

# THE NORTHERN LIGHT

Vol. 11 No. 2 APRIL 1980

A WINDOW FOR FREEMASONRY





STANLEY F. MAXWELL, 33<sup>rd</sup>

# Our Courage Shall Prevail

Four times Henry Hudson sailed on journeys of exploration. In 1610, he set out again on his favorite pursuit, the search for the illusive Northwest Passage to the Orient.

Late in the fall, the ship *Discoverie* prepared to winter in what is now Hudson Bay. As time passed, dissention grew among the crew. On June 22, 1611, the ship was freed from the ice, and it was then that the mutinous crew placed Henry Hudson, his 12-year-old son, Captain John King, and several sick sailors in a small open boat and left them adrift. No one knows what happened to the explorer and his gallant men.

Henry Van Dyke, in his poem, "Hudson's Last Voyage," tried to imagine what took place. As the masts of the *Discoverie* disappeared across the horizon, Hudson complained bitterly against the scoundrels, many of whom had been set free from prison in order to make the voyage with him.

Then, Henry Hudson changed. The mutinous crew will reap their reward. He turns to his young son and recalls how they had knelt together in church in preparation for the voyage. He reaffirms his faith in the search for the Northwest Passage.

Calling to his faithful captain, he gives his final order, in the words of the poet:

"So point her up, John King nor'west by north,  
We'll keep the honor of a certain aim  
Amid the peril of uncertain ways,  
And sail ahead, and leave the rest to God."

Courage in the face of difficulties—that is the test for our times. Even when the days are confusing and threatening, we, too, can "keep the honor of a certain aim."

Freemasonry's message that endures is ever the same—strive for the highest; stay true to noble ideals; never compromise; seek dignity and honor and show compassion—and leave the rest to God. I am confident that with such truth, our courage shall prevail!

A cursive signature of Stanley F. Maxwell.



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Cover

The Scottish Rite Masonic Museum of Our National Heritage in Lexington, Mass., is five years old this month. Greeting museum visitors are three flags—United States, Lexington, and Scottish Rite. Cover photo by Brother George L. Thompson, 3rd. For a review of the growing museum program, see page 10.

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# Even as a 'Slender Reed' He

By CARL SWANSON, 32°

How right and prophetic Andrew Jackson was when he stated on October 22, 1844, "You say, sir, that James Knox Polk is a slender reed, and so he is. Buffeted by the fierce winds of his enemies, he bends, but his spine is strong, and supple, and does not break. Partisan gales tear at him and the foreign foes of his country would break him, if they could, but his great roots are planted deep in the fertile soil of Union and Democracy. He points to the stars, and this slender reed will lead our people to new glory. This, sir, is James Knox Polk."

Born in an environment where the only requirements were physical strength and endurance, he had neither. James Knox Polk was small of stature, which was very poor equipment for backwoods farming. Then, too, he had a constant pain in his belly.

Arising one morning, James no longer could stand the agony. He and his father rode horseback, a 250-mile torturous journey to the nearest doctor in Danville, Kentucky. Dr. Ephraim McDowell diagnosed the trouble as gallstones. The dreaded word "opera-

tion" was uttered. The only pain killer was a noggin of brandy, and there was only a gambler's chance that he would not bleed to death or die of blood poisoning. So the 14-year-old boy survived this



JAMES KNOX POLK

ordeal and gained a sense of inward strength that served him the balance of his life.

At age 20, he successfully passed the entrance requirements for the second-year class of the University of North Carolina. He was, during his entire school years, "correct, punctual, and industrious," and was elected salutatorian of the 1818 graduating class. He received the highest honors in mathematics and the classics. He was admitted to the bar in 1820.

He then began the practice of law in Nashville, Tenn. Even as a boy, he was fascinated by politics. His rapid rise to political power was enhanced by his wife Sarah Childress Polk, whom he

married January 1, 1824, while serving in the State House of Representatives (1823-25).

The social prominence of her family and her personal charm were assets for James Knox Polk. She became his constant and close companion for their 25 years of married life until his death in Nashville on June 15, 1849. He was only 54 years old, but in those few years he accomplished and achieved a record that few Presidents have ever attained.

