THE NORTHERN LIGHT

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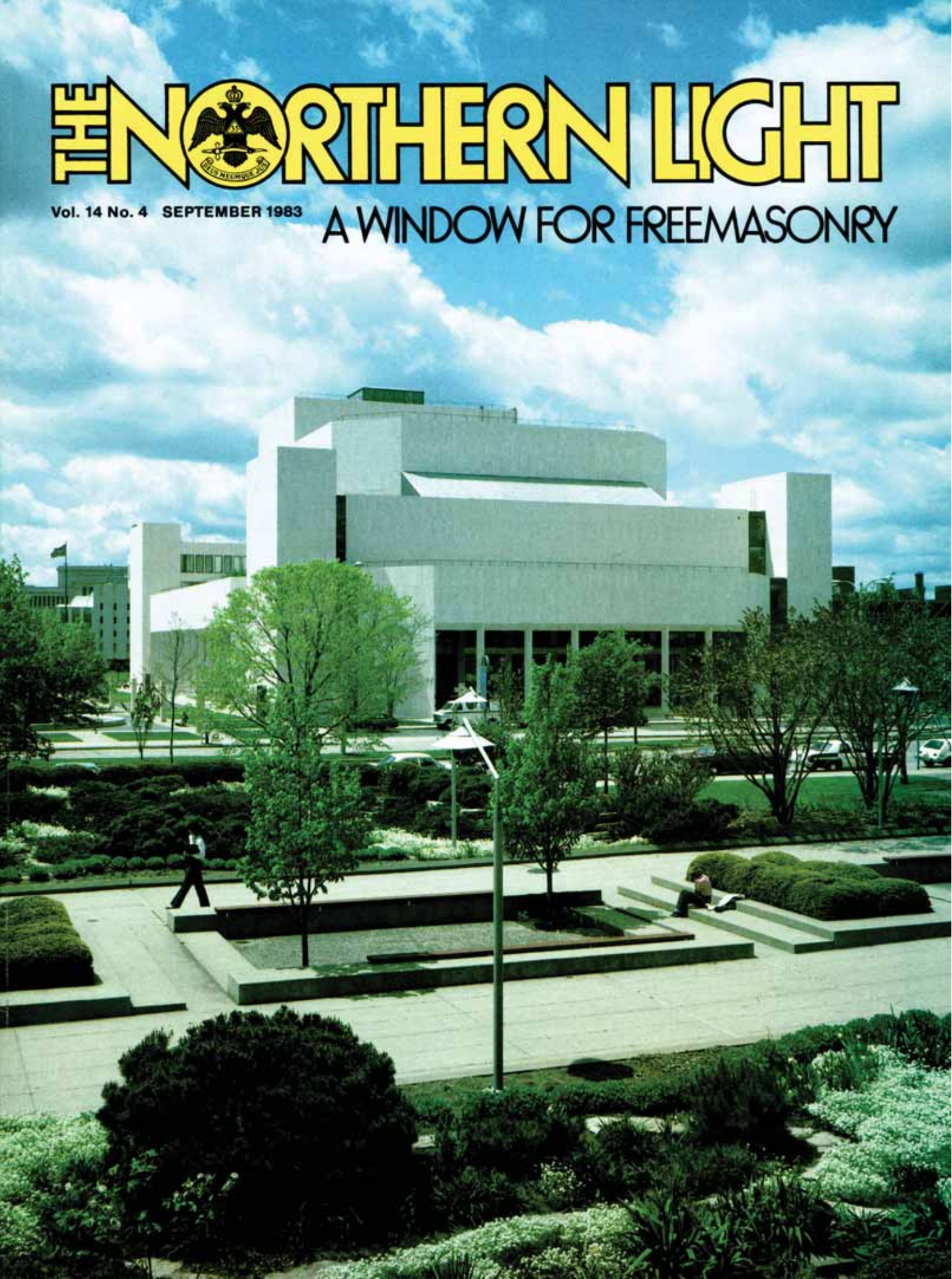
A WINDOW FOR FREEMASONRY



FROM THE SOVEREIGN GRAND COMMANDER

The Prestige of the Family

STANLEY F. MAXWELL, 33°

Over the past several decades, it has become popular to criticize the American family. Both in the daily press and in scholarly works, the family has been subjected to severe ridicule. Some have even pronounced "the end of the family."

The effects of such thinking are all around us. It wasn't so long ago that every effort was made to protect the family name. A young person grew up feeling a deep sense of personal responsibility to bring honor to his family.

Today, the family name is not used nearly as often. Ask a teenager his name and the reply will be "Joe" or "Tom"—not "Tom Johnson" or "Joe Davis." Unfortunately, more and more people fail to see themselves as being part of a family.

As Freemasons, we have always maintained that the family is essential to the health of society. Strong family relationships are the basis of individual responsibility.

Happily, the tide seems to be turning. In their recent book, *The War Over the Family,* a husband-and-wife team have made it clear that the *traditional* family is as important as ever. Drs. Brigitte and Peter Berger of Boston have this to say:

> "The family, and no other conceivable structure, is the basic institution of society. If we have learned anything from the tumultuous activities surrounding the family in recent decades, it is that there are no alternatives or substitutes, no matter how well-intentioned or attractive they may appear at first sight. The prestige of the family must therefore be restored."

The restoration of the prestige of the family is the goal of our Scottish Rite Masonic Family Life Week program. From November 20–26, hundreds of Scottish Rite Masons will be working hard to present programs which carry the meaning and message of the family to the public.

Our theme this year, "Bringing Us Closer Together," is at the heart of what a family is all about. We will be closer together when people come, once again, to believe that the family is *all important* in their lives.

Freemasons are one of the strongest moral forces in our nation. It is time for us to use our power and influence to help restore the prestige of the family. Together, we can help give family life a new beginning.

Stanley F. Maxwell

Sovereign Grand Commander

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About the Front Cover

The Supreme Council returns to Milwaukee as the site for the 1983 Annual Session on Sept. 25-29. Many of the events will take place at Milwaukee's Performing Arts Center, shown on the front cover.

A WINDOW FOR FREEMASONRY

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Volume 14 No. 4 September 1983

In This Issue

Winning the Peace in 1783

By ALPHONSE CERZA, 33°

On July 4, 1776, the American Colonies took the first formal step to separate from Great Britain by adopting the Declaration of Independence. This was done for the purpose of telling the world that the Colonies considered themselves no longer a part of the British Empire, were independent, and invited other nations to deal with them.

But making a written declaration did not bring about independence, and there followed a war, lasting for seven years, that disrupted the lives of the Colonists and created many serious economic, political, and social problems. Even after winning the War it was necessary for the Colonists to win the peace. This final step to achieve independence took over two years because of the many persons involved in the negotiations, the distance between Paris and the seats of government of the nations involved, the many conflicting claims that had to be resolved, and the secret maneuvering and aims of England, France, and Spain to gain as many advantages as possible in the Treaty.

In anticipation of eventually making peace with England, the Continental Congress, in February 1779, appointed a committee to consider what the Colonists should secure from Great Britain in a peace treaty in addition to the main demand of independence.

The committee considered that the following things should be received by the Colonists: Canada should be recognized as the northern boundary of the new nation; the Mississippi River should be the western boundary; Florida should be the southern boundary; there should be freedom to navigate on the Mississippi River; fishing rights in northern waters should be secured, and a few other incidental matters.

With the surrender of Cornwallis at Yorktown on October 19, 1781, the War of Independence was ended for all practical purposes. The news of the defeat did not reach London and Paris for about a month. Lor North, the English Prime Minister, was to moan, "It is all over." But George III was of a different mind. He fired General Clinton, as the Commander-in-chief in America, and replaced him with General Guy Carleton.

British troops were still in the American Colonies, they had control of New York City, and fighting was still going on in Georgia. The British Navy was in evidence along the coast and was a powerful and threatening force.

It was too early for the Colonists to relax. Washington could not disband his army after Yorktown until a peace treaty was actually signed, and he had difficulty keeping his troops together as a unit. The early statements of George III about continuing the War on a different basis was not encouraging that peace would come soon or easy.

The Continental Congress named the following Peace Commissioners: Thomas Jefferson, Benjamin Franklin, John Adams, John Jay, and Henry Laurens. Negotiations and meetings were to take place in Paris, France.

Jefferson stated he could not serve because his wife was seriously ill, and he could not leave her side; she was to die as a result of her illness. Henry Laurens was captured at sea by the British and was imprisoned in the Town of London for a number of months. John Jay was in Spain seeking help from an uncooperative Spanish government determined to squelch any expansionist plans of the Colonists. And John Adams was at the Hague negotiating with the government there.

