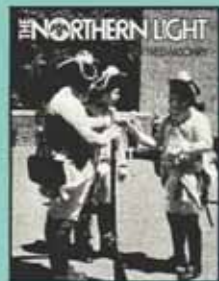
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Members of His Majesty's First Battalion of the Royal Marines set the atmosphere for the Colonial Fair on the grounds of the Museum of Our National Heritage in Lexington, Mass. John Swisher photo. For more on the Fair, see page 12.

A WINDOW FOR FREEMASONRY

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# Fraternal Exhibit Travels To Grand Rapids

Arrangements have been made for portions of a major exhibit from the Scottish Rite Masonic Museum of Our National Heritage to be on display this fall at the Gerald R. Ford Museum at Grand Rapids, Mich.

"Fraternally Yours" will be at the Michigan museum from August 15 to November 30. It is shown in conjunction with the Supreme Council's annual session on Sept. 23-25 at Grand Rapids.

The exhibit was developed by the Lexington museum's staff as part of that museum's 10th anniversary in 1985. It highlighted a decade of collecting items relating to Masonry and other fraternal organizations, both thriving and defunct, and charted the development of those groups, showing their relationship to Masonry. The museum's

growing collection has become a unique resource.

When the original exhibit appeared at the Scottish Rite museum in 1985, a major museum catalogue was issued in conjunction with the exhibit. The catalogue was prepared by Barbara Franco, assistant director for museum programs at the Museum of Our National Heritage. Her previous research had appeared in two earlier museum catalogues, "Masonic Symbols in American Decorative Arts," in 1975, and "Decorated Masonic Aprons in America, 1790-1850", in 1980. Both of these catalogues also accompanied major exhibits associated with the museum's fraternal collections.

Museum director Clement M. Silvestro, 33°, points out that these exhibits

and publications underscore the Museum and Library's commitment to assume a leadership role in collecting, conducting research, and publishing in this field. "These achievements and ongoing programs make a significant contribution to helping Americans understand the important role that Freemasonry and other fraternal organizations have played in American life," he said.

The traveling edition will include a series of exhibit cases containing selected photos, regalia, and documents from a representative sampling of the organizations. It will document the history of fraternal organizations in America from 1730-1920.

The Gerald R. Ford Museum was dedicated in 1981 to honor the country's 38th President. Various exhibits, many with sound and film, feature the congressional years, his vice presidency, the 1976 presidential campaign, the pardon of Richard Nixon, and related national and international issues. Candid photographs of Ford and his family offer a view of the man at informal moments.

Visitors can see gifts presented by heads of state and foreign dignitaries, as well as personal gifts to President Ford from the American people. The film, "Gerald R. Ford: the Presidency Restored," is shown hourly in the museum's auditorium. The museum also

*Continued on page 22*





# Abbott Scholarships Grow

As the Supreme Council's Education and Charity Fund grows, more students are receiving the benefit. Now in its fourth year under the revised program, the Abbott Scottish Rite Scholarships total \$100,000 for the 1988-89 school year.

The fund originated from a legacy of the late Ill. Leon M. Abbott, 33°, who served as Sovereign Grand Commander, 1921-32. He had requested that a portion of his legacy be used to assist journalism students. The initial Abbott scholarships were granted to university schools of journalism, and the schools determined the recipients. Later, two scholarships were awarded to university schools of international service.

Boston University was the first school to benefit from the fund in 1952. Over the years 14 other journalism schools were added to the program.

In 1981, the Abbott Scholarship pro-

gram was included in the annual "blue" envelope appeal, so that the voluntary appeal now supports all three Supreme Council charities: schizophrenia research, the Museum of Our National Heritage, and the scholarships. Additional income from the "blue" envelope appeal has allowed the Education and Charity Fund to grow.

Action taken at the 1984 Supreme Council session provided for the expansion of the scholarship program. Beginning with the 1985-86 academic year, general scholarship grants were awar-

ded to children and grandchildren of Scottish Rite members and to young people active in the youth groups affiliated with the Masonic fraternity.

The amount allocated per state is determined by the previous year's contributions to the Supreme Council Charities received from the members of that state.

The number of recipients is determined by the Scottish Rite Deputy for that state. Therefore, the size of the scholarships will vary from state to state. Grants are paid directly to the educational institution at which a recipient has been accepted.

Applications for future scholarships are available from the offices of the Scottish Rite Valleys throughout the 15-state Northern Jurisdiction. The completed forms must be returned to the local Valleys. In most cases, the finalists are selected by a statewide committee.

Sovereign Grand Commander Francis G. Paul, 33°, has encouraged all Scottish Rite members to participate in the "blue" envelope appeal when it is mailed in November. During the 1987-88 appeal, contributions were received from 28,757 members for a total of \$715,706. As the new campaign opens, the Grand Commander hopes to see even greater participation from individual members. Frequently a member implies that his gift is not important. "We welcome gifts of any size and no donor should ever feel that his participation is too modest," he said.

AMOUNT DISTRIBUTED PER STATE

State	1985-86	1986-87	1987-88	1988-89
Maine	\$ 1,000	\$ 1,600	\$ 2,500	\$ 2,800
New Hampshire	1,000	1,600	2,500	3,800
Vermont	500	600	1,000	1,100
Massachusetts	2,000	4,300	6,200	7,300
Rhode Island	500	600	1,000	1,300
Connecticut	1,500	2,500	3,300	5,300
New York	7,000	5,100	6,600	9,000
New Jersey	2,000	3,700	4,900	6,800
Pennsylvania	7,500	15,000	22,000	22,700
Delaware	500	600	1,300	1,800
Ohio	5,500	9,000	11,000	14,700
Michigan	2,500	4,500	4,800	6,600
Indiana	4,000	4,300	5,300	6,300
Illinois	2,000	4,800	5,300	7,400
Wisconsin	1,000	1,800	2,300	3,100
Total	\$ 38,500	\$ 60,000	\$ 80,000	\$100,000

NO. OF SCHOLARSHIP RECIPIENTS

State	1985-86	1986-87	1987-88	1988-89
Maine	2	4	5	4
New Hampshire	1	4	6	6
Vermont	2	2	2	3
Massachusetts	3	7	9	10
Rhode Island	1	1	1	1
Connecticut	3	5	7	11
New York	14	12	13	18
New Jersey	4	7	10	13
Pennsylvania	10	30	44	44
Delaware	1	1	2	3
Ohio	9	12	10	20
Michigan	4	9	9	13
Indiana	8	47*	15	12
Illinois	4	8	7	8
Wisconsin	2	3	3	3
Total	68	152	133	169

\*Includes 33 additional Fort Wayne Scholarships



# The Geometrical Oblong Square

By JAMES R. CASE, 33°

When seeking employment with other fellows of the craft on some cathedral or other stately edifice of the period (about 800 years ago when dozens of such buildings were being erected), a journeyman Brother of those medieval days reported to the appropriate Lodge for interview. This more or less pretentious outbuilding, which stood near the stake marking the northeast corner of the building-to-be, was the office of the Master Builder and the Clerk of the Works. The latter was custodian of the overall plans of the project, which were perhaps just a sketch drawn up by some cloistered Brother. The Clerk was also keeper of the roll of the workmen, and the paymaster.

Next the applicant was tested for his knowledge of the secrets imparted to one of his degree, and perhaps required to demonstrate some practical skill before his name was included on the roll. Aside from the words and signs which are the universal language of the Masons, which served the applicant if he had been a traveler or sojourner in some foreign country, he may have been tried by some abstruse test such as the requirement to produce on the drawing board an oblong square, using only the primitive tools of that day.

Outside the lodge, the entailer presided over artistic production in the stoneyard, where some of the more elaborate ornamentation of window frames, doorways and cornices were detailed, for

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*The word 'oblong' seems to have disappeared in many jurisdictions, perhaps being considered superfluous*

---

installation by the stone layers. On each piece the artist incised his mark, which was tallied against the next payday. With a mallet and chisel in his hands, the Tiler was the first person to meet, greet and challenge all comers, informing the Master if any sought examination for a place on the working force.

But the lodge was much more than just the office of the Superintendent of Construction. On the tracing-board the sketchy outline of the architect's plans were elaborated and work assignments made. If the plans were unrolled on a plank or two, laid across a pair of trestles, it made a trestle board. The stewards recovered the trestles when they arranged the refectory or messhall where the workmen were to be served their meals, for the lodge of operatives in those days was commensal. Furthermore, the roof of the Lodge provided cover for recreation, refreshment, assemblies, or refuge from the elements, if the routine was interrupted by rain.

The apprentices, with appetites of growing youngsters, had to wait a time with patience for their turn at table, and

then ate in silence while they were regaled with some tall tales, or were instructed in some tricks of the trade or heard a lecture on some of the tenets of their degree. On some Saints days, or a similar occasion, there was a festive board for all, with an appropriate program, the forerunner of the table lodge of today. This is no innovation, but revelry gave way to more sedate consideration of philosophical matters, when the Grand Lodge at London became dominant, after its organization in 1717. But the table lodge persisted in the more remote country lodges, and has recently experienced a revival of interest or a rediscovery in some jurisdictions in America. Several unwarranted innovations have been introduced, not however to neglect of the gustatory features.