In his campaign for office he was called "Napoleon of the Stump." He was U.S. Representative from Tennessee (1825-39) and Governor of Tennessee (1839-41). The Democrats nominated him to be their Presidential candidate in 1844. Horace Greeley of the *New York Tribune* demanded in a scathing editorial, "Who is James Knox Polk?"

In the following years, Greeley soon found out. During his campaign for the Presidency, Polk surprised the country by taking a positive stand on two burning issues of the day. He demanded annexation of Texas. He laid claim to Oregon which was being governed jointly by England and the United States. His battle cry on the campaign trail was "Fifty-four Forty or Fight."

The Polk administration was marked by large territorial gains. In the two-year war with Mexico over the annexation of Texas—which he won—Texas became a part of the United States. So did Arizona. Then California was added—partly by conquest, partly by purchase. He made it possible for U.S. citizens to cross the Isthmus of Panama. The passage of the Walker Tariff Act of 1846, lowering tariff duties, became law. The establishment of the U.S. Naval Academy was another accomplishment. And organizing the National Treasury Department was a big plus for him.



CARL SWANSON, 32°, is a Past Master of Meridian Lodge No. 610, Cleveland, Ohio, and a member of the Scottish Rite Valley of Cleveland. He also has served his lodge as education officer, secretary, and treasurer.



# Led People to New Glory

People in Washington, D.C., arose early on the morning of May 1, 1847, in a happy spirit. The day had been proclaimed a public holiday. The laying of the cornerstone of the new Smithsonian Institute was the occasion.

The marchers in the parade to the White House, thence up Pennsylvania Avenue, thence to the new Smithsonian Institute consisted of many Masons from the various parts of the United States and other countries.

Among the dignitaries gathered for the ceremony was Brother James Knox Polk, then President of the United States. With the "Washington gavel" in hand, Brother B. B. French, Grand Master of the district, proceeded with the laying of the cornerstone. He was assisted by the Grand Masters from Pennsylvania and Maryland.

The cornerstone contains two leaden boxes. One contains articles of historical value, and the other contains articles of Masonic interest.

Polk's term as 11th President of the United States came to an end on March 4, 1849. He knew he was dying. Not once had he complained to anyone of his illness. He had carried the burden by himself for so many years.

His wife, Sarah, was at his bedside. She pressed his hand, forced a smile, then bent down and kissed him. "You're like no other woman anywhere," he stated. The intense pain caused him to remain silent for a few moments.

"I've enjoyed honors given very few men," he continued with an effort. "I've filled the highest station on earth. Now I must go the way of all flesh. I have no regrets. I've loved you, Sarah, with all my heart. I've served my country as best I could. My work on earth is finished. I'm ready to go."

James Knox Polk extended the boundaries of his country from the Atlantic coast to the shores of the Pacific

Ocean. He was a great executive and statesman. Few Presidents have equalled his record of attaining specific goals. Few have worked harder. He sacrificed his life for his country. What more could one expect?

Engraved on his tomb are these words: "By his public policy he defined, established, and extended the boundaries of his country. He planted the laws of the American Union on the Shores of the Pacific."

He was raised a Master Mason in Columbia Lodge No. 31, Columbia, Tenn., on September 4, 1820. He was exalted a Royal Arch Mason on April 24, 1825, in LaFayette Chapter No. 4, Columbia.

Polk's Vice President was George Mifflin Dallas, a former U.S. Senator and a Past Grand Master of the Grand Lodge of Pennsylvania. A story about George Mifflin Dallas will appear in the June issue.

## 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.

(BREAKFAST) + (ELDERLY) +  
(HARBOR) - (FAKE) + (AID) -  
(EARLY) + (ALONE) - (ROBE) +  
(AFTER) - (LEASH) + (REST) -  
(DRAIN) - (RAFT) =

□ □ □ □ □ □ □ □ □ □ □ □ □ □

Answer will appear in the next issue.

Answer from previous issue: IMMORTALITY

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# The Play's the Thing At Trenton's Feast

By MARTIN M. LIPLES, 33°

Something new has been added to the Feast of the Paschal Lamb ceremony at the Valley of Trenton, N.J.

