

THE NORTHERN LIGHT

Vol. 16 No. 4 SEPTEMBER 1985

A WINDOW FOR FREEMASONRY



It's What We Do That Counts

Henry Ford always seemed to have the right words for almost any occasion. One of his comments seems most appropriate for all of us as Freemasons. "You can't build a reputation on what you're going to do," said Henry Ford.

In the same way, you can't live forever off what you have done in the past.

Neither talking about Freemasonry's glorious past nor wishful thinking about the future are good enough to guarantee greatness for our fraternity in the years ahead.

In the final analysis, we must face up to the unavoidable truth that it is what we *do* that counts.

As I come to the end of my service as your Commander, allow me to pass along a few ideas that seem important to the future of Freemasonry in general and the Scottish Rite in particular:

1. *We must honor new ideas.* No organization can meet the needs of its members and face the challenges that come to it unless it encourages new ideas. Although the fundamentals of Freemasonry must always remain the same, we must also give a clear signal to our members that their ideas count. Without that involvement, our fraternity will suffer.

2. *We must have a new enthusiasm.* Think about this for a moment: Freemasonry has the power to help men improve their lives! Our philosophy of life is positive because it emphasizes the possibilities that are in each and every man who wants to make more of himself. That's exciting and we must never take it for granted.



STANLEY F. MAXWELL, 33°

3. *We must be men with a new vision.* Back in 1972 a young engineer at Texas Instruments came up with an idea for a full computer on a chip. He even patented the idea but he couldn't convince people it was a good idea. One expert even said to him, "Young man, don't you realize that computers are getting bigger, not smaller?" A lack of vision—that's the real problem. We need men who are willing to venture forth because they have a vision of what Freemasonry can become.

4. *We need a new feeling of Masonic pride.* In many ways we have become far too silent and invisible as a fraternity. We need to be seen and heard. We must encourage our members to talk about Masonry, to discuss it with their friends. We must let people know what we are doing through our charities to improve the world around us. As Masons, we have the most impressive record for caring in the nation today!

As your Sovereign Grand Commander for the past decade, I have felt the richness, the vitality, and the strength of Freemasonry. You have made my task both enjoyable and worthwhile. But, far more important, you have shown the immense potential for good which exists within our fraternity.

Therefore, my message is simple. If we are truly Freemasons, it is what we *do* that counts.

A cursive signature of Stanley F. Maxwell.

Sovereign Grand Commander

THE NORTHERN LIGHT is published five times a year in January, April, June, September, and November, as the official publication of the Supreme Council, 33°, Ancient Accepted Scottish Rite of Freemasonry, Northern Masonic Jurisdiction, United States of America, Printed in U.S.A.

Copyright © 1985 by Trustees of the Supreme Council of the Ancient Accepted Scottish Rite of Freemasonry for the Northern Masonic Jurisdiction, U.S.A.

EDITOR, Richard H. Curtis, 33°

EDITORIAL BOARD, Lynn J. Sanderson, 33°
John L. McCain, 33°
Carl C. Worfel, 33°

Editorial Office:

33 Marrett Road (Route 2A), Lexington, Mass.

Mailing Address:

P.O. Box 519, Lexington, Mass. 02173

Non-member subscription rate:

\$2 for 1 year, \$5 for 3 years

Additional \$1 per year outside U.S. domestic mail limits.

SUPREME COUNCIL, 33°

Ancient Accepted Scottish Rite

Northern Masonic Jurisdiction, U.S.A.

SOVEREIGN GRAND COMMANDER

Stanley F. Maxwell, 33°

GRAND LIEUTENANT COMMANDER

Francis G. Paul, 33°

GRAND TREASURER GENERAL

George F. Peabody, 33°

GRAND SECRETARY GENERAL

Lynn J. Sanderson, 33°

EXECUTIVE SECRETARY

Winthrop L. Hall, 33°

SCOTTISH RITE MASONIC

MUSEUM OF OUR NATIONAL HERITAGE

33 Marrett Road (Route 2A), Lexington, Mass.

Museum hours:

April—October

Monday—Saturday, 10:00—5:00, Sundays, noon to 5:00.

November—March

Monday—Saturday, 10:00—4:00, Sundays, noon to 5:00.

Closed on Thanksgiving, Christmas, & New Year's Day.



About
the
Front
Cover

Detroit's Renaissance Center, a soaring hotel-office-retail complex, has become a symbol of the city's revitalization. The center will be the setting for much of the Supreme Council's Annual Meeting this month. Cover photo courtesy of Frank Storer, Storer-Spellman Studios, Detroit.

A WINDOW FOR FREEMASONRY

THE NORTHERN LIGHT

Volume 16 No. 4

September 1985



page 10

In This Issue



page 4



page 12

2 IT'S WHAT WE DO THAT COUNTS

by Stanley F. Maxwell, 33°

Neither talking about the past nor wishful thinking about the future are good enough to guarantee greatness for our fraternity in the years ahead.

4 MANY FRATERNAL GROUPS GREW FROM MASONIC SEED

by Barbara Franco

The first of a two-part series outlining the role of fraternal organizations in America and their relationship to Freemasonry appears in conjunction with a new museum exhibit.

10 NEW 'VIGIL' PAINTING FOR VALLEY OF HARRISBURG

A member of the Valley of Harrisburg has had an artist paint a copy of an old 19th century painting, "The Vigil."

12 DETROIT CONCERT BAND KEEPS SOUSA ALIVE

by Richard H. Curtis, 33°

Music fads may come and go but the music of Sousa is "forever."

14 THE QUIET FRATERNITY

by Herbert L. Emanuelson, Jr., 33°

Each of us must take our share of responsibility for the lack of understanding others have of our fraternity.

17 IN A NOOK WITH A BOOK

by Alphonse Cerza, 33°

A review of "Freemasonry and American Culture" and "Modern Historical Characters in Freemasonry."

ALSO • 8 In Memoriam: Ill. Hon. Horace D. Carl, 33° • 8 Masonic Word Math • 9 "Legion of Freedom" Award Supports Museum Endowment • 15 Southern Jurisdiction Hosts International Conference • 16 Museum Highlights • 18 Our Readers Respond • 19 Footnotes

Many Fraternal Groups Grew From Masonic Seed

By BARBARA FRANCO

In 1831, when the young Frenchman, Alexis de Toqueville, toured the United States, he already noted a national characteristic for forming organizations. "Americans of all ages, all conditions, and all dispositions," he tells us, "constantly form associations. . . . If it is proposed to inculcate some truth or to foster some feeling by the encouragement of a great example, they form a society."

Toqueville was fascinated by the American experiment with democracy and suspected a close relationship between the voluntary associations he observed and the system of democratic government. In *Democracy in America*, he states:

Thus the most democratic country on the face of the earth is that in which men have, in our time, carried to the highest perfection the art of pursuing in common the object of their common desires and have applied this new science to the greatest number of purposes. Is this the result of accident, or is there in reality any necessary connection between the principle of association and that of equality.

An astute observer, Toqueville recognized that associations played an

This is the first of a two-part series outlining the role of fraternal organizations in America and their relationship to Freemasonry. Barbara Franco has provided us with the results of her research while she was preparing for the museum's 10th anniversary exhibit, "Fraternalism: A Decade of Collecting." Part 2, covering the period from 1860-1920, will appear in the November issue.

important role in American society of the 1830's. From volunteer fire companies to temperance organizations, from historical societies to college fraternities, Americans have continued to form associations to accomplish common goals and to share common experiences. Among thousands of organizations, none have been more responsive to changing needs and concerns than the large number of fraternal societies that date from the 18th century to the present offering members fellowship, mutual aid, self-improvement, and shared values.

Since it opened in 1975, the Scottish Rite Masonic Museum of Our National Heritage has been collecting artifacts and written materials dealing with the history of Freemasonry and other fraternal organizations. Although the museum's main focus remains American history, a panel of museum directors and prominent historians who convened for a planning symposium in 1978 urged the museum to concentrate its collections and research on the subject of fraternal organizations in America. They felt that the subject was im-

portant and one that had been neglected by museums and scholars.

The research and collecting that has taken place over the past ten years has confirmed Toqueville's opinion that "Nothing . . . is more deserving of our attention than the intellectual and moral associations of America In democratic countries the science of association is the mother of science; the progress of all the rest depends upon the progress it has made."

At the time of Toqueville's visit, fraternal organizations were already a 100-year-old tradition in America. Beginning in the 1730's with the establishment of lodges of Freemasons in Philadelphia and Boston, fraternal organizations took root and prospered on American soil. Many were transplanted from Europe, others developed here, but almost all patterned themselves after Freemasonry to include ritual, regalia, and secret passwords. A variety of aims characterized these organizations—cooperative insurance, social or political change, patriotism, protection of labor interests, personal virtue, and public abstinence.