As a noun or adjective, the word "oblong" seems to have disappeared in many jurisdictions, perhaps being considered superfluous. The lodge simply has the form of a square, although omnixensive in its dimensions. Traditionally it originated with the dimensions of the portable tabernacle which the children of Israel erected during their wandering in the wilderness, and became the pattern of the ground floor of King Solomon's Temple, as well as the checkered pavement illustrated in monitors or depicted on old Masonic charts.

In those lodges which had no meeting place of their own, but which met in a common room and usually in a tavern, another old traditional practice persisted. It was required of a newly entered Brother that he chalk a lodge an oblong square, and certain symbols on the floor, and explain their Masonic significance and moral application, before he could be advanced. Then he mopped out the chalk marks after a pertinent charge or admonition.

The phrase "oblong square" was used on two occasions in America in the late

*The late Ill. JAMES R. CASE, 33°, was a member of the Scottish Rite Valley of Bridgeport and a former Grand Historian of the Grand Lodge of Connecticut. He had prepared this article for The Northern Light just prior to his death in November 1987.*



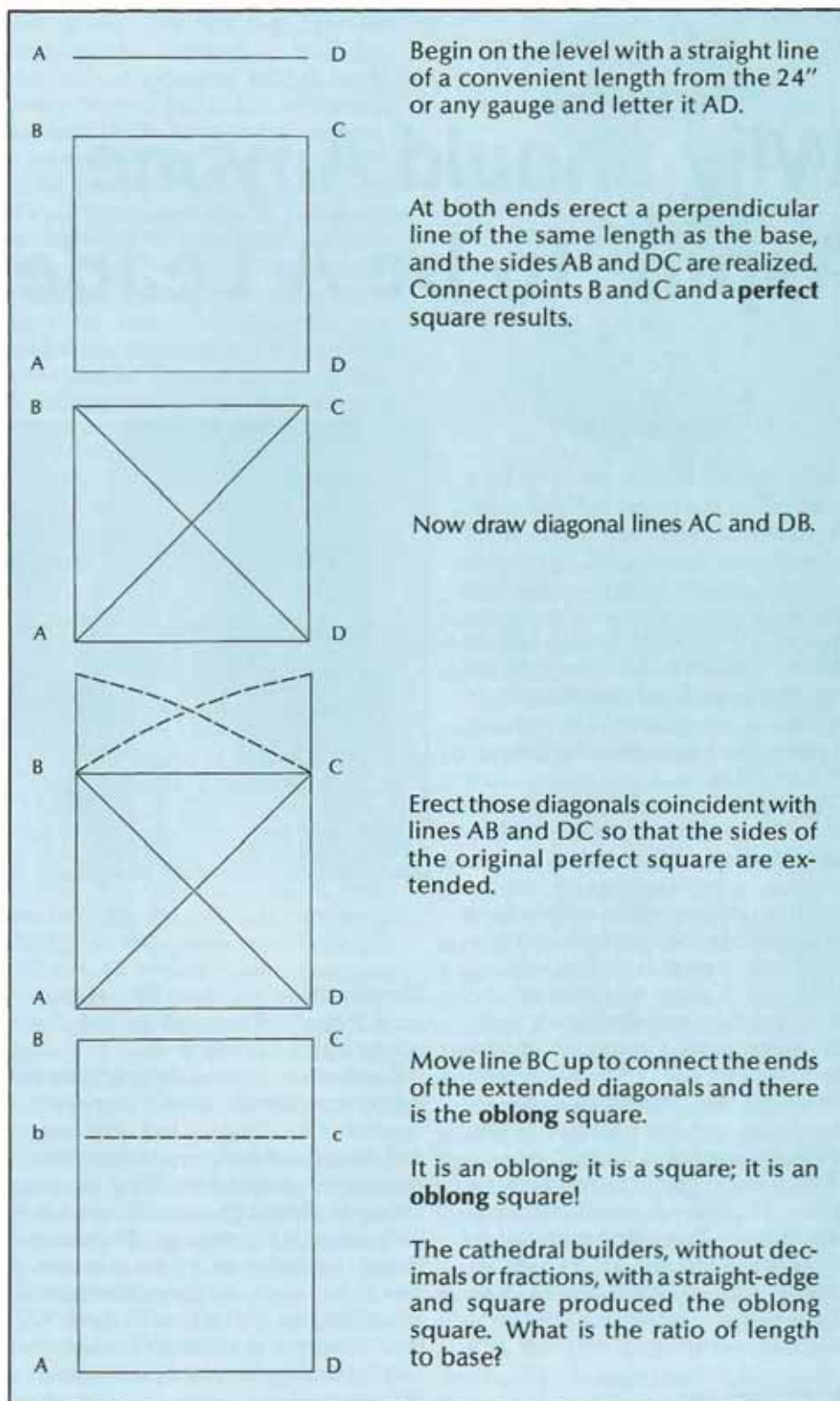
1790's, nominally if not precisely, and both well documented. At the cornerstone ceremony performed when the first foundation stone of the national capitol was placed on September 18, 1793, under arrangements made by the Grand Lodge of Maryland with Joseph Clark, Grand Master protem, President George Washington was present as guest of honor under escort of Alexandria Lodge.

Among the lodges participating as such in the exercises of the day, was that composed of the operative M<sup>a</sup>sons who were working in the quarry and cavasion. The procession was marshaled in the President's Square, near the site of the present White House, and they marched two-by-two and hand-in-hand over the mile long rough and rugged pathway which became Pennsylvania Avenue. With "music playing, drums beating, colors flying, they moved with greatest possible dignity" to the site of the first unit of the present imposing national capitol.

"Upon arrival at the southeast corner . . . the Marshal ordered a halt . . . directed each file to incline two steps . . . and face each other, which formed a hollow oblong square." During the ceremony "a large silver plate," suitably engraved, was "deposited . . . on the cornerstone" by the President. "Masonic chanting honors" were given, another mystery as details of their rendition, and text of the chant, have not come down to the present.

In 1799, Rev. William Smith of Newport, a Grand Chaplain of the Grand Lodge of Rhode Island, apparently not content with what was being used for graveside funeral honors, composed a simple ritual of a few hundred words applicable to the burial farewell of a Brother of whatever degree. The printed version is introduced by instructions that "at the grave, the brethren forming an oblong square," the Master and Chaplain recited a brief but dignified liturgy, ending with all Masons present circling the grave and depositing the evergreen. There must be countless other instances, when "oblong" appears in the minutes, but they have been largely unnoticed by historians or the casual reader.

The word "square" as noun or adjective has dozens of meanings as given in any comprehensive dictionary. Now we will demonstrate the construction of the geometrical oblong square, first revealed to the author by Brother Charles R. Underhill, a retired electrical engineer



and the historian of Moosup Lodge No. 113 in Connecticut. His solution starts from the extension of a parallelogram, an equilateral four-sided figure with each corner an angle of 90 degrees or the fourth part of a circle, which is a perfect square, and produces an oblong

square. Our earliest Brethren, who had acquired a mastery of the use of the plumb, square and level in practical application of the arts, parts and points, knew nothing of decimals or fractions, so the unmeasured length of an oblong square is not stated.



# Why Should Anyone Aspire to be A Leader?

By CHARLES STAFFORD

Why should anyone aspire to be a leader? This is a rather difficult question, as are all "why" questions. What makes them especially difficult is that in order to answer them you must first have an understanding of the subject involved. The subject in this case is leaders. Leaders in their own right are very complicated and complex. So to understand and answer this question you must first look at what kind of person a leader is.

We are all leaders in our own small ways. We go about our daily lives in a directed fashion, set by habit and routine. Although we are governed and are required to operate within certain laws and limitations, we nonetheless are responsible for a great deal of our actions. This is not a great responsibility for some, and they handle it quite well. This is too great a responsibility for others, and they fall. Yet there are those who accept their fair share of the responsibility, and for whatever reason assume the burden of leadership.

This is not to say that leadership is a burden. High rank is not all ulcers and heart attacks. Some find great joy in their accomplishments and their ability to improve the circumstances of those in their charge. Others find the power leadership entails very enticing. But

*Here is the winning essay in the 1988 Scottish Rite Paul R. Kach DeMolay Essay Contest for students in the 10th grade or below. Participants must be members of the Order of DeMolay. The contest is sponsored annually by the Supreme Council for the Southern Jurisdiction. A similar competition for the 11th grade and above was won by Henry D. Holquin of Silver City, New Mexico.*

done for whatever reason, there is still a good feeling of accomplishment that comes with a job well done.