For many years the Valley has presented its Feast of the Paschal Lamb to literally standing-room-only crowds—Masons and non-Masons alike. Until 1970, it featured an address by a prominent Masonic clergyman of the Trenton area. In that year, the then Director General of Work, the late Ill.' George T. Sweimler, 33°, proposed the production of a short play, "Whosoever Believeth" by Lloyd Corrigan, instead of the usual sermon. Under his direction the three-character play was an instant success, and was repeated the following year.

In 1972, as a diversion, the Valley returned to the original format of presenting an address. The attendance declined alarmingly. Ill.' Brother Sweimler again marshaled his forces and "Whosoever Believeth" was again the feature attraction in 1973. It became crystal clear that "the play's the thing" and is the instrument to provide the impetus toward a "full house" at the Feast of the Paschal Lamb ceremony. Thus it has been ever since.

Upon Ill.' Brother Sweimler's death in 1974, two of the original characters in



Ted Torok, director of last year's production at the Feast of the Paschal Lamb, checks the makeup and costumes of the cast. Ill.' Brother Torok wrote an original play for use at this year's Feast.

the play, Ill.' Sydney C. Faulkner, 33°, and Ill.' Theodore E. Torok, 33°, alternated in producing and directing either "Whosoever Believeth" or "The Gift," a play by Marie A. Foley.

It became evident to the two directors that repetition of only two plays, even on an alternating yearly basis, would have a tendency to create a monotony and perhaps effect the growth or, worse, diminish a well-attended program. This realization caused them to initiate a massive search to find another vehicle with religious connotations.

Several catalogs were diligently perused; consultations and comparisons were made with other Valleys; correspondence was exchanged with church

organizations, all to no avail. Everything was either too long for the time allotted or too large a production for the members already involved with the "floor work" of the ceremony.

Gradually it became apparent to Syd and Ted that if a new play was to be added to the repertoire, they'd have to write it.

Although they lived only two miles apart near Bethlehem, in the rolling hills of Pennsylvania, they were 46 miles from the Valley of Trenton cathedral. As both were very much attuned to the theater and vaudeville, the long drives to and from degree rehearsals were filled with bits and pieces of comic routines, Broadway plays, and theater



Ill.' MARTIN M. LIPLES, 33°, the Secretary for the Valley of Trenton, served as Thrice Potent Master in 1968.





Scenes from the Valley of Trenton's 1979 production of "The Fourth Magi," an adaptation of Henry Van Dyke's book, "The Story of the Other Wise Man." The adaptation was the work of Syd Faulkner and Ted Torok.



lore. Now, however, the drives took on a more constructive bent.

Seizing on a book by Henry Van Dyke, "The Story of the Other Wise Man," the two intrepid authors started adapting it to a suitable play. In the darkness, lit only by the faint lights of the automobile instrument panel, while towns like Upper Black Eddy, Pineville, and Buckingham Valley flashed by, suggestions and counter suggestions were bandied about. Ideas were probed until finally the first draft was committed to paper.

Some 21 drafts later, Ted and Syd submitted their proposed play, "The Fourth Magi," to the Valley of Trenton Executive Council, and the concept was hastily embraced. Presented that same year (1976), it rose to the top of the "charts" and is solidly entrenched in the repertoire of the Valley.

The play, like the book, is based on the idea that there "may" have been another Magi. The tradition of three Wise Men is based on the biblical reference to only three gifts: gold, frankincense, and myrrh. But there may have been other gifts and, hence, other Magi

as well. The scenario takes place the morning after the Last Supper in the Upper Room.

Directed by Ted Torok, the 20-minute play with a cast of eight was used in place of an address for several years.

Not content to rest on their laurels, a new piece has been prepared for this year's ceremony. "Voices of the Crucifixion" is an original play written by Ill. Brother Torok. It is basically a dialogue between Pontius Pilot, the High Priest Caiaphas, Judas Iscariot, and Peter. Each character dramatically

reminisces about the fateful events leading to the death of Jesus.