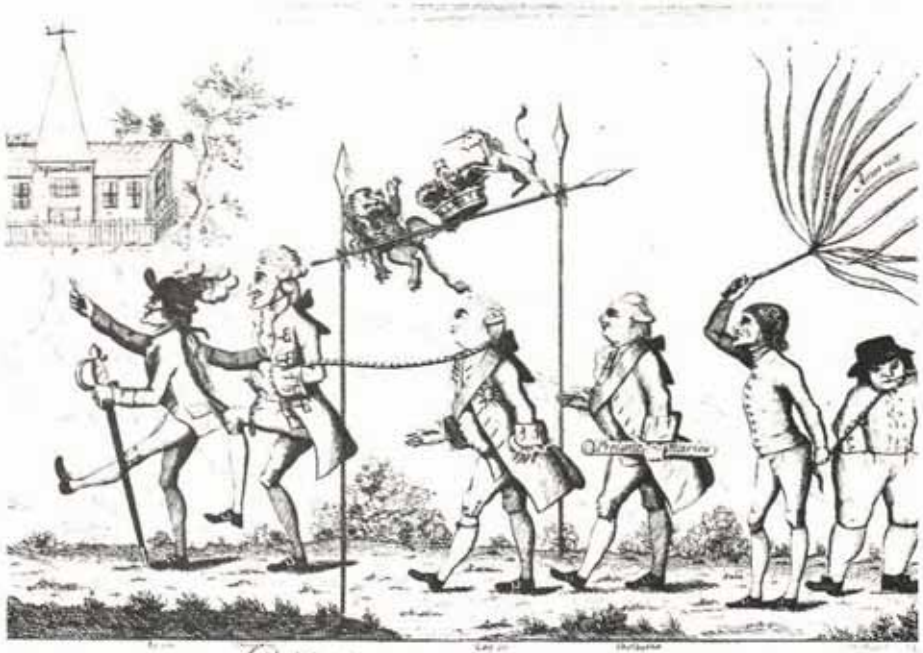
As a result, for months Franklin was alone as the peace negotiator for the Colonists in Paris. This was not a disadvantage, however, because he had been in France for many years as the representative of the Colonists, had won the respect of the French people and their leaders, and had been successful in inducing the French leaders to join the Colonists in their fight for independence by supplying men, equipment, and money.

The time was ripe to bring the war to an end. The people of England for years had become tired of the war, there were some vociferous opponents to continuing the fighting, and most persons were anxious for some time to find a way to bring the war to an end. With the defeat at Yorktown the opposition increased among the English people, and this view was reflected in Parliament.

By the end of February of the next year, George III finally stated that he was prepared to negotiate a peace agreement with the Colonists on condition that they sever their connection with the French and that each Colony negotiate separately with Great Britain and not as a unit. He was not being realistic and possibly nurtured the hope that he could divide the Colonists in their aims and thereby salvage some sort of continued relationship with at least some of them. Suggestions were also made by

Ill.: ALPHONSE CERZA, 33°, is a noted Masonic scholar, researcher, author, and book reviewer. A member of the Valley of Chicago, he received the 33° in 1962.

Dachery's political satire "Blessed Are the Peace Makers" on the Preliminaries of Peace (signed on Jan. 20, 1783) was published just after the violent attack on the peace terms in the Commons on Feb. 17, followed by the fall of the Shelburne Ministry. It shows the belligerent powers in procession along a country road, Spain in the lead, followed by France, who holds the end of a rope tied round the neck of George III. Behind the King walks Shelburne, carrying the Preliminary Articles of Peace. Behind them is America, who holds aloft a scourge labelled *America*, with which he is about to strike Shelburne and the King. Last comes Holland, also led by the neck, and depicted as a sulky boor.



Blessed are the PEACE MAKERS

Great Britain that there be separate treaties between the belligerents. But it was clearly and emphatically announced that the peace treaty had to be negotiated as a unit with all the belligerents. The various efforts to divide the allies and to isolate the Colonists failed.

On March 4, 1782, Parliament agreed to bring in a bill enabling the King to make peace. But it was not until June that the bill was finally passed by Parliament. During this period General Carleton suggested to General Washington that England would recognize the independence of the Colonists in exchange for a separate peace with him, but Washington refused to discuss the matter.

While preliminary discussions were taking place a great one-day sea battle took place in the West Indies between the French and English fleets in which the French were defeated and the French Admiral de Grasse was captured. This probably had a beneficial effect on the peace negotiations because it tended to soften the hard position that was being assumed by Vergennes, the French Prime Minister and chief negotiator for France.

The peace negotiations formally started in Paris, on May 6, 1782. Each of the belligerents had different objectives in making peace. The American Colonies wanted independence from England and recognized boundaries; the others at first believed that the western boundaries of the new nation should be the Allegheny Mountains, but the American Colonies—recognizing the victory of George Rogers Clark in Illinois and having a degree of control of the area west of the mountains—resisted this view.

Spain hoped to secure Gibralter and some land in America. Beneath the surface of the preliminary talk it was apparent that France, Spain, and England felt that if the American Colonies were given their independence there was nothing more that they should expect.

There was probably a weak hope among the English leaders that the former Colonies would not survive on their own and that eventually they would join the British Empire in some form of arrangement in which both would benefit. This was indicated by the new Colonial Secretary in London expressing a desire for "reconciliation with America on the noblest terms and by the noblest means." The English negotiators, in a sense, took a more friendly view toward the claims of the Colonists than France and especially Spain, which was completely opposed to the Colonists.

By October 8, 1782, a preliminary draft of the Peace Treaty was reached. But it was not signed by England, Spain, and France until January 20, 1783. The final Peace Treaty was signed in Paris, on September 3, 1783, bringing the War of Independence formally to a close.

Spain did not get Gibraltar but did get Minorca and the Floridas.

France received little for its effort except revenge against England for winning the Seven Years' War and changing the balance of power; its treasury was depleted as a result of the long war. The success of the American Colonies and the democaratic ideals disseminated in France were the seeds planted which eventually led to the devastating French Revolution, which was to change the history and government of France.

The American Colonies received their independence from Great Britain and substantially everything that they requested at the start of negotiations. Vital was the western boundary, and this was established at the Mississippi River with the right of navigation on the river.

Several months later the English Soldiers started to leave New York and other parts of the country. On December 4, 1783, the last of the English soldiers left New York and set sail for England. Later that day Washington entered the city with his troops. He and his officers met at Fraunces' Tavern and in an emotionally charged scene Washington warmly embraced his men as he bade them farewell.

On December 23, Washington attended a meeting of the Continental Congress, then located in Annapolis, surrendered his Commission as Commander-in-chief, and departed for Mount Vernon. The Colonists had won the war and they had also won the peace, but new problems were created which need solution.

Make Happy Living a Habit

Here are excerpts from Brother Benney's book *Here Is Tomorrow,* written especially for young people. His remarks, however, serve as good reminders for any age.

By LLOYD W. BENNEY, 32°

Create your own happiness. The more you make your experiences stand for something, the greater your chances for living happily. No one can escape the fact that life has its high spots when everything seems rosy. At the other end of the scale are low spots when most things seem to go wrong. Between those two is middle ground, where the vast majority of experiences are solid and meaningful—providing we do certain things.

Throughout life there is the temptation of wanting to postpone living and catch up at one's own convenience. Sort of a delayed vacation idea. Let's not kid ourselves. The fraction of time and the chunk of life which just now passed will never again return. There is no stopping the clock.

One fall evening I had arranged to drive to a nearby town to teach a session on how to overcome fear and worry.

LLOYD W. BENNEY, 32°, a member of the Scottish Rite Valley of Harrisburg, now resides in Columbus, Ohio. For 40 years he has been associated with claims education for Nationwide Insurance.

I had awakened at 6 a.m., worked all day at my full-time job, then started out to drive about fifty miles one way to teach on what I consider my hobby job. My day would end at midnight or 1 a.m. at the latest. I had taught several times that same week—each session involving a long drive, extended periods of standing, commenting and suggesting. So that night, when I arrived in the neighboring town, I was physically tired. I considered canceling the teaching assignment for that evening. It would have been much easier to rest. Yet the class was hard-working and cooperative; many of them had perfect attendance records. Considering these things, I had no other course.