Leaders are separate from followers in only one respect. Leaders are better capable of handling the hard decisions and great mantle of responsibility that comes with leadership. They do not have to be physically, mentally, or spiritually superior to followers. They must simply be better suited to ascertain, reason, and neutralize the problems presented to them. All of us are capable of this. Anyone can be taught to sharpen their leadership skills through experience and example.

Since this essay is written by a DeMolay, I will use our organization as an example. When a young man first enters our order, he usually has no experience in leadership. He often has enough trouble keeping his own life in order. Yet our organization and others like it are designed to give him what everyone should have — an education in leadership skills and a sharpening of their personal abilities.

For the sake of example we shall call our theoretical brother John Smith. He has just been initiated and has received his degrees in a small Eastern town.

For the next eight some odd years he will be taught how to lead. He will be shown how to stand in the presence of others and recite his ritual. He will then move further up the line into the officers' chairs, where he will learn that a leader's opinion depends heavily on the opinions of those in his command, as the Master Councilor depends on the officers and members for their opinion.

He will attend Leadership Training Conferences, Conclaves, and Conventions, all set up and basically run by people his own age with the help of advisors. John will be introduced to people from all over the state, country, and perhaps the world. And some day when he becomes a councilor, he will be expected by his brethren to lead them, and to show the skills he has learned in a few short years. Brother Smith is an example of many young men all over the world who become good leaders



CHARLES STAFFORD, a 16-year-old member of the Order of DeMolay, is treasurer of Moorestown (N.J.) Chapter and a winner of the Paul R. Kach DeMolay Essay Contest.



and better citizens through the teachings of organizations like ours.

All of us dream of being leaders. We all say that we would correct such and such a mistake or law in such and such a way if we were in charge. Yet many of us don't accomplish these dreams because we never accept the responsibility of leadership, nor take the time to consider all sides of the issue and the position of those who make these decisions.

We all dream of being that lean and wisened wolf at the head of the pack, yet we forget how many battles he has fought, how many lessons he has had to learn, and how many wounds he has suffered to get to his position. We forget the great responsibility it is to be expected to make important decisions for those who depend on you. And most of all we forget that that wolf is lean because of all he has had to give up in order to devote himself to leading the pack, and staying one step ahead of those who want his position and those who are his enemies.

As human beings, or as animals, all of us are endowed by our creator with the ability to lead others. Some of us lose this ability when we are raised to despise or work around laws and government. We lose it when we let troubling emotions like fear, greed, and anger rule us and cloud our judgment. We lose it when we choose to ignore the teachings of organizations like DeMolay.

For those of us who do lead, we lead for the right reasons. We lead to help our fellow men, our followers, and ourselves. What purpose does a leader have other than to improve on the circumstances of those he leads, and to gain the experience it takes to make the right decisions?

We lead to change that which is wrong in our world and to improve and build upon that which is good and just. What is a leader's duty other than to crush that which is hostile to him and his followers, and to build on that which is beneficial to all mankind and history?

Those who lead do so for reasons that are varied. We all lead ourselves, yet there are only a few of us who use the given talents all of us are endowed with to lead. Those who lead, lead to change and correct that which is wrong. They lead to help those who cannot or will not help themselves. They lead because it is their duty. They lead because they are thinking and caring human beings. Is there any other reason?

# MASONIC WORD MATH

*How to solve:* Start with the first word. Add to it the letters of the second word. Then add or subtract the letters of the following words. Total the remaining letters and unscramble them to find a word associated with Masonry.

(FRAIL) + (INTRODUCE) - (RAFT) +  
(MENTION) - (TUNER) + (MATTRESS)  
- (MIMIC) + (FATHER) - (DRESS) +  
(TRUCKS) - (KIN) + (PAD) - (FORTUNATE)  
- (STOP) =

□ □ □ □ □ □ □ □ □ □

Answer will appear in the next issue.

Answer from previous issue: PERFECTION



"On second thought, I think I'll start my improvement program with mental fitness."



# Seeking Truth

By ALLEN E. ROBERTS, 32°

For those dedicated to the principles of Freemasonry the search for truth is a never-ending quest. But not all who kneel at our Masonic altars learn the truth of this "Divine Attribute."

Sixty years ago six outstanding editors of Masonic publications were concerned. The petty tyranny of some Masonic leaders, "dressed in a little brief authority," had attempted to inhibit the spread of truth. They had endeavored to warp the minds of the greatest intellectuals in Freemasonry. They tried to keep the myths clouding the history of the craft alive.

It's relatively easy for a despot to destroy the integrity of an individual, but more difficult to condemn a group. For protection, and for an opportunity to inform the world the truth about Freemasonry, these six editors formed the Philalethes Society. Just who were these men?

George H. Imbrie of Kansas City, Mo., one of the foremost Masonic researchers of his day; Robert I. Clegg of Chicago, Ill., a professional editor of technical publications and an extensive Masonic writer; Cyrus Field Willard of



ALLEN E. ROBERTS, 32°, is Executive Secretary of the Philalethes Society and author of the forthcoming book, "Seekers of Truth." He has published a number of Masonic books and has produced numerous films.

*Brother Roberts has written a history of the Philalethes Society to commemorate the 60th anniversary of the Masonic Research Society. His new book, "Seekers of Truth," will be published in September.*

California, a Masonic researcher; Alfred H. Moorhouse of Boston, Mass., editor of *The New England Craftsman*; Henry F. Evans of Denver, Colo., editor of the *Square and Compass*; and William C. Rapp of Chicago, Ill., editor of the *Chicago Masonic Chronicle*.

On October 1, 1928, the Philalethes Society was born. And throughout its 60-year history its members and Fellows have had one goal — to search for truth. It has lived up to its adage: "The Masonic Research Society, for Freemasons who seek Light and those who have Light to impart." Its publication, *The Philalethes*, is open to all legitimate writers. Its editors have been charged not to practice censorship but to allow all sides of any issue to be heard.

The name is of Greek origin. Wallace McLeod of Canada, a Fellow of the Philalethes Society and a professor of classics, says the name of the Society "is a real word, not a made-up modern coinage." It was used by Aristotle and "is an adjective, singular form, and means 'loving truth'; or, since in Greek you can use any adjective as a noun, 'one who loves truth'; 'a lover of truth.'"

Although the Society could not afford its own publication during the early years, its members and Fellows wrote under the name of the Society for the leading Masonic publications of the day. The depression of the 1930's kept the membership small, then World War II intervened. But in 1946 the first issue of *The Philalethes* appeared. It has continued to be published bimonthly ever since.

Until 20 years ago the Society had less than 1,000 members. Today it has close to 4,000. During the past two decades it has given its members bonus books, and has made many of the books available at cost to anyone. It has recently recorded on microfiche complete issues of three leading Masonic publications: *The Philalethes*, *The Builder* (of the defunct National Masonic Research Society); *The Master Mason* (a discontinued publication of the Masonic Service Association). These sets are available to anyone.

The Society, in an attempt to encourage Masonic writers, authors, and educators, offers grants to assist them financially. It rewards those who work



for Freemasonry with certificates, merit awards, and by other means. It has a Distinguished Service Medal which it presents only to those who have performed outstanding service for Freemasonry.

Enthusiastic supporters of the Philaethes Society and its principles have been many. Among them were Melvin Maynard Johnson of Massachusetts, one of the most progressive Freemasons of any day; Carl H. Claudy, who saved the Masonic Service Association from oblivion; Henry Wilson Coil, whose Masonic encyclopedia will live forever; Harry Leroy Haywood, the foremost author and writer of the early 20th century; Harold Van Buren Voorhis, the long-time champion of the appendant Masonic bodies. Each earned the title of Fellow of the Philaethes Society and the plaudits of their brethren.

Among its 40 living Fellows today are some of the leading Masonic editors, researchers, and writers in the world.

The complete story of this remarkable research Society will be found in *Seekers of Truth*, to be published in September. Within its more than 200 pages will be found excerpts from the pages of its magazine. The number and variety of Masonic questions answered are amazing, and most will be found nowhere else.

This book is much more than a history of the 60 years of the Philaethes Society. It is actually the history of

Freemasonry as seen through the eyes of many of the foremost writers of the 20th century. Their thoughts were gleaned from the pages of *The Philaethes* magazine.

Many of the myths still prevalent among the craft are unmasked. Many perplexing questions are answered. For instance: Was there really a Lodge of the Holy Saints John at Jerusalem? Did William Shakespeare really write the Masonic ritual? Did Freemasons initiate the "Boston Tea Party"? According to the Old Gothic Constitutions were women prevented from being masons? Is the Hiram Legend to be found in the Bible? Did a schism cause the formation of the Ancient Grand Lodge in England?

Often Freemasonry is considered an organization unto itself. *Seekers of Truth* proves this is not true, that Masonry is an integral part of the real world. It speaks of Adolf Hitler and what he actually thought of Masonry; Freemasonry at work in the Buchenwald concentration camp; how a French historian, with the unwitting aid of Masonic leaders in the United States, was responsible for the death of hundreds of Freemasons; vigilantes of the old west; what helped Roscoe Pound be a prolific writer.