Ill. Brother Torok, who serves as Assistant Director General of Work for the Valley of Trenton, is imaginative and innovative. During the Valley's Spring reunion last May, for instance, Ted directed the new 11<sup>th</sup> and included a live donkey in the cast.

Although he has not written a donkey into his latest work, his script is certain to leave an impression on the minds of those who attend Trenton's Feast of the Paschal Lamb in April.



# Masonry's Third Dimension

By RICHARD E. FLETCHER, 32°

There are three dimensions to an active Masonic life. Two must be performed in a tiled lodge room but the third holds the key to a great deal of flexibility. The three dimensions of Masonic participation are the degrees, business meetings, and Masonic education.

Degrees and business meetings must be formally structured and held in lodge rooms with a ritualistic opening and closing. Strict Masonic protocol must be maintained. However, the third dimension, Masonic education, leaves a great deal of room for active participation, both inside and outside our lodge rooms.

Degrees are important to introduce us to Freemasonry, and business meetings are important to keep our lodges in proper administrative order. But when we become almost fully dependent on these two areas of Freemasonry for total Masonic involvement, we deprive ourselves of the enrichment of Masonic education.

Unfortunately, we seem to have become so comfortable with the structured areas of Freemasonry that we dare not venture into the realm of the undefined. Yet, if we are to hold the interest of our members, something else has to be offered. I believe that "something else"



RICHARD E. FLETCHER, 32°, is treasurer for the Valley of Burlington, Vt., and Senior Grand Warden of the Grand Lodge of Vermont.

*'When we become almost fully dependent on degrees and business meetings for total Masonic involvement, we deprive ourselves of the enrichment of Masonic education.'*

should be greater involvement and attention to the area of Masonic education.

My definition of Masonic education is that it should be:

"An attempt to define and explain an origin, history, and purposes of Freemasonry."

How well have we succeeded in achieving this definition?

In my judgment, about as far as these words written by Dr. Emmanuel Rebold, which are just as true today as when they were written in 1866:

"But that which struck me above all, in assisting at the work of the lodges of Paris, was the total want of intelligent Masonic instruction, the labor of the lodges being altogether confined to the ceremonies of initiation, the regular lectures, and the administration of their affairs. And it is to this circumstance, principally, that it is necessary to attribute the indifference so generally mani-

fested for Freemasonry among the wealthy and intellectual Parisians; for the greater portion of the intellectual initiates, finding nothing in the society, such as they expected, to attract their attention, after attending a few meetings, fall off, in the belief that Freemasonry has no moral signification to justify the consideration they had been induced to accord to it."

For any fraternal organization to survive in today's valueless society, every tool available must be used.

Among lodges that are prospering and showing membership increases and good attendance at meetings, there is one thread common to all of them. They extend themselves beyond the normal practice of handing a prospective brother a petition and then expecting him to show up for a degree.

Several highly successful lodges (in different states, by the way) insist on meeting the family of a prospective candidate. They explain what Freemasonry means and how the family can expect to



be involved and what will be expected of the joining member. This is Masonic education in action—telling people what we are and what we do!

There are certain aspects of Freemasonry that are not for public knowledge, but we have gone too far in that direction.

Years ago when one whispered to a friend that "that man is a Mason," it was an indication of the awe and high respect in which the fraternity was held.

Today, that respect has fallen off to a point experienced by me a few months ago in Vermont. Visiting a lodge that I had not previously attended, I asked directions at a grocery store in the center of town. My question as to where the Masonic Temple was located was met by a bewildered stare. Then the question, "What's a Masonic Temple?" Finally, in trying to be helpful, the couple suggested it might be in a town several miles away. After my insistence it was in this town, the storekeeper made a call to a local person who, as he said, "knew all about the old days." This person gave directions to a building located three buildings away from where we were in the store!

This story, I am sure, could be repeated many times.

Try, sometime, going into a town and asking directions to the Masonic Temple. If the person you ask is young, he will not know what you are talking about. This is a terrible indictment of our fraternity, and it need not be!

We should recognize that the past has an important lesson to teach us. At one time the centers of activity in most towns were the Town Hall, the Church, and the Masonic Temple. This, of course, was in a time before rapid transportation was available to draw our attention elsewhere. Without realizing it, the Masonic fraternity was a nerve center of activity. Highly regarded, it helped set the tone of life to whomever it reached.