Their assignment that evening was to tell about a fear or worry problem that was bothering them, and to point out how they were working to solve it. One student was very concerned about criticism. Here is his story:

"I was reared in a home where it was considered bad manners to treat people with disrespect. I have tried to practice this in dealing with others. On several occasions my boss seemed to take delight in telling me I had done something wrong. And he did this in front of others. This happened the other day as I was training a new employee. He stopped by my work place to tell me the month-end report did not balance and that I obviously had made a mistake. My first impulse was to take a defensive attitude. However, I told him that I would immediately recheck my figures and report to him, and that I was sorry for this and for the delay that it caused. The upshot of it was that he pitched in and helped to run down the figures, and soon balanced the record.

"From that and other experiences I developed the attitude of 'doing the very best I can.' I started to try to be less sensitive to criticism. This has helped me to build up a set of operating rules, and I am now on the way to solving the problem. The boss, since the incident, has been completely cooperative."

Each talk that evening seemed to get progressively better. Teaching was easy and enjoyable. I had completely forgotten about myself. When the evening was over and I started to drive home, my enthusiasm was very high. It was a beautiful fall night. In driving I had time to reflect upon the experiences of those students who had found, or were on the way to finding, a way to make life more pleasant and meaningful.

I tell this story to point out that the incident did not just happen—it was caused. It represents a delightful, happy experience because I felt healthy and alive, doing a job which was appreciated and which I thoroughly like to do, working with people whom I regard as friends, and practicing a positive philosophy that one *can* do something about his life.

The basic ingredients for happiness are good health, a satisfying job, friends, a hobby and a sound philosophy of life.

Living happily means something different to each person. For many people the common denominator—which seems to stand for "health, wealth and happiness"—is money. Money, of itself, will not bring lasting happiness. Money is a tool. We need money to pay the rent, buy our clothes, educate our family, pay the taxes, buy the necessities. We can't get along without it. But this is just one side of the coin. We also need a good, solid, balanced way of looking at life and saying, when the going gets tough, "ok, I can take the good with the bad; the important thing is that I know things will turn out right in the end." It's the same kind of outlook which makes one say, "I'm going to give life all I've got," instead of, "Life owes me a living."

Dr. Carl Winters expressed a sound outlook when he said, "Service to humanity is the best source of life."

Moments need not be big to bring happiness. A day at the fair, a certain date, gazing at a gorgeous sunset or the green grass, the bursting forth of leaves after a hard winter, a skating or dancing party, a hike through the woods on a fall day, walking in the rain, a flower garden, a vacation in the mountains or at the seashore, all are simple pleasures. They cost very little, yet represent ways to enjoy life.

The way we look at ourselves and our world is important. Too many of us today have the feeling of being lost. We somehow think that our life doesn't count for much. We soon learn that once we're caught in the straitjacket of daily living, it's much easier to become part of the crowd, because in that way no one really cares. But who wants to be a wall flower? Our main job in life is to count for something!

We have the good sense and know-how to satisfy our physical needs, and this is one of the things that has made us a great people. But if you take Americans out of America, will it still be America? No, because the key to our greatness is the heart and soul of our people. Our hope is to make physical things our servant and learn how to live our lives to the full. This means learning how to grow up emotionally just as we learn to grow up mentally. It means learning to live our lives on a higher moral, ethical and spiritual plane, for we face a future of unprecedented beauty and happiness or of total destruction. The answer lies in what we do about it. And time is running out.

Success is nothing more than accomplishing what you set out to do. Failure happens when something prevents you from carrying out a plan.

The time to get serious about anything is after you have made up your mind about what you want. There is a natural inclination to put things off. Make the start, no matter how small. Starting most anything new requires a hard push to set things in motion. Many times the mental self-discipline required to persevere takes as much effort as the physical exertion. Some regulated pattern of consistently and thoughtfully going through the motions is necessary until skill is developed and we learn to operate by second nature.

"One of the most tragic things I know about human nature is that all of us tend to put off living. We are all dreaming of some magical rose garden over the horizon—instead of enjoying the roses that are blooming outside our windows today."

—DALE CARNEGIE

Some of the fun in learning anything new is to be able to experiment with various ways of doing things until you have discovered the best and easiest way. Sometimes we learn more profoundly from our failures than we do from our successes. Don't be afraid to fail. The important thing is not to fail the last time. There is tremendous satisfaction in the knowledge that we figured out the problem and have what we regard as the best solution.

It is natural to display negative thoughts as we try to do something new. This is largely because we don't have past successes to build upon. Condition yourself to believe that if others have been able to do the job, you too can do it. This attitude will help you to overcome the barrier of thinking that the job is impossible. Form a picture in your mind of actually doing the task, of going through the motions. This is a helpful way of getting a good start.

When you start anything new, throw yourself into it with excitement and verve. This will help to keep your interest high and improve your chances for success.

There is a right atmosphere for learning anything new. It was said of President Theodore Roosevelt that he had tremendous powers of concentration. He could start reading a book, for example, and, in spite of loud noises, read on completely oblivious to them. Find out the conditions under which you learn best and then try hard to work under them. For example, it might be in the early hours of the morning, when there is peace and quiet, or in the late hours of the evening. On the other hand, some people have no difficulty learning with the TV or radio blaring.

There is a happy medium somewhere in doing things so that you get happiness and satisfaction out of them without excessive struggle. It is healthy to want to work hard and accomplish something. The main thing is to enjoy what you are doing and to do it in the very best way.

It is possible to learn to like to do a job which appears to be distasteful at the start. Every job has things which are desirable, and some are not so pleasant. People who like what they are doing find the rough spots easy and more pleasant.

We can't turn the clock back at any given time or relive any portion of our life, except in reflection. So what we should try to do is to balance our work and play in order to enjoy each moment.

Life is ideally arranged to make available to us the time, energy and knowledge for success and happiness. Youth is the time for work and preparation. Our success and happiness will depend largely on how much effort we are willing to put in this direction.

Success is accomplishing what we set out to do. Happiness is a pattern of living or a way of life. Both come from developing good habits. We can be very successful but very unhappy. This is not likely to happen if we lay emphasis on basic fundamentals, such as the right job, health, hobbies or interests, friends, and having a lively, positive interest in life.

MUSEUM of NATIONAL HERITAGE

Exclusive U.S. Showing Of 'Loyalist' Exhibit

To the British, they were "The Good Americans" and "The Suffering Loyalists"; to the colonials struggling for independence during the Revolutionary War, they were "a thing whose head is in England, its body in America, and whose neck ought to be stretched."

The colonists who supported the royal cause and who were dedicated to British rule and the preservation of the Empire during the American War for Independence are the subject of an international exhibition opening October 5 at the Scottish Rite Masonic Museum of Our National Heritage, Lexington, Massachusetts, the only United States stop on the tour.

Organized by the Canadian War Museum, Ottawa (where it opened June 17), in collaboration with the New Brunswick Museum, "The Loyal Americans" is part of a two-year celebration to commemorate the bicentennial of the arrival of the Loyalists in Canada where 40,000 settled following the end of the American Revolution. There they had a profound effect, creating two new provinces and helping to fashion a new nation. The Loyalists and the French Canadians formed the fundamental political and cultural fabric of Canadian life and laid the groundwork for future American-Canadian relations.

Some 27 museums, galleries, and archives, and 16 private collectors have contributed to this first major Bicentennial exhibition which focuses on the often neglected Loyalist story. Approximately 170 objects from the Revolutionary War period will be shown, including a meticulously restored British Union flag, a rare uniform of an officer of the King's Royal Regiment of New York (Johnson's), maps, coins, weapons, furniture, domestic objects and prints. Several important paintings, such as John Singleton Copley's portrait of Colonel John Murray and Sir Frederick Haldiman's portrait by Sir Joshua Reynolds, will be displayed.

"The Loyal Americans" examines the military role of Loyalist Provincial Corps in Colonial America and their subsequent exile and establishment in

—Canadian War Museum photo

Shoulder-belt plate of the King's American Regiment, circa 1780. Lent by John Wentworth Moody of Ottawa.

—Canadian War Museum photo

Side drum of Royal Provincials, circa 1776. Lent by King's Landing Historical Settlement, Fredericton. "Royal Provincials" was a general designation applied to loyal American units raised in the early months of the colonial rebellion.

what remained of British North America after the signing of the Treaty of Paris in 1783 and creation of the United States. In human terms, the exhibit tells the story of the 40,000 men, women, and children who endured hardship, humiliation, and material sacrifice because of their political beliefs. In their new home in Canada, they continued their loyalty to king and crown, and had a profound effect on Canada's history.

The exhibit will remain at the Lexington Museum through March 13. A catalog of the exhibition has been published by the Canadian War Museum and is available for $17 postpaid through the Museum of Our National Heritage, P.O. Box 519, Lexington, Mass. 02173.