From Masonic lodges to Grange halls, all fraternal organizations share basic similarities. Rituals and degrees borrow exotic titles and dramatic scenarios from ancient legends, historical incidents, or mythology. Bonds of secrecy help establish solidarity among members. Regalia provides fantasy and drama; the lodge provides fellowship; and death and sickness benefits offered a sense of security prior to Social Security, pension plans, and medical and life insurance.

Freemasonry, the earliest fraternal organization established in America, was transported from England in the 1730's as a philosophical society associated with the liberal ideas of the Enlightenment, yet steeped in the ancient



BARBARA FRANCO is assistant director for museum programs at the Museum of Our National Heritage, Lexington, Mass. Her previous research has appeared in two earlier museum catalogues.

traditions of the stonemasons' guilds. Early lodges in America and England met in taverns or private homes. Good fellowship and strong spirits often accompanied the philosophical discussions of new ideas while the rituals were designed to educate and improve moral virtues. The symbols of Freemasonry were drawn from a wide variety of 18th-century sources that included stonemasons' tools, classical architecture, the beehive of industry, the anchor of hope, mourning symbols, and heraldry.

An account book of a Philadelphia lodge, dated June 24, 1731, is the earliest extant record of an American lodge, although earlier accounts of British Masonic items in America suggest that Americans were familiar with Freemasonry before 1731. American lodges were chartered by the Grand Lodge of England established in 1717, the Grand lodge of Ireland established 1729, or the Grand Lodge of Scotland, 1736.

Freemasonry in America grew rapidly and played an important role in the social and political history of the country. Meeting in public taverns, 18th-century Masonic lodges provided a vehicle for the popularization and spread of new ideas that included the equality of man, the power of reason over dogma, and the existence of natural laws. These radical ideas eventually formed the basis for American arguments favoring political separation from Great Britain.

During the Revolutionary period, Freemasonry served as a unifying influence. Relations among the American colonies had often been characterized by jealousies, territorial disputes, and widely diverse ethnic, social and religious groups. By 1775, Masonic lodges established in each of the 13 colonies served as a common denominator to help bring the divergent groups within the colonies into a national entity. At least nine of the signers of the Declaration of Independence and many of the military leaders of the Revolution were Freemasons. George Washington's Masonic affiliation was an important ingredient in his role as military and political leader of the new nation.

Masonic ties and patriotism were so closely entwined during this period that they virtually merge in popular usage. The ideas of equality, reason, and the brotherhood of man, inherent in Freemasonry, had been translated into American independence and democracy.

In searching for a style that would represent the newly formed United States, American craftsmen, many of whom were members of the fraternity, quite naturally turned to the well-known system of symbols that Freemasonry provided.

In America, the most widespread use of these emblems as decoration dates from the last quarter of the 18th century and continues through the 1830's. So many of the individuals involved in

the Revolution were Freemasons that Masonic imagery, often combined with patriotic symbols, can be found on almost every type of decorated object used in America and can truly be considered a national style that went beyond the exclusive use of the fraternity of Freemasons. The most dramatic example is probably the use of the all-seeing eye and the pyramid on the Great Seal of the United States, but Federal style furniture, clocks, Anglo-American ceramics, Chinese Export porcelains, glassware, and textiles, as well as specific lodge furnishings and regalia also attest to the prominence of these symbols in 18th- and 19th-century America.

In addition to remaining one of the most popular fraternal organizations in America from the 18th century to the present, Freemasonry has also served as the model for the many other organizations that proliferated in the 19th century. Following the pattern set by Freemasonry, other American fraternal groups developed a similar didactic style using symbols to teach democratic principles and personal virtues in a changing American society, much as Freemasonry taught its own moral system. Because Freemasons were often involved in establishing new fraternal orders, many incorporated Masonic symbols in their own rituals. Thus the square and compasses, beehive, hourglass, and clasped hands appear among the symbols of many organizations.

While the earliest fraternal artifacts are almost exclusively Masonic, by the 19th century other groups joined Freemasonry with similar types of decoration and artifacts. The 19th century provides a chronology of fraternal organizations whose foundings parallel important developments in American social and cultural history.

Odd Fellowship originated in England as early as 1745. Similar to Freemasonry, it has degrees and symbols and teaches moral lessons in its ritual. Thomas Wildey and other English Odd Fellows who emigrated to America organized the Independent Order of Odd Fellows beginning with a lodge in Baltimore, Maryland, in 1819. The main symbols of the order are the three links representing Friendship, Love, and Truth; clasped hands, and heart in hand.

The Odd Fellows differed from Freemasonry by offering a more specific beneficiary program in which members

Continued on next page



— John Miller photo

This 1850 daguerreotype from the museum's collection shows three men wearing black suits with one wearing a Masonic apron and another wearing Odd Fellows regalia.

FRATERNAL GROUPS

Continued from previous page

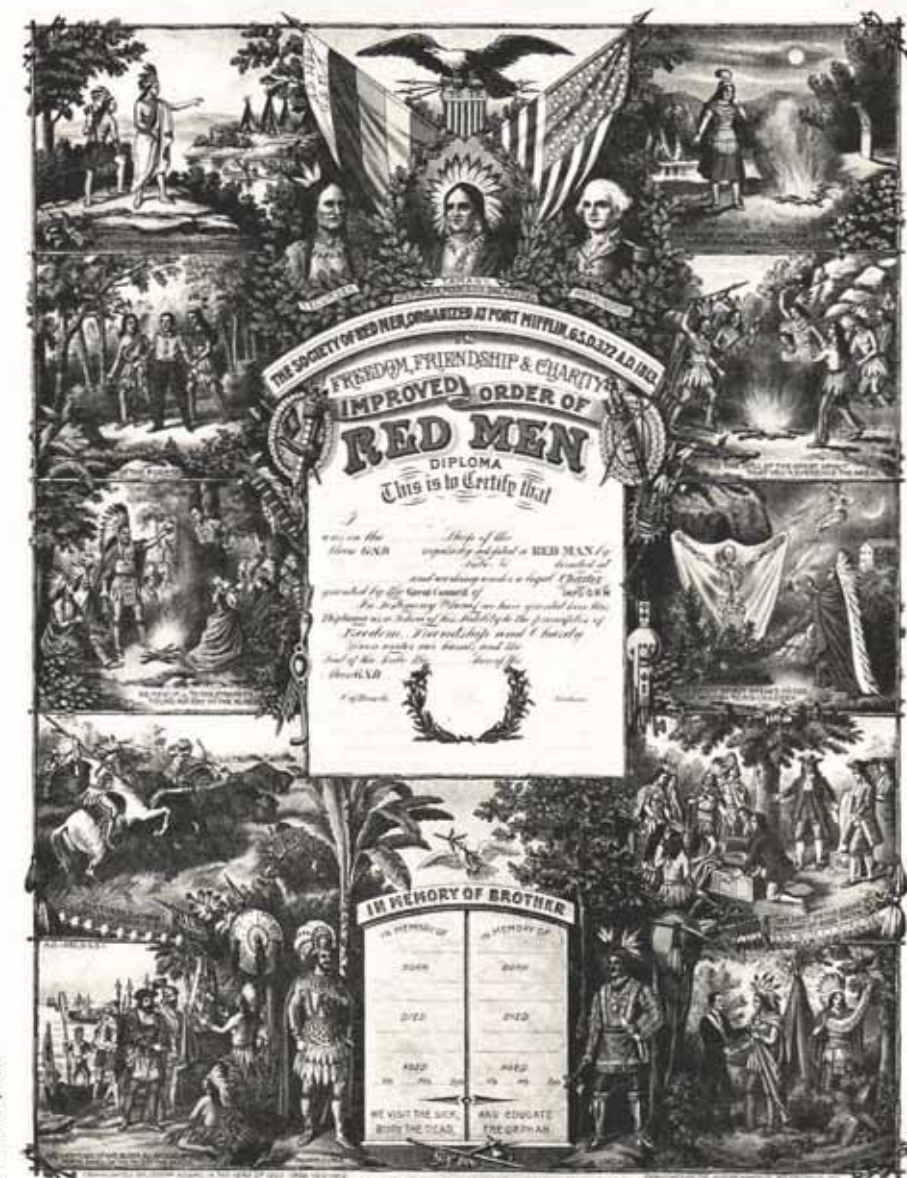
systematically contributed to a fund from which sick or distressed members, their widows, and orphans could be paid.

By the end of the 19th century, in part due to its insurance aspects, Odd Fellowship equaled or even outstripped Freemasonry in membership. Many men belonged to both organizations. The large membership of Odd Fellows in the mid-19th century is supported by the number of interesting decorative arts pieces with the symbols of the organization that are found from this period. The three links, the heart in hand, and the clasped hands of Odd Fellowship became almost as prevalent as the square and compasses.