Proceeds from the book will go toward the Masonic educational efforts of the Society.

The Society acts as a clearing house for Masonic knowledge, information

and research. Its membership is open to any Master Mason in good standing in a recognized jurisdiction.

There are Chapters of the Philaethes Society in many jurisdictions and more are being formed annually. These Chapters perform no ritual, their members assume no vows or obligations, but they must be members of the International Society, and therefore, Master Masons. No per capita or other fees are paid to the International Society. These Chapters usually meet quarterly around a dinner table, and have excellent speakers and programs.

An annual Assembly-Feast-Forum held in Washington, D.C., each February is patterned after 18th-century Table Lodges with good food, appropriate toasts, fellowship, and an outstanding Philaethes Lecture. The Forum brings out information that lives forever. Its semi-annual meetings are held in various jurisdictions and follow the same format.

An Executive Board composed of the officers and Past Presidents of the Society manage the Society's affairs. A lifetime membership is \$200; regular membership is \$15 a year. There is a joining fee of \$5. All members receive the bimonthly magazine, *The Philaethes*.

For further information about the Society, write to the Executive Secretary, P.O. Box 70, Highland Springs, VA 23075.

Deputy for New Jersey, Ill. Julius W. Lodgek, Sr., 33° (left), led a delegation of 32 Illustrious Brothers and other Masonic leaders on June 5th to New York Bay Cemetery, Jersey City, N.J., to conduct a ceremony at the memorial of Ill. John James Joseph Gourgas, 33°, in commemoration of the 50th Anniversary of the installation and dedication of that memorial by the Supreme Council on May 22, 1938. Gourgas, who died in 1865, was one of the founders of the Supreme Council, Northern Jurisdiction, in 1813, and served as Sovereign Grand Commander from 1832 to 1851. Shown with the Deputy is Ill. Raymond W. Hammell, 33°, Active Member for New Jersey.







# Colonial Fair at Museum

With the atmosphere of 18th-century America in the air, the grounds at the Scottish Rite Masonic Museum of Our National Heritage, Lexington, Mass., were transformed into a Colonial Fair on a sunny Sunday afternoon in June.

The event was cosponsored by the museum and the Paul Revere Memorial Association in conjunction with the current museum exhibit, "Paul Revere: The Man Behind the Myth."

The fair featured 18th-century trades, crafts, food, and music. Demonstrations included dentistry, medical practices, silversmithing, blacksmithing, and military life. A calliope consort, using instruments of the period, was presented in the auditorium.

The Revere exhibit will remain at the museum through March 1989.



— John Swisher photos

## REVERE CATALOGUE

An exhibition catalogue, "Paul Revere: Artisan, Businessman, and Patriot," is now available at the Museum of Our National Heritage and the Paul Revere House for \$19.95. Mail orders should add \$3 for postage and handling. Write to: Museum of Our National Heritage, 33 Marrett Road, Lexington, MA 02173.

(Above) Silversmith Harold Robinson demonstrates a trade associated with Paul Revere. (Right) Dr. Worth Estes explains 18th-century medical practices.



The museum's education director Robert MacKay provides visitors with the flavor of 18th-century apprenticeship by distributing mock indentures. The documents were once used to allow minors, with parental consent, to offer themselves for a given period of time to serve as an apprentice to a master. Sample books give the visitors suggestions for selecting a trade.







Representatives of the Sudbury militia (top left) and His Majesty's First Battalion of the Royal Marines (top right) add color to the festivities.



Fiddler Lynne Manring (left) provides music for folk dancing.

(Bottom left) Children in colonial dress accompanied the Sudbury militia. (Bottom right) Blacksmith Ken Hamilton demonstrates his skills.





# The 'Morgan Incident' And Its Aftermath

By ROGER L. CROUSE, 32°

Masonry's critics seem to attack the fraternity from a position of ignorance and a lack of knowledge about its principles and purposes. The recent wave of excitement ranges from politicians to religious leaders. Yet this would not be the first attempt to discredit the fraternity. Over the years there have been many attacks on Freemasonry. Perhaps the incident involving William Morgan in 1826 had the greatest impact on the craft. It was also highly controversial.

William Morgan, who's he? A Mason? A Captain in the service? Clean cut? Rough looking? None of us can answer these questions for sure. However, the history of Masonry was impacted greatly by this man and the legend built around his Masonic involvement. We may not know who this man Morgan was, but the term "Morgan incident" should open the eye of most every Mason.

William Morgan was born in Culpeper County, Virginia, in 1775 or 1776; it is not clear which year. Historical records state numerous occupations each of which met with some form of failure. For example, he is alleged to have been a brewer in York Upper Canada, but the plant burned. Another occupation

**"The abductors of Morgan were as much without excuse as though they had not been Masons, and their crime was never palliated nor defended by the fraternity in general, nor by the Grand Lodge in particular, nor was there even a dollar of the funds appropriated, knowingly, to aid or shield the guilty."**

*— From a speech delivered in 1837 by James Herring, Grand Secretary of the Grand Lodge of New York (1829-45)*

was printing in Batavia, N.Y.; however, he apparently deemed himself a failure. It was this latter occupation which spawned the Morgan Incident and is generally felt to be a major, if not the only, contributor to the anti-Masonic movement of that time.

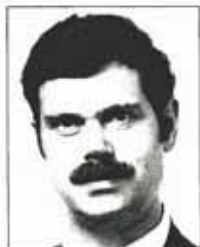
His character has been questioned. In fact, drawings depict him both as clean cut and rough. He was often referred to as "Captain," but it is not known whether that was due to military service or to a reflection of his lowness of character (the term "captain" was frequently used in that period of time to refer to the lowest character in town).

Even his Masonic career is questioned. It is not known where or when, if ever, he was made a Mason. However, upon locating in Batavia, N.Y., in 1825, he gained admission to that Lodge and was active. It is also known that he received the Royal Arch degree in Western Star Chapter No. 33 at LeRoy, N.Y., that same year. Finally, documents show that he signed a petition to organize a Royal Arch Chapter in Batavia, but another petition was drawn up

without his name. Could this have been a reflection of his character?

At this point, Morgan had at least two motives for taking his next step. Because of his troubles obtaining sustained and profitable employment, he needed a way to make money. In addition, having been refused admission to charter membership in the Royal Arch Chapter could have caused Morgan to have resentment and a desire to "get even" with Masons. Exactly what the motivation was is unclear but was most likely a function of his character.

Morgan announced he was going to publish an exposé on Masonic ritual. He teamed with a Colonel David Miller, a publisher, to follow through with his efforts. Colonel Miller had received the Entered Apprentice degree, but had not progressed further. It is also indicated in historical accounts that his character was similar to that of Morgan. Thus it was that manuscripts were drawn and printing commenced. Two mysterious attempts were made to burn the printing establishment, located in Batavia, in September, 1826. Both failed.



ROGER L. CROUSE, 32°, is a Past Thrice Potent Master, Past Sovereign Prince, and Past Most Wise Master in the Valley of Burlington and is currently an officer in Vermont Consistory.



Then, the "Morgan incident" occurred!

Morgan was arrested on September 11, 1826 on a complaint by Ebenezer Kingsley, a Mason, for stealing wearing apparel. A group of Masons took him to Canandaigua, N.Y., while others searched his house, without success, for the manuscript.

Upon arrival at Canandaigua, Morgan was acquitted of the charge. However, he was immediately rearrested for a debt of \$2.10 and locked up in an Ontario County jail. The next morning, a third party paid the debt and Morgan was released. This time, the original group that apprehended him in Batavia the previous day seized him again and took him to Fort Niagara. He was placed in a powder magazine there on September 15, 1826. His fate has numerous alternatives, but none can be precisely confirmed.

There are three most common stories of Morgan's fate. First, he was turned over to an Indian chief and a Mason, and was put to death. There is no further information available on this story. The second story is that he was sent to Canada, given money, and told not to return. There are alleged spottings throughout the world which suggest this might have happened, but details are sketchy. The third and most widely accepted story is that Morgan was drowned in the Niagara River. It is alleged that on September 15, 1926, he was taken from Fort Niagara, placed in a boat, and subsequently thrown overboard.

The tale continues with the discovery of a body in the Niagara River on October 20, 1827. It was presumed to be that of Morgan, was transported to Batavia, and buried. Shortly thereafter, word was received that maybe the body was that of another drowning victim. Thus, the body was promptly exhumed and reviewed by Mrs. Morgan, a dentist, and one Thurlow Weed. All agreed it was, in fact, Morgan. (It is appropriate to note, at this point, that Thurlow Weed was a politician active in establishing the anti-Masonic movement. When the body was reviewed, he was quoted as saying, "It's good enough Morgan until after the election.")

Later, suspicion was again aroused. One Timothy Monroe of Canada had drowned on September 18, 1827—one year after Morgan's disappearance. Now the body was once again exhumed. This time the family of Monroe identified the body and took it back to Canada. This left Morgan's "lamentable fate" unclear. However, Weed was still convinced

that Morgan had been killed. Using the Morgan incident as a cause, he continued to be the chief organizer of the anti-Masonic movement and the anti-Masonic political party.