—Canadian War Museum photo

Benjamin Thompson, a Massachusetts native, was loyal to the royal cause and served for a time as British undersecretary of state in the American department. In 1792, he was elevated to count—Count Rumford, after the early name for Concord, N.H. Oil painting lent by Bayerisches Armeemuseum, Ingolstadt, Federal German Republic.

Coatee of Matthew Elliott, circa 1812. Lent by Fort Malden National Historic Park, Amherstburg, Ontario. Elliott was an Irishman who settled in Pennsylvania in 1761 and later moved to Ontario.

—Canadian War Museum photos

Foundations of Loyalism

Excerpts from *The Loyal Americans,* a catalogue published by the Canadian War Museum, Ottawa, Ontario, in conjunction with the museum exhibition. Reprinted by permission.

By ANN GORMAN CONDON

—Canadian War Museum photo

Contemporary photo of loyalist settler's cabin in Upper Canada. Canadian War Museum photo.

Loyalty, any statesman would agree, is the finest gift a citizen can offer to his community. In times of revolution or civil war, however, one man's loyalty becomes another's treason. During the American Revolution, some men and women believed that it was their duty to take up arms, dissolve their ties with Great Britain, and establish a new nation in North America. Other Americans, equally committed to the welfare of their homeland, fought to preserve the unity of the British Empire in America, to maintain the rule of law and to support its embodiment, King George III. While the Patriots wrote the Declaration of Independence, marched with George Washington to victory and established the American republic, the Loyalists fought with pen and musket in all 13 Colonies, marched side-by-side with the British regulars until their world was turned upside down at Yorktown, and then retreated into privacy or exile with the defeat of their cause. The great irony of the American Revolution is that both the Loyalists and the Patriots believed that they were fighting to preserve American liberty.

After the war, 40,000 Loyalist exiles resettled in Nova Scotia and created two new provinces—New Brunswick and Upper Canada (Ontario). They built new homes and new communities, and established an elaborate set of governments, churches, universities, schools, landholding systems, and social rituals that drew on their experience in colonial America. The new American republic and the fledgling colonies of British North America were the offspring of the same political upheaval, and the Loyalist experience illuminates the cultural similarities and differences of these two societies.

Long after the war had ended, the Loyalists continued to be misunderstood and misrepresented. Until very recent times, British historians have generally ignored the Loyalists. American historians have been inclined to dismiss them as weak and unimaginative hangers-on, as lackeys of the Crown. To dispel this image, many descendants of the Loyalists and such devout groups as the United Empire Loyalists' Association of Canada have written histories depicting their ancestors as the personification of honor, courage, and self-sacrifice.

There emerge from these early, zealous accounts two stereotypes of the Loyalists. According to one, the Loyalists were an elite band of colonial aristocrats—courageous, swashbuckling figures of distinguished lineage. They attended Harvard College and then devoted themselves to managing their vast estates, serving the public, and raising noble families. When a

vulgar mob unjustly rebelled against their King, they were forced to take up arms and fight the rebels with such ferocity that after their defeat they had to retreat to Canada, England, or the British West Indies as exiles.

According to the second early stereotype, the Loyalists were humble farmers, frontiersmen, Blacks, Indians, urban laborers, and immigrants. These "folk Loyalists" were too hardpressed and untaught to comprehend the larger political issues, but they possessed a childlike devotion to their King, as their actions during and after the Revolution vividly demonstrated.

These two stereotypes, which dominated Loyalist history and mythology for almost two centuries, do not entirely misrepresent the Loyalist movement, but they do oversimplify it. Recent historians have discovered beneath these superficial images a more complex, diverse and philosophically profound movement than the earlier "heroic" histories suggest. Historians now estimate that approximately half a million people—about 20 percent of the American population of 1776—became Loyalists.* Their research also suggests that the Loyalists were a heterogeneous group, with every colony and practically every segment of American society represented in the ranks.

This great Loyalist mass can be divided into three categories.

Those who fall in the first category became Loyalist because they had a vested interest in the imperial establishment. They included colonial governors, royal officials, judges, and Anglican ministers preaching in areas, such as the Middle Colonies and New England, where the followers of the King's faith were a minority. An equally obvious interest motivated merchants who traded with English or Scottish firms, and some lawyers who had been trained in the English Inns of Court and felt tied to the established order.

Another kind of vested interest was shown by certain partisans who joined the Loyalist ranks not out of commitment to the empire but because of their political stand on local issues. The Carolina Regulators, the Pennsylvania merchants and some of the New York tenantry, for example, were primarily concerned with such local issues as the organization of county government, frontier defense, and land tenure, and they saw Loyalism as a means of gaining their political objectives.

As in most wars, the great majority of people in the American Revolution did not want to get involved. Their only interest was in survival. Nevertheless, they were drawn in—some as Loyalists, some as rebels—because of the disposition of the opposing armies, partisan pressure or simply fear. The diversity

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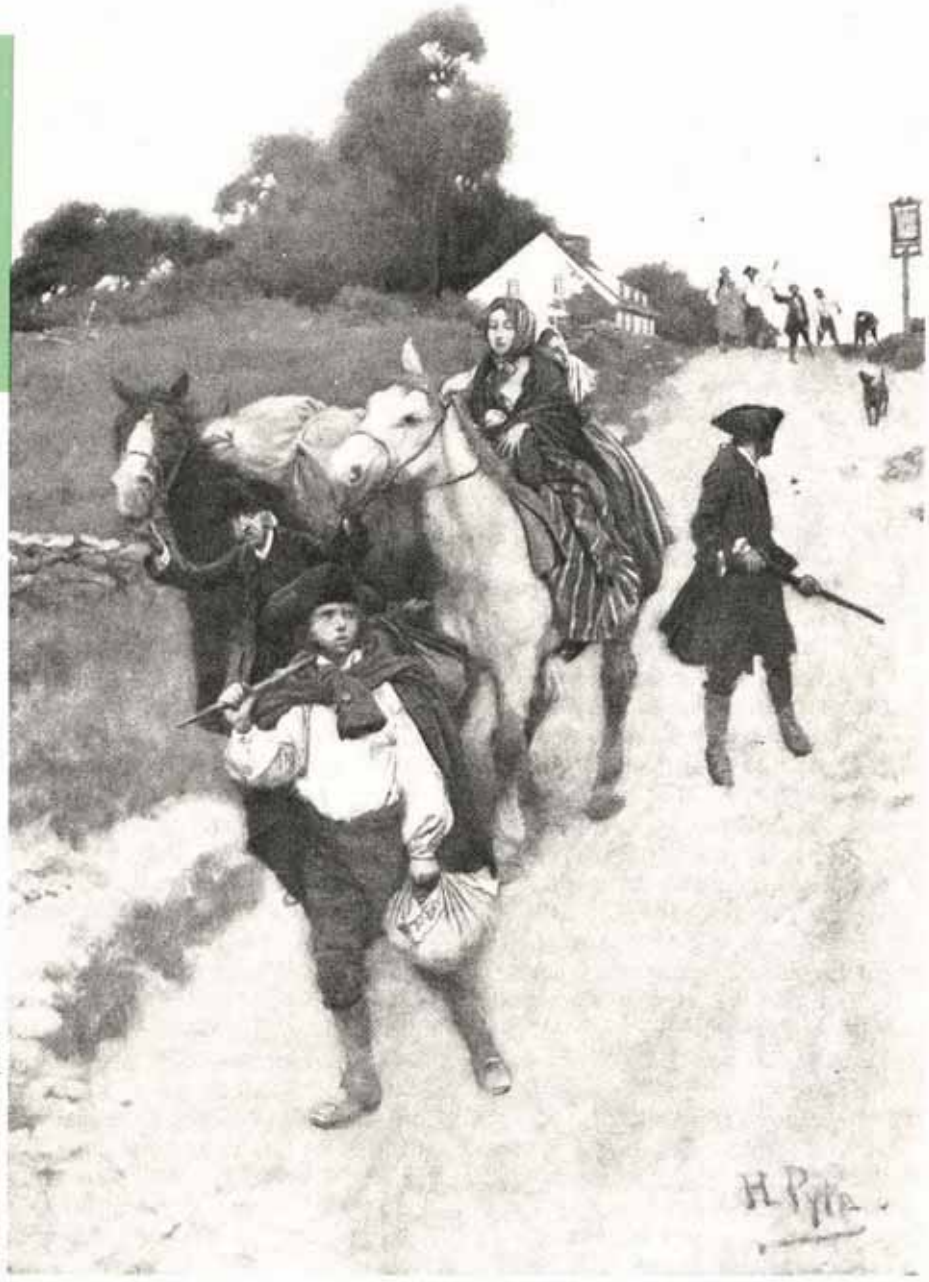

—Canadian War Museum photo

Tory refugees on their way to Canada by Howard Pyle. Reproduced from Harper's Magazine, Dec. 1901. Courtesy of Delaware Art Museum, Wilmington, Delaware.