The 1830's marked a new period of growth for fraternal organizations in America. The Ancient Order of Foresters, based on the legends of Robin Hood, was established in America in 1832, followed in 1834 by the Improved Order of Red Men, which drew its inspiration from American Indian legends. In 1835, the United Ancient Order of Druids, which based its ritual on the Druid traditions and legends, was established in America from England. All of these organizations were modeled along the lines of Odd Fellowship, offering mutual benefits in the event of sickness and death in addition to fraternal rituals and social contacts.

The 1830's and 1840's marked the first of the 19th-century waves of immigrants from Europe, and fraternal orders developed in response to these new Americans. In the 1820's, fewer than 6,000 Germans and 54,000 Irish emigrated to America. In each of the next two decades, those figures jumped to 125,000 and 385,000 German immigrants and 207,000 and 790,000 Irish immigrants. The Ancient Order of Hibernians in America, established in New York in 1836, was devoted to paying relief and death benefits, the advancement of the Roman Catholic religion, and the promotion of Irish national traditions. Similarly, the Order of the Sons of Hermann, established in 1840, and the German Order of the Harugari in 1847 were both founded in response to the ethnic prejudice directed against recent German immigrants.

Fraternal organizations played a particularly important role among German-Jewish immigrants. Traditional Jewish life in Europe had centered



OUR EMBLEMATIC AND HISTORICAL TOTEM

Diploma of Improved Order of Red Men

around the synagogue and the village. In America these institutions were disrupted by assimilation, religious reform, and cultural differences among Sephardic and German Jews. Jewish relief societies first operated under the auspices of individual synagogues, but often found their efforts fragmented.

In the 1840's secular fraternal orders developed: B'nai B'rith in 1843, the Free Sons of Israel in 1846, and the United Order of True Sisters in 1849. These organizations provided a way for Jews of various nationalities and sects to help each other while maintaining their Jewish identity.

Writing in 1878, Charles Wessolowsky, a Freemason and a member of B'nai B'rith wrote that "Thanks to

Providence B'B Lodge is now the supplement, and no matter where you are, the same work, the same sign, the same spirit, you are *at home* and amongst brothers indeed." The rites, regalia, and mottoes of these organizations, based on Freemasonry and Odd Fellowship, offered an American aura that might be denied Jews elsewhere.

Wessolowsky offers an interesting example of how a German-Jewish immigrant in the 19th century viewed fraternal organizations in America. On his tombstone he wanted the inscription to include his Masonic achievement, "Past Grand High Priest of Georgia," because it demonstrated "the extent to which an immigrant Jew living in America could enter into brotherhood with his



Jewel of the Templars of Honor and Temperance, founded in 1846



Sextant case carved with a variety of Odd Fellows symbols



This 19th-century painted tin sign with symbols of the Junior Order of United American Mechanics was probably used on a lodge building. Symbols of the order include a shield, arm and hammer, and square and compasses.

— John Miller photos

Gentile neighbors and still retain his identity as a Jew and pride in his Jewish heritage."

At the same time that increasing numbers of immigrants were creating their own fraternal orders to help adapt to their new American identity, many native-born Americans began to fear that these new arrivals would corrupt American traditions and take jobs away from them.

The Order of United American Mechanics, founded in Philadelphia in 1845, became the first of the nativist fraternal organizations. Its objectives were to be a patriotic, social and benevolent fraternal order composed of native white male citizens who would help native-born Americans find employment, protect the public school system, and aid the widows and orphans of members. It specifically opposed the immigration of large numbers of German and Irish Roman Catholics in the 1840's. The organization's emblem incorporated the Masonic square and compasses with the arm of labor wielding a hammer and the American flag.

The Junior Order of United American Mechanics, founded in 1853, became a separate society sharing the same nativist concerns.

Probably the best known of the nativist fraternal organizations of this period is the Order of the Star-Span-

gled Banner, better known as the "Know-Nothings." Members would reply that they "knew nothing" when asked about the new secret political group. Drawing its support from the members of other fraternal organizations with nativist sentiments such as the United American Mechanics and the Brotherhood of the Union, the Know-Nothings won surprising political victories in elections following its founding in 1852. By 1856, the group was restructured as a nonsecret, national political organization throughout the 1850's and only lost strength in the 1860's when the Civil War overshadowed concerns about immigration.

Nativism was not the only burning issue of the 1840's that found expression in fraternal organizations. In 1842 the Sons of Temperance organized in New York as a fraternal benefit society and the same year the Independent Order of Rechabites was brought to the United States from England as a secret fraternal and total abstinence society. From these organizations a number of groups developed such as the Independent Order of Good Templars and the Templars of Honor and Temperance. Organized in 1850, the Independent Order of Good Templars offered no insurance benefits and was one of the first fraternal organizations to admit both men and women.

The issue of women's rights was voiced at the First Women's Rights Convention held at Seneca Falls, N.Y., in 1848. The emerging role of women in America can be seen in the fraternal organizations of this period. Increasingly, organizations like the Odd Fellows felt they needed to explain why women were not included. An *Odd Fellows Monitor and Guide* for 1878,

for example, explains that "Lodges of Odd Fellows are formed, and in them men are banded together to do what is natural for women to do. The leading principles of our Order are but the innate principles of woman's nature."

In fact, the Odd Fellows became one of the first men's fraternal organizations to establish a degree for women with the Daughters of Rebekah founded in 1851. Freemasonry followed in 1857 with the Order of the Eastern Star.

If some organizations argued that women did not need fraternal organizations, others felt that they needed women. According to Roswell Hassam's *Readings and Recitations for Good Templar Lodges* published in 1880, the Independent Order of Good Templars proudly proclaimed the reasons for its success by including that "the Order was fortunate in at once calling to its aid the wonderful help of woman. No similar institution had ever taken the step before . . ."

Jewish women, in particular, used organizations to play a more prominent role in community affairs. The United Order of True Sisters, founded by Henrietta Bruckman in 1846, was modeled after the Independent Order of B'nai B'rith and became the first women's fraternal and philanthropic organization in the United States.

Even before the Civil War and the Emancipation Proclamation, the status of free blacks came into question in relation to American fraternal organizations. Mirroring the status of blacks

Continued on next page

FRATERNAL GROUPS

Continued from previous page

in American society, most fraternal organizations simply excluded black members. Prince Hall, a free black clergyman serving a congregation in Cambridge, Mass., was one of 15 black men initiated into Freemasonry on March 6, 1775, in a British Army lodge whose members were stationed in Boston. Hall then formed a Masonic lodge of black men, subsequently receiving a charter from the Grand Lodge of England when he was unable to obtain one from the Provincial Grand Lodge of Massachusetts. Hall went on to fight in the American Revolution at the Battle of Bunker Hill. Prince Hall Freemasonry proceeded to form its own Grand Lodges and higher degrees and has remained an important part of the American black community.

Similarly, Peter Ogden, a black sailor initiated into Odd Fellowship in England, founded the Grand United Order of Odd Fellows when the American Independent Order of Odd Fellows would not grant a charter because the signers were of African descent. Ogden instead requested a charter through his own lodge in Liverpool, England.

Households of Ruth, a black women's group based on the Biblical story of Ruth and Naomi, was started in 1856.

Representing nearly every ethnic group, religion, and race, and both sexes, fraternal organizations played a critical role in the emergence of American pluralism from the late 1700's to the Civil War. Freemasonry helped popularize the Enlightenment ideals of liberty, equality, and fraternity. Most fraternal organizations taught the secular democratic virtues of friendship, unity, loyalty, charity and education.

The *Odd Fellows' Text Book* in 1851 states that Odd Fellowship is "genuine republicanism" because "in the dispensation of its government and the bestowment of its bounties and honors, the *people*, the *members* bear the rule and share equal and undisputed rights."

Fraternal organizations helped assimilate immigrants into American society by reinforcing democratic values in their rituals and by practicing democratic rule in their organizational by-laws. They also offered stability through periods of social and political change—whether in the years of uncertainty following the American Revolution, or the turmoil of the Civil War.

IN MEMORIAM

Ill. Horace Daniel Carl, 33°

Ill. Horace D. Carl, 33°, an Active Emeritus Member of the Supreme Council, died on May 26 at the age of 75.

Born in Trenton, N.J., in 1909, he attended the local public schools and received a Bachelor of Science degree in Engineering from Rutgers University.

He served on active duty in World War II from 1942-45 as an instructor in the Training School at Camp Crowder, Missouri, and at the Officers Candidate School at Fort Monmouth, N.J.

He was employed by the New Jersey State Highway Department for 36 years holding a variety of supervisory and executive positions. At the time of his retirement in 1966, he was Supervising Engineer in the Division of Maintenance and Operations.