Over the years people in general have become less and less aware of the fraternity, and now we face an uphill battle to regain our lost ground. Those things that we can do to improve communication both to our members and to our community become more vital each passing day.

Emphasis on Masonic education is not meant to imply that this is the so-called "answer to all our problems." But it does provide an added way of increasing our Masonic knowledge. It does provide a way to give an extra area

of interest in addition to our degree work. All aspects of Masonry are important. Let us bring up to the same level of importance as degree work that long-neglected third dimension—Masonic education.

The importance of any type of education was best summed up by Aristotle. When he was asked how superior educated men were to the uneducated, he replied, "As much as the living are to the dead."

And Lord Brougham, in a speech to the House of Commons, remarked: "Education makes a people easy to lead, but difficult to drive; easy to govern, but impossible to enslave."

Masonic education must increase in importance in the uphill battle we are

*Let us not  
define too narrowly  
but interpret broadly  
the purposes of  
Masonic education.'*

facing! When we speak of Masonic education, we must go beyond the stereotype of a brother sitting at a table droning in a disinterested voice through one of the lectures of one of the degrees.

We must reach beyond our present thinking, use imagination, and bring a message to our members.

We must think of ways to bring educational material to all our members and to prepare and present this material in interesting ways.

Anything that can be done publicly is to be encouraged. For example, public installation of officers, ladies nights, and friendship nights have proven to be immensely popular. This is educational because it offers a forum for discussion

and conversation between members and nonmembers, between families and friends, and with total strangers. We should encourage visitation between lodges; and other district-type meetings. And we should certainly be opening ties with our brothers in the Knights of Columbus.

The challenge is in not defining too narrowly but to interpret broadly the purposes of Masonic education.

There have not been very many books written about Masonic education. If you want to research other aspects of Masonry, such as history, jurisprudence, famous members, or an explanation of terminology, books abound. But rarely do we see a focus on education. Realistically of course, any book or magazine, or pamphlet on any part of Freemasonry is engaging in education.

However, the subject seems to be so big, so broad, and so poorly defined that we seldom call such writings "educational."

This is the area then where we must bring our imagination to bear. We can publish short Masonic points of interest similar to the *Short Talk Bulletin*. We could then set aside five or ten minutes at each business meeting devoted to Masonic education. We could use this time to read a short paper on a point of interest; we could ask a brother to research and report on a topic of interest; we could have speakers. In other words, devote time at each meeting for educational purposes. Then use that time to mutually benefit the brothers present.

We could structure a district-type meeting, particularly for all new members in a given area. The meeting could have representatives or slide shows on areas of common interest, such as the George Washington Masonic National Memorial, the Shriner's Hospital, or representatives of the York Rite or Scottish Rite to explain what those bodies are about. This is not meant to be a recruitment day, but one for educating Masons on the work of Freemasonry beyond the local lodge.

The horizons beckoning to us are limitless. Only our own imagination or willingness to work can hold us back.

The challenge is quite clear and is handed down to us in our own degrees.

It is now time to take our own words seriously, because—as we have been taught—Freemasonry is a continuing way of life and tries to make its members "wiser, better, and consequently happier."