* P.H. Smith, "The American Loyalists: Notes on their Organization and Numerical Strength," *William and Mary Quarterly,* no. 25 (1968), pp. 259-77.

Continued from page 11

of the groups in this first category demonstrates that a great host of people became Loyalists for reasons quite unrelated to British imperial policy or to the issue of American independence.

Loyalists in the second general category displayed more subtle motives. They were members of religious and cultural minorities who had not joined mainstream American colonial society, and who clung to British protection out of fear of increased American power. Some were religious groups with idiosyncratic beliefs: French Huguenots, Maryland Catholics, and Quaker pacifists. Many were recent immigrants from Germany, Holland or the British Isles. Finally, there were those two ostracized minorities—the native people and the black slaves. Traditionally, the Indian tribes had recognized that the officers of the British Indian Department were the only barrier between them and American frontiersmen and unscrupulous colonial land speculators. In some of the most ferocious fighting of the war, the Indian tribes gave their formidable support to the British army. Black support, on the other hand, was less than expected. Although the British made extensive efforts to lure slaves away from their rebel masters by promising them freedom and land, the results were disappointing. Most of the slaves, systematically denied experience in decision-making, were simply unable to respond to such a call.

The loyal men and women who belonged to these religious and cultural minorities did not draw up fine documents or make grand speeches. However, they did show remarkable insight into one tendency of Revolutionary politics. All of them felt that their political position and personal beliefs were safer under British rule than under the newly proclaimed American government. As outsiders, they perceived the conforming impulse in American politics—the tendency of a committee or a mob or the Sons of Liberty to impose their views on everyone.

Loyalists of the third and most famous category were the Tory elite, the group of colonial leaders who opposed the Revolution out of principle, who wrote the pamphlets, proposed the plans, led the regiments during the war, and then retired to England or embraced new colonial challenges elsewhere.

By any standard they were impressive men. Most had been born in the colonies and many of their families had lived there for two or more generations. Many attended college or trained for a profession. They were "gentlemen" in the 18th-century, deferential sense of that word—men trained to manage large estates or enterprises, lead troops, preach the gospel or bear public responsibility. These cultivated, seasoned leaders were thoroughly at home in the political and social worlds of both London and colonial America. Unlike the other Loyalists, they were not bound to the empire by vested interests or a sense of dependency. On the contrary, they were courted assiduously by the Revolutionary leaders to join their movement. The decision of the elite to oppose American independence was a matter of careful reflection and free choice based on a vison of the future and a concern for liberty.

Like virtually all colonial Americans, the elite had an optimistic, expansive vision of the future of North America. The extraordinary resources of the continent and its young, enterprising population clearly held the promise of prosperity and world power. The Loyalist elite wished to tap this rich potential by means of an Anglo-American empire—a joint partnership that would link the wealth, cutural richness, and military strength of Great Britain to the resources and energies of North America. These Tory leaders believed that the colonies should be granted internal self-government, but they maintained that this could be achieved without abandoning the strength, stability, and enlightenment that the British connection provided.

Like the Revolutionary leaders, the Tory elite opposed the taxation system and administrative restrictions that Britain imposed on the colonies in the 1760's, and they made their protests heard in London. However, these highly sophisticated members of colonial society were even more dismayed by the newness and apparent crudeness of American life. Colonial America had just emerged from primitive frontier conditions. Its institutions were immature, its leadership poorly trained, its social relations still threatened by anarchy and brutality. The civil upheavals and riots preceding the Revolution, which had caused wanton destruction of property, tarring and feathering, persecution of beliefs, and other violations of liberty, convinced many colonial leaders that the greatest threat to freedom in America came not from the King but from the mob. The elite supported the continuation of British rule in America believing that it would produce a way of life that was richer—and freer—than any the colonists could provide for themselves.

Loyalist opposition to the Revolutionary movement meant that the rebellion was a civil war as well as a war for independence. In some areas, notably New York and the Carolinas, the struggle between the factions for local power was more important than imperial concerns. The personal toll was high: the loss of lives, families, fortunes and hopes, and the loss to colonial America of almost 80,000 valuable citizens.

It is important for us to recall the Loyalists, to take note of their circumstances and their ideals, to admire their courage and to acknowledge their shortcomings. But it is more important for citizens of a democratic society to consider afresh the powerful critique that Loyalist history provides of the forces unleashed by revolution.

DR. ANN GORMAN CONDON is Associate Professor of History at the University of New Brunswick at St. John. Born in Chicago, she received a B.A. degree at the University of California at Berkeley and M.A. and Ph.D. degrees at Harvard University. Her thesis on the Loyalists earned her the DeLancey Prize at Harvard. Married and the mother of three children, she maintains her continuing interest in studying the Loyalists, many of whom migrated to Canada. Dr. Condon is involved in museum activities and has had numerous articles published in scholarly Canadian journals. Two of her articles appear in ***The Loyal Americans****, a catalogue published by the Canadian War Museum. Copies of the catalogue are available for $17 postpaid through the Museum of Our National Heritage, P.O. Box 519, Lexington, Mass. 02173.*

IN A NOOK WITH A BOOK

'Thomas Dunckerley, Remarkable Freemason'

Reviewed by ALPHONSE CERZA, 33°

THOMAS DUNCKERLEY, A REMARKABLE FREEMASON, by Ron Chudley. Published by Lewis Masonic Publishers. Available from Macoy Masonic Publishing Co., P.O. Box 9759, Richmond, Va. 23228. 188 pp. $19.50. (Mail orders require an additional $1.50 for postage and handling.)

This book is a complete biography of Thomas Dunckerley who often has been described as the most famous Freemason of the 18th century. He was born in London, England, on October 23, 1724, of Mary Dunckerley. His natural father was the Duke of Wales who later become George II. The details of his birth were kept secret until his mother made a death-bed disclosure 36 years later.

Thomas Dunckerley left home when he was ten years of age and joined the English Royal Navy. He spent many years in the service, engaging in many battles, and rose to the rank of Master Gunner. He had considerable natural intelligence and was of a warm friendly nature. He retired from the Navy in 1764 and settled in England. In 1770 his friends induced him to study law. Five years later he was made a Barrister, but he never practiced his profession. He later applied for a government pension and received one, but it was inadequate and he lived in poverty in his old age.

In 1754 he was made a Mason and he immediately became an active and enthusiastic member. For example, in 1760 when his ship left England for Canada he carried with him two documents. One authorized him to "inspect the craft wherever he might go" and the other was a Warrant authorizing him "to hold Lodge and make Masons on board HMS Vanguard." He took his duties seriously and applied himself making Masons on board ship and at various places where his ship docked from time to time. It has been estimated that he initiated 400 British Naval Commanders and 600 American Captains into the craft.

His activities on behalf of Freemasonry were extensive. He established many new lodges and was one of the originators of the Provincial Grand Master's organization. He served as Provincial Grand Master in many of the Provinces in England. When it was suggested that the Craft sponsor several Masonic charities he supported the effort and at each meeting which he attended he encouraged the making of contributions to make the project successful. He joined the Royal Arch in 1767 and became the first head of the Grand Chapter of England. He also served as the Grand Superintendent of the Royal Arch in 18 English Provinces. In 1791, as a Knight Templar he took the lead in forming the Grand Commandery in England, and he became the first Grand Master of the Knights Templar of England. He wrote a number of histories, established many Masonic groups, laid cornerstones, and made many Masonic speeches. After his death his successor as Provincial Grand Master of Essex eulogized him by saying "He loved Masonry from his soul, and as his attachment was not the effect of a hasty impression upon a lively imagination, but the result of a long and well-directed scrutiny into the nature and utility of the institution, he seldom failed to communicate a portion of his zeal to those to whom he conversed."

This book makes interesting reading and sheds light on how the Craft was working in his lifetime. The book contains many pictures of persons, letters, certificates, and other items, which add color to the volume.