Ill. Brother Carl was raised a Master Mason in Mount Moriah Lodge No. 28, Bordentown, N.J., in 1938, and served as Master in 1946. He was elected a trustee of the Masonic Home and Charity Foundation in 1954 and became its president in 1960. Elected Junior Grand Warden in 1960, he progressed to the office of Grand Master of Masons in New Jersey in 1963. He was a member of the York Rite bodies in Trenton and Crescent Shrine Temple.

After receiving the Scottish Rite degrees in the Valley of Trenton in 1947, he served as Most Wise Master in 1954 and Commander-in-chief in 1964.

He received the 33° in 1956, was crowned an Active Member of the Supreme Council in 1967, and was elected an Active Emeritus Member in 1984. He was a member of a number of committees for the Supreme Council and was Deputy for New Jersey from 1977-84.

He is survived by his wife, the former Helen Margaret Burk.

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.

(COLLAR) + (DETERMINE) - (MELD) +

(STRONG) - (NOSE) + (ENVELOPE) - (GREET)

+ (DEFEND) - (LOVE) + (NURSE) - (FRIEND)

+ (PRACTICE) - (SEEN) - (CONTRACT) =

□ □ □ □ □ □ □ □ □ □ □ □ □ □ □ □

Answer will appear in the next issue.

Answer from previous issue: EMBLEM

'Legion of Freedom' Award Supports Museum Endowment

The permanent endowment fund of the Scottish Rite Masonic Museum of Our National Heritage at Lexington, Mass., continues to grow with generous gifts from members.

Of special interest is the new Legion of Freedom gallery of donors in the Stanley F. Maxwell Auditorium at the Museum and Library.

At the present, a total of 22 members and their families have been recognized for their contribution of \$100,000 or more to the Endowment Fund.

A magnificent bas relief of each donor is sculpted in bronze. As of now, 15 have been completed and are currently in the Legion of Freedom gallery.

"It is an impressive experience to enter the auditorium and see the faces of those who have made a special com-

mitment to the future of the Museum and Library," comments Sovereign Grand Commander Stanley F. Maxwell, 33°. "We are deeply grateful both for their gifts and their dedication."

In addition to being part of the gallery in the auditorium, each member of the Legion of Freedom receives a personal award featuring the Legion of Freedom medal.

Since the Legion of Freedom gallery is a continuing program, Commander Maxwell hopes that it will inspire others to give their support. "The Legion of Freedom can also serve as a very special memorial," adds the Commander.



Ill. John H. VanGorden, 33°, poses beside a plaque on the auditorium wall honoring him. He is one of a number of people who have been so honored for their support. A full list of recipients will appear in a later issue.



New 'Vigil' Painting For Valley of Harrisburg

In the main lobby of the Harrisburg Scottish Rite Cathedral is a new version of an old painting. The new painting is a gift of Ill.° and Mrs. Robert D. Hanson, 33°.

When the Valley of Harrisburg started a major program several years ago to update sections of its cathedral, a goal of \$300,000 was set for the various projects. Called the "Scottish Rite in the Valley of Harrisburg for the 21st Century," the program planned to use the funds for major renovations. The Valley expects to reach its financial goal very soon.

The first phase was the refurbishing of the ballroom. The second phase, completed a year ago, involved a redesign of the lobby areas.

A new stained glass lighting fixture was installed in the ceiling. The circular panel with a 15-foot diameter glows with emblems of the symbolic lodge and the Scottish Rite. Beneath the decorative fixture is a new circular cushioned sofa.

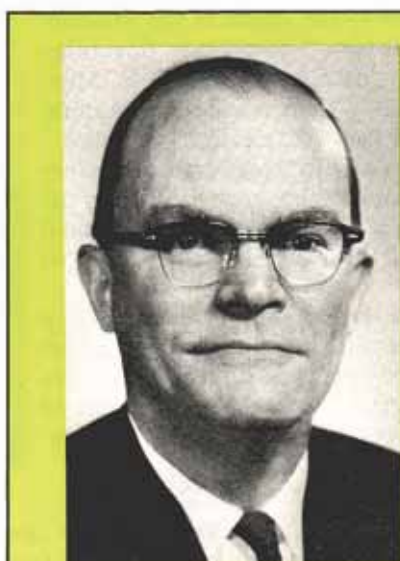
As Ill.° Brother Hanson viewed the completed lobby, an idea came to mind. He thought of a painting that would be appropriate for the wall.

Hanson, president of the trustees for the Valley of Harrisburg, took several other trustees to Gettysburg College to view a painting called "The Vigil." He offered to have it copied and donated for the lobby.

With the approval of the trustees, Hanson acquired the services of artist Henry Cooper to make a copy of the painting hanging at Gettysburg College.

Cooper was recently made a Mason-at-sight by R.°W.° William A. Carpenter, Grand Master of Masons in Pennsylvania, during the June quarterly meeting of the Grand Lodge of Pa.

Born in the Ukraine, Cooper arrived in America at the age of six. His in-



Ill.° Robert D. Hanson, 33°, (left) thought the "The Vigil" painting to be an appropriate addition to the newly-renovated lobby at the Harrisburg Scottish Rite Cathedral. He commissioned artist Henry Cooper to paint a copy (right) of the 19th century painting. An earlier copy painted by artist Percy Muncy in 1930 hangs in a rotunda at Gettysburg College.

terest in art developed at an early age. He studied art at the Penn. Academy of Fine Arts and in France, and opened a studio in Philadelphia. He has painted the portraits of all the Pennsylvania Grand Masters since 1970 and has also been commissioned by the Grand Lodges of New York and Maryland. Among his other portraits are Golda Meir, Roberta Peters, Robert Merrill, and Barbara Mandrell. His studio is now in Baltimore, Md.

The Gettysburg painting has an interesting history. It was painted in 1930 by Percy W. Muncy. Bob's father, Dr. Henry W.A. Hanson, 33°, was president of the college at the time. He commissioned the artist to paint "The Vigil" and had the work presented to the college in honor of his wife, Bob's mother.

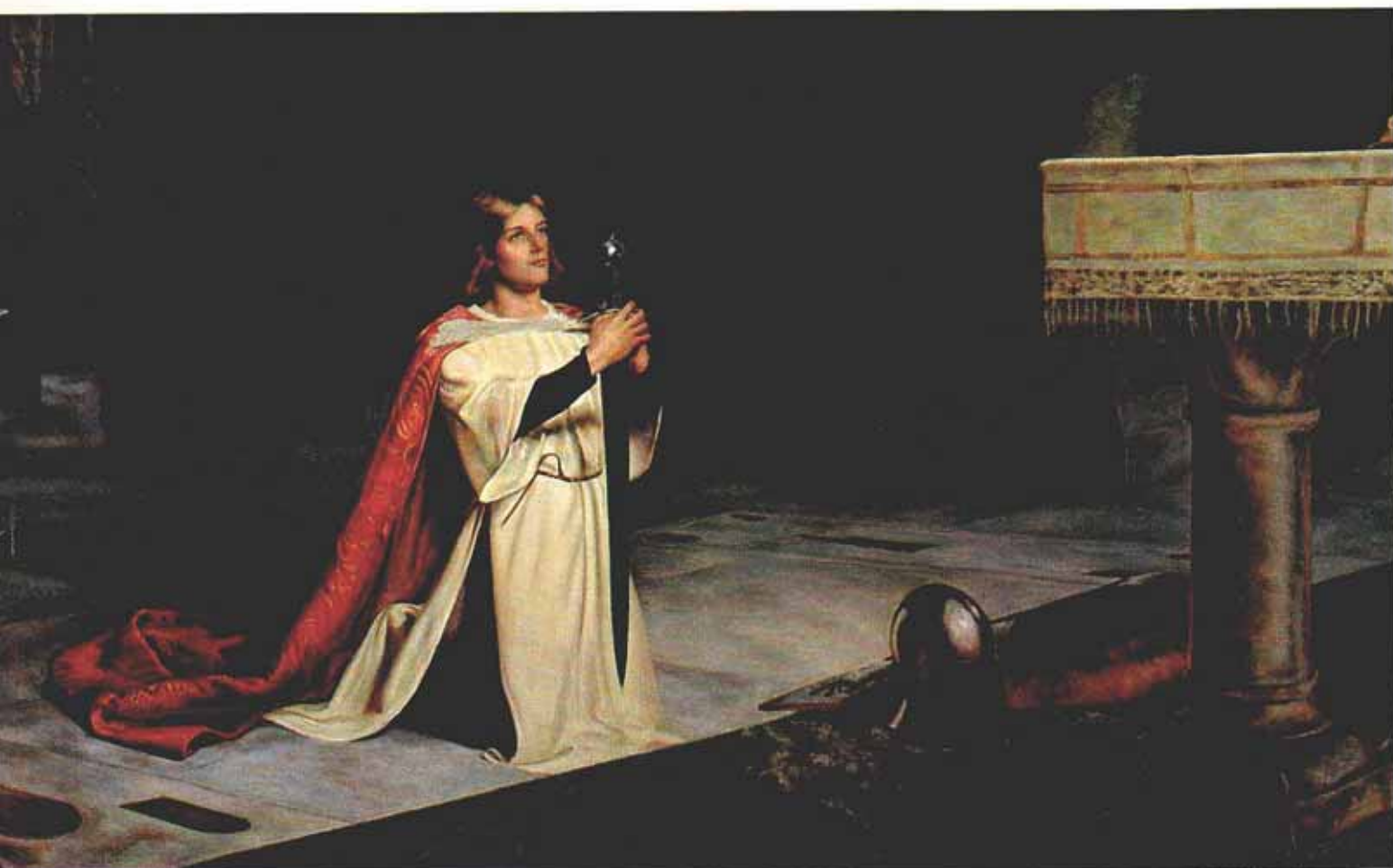
Muncy's "Vigil" is a copy of a painting by the same name by John Pettie. The original hangs in the Chantery collection in the National Art Gallery in London.