The effect of Weed and others was immense, as is pretty much common knowledge today. Some examples:

- More than 140 anti-Masonic papers were written.
- Weed toured village after village and organized men, conventions and resolutions.
- The residents of Elbo, N.Y., resolved on March 3, 1827, not to support any candidate or preacher who was a Mason.
- In Covington, N.Y., it was resolved on March 10, 1827, that Masons were unfit for public office.
- The Baptist Church established 15 reasons to denounce Masonry.
- The anti-Masonic political party held a national convention in Philadelphia on September 11, 1830.
- That party supported a candidate for President of the U.S. in 1832.

The State of Vermont was probably impacted by the movement greater than anywhere else. The effect was essentially complete. Examples:

- Every lodge either gave up its charter or was dormant.
- The Grand Lodge met in January, 1836 (having only missed its annual

meeting in 1835). It did not meet again until 1848.

- In 1832, Vermont was the only State in the Union to cast all of its electoral votes for the anti-Masonic candidate for President.
- William A. Palmer was elected governor of Vermont in 1831 as an anti-Masonic party candidate. He was reelected three times.
- William Slade, activist in the anti-Masonic political party, later became governor of Vermont in 1844 as a Whig candidate.

The developments surrounding William Morgan's disappearance merely added fuel to the fire for the existing wave of 19th-century anti-Masonic sentiment.

Faith, courage and conviction were but a few of the traits that bound Masons together, kept the fraternity alive during that period of strife, and brought it back to fruition. Although the events listed above show a vigorous start to an anti-Masonic movement, there was a lack of a sustained drive for it to continue. In fact, the drive can be pretty much narrowed down to a single person—Thurlow Weed. Even in 1882, he was in court accusing Masons who had allegedly been involved in the Morgan incident. But others had long deserted the movement. Even Governor Slade's son was made a Mason in 1862.

## IN MEMORIAM

### Ill. William Ralph Ward, 33°

Ill. and Rev. W. Ralph Ward, 33°, an Active Emeritus Member of the Supreme Council and former Grand Prior, died on June 28, at the age of 79.

A graduate of Baker University in Kansas and Boston University School of Theology, Dr. Ward entered the Methodist ministry in the Texas Conference and became a full member of the New England Southern Conference in 1932. In that Conference he served churches in East Weymouth, Mass., Hingham, Mass., Newport, R.I., and Manchester, Conn., and was transferred to the Pittsburgh Conference in 1948. He was elected Bishop in 1960 and assigned to the Syracuse Area. He was assigned to the New York Area in 1972 and served there until his retirement in 1980. Upon retirement, he moved to Convent Station, N.J., and became Bishop in Residence at Drew University. In 1975-76, he had served as president of the Council of Bishops of the United Methodist Church.

He married the former Arleen Burdick in 1933. They had three sons.

Ill. Brother Ward was raised a Master Mason at Manchester Lodge No. 73, Manchester, Ct., in 1943, and transferred to Bellefield Lodge No. 680, Pittsburgh, Pa., in 1951. He was chaplain for the Grand Lodge of Pennsylvania, 1952-60. His York Rite membership is in Dormont, Pa., and Carnegie, Pa.

Dr. Ward began his Scottish Rite career in the Valley of Pittsburgh in 1952 and transferred his membership to the Valley of Syracuse in 1963. He received the 33° in 1967 and was appointed Grand Prior of the Supreme Council in 1975. He was elected an Active Member of the Supreme Council in 1982 and became an Active Emeritus Member in 1984 at the age of 75.



# The Anti-Masonic Party And the Election of 1832

By RICHARD H. CURTIS, 33°

So accustomed have we become to the national conventions of the major political parties in the United States that we can easily forget that the conventions have not always been a part of the political scene. In fact, the first national nominating convention was held in 1831 by a little-known "third" party.

The Anti-Masonic political party was a first in many ways. It was the first to announce a platform, the first to hold a nominating convention, and the first "third" party on the American national political scene.

The Federalists (led by George Washington and John Adams) had faded by 1816 but later reappeared as the National Republicans. During the mid-19th century this group became known as the Whigs and later became the Republican party.

The Antifederalists became known as the Democratic-Republicans (also known as the Jeffersonians and Jacksonians). By 1840 this group officially adopted the name of the Democratic party.

Although the U.S. Constitution does not provide for the existence of a political party system, there have always been differences of opinion beginning with the Federalists, who supported the Constitution, and the Antifederalists, who opposed it.

The short-lived Anti-Masonic party appeared to be an outgrowth of the "Morgan incident" in New York. Masonry's dissenters used the incident to transform their moral crusade into a political party. The key instigator in the New York hotbed was Thurlow Weed, a man with ulterior motives. Weed seemed to prefer to work behind the scenes rather than offer himself as a candidate for public office. His attempts to discredit Freemasonry were perhaps

outweighed by his desire to wield influence over the political process.

Anti-Masonic sentiment was particularly strong in New York's Genesee County but rapidly spread throughout the state. It is interesting to note that Olive Branch Lodge in East Bethany was the only one of 16 lodges in the county to outlive the torment. It retained its charter, published the intention of doing so in the local press, and actually initiated two candidates in 1830. State-wide, the number of lodges in New York dropped from 480 lodges with 20,000 members in 1825 to 82 lodges with 3,000 members in 1832.

In 1828, The New York Anti-Masons held several conventions to select their first gubernatorial candidate. The primary choice, Francis Granger, refused their offer and accepted the nomination from another party. The Antis held another convention and picked Solomon Southwick, a former Mason and the editor of the *Albany National Observer*, a vehicle well-known for castigating Masonry. As the campaign rolled on, Weed became disenchanted with the convention pick and withdrew his support. Southwick managed to win 12% of the vote, which prevented anyone from receiving a plurality and thus allowed Martin Van Buren to be elected governor with less than a majority. The Antis did elect four state senators and 17 Assemblymen.

Interest was growing in other states, and the New York convention of Anti-Masons in 1829 called for a national convention to be held in Philadelphia on September 11, 1830, the fourth anniversary of the abduction of William Morgan.

When the session convened in 1830, there were 96 delegates representing 10 states and the Territory of Michigan. New York, with 26 delegates, dominated the convention, which lasted for six days.

Another hotbed, Pennsylvania, had 25 delegates, and Massachusetts had 15. Other states with smaller representations were Connecticut, Rhode Island, Vermont, New Jersey, Maryland, Delaware, and Ohio.

Some came prepared to nominate a presidential ticket immediately. Others wanted no part of the nominating process but preferred merely to voice a protest against Masonry. New York wanted to wait a year, and that is exactly what happened.

When 111 delegates gathered in Baltimore for a second convention on September 26, 1831, New York again dominated with 38 delegates, followed by Pennsylvania with 28 and Massachusetts with 14. Although Michigan had no representation this time, two new states, Maine and New Hampshire, were added.

There were many names tossed around for consideration as the presidential nominee for the Anti-Masons. A strong possibility was Sen. Henry Clay of Kentucky. Clay was also the obvious choice of the National Republicans, and some felt that the dual nomination would help to defeat President Andrew Jackson, a Past Grand Master of Tennessee.

Clay, of course, had been Grand Master of Kentucky in 1820 but had demitted from his lodge in 1824 for "lack of interest." He had been an unsuccessful presidential candidate in 1824 and did indeed win the nomination of the National Republican party in 1832, but his refusal to denounce Masonry finally turned off the hard-nosed Anti-Masons.

Another contender was Richard Rush of Pennsylvania. Rush had served as Attorney General under James Madison and Secretary of the Treasury under John Quincy Adams. In 1828 the National Republicans chose him as Adams' running mate in a losing cause. As a





former Mason who had dropped his membership in 1826 prior to the Morgan incident, Rush appealed to many of the Antis, but when he realized he would not get the nomination, he withdrew his name several months before the convention.

John Quincy Adams was being promoted by the Massachusetts group but was opposed by the New York leaders mainly because he had been ousted from the Presidency by Jackson in 1828. Another Massachusetts name mentioned occasionally was Sen. Daniel Webster.

John C. Calhoun of South Carolina had been elected Vice President in 1824 under Adams but switched his allegiance to Jackson in 1828 and was again elected to the second spot. He spoke out frequently against Masonry but Northerners were not happy with his stand on slavery.

John McLean of Ohio was considered an interesting prospect by many. He had been appointed by Jackson as an Associate Justice of the Supreme Court and was Postmaster General under Adams. Thurlow Weed was interested in him, even though he did not feel he was strong enough in his opposition to Masonry. McLean eventually pulled out of the running because he felt he would hurt Clay's chances if Clay were to become the nominee of the National Republicans.

John Marshall, Chief Justice of the Supreme Court, was a Mason, but there was some talk of his dissatisfaction with the fraternity after the Morgan incident. He did attend the convention as a spectator but would not allow his name to be placed in nomination.