OTHER MASONIC BOOKS OF INTEREST

Correction. The two books from the Oregon Lodge of Research were incorrectly listed in the June issue. We reprint them here with the correction and regret any inconvenience to our readers and the Oregon Lodge of Research

The Regius Manuscript. Facsimile of the oldest extant Masonic book with a modern translation and brief commentary. Available from the Oregon Lodge of Research, c/o Martin D. Nickelson, 25 N.E. 59th Ave, Portland, Oregon 97213. $11.

Research Papers. Volume 4. Reproduction of the papers presented over a period of years on Masonic subjects before the Oregon Lodge of Research. Available from the Lodge, c/o Martin D. Nickelson, 25 N.E. 59th Ave., Portland, Oregon 97213. $21.95.

'Passion for Justice'

By JOHN A. STAPLES, 32°

It has been 30 years since the "Warren Court" began when Grand Master Earl Warren of California became Chief Justice of the United States.

Most Worshipful Brother Warren took the oath of office as the nation's highest-ranking judge on October 5, 1953. That event ushered in 16 years of progressive decisions and a period in which Warren became a dominant figure in American life.

Warren's years on the court capped a brilliant career as a prosecutor, governor, and national leader in the Republican Party. It was a career which almost put him in the White House.

Warren was born in Los Angeles on March 19, 1891, the son of a railroad mechanic. He attended public schools in Bakersfield and worked as a brakeman on freight trains in the San Jaoquin Valley. In 1912, he graduated from the University of California at Berkeley and two years later received his law degree from that same institution.

World War I interrupted the young lawyer's practice and he volunteered for active duty in September 1917. He was assigned to the 363rd Infantry Regiment at Camp Lewis, Washington; became a first lieutenant, and was waiting orders to France when the war ended.

Returning to his home state, he gained his first experience in government as clerk of the California Assembly's Judiciary Committee. After a year in Sacramento, he moved to Oakland where he became a deputy city attorney, the position he held when he was raised on November 1, 1919, in Sequoia Lodge No. 349, Oakland, California.

The next five years were devoted to work as a staff prosecutor and, in 1925, he was elected to the first of three terms as district attorney of Alameda County. At age 34, his political career was off and running.

The year 1925 produced another milestone in Warren's life when he was married on October 14 to Nina Meyers. Their family came to include three sons and three daughters.

Having served as Worshipful Master of his symbolic lodge in 1928, Warren continued his Masonic interests in Grand Lodge, taking office as Senior Grand Warden in 1933. A one-year term as Deputy Grand Master followed and, in 1935, he became the 69th Grand Master of Masons in California.

Warren rose steadily in the state's Republican organization, winning election as attorney general in 1939. During his four years in that office, he also presided over the Rose Croix Chapter in the Scottish Rite Valley of Oakland. The Supreme Council for the Southern Jurisdiction, named him a Knight Commander of the Court of Honor in 1937 and, four years later, he received the 33°. His term as Venerable Master of the Lodge of Perfection coincided with his first term as Governor of California.

In the York Rite, he was a member of Oakland Royal Arch Chapter No. 36; Oakland Commandery No. 11, K.T.; and St. Phillip Conclave No. 23, Red Cross of Constantine.

He also wore the fez of a Shriner, serving as the Potentate of Oakland's Aahmes Temple in 1933-34.

Warren was elected Governor in 1943 with overwhelming support from Democrats and Independents as well as Republicans. He served three terms as California's highest elected official, an unprecedented feat in the history of that state.

As governor, he balanced the state budget, raised old-age pensions, and

JOHN A. STAPLES, 32°, is a public relations officer with the Culver Educational Foundation, Culver, Ind. He is a member of the Valley of Portsmouth-Dover and of New Hampshire Consistory.

—Ankers photo

Governor Warren at opening of Dewey-Warren headquarters in 1948.

—Ankers photo

Warren on back steps of Supreme Court building on his first day as Chief Justice, Oct. 5, 1953.

appointed the first black superior court judge in California's history. He also supported the World War II internment of Japanese-Americans, a decision which he later said he regretted.[1]

Warren's popularity with the voters attracted national attention and frequent mention as a dark-horse candidate for the presidency. At the 1948 Republican Convention in Chicago, he battled for the nomination with New York Governor Thomas Dewey (Kane Lodge No. 454, New York City) and reluctantly accepted second place on the ticket.

Four years later, when the GOP again convened in Chicago, he was still California's "favorite son," but finished third in the balloting behind Gen. Dwight D. Eisenhower and Sen. Robert A. Taft of Ohio.

President Eisenhower faced a major decision in September 1953 following the sudden death of Chief Justice Fred Vinson (Apperson Lodge No. 195, Louisa, Ky.). The president declared that he would appoint as Vinson's successor a man of "character and ability" and one who would "command the respect, confidence, and pride of the population.[2]

Many federal judges and cabinet officers were considered, but the search eventually focused on Warren. Although he had never been a judge and had served only in state politics, Warren, then 62, accepted Eisenhower's offer and resigned the governorship to become the U.S. Supreme Court's 14th chief.

In the three decades since that appointment, Warren has been recognized as one of the great jurists in American history. In his 1980 book, *The Court Years,* Associate Justice William O. Douglas (Mt. Adams Lodge No. 227, Yakima, Wash.) rated Warren with John Marshall (Grand Master of Virginia) and Charles Evans Hughes as the three most distinguished chief justices of all time.

The Warren Court handed down many critical decisions, including the ban on prayers in public schools *(Engle V. Vitale),* legal rights of accused persons *(Miranda v. Arizona* and *Gideon v. Wainwright),* and legislative apportionment or "one man, one vote" *(Reynolds v. Sims).*

No decision was more far-reaching, however, than that rendered in the 1954 school segregation case, *Brown v. Board of Education of Topeka.*

Warren cleared the way for the whole future of the civil rights movement when he wrote: "To separate school children from others of similar age and qualifications solely because of their race, generates a feeling of inferiority as to their status in the community that may affect their hearts and minds in a way unlikely ever to be undone...We conclude that in the field of public education the doctrine of 'separate but equal' has no place."[3]

Warren's passion for civil liberties made him a target for many with opposing views. He was often denounced as a "political activist" and was accused of being "soft on criminals and communists." The John Birch Society launched an "Impeach Warren" crusade, but that never got beyond the billboard stage.

Among Warren's 13 predecessors as chief justice, four were Masons: Marshall, Vinson, Oliver Ellsworth (St. John's Lodge, Princeton, N.J.), and William Howard Taft (Kilwinning Lodge No. 356, Cincinnati, Ohio).

In addition to Douglas, Warren's Masonic contemporaries on the court included Hugo Black (Birmingham Temple Lodge No. 636, Birmingham, Ala.), Tom C. Clark (Washington Lodge No. 117, Dallas, Texas), and Potter Stewart (Lafayette Lodge No. 81, Cincinnati, Ohio).

The heavy responsibilities of his office took a toll on Warren's health and, at the urging of his doctors and family, he resigned on June 23, 1969.

Grand Master Warren died at the age of 83 on July 9, 1974, in the nation's capital. He lay in state for a day and a half in the foyer of the Supreme Court's Great Hall (a first in court history) and 10,000 mourners filed by his casket.

All the justices of the Supreme Court served as honorary pall-bearers for services in Washington National Cathedral and at Arlington Cemetery.

Brother Douglas paid a final tribute: "Earl Warren was a man of high principle and great integrity with a passion for justice....I like to think that his spirit is abroad in this land, quickening the conscience of our people."

REFERENCES

[1] William O. Douglas, *The Court Years,* Random House, 1980, p. 240.

[2] Dwight D. Eisenhower, *Mandate for Change,* Doubleday and Co., 1963, p. 43.

[3] Fred Rodel, *Nine Men: A Political History of the Supreme Court, 1790-1955.* Random House, 1955, p. 327.

IN MEMORIAM

Ill.˙. Glenn L. Humphrey, 33°

Ill.˙. Glenn Lowell Humphrey, 33°, an Active Emeritus Member of the Supreme Council, died on June 23 following a lengthy illness. He is survived by his wife Gertrude.

Ill.˙. Brother Humphrey began his business career in 1923 as a salesman for Hall-Herschbach, a Ford automobile agency in Saint Paul, and in 1926, he became sales manager of Avenue Chevrolet of Milwaukee. He took over this agency in 1936 and reorganized it as the Humphrey Chevrolet Company. For many years it was the largest automobile dealership in the state. He organized other dealerships in Wisconsin, Illinois, Ohio, and California. At one time he headed or had an interest in 30 automobile dealerships. In 1973 he was one of 10 regional winners of the Time Magazine Quality Dealer Award.