Born in Scotland in 1839, Pettie attained fame in London as an artist. His paintings were mostly historical, always dramatic, and characterized by a rich glow of colors. "The Vigil" was painted by Pettie in 1884, ten years before his death.

Bob Hanson considered "The Vigil" a very appropriate painting for a Scottish Rite Cathedral. A Harrisburg attorney, he is a past president of the Gettysburg College Alumni Association and current vice chairman of the college's board of trustees.

He is also a Past Master of Euclid Lodge No. 698 and has been a member of the Scottish Rite Valley of Harrisburg since 1946. He received the 33° in 1972, and served as a trustee of the Valley for the past three years.

His father, now deceased, was president of Gettysburg College for 29 years. Previously he had served in the Lutheran Ministry. Also a member of the Valley of Harrisburg, he received the 33° in 1950.



— Brian Hunt photo

In medieval times, knighthood was the goal of every noble youth and since the honor was great, it was reserved for those tested by a long course of arduous discipline. After a youth had passed through the successive conditions of page and squire and had proven his courage, loyalty and gentle courtesy, it was fitting that he should be made a knight. Knighting by "dubbing" was practiced in time of war and, to some degree, in peace, but this painting portrays the more elaborate ritual, which was largely a religious ceremony.

The process of inauguration began in the evening with the bath of purification; following this the candidate was taken to a Christian church that before its altar he might "watch" the night in prayer and devotion. It is this "watch" or "vigil" that the painting depicts.

In "The Vigil" the artist has painted the interior of a great cathedral. Though we see only a portion of it, the massive pillars suggest its height and vastness. It is night. The church is in darkness and shadows lurk about the columns. Though we cannot see them, we know that candles are burning upon the altar. A portion of the figure of Christ

upon the cross—the knight's inspiration—is plainly visible.

Before the altar, in full light, kneels the youth, consecrating himself, his sword and his armor to the high ideals of chivalry. Before the altar lie his shield and helmet. Clad in black, which suggests his readiness to meet death, a white tunic, typifying his purity of purpose, and red mantle, a symbol of the blood he is prepared to shed, he spends the long night in prayer. The unsheathed sword, firmly clasped before him in a vertical position, the erect figure of the knight, the vertical edge of the white tunic, the line of the supporting columns of the altar and of the distant pillars, all proclaim this knight a man of strength, purpose and power.

The dark patches on the pavement add another note to the solemnity of the occasion. They are brasses or memorials to the dead buried there, and here in the dark, lonely church, among the tombs of departed knights the young knight keeps his vigil. It is, indeed, a fitting close to the long years of preparation, a spiritual dedication to the exalted calling of knighthood.

—Reprinted from *The Spectrum*, 1930

Detroit Concert Band Keeps Sousa Alive

By RICHARD H. CURTIS, 33°

Supreme Council members attending the Annual Meeting at Detroit in September will have an opportunity to hear a concert performed by a group that hails itself as "the only fully professional concert band in the country carrying on in the classic tradition of fellow Mason John Philip Sousa."

Leading the Detroit Concert Band is Ill. Leonard B. Smith, 33°, who founded the organization in 1946.

Although most of the DCB Concerts are performed for private groups, cabaret concerts are scheduled in Detroit on a regular monthly basis.

But one of its greatest achievements has been the production of LP recordings. In 1976, the DCB embarked on a quarter-million-dollar project to record all the known marches of John Philip Sousa. "The message is clear," Ill. Brother Smith. "Music fads may come and go but the music of Sousa—like 'Stars and Stripes . . . '—is 'forever'."

The project took nearly five years to complete, but the net result was highly successful. The 10-volume set, "Sousa American Bicentennial Collection," was produced by H&L Record Company and recorded in the main auditorium of the Detroit Masonic Temple, an acoustical setting much admired by the late Arturo Toscanini.

The idea was sparked by requests for Sousa recordings following the DCB's performance in a television film produced by BBC-TV as a salute to America's March King. In 1970 the British Broadcasting Company flew crews to Detroit to film the DCB for the hour-long documentary that featured the life and music of Sousa. The film premiered in London and was in this country on public television.

In 1979, National Public Radio carried a two-hour broadcast of the band's



The Detroit Concert Band has recorded a set of 10 albums of the music of John Philip Sousa. The noted bandmaster, known as "the march king," was a member of Hiram Lodge No. 10, Washington, D.C. At the time of his death in 1932, he had been a Mason more than 50 years.

birthday salute to Sousa.

Invited to perform for the Yorktown bicentennial celebration in Virginia in 1981, the DCB was the only professional band appearing which was not identified with the military or educational community. Others participating included the U.S. Army Band, U.S. Navy Band, U.S. Marine Band, and U.S. Air Force Band.

More recently the band provided the musical score for the motion picture, "The Indomitable Teddy Roosevelt," narrated by George C. Scott and produced by Harrison Engle. The Anacapa Productions film is scheduled for release soon.

Occasionally Smith has included in his concerts an appearance by John Philip Sousa III, the famous bandmaster's grandson, who narrates a story

about the origin of the "Stars and Stripes" composition.

The DCB carries on "the classic concert band tradition," introduced by Patrick Gilmore in the 1800's and later made famous by Sousa.

With the success of the Sousa recordings firmly established, Smith's band proceeded to record a new series, "Gems of the Concert Band." Recently released was the 14th volume of a projected 36-album collection that documents the classic concert band heritage. In contrast to the Sousa series, the "Gems" series offers a variety of composers whose music has also achieved classical and legendary status as "music America loves best." Each record contains a complete concert, including instrumental and vocal soloists, programmed in the format of a live con-

*'Music fads may come and go
but the music of Sousa—
like Stars and Stripes—is forever'*

cert as presented in the concert hall.

Smith has devoted his life to music. He received training at the Ernest Williams School of Music, New York University and at the Curtis Institute of Music, Philadelphia.

For six years he was concert soloist for the famous Edwin Franko Goldman Band and also appeared with the Philadelphia Orchestra under Eugene Ormandy. In 1942, he played with the U.S. Navy Band.

Following his military service he returned to Detroit to play first trumpet with the Detroit Symphony and the Ford Sunday Evening Hour broadcasts. For 17 years he played the familiar trumpet call on the Lone Ranger radio program.

By 1946 he had set the wheels in motion to form the Detroit Concert Band, which he has been conducting for 40 years.

Smith's talents are not limited to conducting. He has to his credit over 200 published compositions and more than 300 arrangements. In 1955 he published *Treasury of Scales*, an educational device for students practicing the scales.

Ill'. Brother Smith has been a member of Kilwinning Lodge No. 297, Detroit, since 1938. A member of the Scottish Rite Valley of Detroit, he received the 33° in 1979.

The Detroit Concert Band Society has become a worldwide organization of band fans who support the group through \$10 annual dues and receive the *Band Fan* newsletter. For further information about membership and the availability of recordings, you should write to DCB, 20962 Mack Ave., Grosse Pointe Woods, Mich. 48236.

Ill'. Leonard B. Smith, 33°, founded the Detroit Concert Band in 1946 and continues to lead the band in the "classic concert band tradition."



The Quiet Fraternity

Reprinted by permission from the Fall 1985 issue of *Connecticut Square and Compasses*.

By HERBERT L. EMANUELSON, JR., 33°

It has been my experience that whenever Masons gather together, the condition of Freemasonry is a topic which more often than not is discussed and debated. All too frequently, we confuse the condition of the fraternity with the membership. Freemasonry, the fraternity, is as strong and viable today as it ever was. Our landmarks and our tenets are as relevant to the 1980's as they were 100 years ago.