William Wirt of Maryland was impressed with the fact that Marshall attended the convention. President Monroe had appointed Wirt to be Attorney General in 1818, a position he held until 1829. Thomas Jefferson tried to get him to run for Congress in 1808, but he indicated that he wanted no part of a political career after he had served two terms in the Virginia House of Delegates. Now a resident of Baltimore, he was urged to attend the convention in his home state. The delegates persuaded him that Masonry was a threat to the nation. Prior to the convention, Weed had considered Wirt to be a potential vice presidential nominee.

The 1831 convention adopted a 3/4 rule for nomination. Many of the delegates arrived thinking McLean would be nominated. But Weed had been turned off by McLean and spent a great deal of time trying to convince the delegates that Wirt would be the best candidate for president. Although a former Mason, Wirt had never spoken out against Masonry. Actually, he had planned to attend the convention of the National Republicans later in the year to support Clay.

New York agreed to go with Wirt. The New England states followed, and Pennsylvania finally gave in. Nominated were Wirt, McLean, Granger, Webster, and Rush. Secret ballots were taken. The first ballot results were Wirt, 38; McLean, 41; with the others receiving five or less. On the fourth ballot, Wirt had picked up 94 and McLean had dropped to 9. By the fifth ballot, Wirt increased his lead and the nomination was made unanimous but with plenty of unhappiness.

Amos Ellmaker of Pennsylvania was nominated as the running mate, because it was felt that he would help carry his home state and that his strong distaste for Masonry would offset Wirt's lukewarm hatred.

Although Wirt had not sought the nomination, he reluctantly accepted it. In his response, he expressed surprise that the Anti-Masons would select someone who had not been adamant about exterminating the organization. He felt the fraternity should be eliminated through legal channels, not through violence. He considered it to be a social club for fellowship and fraternal support and did not view it as unpatriotic. He shocked some of the dissidents by stating that many Anti-Masons were much too strong in their attack against "so harmless an institution as Freemasonry."



He offered to step aside if the delegates wished to choose someone else. Although many were angry at him, the delegates were urged to let him carry the banner.

Apparently Wirt had hoped that he might also win the nomination of the National Republicans, which would have united two groups against Jackson; however, when that party stayed with Clay, Wirt knew his campaign was over. He attempted to withdraw from the race, but found no honorable way to do it.

In his recent study of the Anti-Masonic Party, William Preston Vaughn, a current authority on the party, has referred to Wirt as "probably the most reluctant and most unwilling presidential candidate ever nominated by an American party."

Wirt's reluctance to speak out infuriated Weed, the man who had given him the nomination in the first place. Weed gave up on Wirt and proceeded to work for candidates at other levels.

Meanwhile Jackson remained an active Mason but never got into a public discussion of the Masonic controversy. He did write a letter to his running mate, Martin Van Buren, that anti-Masonry was rapidly declining and would soon be "buried in oblivion."

The election was not held in the course of a single day. The contest extended from October 31 to November 19. The various states had different days to vote. In fact, South Carolina still selected its electors through the state legislature.

When the results were complete, Jackson had taken 219 electoral votes, Clay had gained 49 votes, and Wirt picked up the seven electoral votes from Ver-

*Continued on next page*



## MASONRY AND POLITICS

*Continued from previous page*

mont, where he received 40.5% of the popular vote. Clay's support came from Massachusetts, Rhode Island, Connecticut, Delaware, Kentucky, and part of Maryland. Jackson carried the other 16 states.

After the election, Wirt lambasted the ring leaders of the Anti-Masons complaining that the party placed too much emphasis on a single issue. However, he did feel that the party had served its purpose of eliminating the fraternity and that "there is no power of her restoration." He suggested that the Anti-Masonic zealots should let Masonry wither on the vine.

After the defeat in 1832, the party failed to muster much enthusiasm, except in Vermont and Pennsylvania.

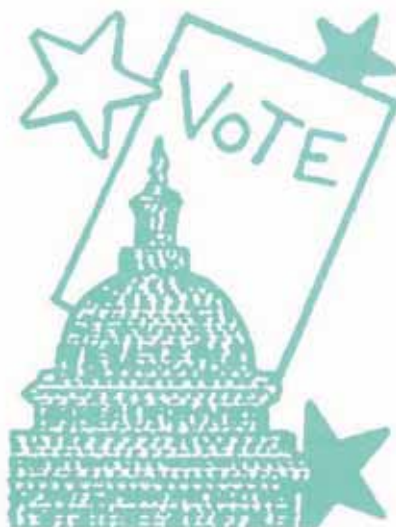
Although anti-Masonry flourished in Vermont, the state had little influence on the national scene. For a brief period in 1833, the Anti-Masons actually became the majority party in the state.

William Palmer had been elected governor in 1831 as an Anti-Masonic party candidate and was reelected the following year for a second term. In neither case did he win a majority, and the contests were decided by the state legislature. He did, however, gain a majority in the election of 1833, perhaps due to some in-fighting by the opposition. That year, three of the five Congressmen were Anti-Masons.

With added strength, Palmer was able to push for a law that would fine anyone that administered an oath or obligation. There does not appear to be any evidence that the law was ever enforced. On the other hand, Masonry in Vermont had become almost nonexistent.

Palmer was reelected for a fourth term in 1834, but the party was losing its original steam. Many former Anti-Masons were willing to unite with the National Republicans to form the new Whig party, a trend that had been developing throughout the other states. By 1835, Palmer was unable to gain enough support in the legislature to win a fifth term. One of his strongest detractors was William Slade, an ally of the Anti-Masonic cause but a dissenter of many of Palmer's decisions. Slade later became governor in 1844 as a Whig.

Pennsylvania's key Anti-Mason was Thaddeus Stevens. For the national convention in 1831, Stevens was pushing for McLean as a presidential nomi-



nee, even though McLean had already withdrawn his name from consideration. His oratory denounced Masonry in strong terms.

In 1829, Pennsylvania Anti-Masons had nominated Joseph Ritner for governor. The National Republicans failed to produce a candidate. The Democrats nominated George Wolf, who eventually won the race with 60% of the vote.

By 1830-31, the Antis had gained sufficient strength with aid from the National Republicans to force a vote in the state legislature to repeal the tax-exempt status of the Masonic Hall in Philadelphia, headquarters for the Grand Lodge. The party, however, was quite disorganized. It failed in its efforts to get Richard Rush elected U.S. Senator. Rush was narrowly defeated by George M. Dallas, a Grand Lodge officer and future Grand Master (1834) and a future Vice President under James Polk (1845).

Stevens continued to push for Anti-Masonic legislation in Pennsylvania but with great difficulty.

By 1835 anti-Masonry had waned in most states, but Stevens continued to wield influence in Pennsylvania, joining forces with the Whigs to get Ritner elected governor over Wolf and the splintering Democratic party. Once elected, however, Ritner did little to win the praise of the adamant Anti-Masons. Stevens was successful in winning the support of the lower legislative chamber with a bill that could have sounded the death knell for Masonry in Pennsylvania, but could not gather sufficient votes in the senate.

Stevens' persistence did enable him to chair a heated legislative committee

to investigate Freemasonry, a committee that caused nothing more than animosity.

Massachusetts in 1830 had elected 25 Anti-Masons to the house and three to the senate. By 1831, the Anti-Masons supposedly had the support of 150 of the 490 members of the house.

Playing key roles in that state were Benjamin Franklin Hallet, who moved from Rhode Island to start a new Anti-Masonic newspaper in Boston, and John Quincy Adams, who had lost the presidency to Jackson in 1828 but was elected to Congress in 1830 with Anti-Masonic support. In 1833, Adams was the gubernatorial candidate of the Anti-Masonic party. An inconclusive vote with none of the four candidates receiving a majority convinced Adams to withdraw from the race as the decision went to the legislature.

Although the party was not strong in Connecticut, sentiment must have been high in 1831, when all the Grand Lodge officers except the Secretary and Treasurer refused to continue to serve.

Under Grand Master Lewis Cass, the Grand Lodge of Michigan suspended operations in 1829.

The young Grand Lodge of Illinois, chartered in 1822, ceased to exist between 1828-40. During that period, lodges were organized in Illinois under the Grand Lodges of Kentucky and Missouri.

The Southern states seemed to generate no great amount of interest in Anti-Masonry.

Within a decade following the Morgan incident, Masonry's membership had declined by more than 50%.

By 1836, there was some semblance of a national political convention in Philadelphia, with most delegates coming from Pennsylvania. The delegates chose not to nominate a candidate for President. Anti-Masonic adherents split their support between the Whig's William Henry Harrison and the Democrat's Martin Van Buren.

A final attempt to hold a national convention in 1838 failed to generate much interest and the fledgling political party drifted into obscurity. Remnants of anti-Masonic sentiment tended to swing toward Harrison in 1840 in his successful bid to unseat President Van Buren.