In 1926, he was raised a Master Mason in St. Paul Lodge No. 3, St. Paul, Minnesota, and later became a member of Elmbrook Lodge No. 354, Elm Grove, Wis. He was a member of McKinley Chapter No. 102, R.A.M., Galilee Commandery No. 38, K.T., and Wauwatosa Commandery No. 58, K.T.

Ill.˙. Brother Humphrey received the Scottish Rite degrees in the Valley of Milwaukee in 1940, and served Wisconsin Consistory as Commander-in-chief in 1957-58. He received the 33° in 1950, was crowned an Active Member of the Supreme Council in 1966, and was elected an Emeritus Member in 1976. For the Supreme Council he was Grand Almoner, 1974-76, and Grand Representative of the Supreme Council for Ecuador near the Northern Jurisdiction, 1973-76. He served on the following Supreme Council committees: Dispensations and Charters, Editorial Board for *The Northern Light*, General State of the Rite, Special Committee on the Bicentennial of the Declaration of Independence, and Museum and Library.

Ill.˙. William G. Kavaney, 33°

Ill.˙. William George Kaveney, 33°, an Active Member and Grand Keeper of the Archives of the Supreme Council, died at his home in Monson, Mass., on June 27. Surviving him are his wife Barbara and daughter Debra.

After completion of military service in the U.S. Navy, Ill.˙. Brother Kavaney was employed by the Springfield National Bank in Massachusetts, starting as a teller and rising to Manager of the Retail Discount Department. In 1954, he became Treasurer, Manager and Director of the American Bosch Credit Union in Springfield, remaining in this position until 1961. He was instrumental in drafting legislation that established the Massachusetts Credit Union Share Insurance Corporation, to insure shares and deposits of State Chartered Credit Unions. This was the first share insurance law in the country. He had served as Executive Vice President and Treasurer of this corporation since its inception. He was considered one of the foremost authorities on the share insurance movement in the country. He served as Chairman of the Board of the National Share and Deposit Guarantee Corporation which encompasses the 50 states, President of the International Share Insurance Corporation for the United States and Canada, and was a member of the President's Committee for Liquidity for Financial Institutions, 1962-66.

Raised a Master Mason in 1958 in Charles C. Spellman Lodge, East Longmeadow, Mass., he was currently serving as Senior Warden. He was a member of the York Rite Bodies in Springfield and was Potentate of Melha Shrine Temple in 1976.

Ill.˙. Brother Kavaney received the Scottish Rite degrees in 1960 in the Valley of Springfield and later served as Most Wise Master and Commander-in-chief. He received the 33° in 1973 and was crowned an Active Member of the Supreme Council in 1976. He had been Grand Keeper of the Archives since 1978 and Grand Representative of the Supreme Council for Israel near the Northern Jurisdiction since 1981. He also served on the Committee on Benevolences.

Ill.˙. Norris G. Abbott, Jr., 33°

Ill.˙. Norris Greenleaf Abbott, Jr., 33°, an Active Emeritus Member of the Supreme Council and former Deputy for Rhode Island, died on July 17, at the age of 85.

Shortly after graduating from Massachusetts Institute of Technology, he entered the employ of the Manufacturers Mutual Fire Insurance Company of Providence (now part of Allendale Insurance Company). He began as a field engineer, became assistant treasurer in charge of the accounting and statistical departments in 1937, and was named a vice president in 1949. He was a senior vice president from 1952 until his retirement in 1963.

Raised a Master Mason in Mount Vernon Lodge No. 4 in 1919, he served as Master in 1928-29. Since 1965, he had been Grand Historian for the Grand Lodge of Rhode Island and was named Honorary Past Grand Master in 1980.

In the York Rite, he served as High Priest of Providence Chapter No. 1, R.A.M.; Thrice Illustrious Master of Providence Council No. 1, R.&S.M., and Most Illustrious Grand Master of the Grand Council of Rhode Island. He was also a member of St. John's Commandery No. 1, K.T., and was a Past Potentate of Palestine Shrine Temple.

Ill.˙. Brother Abbott, whose father had also served as an Active Member of the Supreme Council, received the Scottish Rite degrees in the Valley of Providence in 1920, and was Most Wise Master in 1934-36. He received the 33° in 1940, was crowned an Active Member of the Supreme Council in 1949, and was elected an Emeritus Member in 1972.

For the Supreme Council he was Grand Keeper of the Archives, 1949-72; Grand Representative for Cuba since 1954, and Grand Representative for Switzerland, 1954-55. He also contributed to the following committees: Records, Insurance, Headquarters Building, Buildings and Grounds, Museum and Library, History, and a Special Committee on the Bicentennial. For many of these committees he served as chairman.

He is survived by his wife Elizabeth, a son, Norris G. Abbott, III, and a grandaughter.

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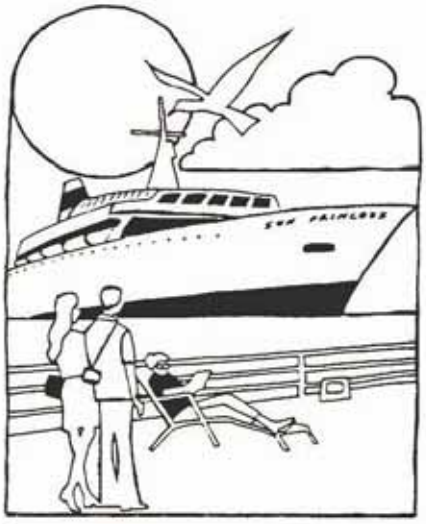

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OUR READERS RESPOND

Train Lover's Delight

This is just a note to follow up on the story, "A Love Affair with Toy Trains" that appeared in the September 1978 issue.

A package arrived at the Masonic Apartments in Newtonville, Mass. addressed to me, care of Norumbega Lodge. It had no return address but had been mailed from Seekonk, Mass. Inside, carefully wrapped, was a cast iron electric outline "O" gage locomotive, probably manufactured by "Bing" of Germany.

Included with the locomotive was a copy of the September 1978 issue of *The Northern Light* and an unsigned note which read, "This engine I have had for many years. I received it new when I was about 8. I am now 70. Please add it to your collection." While there was no name, it was signed, "Mount Vernon Lodge, Providence, R.I."

This gift is an act of fraternal love and affection that is truly emblematic of what our association stands for. This brother has parted with a childhood toy that must have had deep meaning to him to have been sheltered and preserved through these many years. For him to give it up—to pass it to a stranger who is not a stranger—so that it would be further protected and loved has a symbolism that I find overwhelming. I am truly touched by such thoughfulness and generosity.

I thought you would be interested in learning about a gift, straight from the heart. It is representative of the full meaning of Masonic brotherhood.

Robert C. Davenport, 32°
Brookline, Mass.

Editor's note: Brother Davenport was the subject of an article in 1978 about a toy train exhibit at the Museum of Our National Heritage. Many items on display were on loan from the Davenport collection.

Investing in Youth

While I am in accord with many of the suggestions made by Brother Fletcher ("Understanding the World of Youth," April 1983) it seems to me a cosmetic approach to a real problem. The old axiom that the devil finds work for idle hands to do seems to be the root of all of the youth problems we have. The saddest part of coming from "nowhere" and doing "nothing" is the doing nothing. The "doing nothing" wipes out the having come from somewhere.

The lack of interst in young people comes about because they have no objectives of the right kind to pursue. It isn't possible to provide a solution broad enough to cover all situations. However, we do have the means of learning the potentials of youth by psychological examinations and trial and error methods. While such an approach is abhorrent to most parents, it is one which will work if they think about it. In one instance, we are sending so-called "under-privileged" children to summer camps where they are subjected to control and direction. Other more wealthy families send their children to summer camps where they are usually subject to the same influences. It is one way of meeting the rest of the world.

Our government is failing our people in the matter of our children as well as many other ways. Parks may be provided, but we leave the use of them up to the youngsters rather than *mandating* that they be put to use with suitable directors to guide the children. "But it costs money!" Does it cost more than housing criminals at figures variously quoted as $20,000 to $30,000 a year?

Many young people do not know what they would like to do. They are for the most part extremely physical and the energies should be applied to constructive physical work. The children of our country are its future, yet we do very little to take care of that asset. Children are not a family problem, nor a city problem, nor a county problem, nor a state problem. They are a national problem.

Instead of spending money on the welfare of other nations, we should spend it on our children and have a better investment which might serve as an example to other nations.

William O. Fausak, 32°
Elberon, N.J.