What about the condition of our membership? Strangely enough, in spite of our reluctance, reticence or unwillingness to share this fraternity with others, we continue to be a dynamic force in our country. Relief for the distressed and those unable to care for themselves is a duty incumbent upon all mankind, but for the Freemason, it is his obligation and responsibility. This commitment which each Mason voluntarily assumes translates itself into verified Masonic philanthropy of approximately 2 million each and every day. This Masonic philanthropy includes the care for crippled and burned children

*If we fail
to let the world
know what we do
and what we stand for,
we are imposing
upon ourselves
additional years of
unfounded criticism.*

and extends to extensive research and treatment in cancer, arteriosclerosis, heart, multiple sclerosis, muscular dystrophy, muscular atrophy, retina, tuberculosis, leprosy, arthritis, diseases of the lungs, cerebral palsy and leukemia, with need being the only prerequisite to care and treatment. However, in spite of these efforts, we find ourselves criticized by religious bodies, municipalities and by others, all of whom are essentially uninformed about Freemasonry.

The fault for their ignorance in large measure rests with ourselves. We can no longer afford to respond to criticism by saying, "What a shame they are so ignorant of our good works." The secrets of Freemasonry are few indeed and if we fail to let the world-at-large know both by our words and our deeds, that each and every candidate for Freemasonry comes before its altar with a belief in a Supreme Being and a desire to practice those tenets of brotherly love, truth, and charity, then we are imposing

upon ourselves additional years of unfounded criticism.

One of the enigmas of our times continues to be the unwillingness of others to acknowledge our unselfish principles of charity and benevolence.

It is ironic that in this state, the Catholics, Jews and Protestants, as well as our Masonic Charity Foundation, are being forced to spend thousands of dollars in defending their tax exempt status and entitlement to provide health care and housing for the elderly. Think what could be accomplished if the bureaucrats who perpetuate these challenges were more concerned with creating and nurturing a partnership between the public and private sector. It has been said that there is nothing that man cannot accomplish provided he is not concerned with who receives the credit. Unless and until they are willing to accept and live by this truism, we will continue to expend valuable time, energy and resources in endless litigation and delay rather than in solving the illness, poverty and illiteracy which exists in this greatest country in the world. Unless and until we recognize that this country was founded upon the principles of mutual trust, aid and assistance, one for the other, we are destined to be smothered

*Each of us must take
our share of responsibility
for the lack of understanding
others have of our fraternity.*



III°. HERBERT L. EMANUELSON, JR., 33°, a member of the Scottish Rite Valley of New Haven and Bridgeport, is a Past Grand Master of the Grand Lodge of Connecticut.

by more and more levels of bureaucracy. The lessons of history are there for us to read and if we don't profit by those lessons, we are destined to re-live them.

Each and every one of us must take our share of responsibility for the lack of understanding and awareness which others have of our Fraternity. There are more than 30,000 thousand Connecticut Masons and if each of us were ready, willing and able to stand tall and publicly reaffirm his commitment as a Freemason, we would educate and silence our critics. Further, we would find that our membership would swell to numbers never anticipated in our almost 200 years.

However, if we each wait for the other, we will remain on dead center. Each and every one of us must step forward together. The task will not be

*The present times,
where fewer tax dollars
are being committed
to aid those in need
creates an opportunity for
Freemasonry to step forward
and assume the leadership.*

easy for there will be disappointments and failure, but through our collective efforts we can regain that respect and esteem which Masons once held in this country.

We know that membership in our fraternity is not a right, but a privilege. We also know that no man is denied membership because of his race, creed, color or national origin. However, each candidate must accept certain obligations and responsibilities. He must possess a belief in a Supreme Being and a commitment to practice and live those tenets of brotherly love, truth and charity. Because there are those who do not understand an organization where mem-

bership requires the assumption and discharge of such responsibilities, we will continue to be challenged and attacked as a secret organization.

The present times and circumstances where each day fewer and fewer tax dollars are being committed to the aid of those in need but unable to care for themselves have created a most unusual

opportunity for Freemasonry to step forward and assume the leadership. The time is now for each and every one of us to work together in a cooperative effort and thereby convince those who doubt and disbelieve that Freemasonry is founded upon that almost forgotten principle that it is better to give than to receive.

Southern Jurisdiction Hosts International Conference

Supreme Councils from around the world gathered in Washington, D.C., in May for the 13th International Conference of Supreme Councils. The Supreme Council for the Southern Jurisdiction of the United States hosted the session at its headquarters in the magnificent House of the Temple.

Southern Jurisdiction's Sovereign Grand Commander, Ill. Henry C. Clausen, 33°, presided at the conference that brought together Scottish Rite leaders from 26 jurisdictions representing 25 different countries.

Representing the Northern Jurisdiction as delegates were Ill. Stanley F. Maxwell, 33°, Sovereign Grand Commander; Ill. Francis G. Paul, 33°, Grand Lieutenant Commander; Ill. Sidney R. Baxter, 33°, Assistant to the Grand Commander, and Ill. Franklin G. Hinckley, 33°, Deputy for Maine.

Attending as observers were Ill. Robert B. Nienow, 33°, Deputy for Wisconsin; Ill. Robert L. Miller, Sr., 33°, Deputy for Indiana; Ill. Arne E. Carlson, 33°, Deputy for Delaware; and Active Members, Ill. Denman G. Kramer, 33°; Ill. Robert L. Giesel, 33°; and Ill. Robert T. Jones, 33°.

The first international conference of Supreme Councils was conducted in Brussels, Belgium, in 1907. The next session was held in Washington, D.C., in 1912. Due to the upsets caused by World War I, there was not another international meeting of this type until 1922 at Lausanne, Switzerland.

International gatherings of the Scottish Rite then continued at regular intervals through 1939 when a meeting at Boston was cut short due to the approach of World War II. Conferences did not resume until 1956 when the 7th such meeting was held in Havana, Cuba. Since that time meetings have been held approximately every five years. The Northern Jurisdiction was host in 1975.

The 1980 conference was held in Paris. Ill. Raoul Mattei, 33°, former Sovereign Grand Commander of the Supreme Council for France, served as Conference President for the past five years.

Ill. Brother Clausen, who presided at the May conference, will remain as president until the next meeting scheduled for Mexico in 1990. Ill. Alejandro Garcia Bustos, Past Sovereign Grand Commander for Mexico, was elected First Vice President for the next five years.

The conferences allow for an exchange of ideas and general discussion. Actions taken do not restrict the independence and sovereignty of the various Supreme Councils.

Retiring President Mattei reported that nine issues of the multi-language *International Bulletin* had been published from France under his editorship during the past five years.

The use of simultaneous translating equipment eases the flow of communication during the conference sessions.



Museum Highlights



From the museum's own collection and research comes a 10th anniversary exhibit, "Fraternally Yours: A Decade of Collecting." Exploring the role of fraternal organizations in America, the exhibit will remain through January 12. A museum catalogue to accompany the exhibit is being prepared.



Adam S. Kurzman, (left), vice president, and Stanton L. Kurzman (right), president of Garden City Tours, recently presented to Grand Commander Stanley F. Maxwell a donation to the Museum of Our National Heritage on behalf of the Spring tours.

CURRENT EXHIBITS

Off the Walls: Historic Wallpapers in New England

through October 13, 1985

More than 150 wallpapers made and used in New England from 1700 to 1920. Cosponsored by the Society for the Preservation of New England Antiquities and drawn from their outstanding research collection.

In Search of Barney Oldfield: Auto Racing in America, 1895-1985

through November 17, 1985

A glimpse of the history of auto racing in America through paintings, sculptures, memorabilia, and historical and contemporary race cars.

Fraternally Yours: A Decade of Collecting

through January 12, 1986

Paintings, ceramics, textiles, silver, and other objects with symbols of fraternal and secret societies, drawn from the museum's unique collection. A time line describes briefly the numerous groups and their place in American cultural history.

Useful Knowledge and Public Good: Dr. Franklin Considered

through February 23, 1986

Retrospective on Benjamin Franklin and his contributions to communications, science, volunteerism, and public service.

COMING

Patchwork History: Quilts

November 10, 1985 - March 23, 1986

More than 35 individual and community quilts with known histories borrowed from public and private collections are the basis of the exhibition.

Childhood Treasures

December 15, 1985 - June 15, 1986

This exhibit examines 19th- and 20th-century playthings from the viewpoint of the children who cherished them. Documented objects with strong personal or family histories will be the focus of the exhibition, which will include dolls, books, games, children's furniture, awards, and samplers.

A Century of History

February-October 1986

Retrospective on the first 100 years of the Lexington Historical Society.