William Preston Vaughn's study points out that the greatest strength of Anti-Masonry seemed to be in states where there was divisiveness or weakness within a political party.





## IN A NOOK WITH A BOOK

Reviewed by STEWART M. L. POLLARD, 33°

# 'Friendship Village'

THE LODGE IN FRIENDSHIP VILLAGE — and Other Stories, by P. W. George. Published in 1987 by the Masonic Book Club, P.O. Box 1563, Bloomington, Ill. 61701, in an edition of 1,500 copies. 307 pp. Hardbound. \$20.

The Masonic Book Club has provided us with a refreshing delight in reprinting this work of fiction about a mythical lodge in an imaginary town. Originally published by the John Day Company in 1927, the book is enhanced by the addition of ten other stories of "Friendship Village" by the same author which appeared in *The Masonic News* from 1927-29.

This book is Masonic fiction at its very best. Although written more than 60 years ago, it is as relevant today as it was then. The reader will become well acquainted with the lodge and with its members, and will gain new appreciation for the ancient truths of the Masonic way of life.

As appealing as the stories recounted in the book are, there is also a touch of mystery surrounding the author. "P. W. George" was a pen-name. At the time the stories first appeared, all attempts at tracing the true identity of the author resulted in failure. The fascinating Foreword in the Masonic Book Club edition was written by Richard Harter Brown, Past Master of the American Lodge of Research. In the Foreword, Brother Brown reveals the identity of "P. W. George."

## 'Master Builder'

THE MASTER BUILDER, Volume II, by Wayne A. Huss. Subtitle: "A History of the Grand Lodge of Free and Accepted Masons in Pennsylvania, 1874-1986." The Library and Museum, Masonic Temple, One North Broad Street, Philadelphia, Pa. 19107. 243 pp. Hardbound. \$22.95.

Dr. Huss, a non-Mason, has taken a scholarly and objective approach in giving an unjaundiced and very readable account of the events, Masonic charitable efforts, community activities, growth and personalities which have been a part of the history of Pennsylvania Masonry. Carefully researched in both Masonic and non-Masonic sources, it provides a balanced account of the relationship of Masonry in Pennsylvania to overall society. The charts, graphs and tables included in the book provide much intriguing information regarding membership statistics and the occupations from which the membership has come. Adding to the narrative are outstanding illustrations of the interior and exterior of the beautiful gothic-style Masonic Temple in Philadelphia, which is generally considered to be among the most beautiful of Masonic edifices.



A third and final volume of *The Master Builder* is scheduled for publication in 1989. It will deal with biographical information concerning the Right Worshipful Grand Masters who have led the craft in Pennsylvania.

## 'A. E. Waite'

A. E. WAITE: MAGICIAN OF MANY PARTS, by R. A. Gilbert. Distributed in the U.S. by Sterling Publishing Co., Inc., 2 Park Avenue, New York, N.Y. 10016. 208 pp. Hardbound. \$19.95.

Freemasonry means many things to many people. This reviewer has never subscribed to the theories that Masonry represents the "occult" or that it had any direct relationship to mysticism. He freely admits that Arthur E. Waite, who authored such books as *The Secret Tradition in Freemasonry* and the much-touted *New Encyclopedia of Freemasonry*, is not high on his list of Masonic writers. It was with some reluctance that he agreed to review this volume.

This is not a "Masonic" book. It deals with the life of a man recognized as a Christian mystic, who wrote extensively on Masonic and occult subjects. In a chapter titled, "Brotherhood is Religion," Gilbert describes in detail Waite's Masonic activities and devious motivations. Throughout the book extensive selections of Waite's autobiography are quoted, explained and amplified.

Serious students of the Allied Masonic Degrees will find accounts of Waite's involvement with various orders, rites and degrees (Masonic and non-Masonic) to be interesting and informative. This reviewer only had his suspicions confirmed that Waite was a man of many parts, with the principle part being "ego."

\* \* \*

**Soon To Be Released.** In the May issue of *The Northern Light* there was an exciting account of the Senate confirmation hearing in which Judge and Brother David B. Sentelle was questioned about his Masonic Membership. The account was a reprint of a recent *Short Talk Bulletin* published by the Masonic Service Association. Now the M.S.A. has produced a video tape of Judge Sentelle relating this fascinating account in a lodge setting to a mixed audience. Senator and Ill. Strom Thurmond, 33°, gives a stirring introduction on the video. For more information, contact M.S.A., 8120 Fenton St., Silver Spring, MD 20910.



# Indiana Mason Writes Tribute to the Flag

Roy H. Shepherd, 32°, of Anderson, Ind., would like to see the United States Congress approve a preamble to the Pledge of Allegiance to the American flag. And his suggestion for a preamble would be his own "Tribute to the Flag."

The idea of the "Tribute" began over 30 years ago when President Eisenhower sent Vice President Nixon to Argentina to attend the inauguration of its new President, Dr. Arturo Frondizi, after the fall of its dictator, Juan Peron.

While Nixon was in South America, during May of 1958, it was decided that he would visit other South American countries as a "good will" gesture to them.

Like many other Americans, Brother Shepherd watched Nixon on television

as he was riding in a parade in Lima, Peru. He saw the students and alleged students spit on the Vice President and stone him, thereby preventing him from visiting San Marcos University, where it had been arranged for him to speak.

Following the Lima incident, Nixon flew to Caracas, Venezuela, where his life was placed in danger by the extremists. President Eisenhower considered him to be in such peril in Caracas, that he had American troops poised to land in Venezuela if the Vice President needed their protection.

As these news events unfolded on the television screen, Brother Shepherd was embarrassed and angry, because of this treatment of the Vice President and the flag.

Then and there he was prompted to write the "Tribute to the American Flag," which he hoped would inspire all Americans to be proud of this great symbol of America and its noble destiny.

After many months spent in its composition, he gave the "Tribute" for the first time at his installation ceremonies, when he became Commander of Anderson Commandery, Knights Templar, on December 28, 1961.

It has been recited at different intervals over a period of some 27 years to different groups, some small in size, others composed of thousands gathered in large conventions, and on radio and television.

The "Tribute" has been incorporated into a number of programs sponsored by Masonic, civic, fraternal, and veterans organizations. It opened a Scottish Rite patriotic program recently. In 1972, the "Tribute" was entered into the Congressional Record.

Brother Shepherd, a member of the Scottish Rite Valley of Indianapolis and an honorary Past Master of Mount Moriah Lodge No. 77 in Anderson, has had an interesting career that began at the age of 14 as an usher at the Princess Theatre in New Castle. He moved on to become projectionist.

He recalls having run many of the old silent films including "The Sheik" starring Rudolph Valentino, "Way Down East" starring Lillian and Dorothy Gish, "The Four Horsemen of the Apocalypse" also starring Valentino, and "The Valley of the Giants" with Wallace Reid.

At the Crystal Theatre in Anderson in 1928 he ran the first "talking" feature, "The Jazz Singer" with Al Jolson. Over the years he moved about to serve as projectionist for a number of theatres.

In the 1940's he decided to establish a radio and TV sales and service business and claims to have sold the first TV in the Anderson area.

Because of family pressures during his childhood he was never able to graduate from high school. But in 1981 at the age of 77, he took the GED test and passed. That allowed him to attend Ball State University, where he graduated two years later with an Associate in Arts degree in the field of public service and a minor in journalism.

Now at the age of 84 he still continues to present his "Tribute to the Flag."



Roy H. Shepherd (left) recently presented a copy of his "Tribute" to Chris L. Poore, Master of Fellowship Lodge No. 681. The three Anderson lodges unite with the local council of the Knights of Columbus annually for a lenten breakfast. Each year Brother Shepherd has recited his "Tribute" as a preamble to the Pledge of Allegiance.





## *Tribute To The Flag...*

Fellow Americans, before you is unfurled our country's flag! It is not in a spirit of boastfulness but rather in a sense of justifiable pride, we would have you remember that . . . that flag never has known defeat. It has ever gone forward, victorious, triumphant! Not like the Roman Eagle or the Crescent of the Saracen to conquer and to crush, but to make men free. No symbol—save the cross—epitomizes so much suffering and devotion, and radiates more hope than that flag. It is the symbol of your noble heritage, your kingly prerogatives, and your civic duties as American citizens. We call you to an active exercise of those prerogatives—with prudence and nobility of purpose, and to the performance of every duty with unfaltering spirit. We here solemnly pledge you to an unquestioning obedience to the mandates of that flag. Should your country command you—obey! Give to your country, your service, your purse, and even your life, if necessary, to the end that our nation may ever go forward upon its lofty mission, and stand in the Congress of the nations of the world—the champion of an ever freer, nobler, happier, humanity. And continue our prayer, oh God, that out of such devotion Thy Kingdom may come—Thy will may be done—on earth here as it is there in Heaven, and we will continue to give Thee all the praise—both now and forever and ever.—Amen.