Hebrew Lesson

With reference to Brother Paley's letter (June 1983), I am afraid he does not know the language (Hebrew) as well as he thinks. The letters he mentions should be —from left to right—YUD, HEH, VAV, HEH, whence comes the well-known name of God Jehovah or YAHWEH. Those who follow the basic Jewish law would never pronounce it but would substitute the word "Elohim" or "Adonai" in prayer. So, too, when utilizing secular talk they would further substitute "Elokim." The name of God, under Jewish tradition, is considered too holy to take secularly.

Louis B. Rubinstein, 32°
Providence, R.I.

/SCONAM DORW HAMT • MASONIC WORD MATH •

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.

(DRAWER) + (FAMILY) − (FEW) + (CHOICE) − (COACH) + (WEDNESDAY) − (MISERY) + (TODAY) − (TEAR) + (CLEAN) − (YELLOW) + (START) − (SAND) − (TARDY) =

☐ ☐ ☐ ☐ ☐ ☐ ☐ ☐ ☐

Answer will appear in the next issue.
Answer from previous issue: VIRTUES

/SCONAM DORW HAMT • MASONIC WORD MATH •

Footnotes*

Continuing support. A recent contribution from New Jersey has boosted the endowment fund for the Scottish Rite Masonic Museum of Our National Heritage by $20,000. The generous gift represents donations from the three Scottish Rite Valleys in New Jersey and the New Jersey Council of Deliberation.

Shown above (left to right), N.J. Scottish Rite Deputy Julius W. Lodgek, 33°, presented the check to Grand Commander Stanley F. Maxwell, 33°. Looking on were Commanders-in-chief Edward D. Stites, Sr., 33°, Valley of Southern New Jersey; Robert L. Livingston, 33°, Valley of Trenton, and William Aitken, 33°, Valley of Northern New Jersey.

On loan. The Worcester (Mass.) Masonic Charity and Educational Association is responsible for the maintenance and operation of the Masonic Temple in that city. Concerned about the safety of a valuable painting, the Association recently placed on long-term loan with the Worcester Art Museum a painting by 19th-century artist Eastman Johnson.

The oil painting titled "October" shows an old man sitting under an apple tree with an open book on his knee. It was once owned by Ill.˙. Matthew J. Whittal, 33°, of Worcester, the founder of Whittal Carpet Mills. Ill.˙. Brother Whittal had bequeathed the painting to the Masonic association at the time of his death in 1922.

Who knows what happened? Brother Spence Steinmetz, 32°, a member of the Scottish Rite Valley of Indianapolis, has sent along a photo of an "historical marker" which he has placed on a rock in his front lawn at Crawfordsville, Ind. Brother Steinmetz likes to watch the expression on people's faces when they read the marker. The wording on the placque? "On this site in 1897 nothing happened."

Looking for Adcock. For a number of years, the Grand Lodge of Pennsylvania has been trying to locate a likeness of William Adcock, the first Grand Master of Masons in Pennsylvania, 1783-88. A search of in-house sources as well as an inquiry through normal resources has been unable to uncover any painting, sketch, print, or silhouette. Anyone who can offer assistance should contact Frank W. Bobb, Grand Lodge Librarian, Masonic Temple, One North Broad St., Philadelphis, Pa. 19107.

First-day covers. In celebration of its 250th Anniversary, the Grand Lodge of Massachusetts has issued a series of first-day covers. The set of six cachets depict the Boston Masonic Temple, the Bunch of Grapes Tavern, the Grand Lodge seal, Henry Price, Joseph Warren, and Paul Revere. The cancellation identifies the postal booth of the Grand Lodge Station, Boston, MA 02111. Originally canceled on April 9-11 during the anniversary ceremonies, additional sets were canceled on July 30, the actual anniversary date of the first meeting of St. John's Lodge.

Cachets are available for $1 each or $5 for the set of six. Checks should be made payable to Grand Lodge of Massachusetts. Send a self-addressed stamped envelope with payment to: 250th Commemorative Cachets, Grand Lodge of Massachusetts, 186 Tremont St., Boston, Mass. 02111.

What does .˙. mean? Occasionally we receive correspondence from readers who ask for an explanation of the notation "Ill.˙.". We use it so often we can easily forget that new readers have missed an earlier explanation.

The first three letters are merely an abbreviation for the word "Illustrious," which is used as a greeting for those who have received the 33°.

For an explanation of the significance of the .˙., we reprint a paragraph from the Manual for Officers:

The symbol is called "the three dots," "triangle period", or, more accurately, "triple period." It came into use prior to the year 1800. It is shaped like a delta, a symbol of the Scotish Rite, and is used after abbreviations which belong to the Rite—A.˙.A.˙.S.˙.R.˙. and Ill.˙. for Illustrious.

RICHARD H. CURTIS, 33°
Editor

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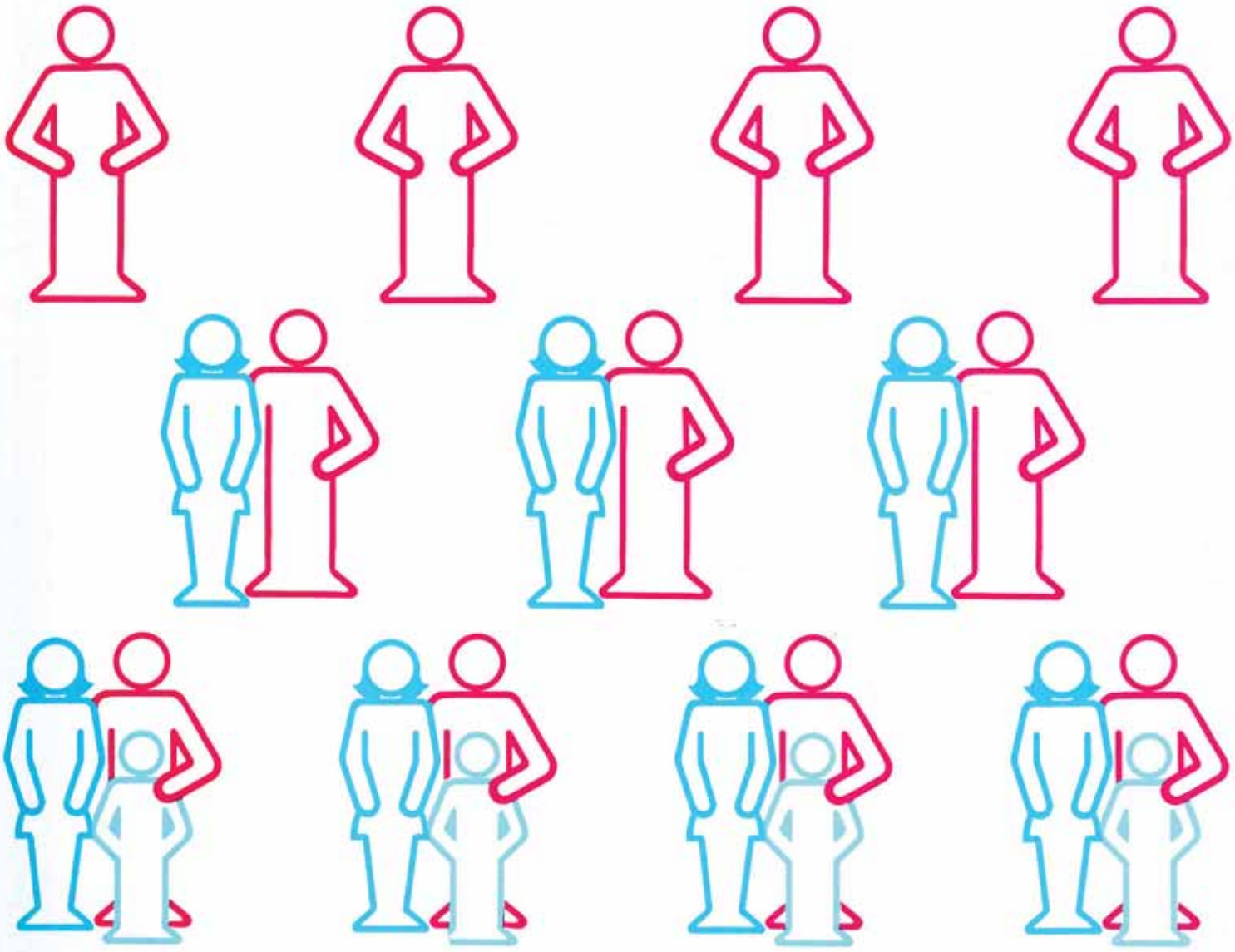

Scottish Rite Masonic

Family Life Week

NOV. 20-26

'Bringing Us Closer Together'