Send Us A Lady Physician

March-July 1986

A look at Women in American medicine, 1835-1920.

America Discovers the World

April-August 1986

Exploring the development of America's national attitudes toward the outside world in the age of Theodore Roosevelt and Thomas Edison through the work of traveler, writer, photographer, and collector James Ricalton (1844-1929). It will also examine the impact of photography on our lives.



IN A NOOK WITH A BOOK

Reviewed by ALPHONSE CERZA, 33°

'Freemasonry And American Culture'

FREEMASONRY AND AMERICAN CULTURE, by Lynn Dumenil. Published in 1985 by Princeton University Press, 41 William St., Princeton, N.J. 08540. 305 pp. \$30.

This is an interesting and unusual book. The material contained in this book was originally gathered by the author while working on her doctoral dissertation at the University of California at Berkeley. The author examines the literature relating to the craft during the period covered, and presents many perceptive and informative observations relative to the problems connected with Freemasonry. The theme of the book is that the golden age of Freemasonry in the United States was the period 1880-1930.

This book starts with a brief description that Freemasonry was accused of many things during the years 1820-40 as a result of the disappearance of William Morgan and the anti-Masonic period that followed. She expresses the view that Freemasonry during this time lost its popularity. However, by 1880 Freemasonry recovered its former reputation as clergymen joined the craft and the organization became visible to the public with its work and such ceremonies as funeral services and the laying of cornerstones for public buildings, its connection with the Statue of Liberty, and the speeches made by its members at various affairs of interest to the general public. The renewed popularity of Freemasonry with its prestige restored is made clear by the attention that was given the craft by the press in its coverage of Masonic activities and events. The book observes that originally men were attracted to the craft by the prestige attached to its membership, the chance to join affiliated groups to secure additional prestige, and the opportunity to render service in charitable projects. There was also the opportunity offered the members to make personal contacts that might lead to political and commercial advantage. To some members there was also the special appeal of fraternity, sociability, and the availability of help in times of distress, together with its uplift and self-improvement elements.

The book states that the growth of the craft began after the Civil War and it became the most popular and prestigious of the fraternal groups. By 1879 Freemasonry had over half a million members in the United States with dozens of imitators. By 1925 it had three million members. By the end of the 1920's it began to lose its popularity and with the severe economic depression of the 1930's its total membership was materially reduced.

The author stresses the spiritual values of Freemasonry with its religious elements and the emphasis on the Victorian virtues of honesty, industry, and temperance. She notes that during these successful years about 30 percent of the petitioners were



rejected and there were many Masonic trials in which members were expelled for misconduct. The implication is that the craft zealously guarded the high standards of its membership during these golden years.

Many of the problems that exist in Freemasonry today such as lack of attendance at meetings also were present during the golden years and are noted. She observes that some of the members at that time did not attend lodge meetings because some lodges had become "degree mills" and that others did not attend because they found the repetition of the ritual at each meeting boring.

The book describes some things that were tried by Masonic lodges to solve the lack of attendance at meetings. It discusses the rule against solicitation and other matters that are still live items of serious discussion today. The observations are perceptive and interesting when one considers that they are made by a non-member whose contact with the craft has been restricted to a skillful and sympathetic examination of the literature on the subject plus a few interviews.

The book has a good bibliography and many footnotes with references which make it easy to find what material has been relied upon by the author in arriving at her conclusions.

This is the second book published on the subject of Freemasonry written by a woman and published by Princeton University Press in recent years. In 1977 it issued *Freemasonry in Federalist Connecticut, 1789-1850*, written by Dorothy A. Lipson. It is refreshing to see scholarly non-Masons make a study of Freemasonry in a friendly and sympathetic manner and to give us the results of their work.

'Modern Historical Characters'

MODERN HISTORICAL CHARACTERS IN FREEMASONRY, by John H. Van Gorden, 33°. Published jointly in 1985 by the Supreme Council, N.M.J., and the Masonic Book Club. Available from the Supreme Council, P.O. Box 519, Lexington, Mass. 02173. 336 pp. \$8.

This book contains 30 biographical sketches, arranged in alphabetical order starting with Ethan Allen and ending with George Washington. All lived during the Revolutionary War period and influenced the course of events. Using the Northern Jurisdiction's 20° as the vehicle, there is presented information about 15 Masons, one Entered Apprentice, nine non-Masons,

Continued on page 18

OUR READERS RESPOND

Treasures

I read with interest the article about a print ("The Light of Masonry," June 85) that is available. This prompted me to examine the one I have called "Masonic Chart."

When I took it out of the frame I found on the back a large scroll of the Grand Lodge of the Independent Order of Odd Fellows presented to Woodbridge Tuttle, Lowell Lodge No. 95. This scroll is dated at Lowell, Mass., on April 13, 1880. I was flabbergasted to discover this. Both the Masonic chart and Odd Fellows scroll are 18 x 22.

I did not see a date on the Masonic chart but inside on a small strip of old paper was the following: "Published by Lyman T. Moore. Seneca Falls, N.Y. Entered according to act of Congress in the year 1865 by Lyman T. Moore in the clerk's office of the District Court of the Northern District of New York. Lith by Hatch & Co., Trinity Bldg., 111 Broadway, N.Y."

I purchased this framed chart at a yard sale about four years ago and was impressed at what my eyes beheld at that time.

*Albert DeHavens, Sr., 32°
Enfield, N.H.*

Memories at Uniontown

When I came across the article on Auto Racing (June 1985), it brought back memories of my boyhood in Uniontown, Pa., and created a sense of nostalgia and sadness.

Every year at the time of any big auto race, periodicals usually run background stories of auto racing, but they never mention the great Uniontown Speedway at Uniontown, Pa. At one time the Speedway was as well known as the one in Indianapolis.

The Speedway was the brainchild of Charlie Johnson and Al Korn along with many other Uniontown residents. It was the outgrowth of the "Hill Climb" road race conducted over U.S. Route 40 from Uniontown to Cumberland, Md. That race was almost always won by Charlie Johnson in his Packard "Greyhound" race car, probably because he drove the stretch so often that he knew every curve, bend and straight stretch in the road.

Most well-known drivers of the time drove there, and five of them met their death

on that track in tryouts or during the race. Barney Oldfield appeared there in his "Golden Submarine," an entirely enclosed Duesenberg racer described as bullet-shaped. Louis Chevrolet and his brother Gaston both raced there in Frontinack cars. Ralph DePalma had raced in the "Hill Climb" at least once before the Speedway was built and subsequently on the race track.

I do not remember whether Eddie Rickenbacker ever raced there, but the Rickenbacker car was sent there later for a test run on the "Hill." It was driven by "Cannonball" Baker, a well-known racing driver, then a test driver for the Rickenbacker Motor Company. That had to be about 1924-25. I was then selling Rickenbackers and had the privilege of making one of the runs with him.

The Speedway was a board track, 1 1/8 miles long, oblong, and banked at each end. As I recall it was made of 2x4's laid on edge. The skeletal remains of the track were in evidence until the Depression, during which all that lumber disappeared to be used for one purpose or another.

Presently the only indication there was once a Speedway in the area is the Speedway Restaurant setting on the top of a hill on Route 40 adjacent to what used to be the entrance to the Uniontown Speedway.

*Dr. Sidney J. Michael, 32°
Port Charlotte, FL*

Franklin's Prayer

Thank you for the special emphasis on Ben Franklin in the April issue. Having a background in teaching American history prior to entering the ministry, I have always had a special interest in the founding fathers.

Franklin made no attempt to hide his religion. He was such a serious student of the Bible he left his own version of the Lord's Prayer. Listen to the beauty and accuracy of it:

"Heavenly Father, may all reverence thee, and become thy dutiful children and faithful subjects. May thy laws be obeyed on earth, as perfectly as they are in heaven. Provide for us this day as thou hast hitherto daily done. Forgive us our trespasses, and enable us to forgive those who offend us. Keep us out of temptation and deliver us from evil."

*Rev. Donald C. Lacy, 32°
Indianapolis, Ind.*

Thanks for the research support

The articles about schizophrenia appearing in *The Northern Light* are enlightening

and encouraging. Families who are dealing with this on a daily basis become impatient, frustrated and discouraged with the public sector for their lack of interest and insufficient funding for services and research.

We want to express our appreciation to the Scottish Rite for their 50 years of dedication to funding schizophrenia research. We understand that you are the only private organization that has maintained a continuing interest in this area. For this, we families are indeed grateful!

The Fort Wayne Alliance for the Mentally Ill is a support/advocacy group made up of families of the mentally ill. We are affiliated with the National Alliance for the Mentally Ill, Washington, D.C. Our members offer each other emotional support and understanding. Our goals are to educate our members about mental illness; educate the general public in order to remove prejudice, correct misconceptions and erase stigma; monitor and evaluate existing services to bring about needed changes; serve as advocates on local, state and national levels for legislation and funding to ensure quality care, press for expanded research.