— Roy H. Shepherd



# OUR READERS RESPOND

## Honors

In reading the article about President Reagan ("President Honored by Masonic Leaders," May 1988), I could not help but recall the words of Sir Winston Churchill, who said, on the occasion of being awarded an honorary degree: "I have been surprised as life unfolded how many more degrees I have received than examinations I have passed!"

Robert V. Van Trees, 32°  
Fairborn, Ohio

The article about President Reagan's honor aroused my curiosity. Is he a Mason?

Edward D. Vermes, 32°  
Bealeton, Va.

**Editor's note:** We are sorry the article left you confused about President Reagan's Masonic status. The President is not a Mason. During the ceremony at the White House, the Grand Lodge of the District of Columbia merely presented him with a Certificate of Honor. The President was not made a "Mason at sight." The Scottish Rite and Shrine Bodies presented him with honorary certificates, but this does not qualify him for membership.

## Judgement

The treatment accorded Judge Sentelle ("Can a Judge Be a Mason?," May 1988) nauseates me. I am appalled that Senator Patrick Leahy's bigotry is tolerated. Reprints of the judge's story should be mailed to all members of the Grand Lodge of Vermont so that they might be reminded of his low attack on the fraternity.

Answering the question to the title, my father raised me as a Master Mason the first year I started work as a police officer, and during my 20-year career I found no conflict between the two oaths of office.

Darryl E. Clement, 32°  
Milford, Maine

I just had to write to urge you to use your office to enlighten the ignorant members of the U.S. Senate about our Masonic fraternity. I would also urge every Mason to write to Senators Paul Simon and Patrick Leahy to show our utter disgust and shock on their uncalled for and unjustified attack on our fraternity. We must enlighten the general public.

Robert P. Turnier, 32°  
Howard Beach, N.Y.

## Weathering the storm

It was very interesting to read about Capt. Gerald Cummings' sea life ("Maine Sea Captain Carries on Family Tradition," May 1988).

The reason for my letter is that I was the Captain of the *SS American Farmer* on the trip that Capt. Cummings referred to when he was a mate. I had not thought about it until I read the article and recalled it. Of all my years at sea, the biggest storm and highest seas were on that trip. Yes, it was quite an experience.

I sailed with U.S. Lines from 1945 until 1987, when I retired from the sea.

Milton Walter, 32°  
New York, N.Y.

We encourage response from our readers and will print portions of letters as space permits. Unfortunately our space limitations will not allow us to print genealogical inquiry or requests for personal items for sale.



## Puzzling jewels

The photo of the Masonic officers' jewels made by Paul Revere ("Revere Exhibit Opens," May 1988) have me puzzled. There are 12 jewels. Which one belongs with which officer?

Theodore D. Roman, 32°  
Geneva, Ill.

**Editor's note:** The jewels have us puzzled, too. We have asked a number of people to research it but have had limited results. We assume the top three were the Master and Wardens, and the second row would have been Treasurer and Secretary. The bottom one would probably have been the Tyler, and the two cornucopias might have been worn by Stewards. But we still have questions. Would there have been a need for two Chaplains' jewels? Could the plain circle and diamond have been Deacons? Perhaps our readers know.

## FRATERNAL EXHIBIT TRAVELS

Continued from page 4

offers feature exhibits of historical and social interest to enhance its permanent displays.

One of the most popular presentations is the full-scale reproduction of the Oval Office decorated as it was during Ford's presidency.

The research collections relating to Ford's public life are housed at the Ford Library on the North Campus of the

University of Michigan, Ann Arbor.

President Ford was initiated in Malta Lodge No. 465, Grand Rapids, Mich., in 1949. The Fellowcraft and Master Mason degrees were conferred by Columbia Lodge No. 3, Washington, D.C., as a courtesy to Malta Lodge. He received the Scottish Rite degrees in the Valley of Grand Rapids in 1957, and was coroneted with the 33° in 1962.



# Footnotes\*

**\*Rare honor.** The Scottish Rite Valley of Toledo has presented its coveted Barton Smith medal to Ill.°. Karl E. Weick, 33°, a member of the Valley. Ill.° Brother Weick becomes only the second person to receive the award, created to recognize exemplary service to Masonry. The only other recipient was Past Sovereign Grand Commander Stanley F. Maxwell, 33°, in 1981.

The medal is named in honor of a Toledoan who served as Sovereign Grand Commander of the Supreme Council from 1910-21. The presentation was made by Valley Secretary Robert D. Sager, 33°.

During the presentation Ill.° Brother Sager referred to the recipient as an "Ambassador of Good Will for Scottish Rite Masonry." Ill.° Brother Weick has been an active participant in the Valley's membership program for many years. He was also Sovereign Prince of the Council of Princes of Jerusalem in 1972-73, and in more recent years was chairman of the Valley's Board of Trustees. He received the 33° in 1965.

**\*Swedes in Delaware.** Prince Bertil, Grand Master of Masons in Sweden, made a visit to Wilmington, Delaware, recently to celebrate the 350th anniversary of the landing of the Swedes in Delaware. During the visit, Prince Bertil was presented a gavel by Ill.°. Arne E. Carlson, Scottish Rite Deputy for Delaware. Ill.° Brother Carlson is the Grand Representative to the Grand Lodge of Sweden for both the Supreme Council and the Grand Lodge of Delaware.

The presentation gavel was made by John McBride, 32°, a member of the Valley of Wilmington, from a timber from the Old State House in Dover.

**\*Benedict Arnold.** A member of the Valley of Bangor, Maine, has been recognized for his faithful performances in the degree work for Maine Consistory. Dr. Frank P. Gilley, 32°, was commended on the completion of 35 years for his portrayal of General Benedict Arnold in the

20°. Maine Consistory meets in both Bangor and Portland each year. The 20° is performed annually in Bangor and every few years in Portland. Dr. Gilley received accolades from Ill.°. Franklin G. Hinckley, 33°, Deputy for Maine, and Ill.°. Harland F. Small, 33°, Commander-in-chief of Maine Consistory.

**\*Anniversary cover.** To commemorate the 125th anniversary of the Scottish Rite Valley of Milwaukee on Aug. 7, the Temple Stamp Club of Milwaukee has issued a first-day cover showing a portion of one of the stained-glass windows at the Scottish Rite Cathedral. The cost of the cover is \$1.25 each or three for \$3.50. Enclose a self-addressed, stamped, large (#10) envelope and address orders to Temple Stamp Club, Scottish Rite Cathedral, 790 North Van Buren St., Milwaukee, WI 53202.

**\*Museum lecture.** The Valley of Boston will cosponsor with the Museum of Our National Heritage a lecture by Dr. Marie Roberts, who will discuss "The Influence of Freemasonry on Literature and Art." Open to the public on Thursday, Sept. 15, the lecture will begin at 7:30 p.m. in the museum auditorium, 33 Marrett Road, Lexington, Mass. Dr. Roberts, a British scholar, is coediting with Professor Hugh Ormsby-Lennon of Villanova University a collection of papers on *Literature and Secret Societies*.

**\*Promoting harmony.** The General Grand Chapter of Royal Arch Masons has presented its distinguished service medal to Ill.°. Robert F. Case, 33°, the Scottish Rite Deputy for New York and the Grand Secretary General of the Supreme Council. Since he assumed the position of Deputy he has traveled throughout the state promoting a good relationship among the various Masonic bodies and has encouraged close harmony between the Scottish Rite and York Rite. The medal was presented in May by General Grand High Priest Albert A. Remington, III, 33°.

**\*Elder statesman.** When Galva (Ill.) Lodge met recently at Waunee Farms in Kewanee, a delegation from the Scottish Rite Valley of Moline made a special point of attending in order to congratulate the guest of honor. Commander-in-chief N. LaVern Robertson, 33°, presented the guest with a set of 33° cuff links and brought the greetings of the Sovereign Grand Commander.

The guest of honor was Ill.°. Whitfield W. Johnson, 33°, a Past Grand Master of Masons in Massachusetts, who at the age of 91 returned to his "mother" lodge in Illinois for recognition of the 70th anniversary of his raising.

Ill.° Brother Johnson, a Boston attorney, had drifted to Massachusetts by way of Harvard University. He became a charter member of The Harvard Lodge, where he later served as Master in 1932-22. He received the 33° in 1950 and was Grand Master of the Grand Lodge in 1954-56.

**\*Copied.** Several months ago we received in the mail, along with a promotional news release, a watercolor print titled, "The Structure of Freemasonry." The release announced that an Ohio Mason had "created" this work of art to raise funds for local Masonic bodies and requested us to promote the sale of the prints.

As we glanced at the print, our blood began to boil. Contrary to the release, the painting was not an original creation by an Ohio Mason. With a few minor modifications, it was a direct copy of a painting by Everett Henry that had appeared in the October 8, 1956 issue of *Life* magazine. The original artist's name has been removed and a new name now appears in its place.

Although other Masonic publications have used the news release, we have refused to promote this type of deceit and hope it does not reflect a new wave of Masonic plagiarism.



RICHARD H. CURTIS, 33°  
Editor



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