*Evelyn Taylor, President
Fort Wayne Alliance for the Mentally Ill*

IN A NOOK WITH A BOOK

Continued from page 17

and five men whose Masonic membership is not clear from available evidence. All these persons are a part of the degree or are mentioned in it.

The book is a storehouse of information. One chapter, for example, is devoted to Mrs. Lafayette, since she is connected with the degree as having embroidered an apron with Masonic symbols as a gift for Washington. One chapter is devoted to George III with details of his mental illness which influences his judgment about the colonists. At the end of each chapter is a brief explanation of the person's association with the degree.

This book has a bibliography, an index, and a chapter describing the connection of each person covered with Freemasonry.

The well-organized material makes the 20° meaningful and is written in an easy-to-read style. It is a valuable contribution to Masonic literature.

This is the second volume written by Ill. John H. Van Gorden, 33°, covering persons connected with Freemasonry. His first book, *Biblical Characters in Freemasonry*, was published in 1980. Planned are several additional volumes of biographical sketches along the same line.

Footnotes*

* **Who is who in No. 2.** Allen E. Roberts, 32°, has announced plans for a second edition of *Who Is Who in Freemasonry*. Publication is scheduled for the Spring of 1986.

Those who appeared in the first edition have been asked to update their biographical information. Brother Roberts continues to receive new biographies from those who were not in the original edition.

The first edition contained 188 large-format pages with approximately 1400 biographies. The second edition is expected to be considerably larger.

Who is eligible for inclusion? Says Roberts, "Any Master Mason who has contributed to the principles of the craft; those who have worked for their church or synagogue, their communities and country. There are also men who are not Masons and women who have worked for Freemasonry in varying ways and are eligible."

For more information, write to Anchor Communications, Drawer 70, Highland Springs, Va. 23075.

* **Philately.** From England comes word of a book on Masonic philately written by Trevor Frey. *Masonic Philately* is being issued in parts. The first volume, containing 56 pages, appeared in 1984. The second volume was scheduled for publication in late summer of 1985.

Philatelic publisher Harry Hayes expects to publish five volumes in this series. The books give details of Masons who have appeared on stamps.

Each volume is available from the publisher via surface mail for US \$7. The publisher will accept US checks, currency, or credit cards (Visa or Mastercard only). Send orders to Harry

Hayes Publishers, 48 Trafalgar St., Batley, West Yorkshire, England, WF177HA.

* **More philately.** The Temple Stamp Club of Milwaukee is issuing a first day cover for the World War I veterans commemorative stamp. The full color cachet features a late photo of Brother John Paulik, a Mason and a National Commander of the Veterans of WWI. He is a Milwaukee native.

Price of the cover is \$1.25 each or three for \$3.50. Covers with blocks of four stamps are \$2 each. A large (#10) self-addressed, stamped envelope must accompany each order. Send requests to Temple Stamp Club of Milwaukee, Scottish Rite Cathedral, 790 N. Van Buren St., Milwaukee, Wis. 53202.

* **Masonic service.** The Valley of Rockville Centre recently honored 58 outstanding Masons from Long Island. During a ceremony in the Spring, the Valley presented its "Symbolic Lodge Service Award" to those who have distinguished themselves in the symbolic lodges through devotion, labor, and loyalty to the craft.

* **Essay contest.** For the third consecutive year the Supreme Council for the Southern Jurisdiction will sponsor the Scottish Rite Paul R. Kach DeMolay Essay Contest.

The topic for this year's essay is "What is the basic mission of the U.S. government?" It should be 1,000 to 1,500 words in length. The contest will close on March 1, 1986, to permit announcement of winners in May at the International DeMolay Session.

There will be cash awards of up to \$300 for the first three winners within each of eight DeMolay regions. Winner of the grand prize will receive an additional \$2,500.

The first phase of regional winners will be selected by a committee of adult DeMolay leaders in each region. The grand winner will be selected from the regional first place winners by Sovereign Grand Commander Henry C. Clausen, 33°.

DeMolay members interested in further information should contact the Southern Jurisdiction's director of education and Americanism, Ill., William G. Sizemore, 33°, at the House of the Temple, 1733 16th St., N.W., Washington, D.C. 20009.

* **Clocks still ticking.** Brother C. Clark Julius, 32°, whose articles on Masonic watches and watch fobs appeared in *The Northern Light* several years ago, continues to uncover information about Masonic timepieces. His latest collection of photos and descriptions has been published in a new paperbound volume and is available for \$6 from the author at 2260 Carlisle Rd., York, Pa. 17404.

His 1985 book includes information on grandfather clocks, mantel clocks, watches, pocket knives, rings, fobs, balls, and Masonic curios.



RICHARD H. CURTIS, 33°
Editor

THE NORTHERN LIGHT
PO Box 519
Lexington, MA 02173

Nonprofit Org.
US Postage
PAID
Concord, NH
Permit #1212

Join the Scottish Rite of the Northern Masonic Jurisdiction and the Museum of our National Heritage on two adventurous trips...

CRUISE THE SOUTH PACIFIC

ABOARD THE LOVE BOAT "PACIFIC PRINCESS"



FEBRUARY 5-23, 1986

YOUR ONCE-IN-A-LIFETIME CRUISE INCLUDES:

- Round trip jet transportation from over 80 US and Canadian cities to Tahiti and from Sydney, Australia • Fifteen nights aboard the luxurious Pacific Princess in your choice of three cabin categories, visiting Papeete, Tahiti; past Moorea in the Society Islands; Pago Pago in American Samoa; crossing the International Date Line; Vava'u in Tonga Islands; Lautoka in Fiji; Auckland, New Zealand and Sydney, Australia • Overnight at the Beachcomber Hotel in Tahiti • Breakfast, lunch, dinner & midnight buffet daily • Midmorning bouillion and afternoon tea daily • Welcome & Farewell Captain's Hospitality Parties • Two private Supreme Council Hospitality Parties • All taxes, including port tax, U.S. and Australian departure taxes • All gratuities to dining room waiters, cabin stewards, dining room captains and maitre d's • Services of a Garden City Travel Services escort throughout • Three night optional extension in Sydney, Australia available from \$159 per person.

AT FANTASTIC SAVINGS TO SUPREME COUNCIL MEMBERS, FRIENDS & FAMILY!

CAT. F	CAT. G	CAT. J.
Outside Cabin, Aloha Deck, 2 lower beds	Outside Cabin, Fiesta Deck, 2 lower beds	Inside Cabin, Aloha Deck, 2 lower beds
Regular Retail Price: \$6060	Regular Retail Price: \$5760	Regular Retail Price: \$4920
Plus Special Extras: \$ 675	Plus Special Extras: \$ 675	Plus Special Extras: \$ 675
Total Value: \$6735	Total Value: \$6435	Total Value: \$5595
YOUR SPECIAL PRICE: \$5927 per person	YOUR SPECIAL PRICE: \$5670 per person	YOUR SPECIAL PRICE: \$4940 per person
A 12% SAVINGS!	A 12% SAVINGS!	A 12% SAVINGS!

BACK BY POPULAR DEMAND

London On the British Airways Concorde

March 5-12 and March 12-18, 1986

Fly one way Supersonic on the
Concorde and one way Subsonic on
British Airways

**Only \$1599 per person
Double Occupancy**



Your Tour Includes: One way Supersonic Flight on the British Airways Concorde, one way flight subsonic on British Airways economy class, New York/London/New York; Food and refreshments, entertainment; transfers airport/hotel/airport in London; six nights accommodations at the Kensington Hilton Hotel in London's fashionable Holland Park; full English breakfast daily; Welcome Hospitality Party at hotel with beverages and hot & cold hors d'oeuvres; Welcome Dinner one evening at hotel; U.S. departure tax; all taxes & gratuities on tour functions; services of a Garden City Travel Services escort throughout. Low add-on airfares to and from New York available upon request.

For full color, comprehensive brochures on either trip, please write to: The Supreme Council, PO Box 519, Lexington, MA 02173 or for further information, call Garden City Travel Services toll-free at 1-800-322-7447 (within Massachusetts collect at (617) 787-2323).

☐ SOUTH PACIFIC CRUISE

☐ LONDON CONCORDE TRIP

☐ CAT. F. ☐ CAT. G. ☐ CAT. J

I'd like to sign up today; enclosed is my check for \$_____ representing \$300 deposit per person for above-checked tour.

NAME _____ ADDRESS _____

CITY _____ STATE _____ ZIP _____ TELEPHONE _____

Make check payable to Supreme Council Cruise or Concorde and return to Supreme Council at above address. Cancellations accepted until 90 days prior to departure with full refund.