# Just Beginning to Grow



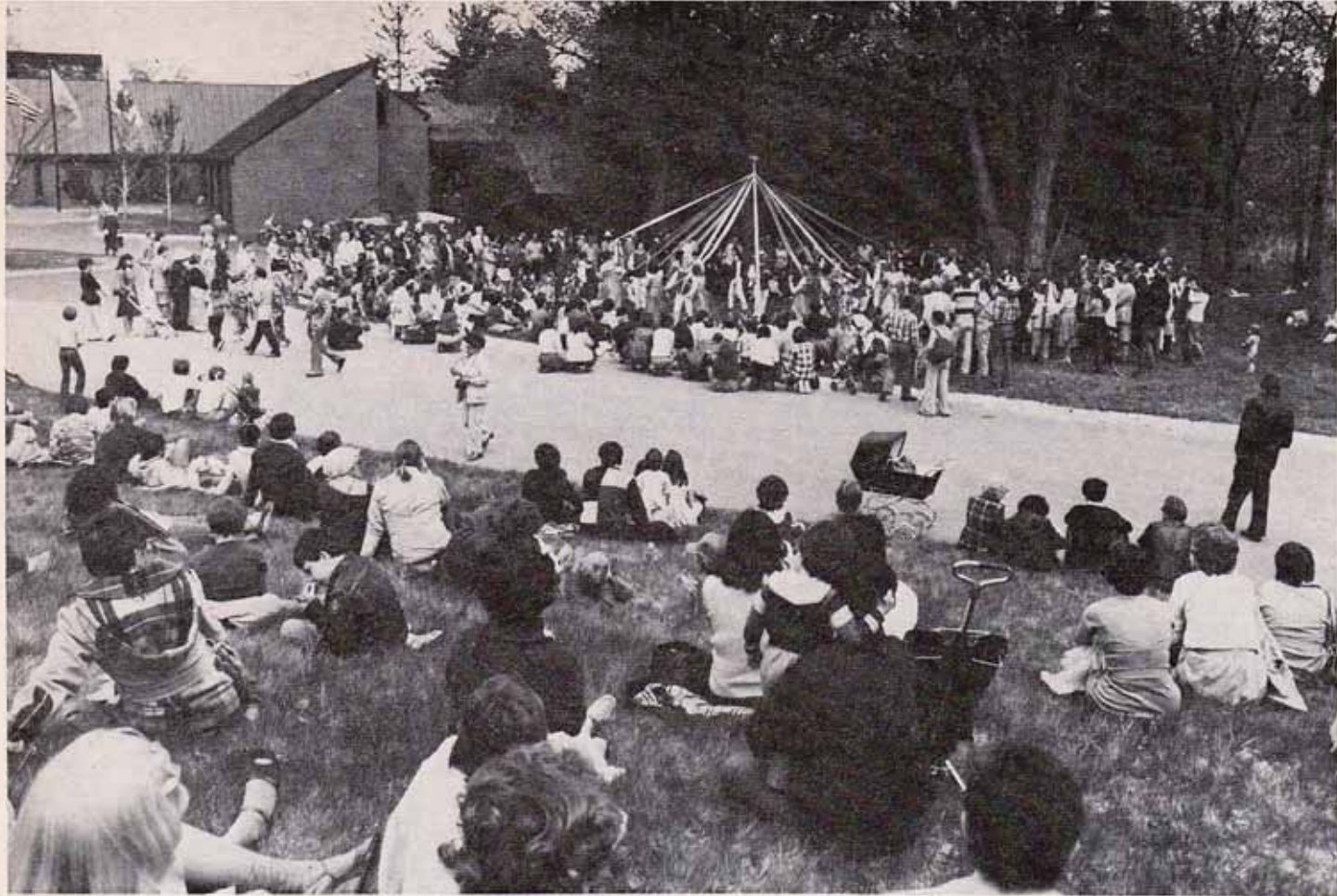
As it celebrates its fifth anniversary, the Scottish Rite Masonic Museum of Our National Heritage in Lexington, Mass., is just beginning to grow. The recently redesigned foyer allows for more flexibility and provides additional space for the expanded gift shop area. During the past year more emphasis has been devoted to educational services providing not only for field trips but also for classroom materials distributed throughout the country. The museum is committed to stimulating an interest in our American heritage.

Available for sale in the new souvenir and gift shop area are many new Masonic items as well as items related to current exhibits.



Under the supervision of education director Marcy Wasilewski, programs are designed for school tours and materials are prepared for distribution to the classroom.





The museum grounds, adjacent to the Supreme Council headquarters, provide a setting for many outdoor activities. Last spring a May Day festival attracted a large crowd.



The museum auditorium provides a wide range of weekend programs including concerts, plays, lectures, films and children's programs. Recently the Calliope Consort performed a 16th century mummer's play.

Within the museum galleries are frequently changing exhibits featuring all phases of our American heritage. One of the initial exhibits (shown below) pointed out the role of the Masonic symbol in the American decorative arts. Coming soon is a display of decorative Masonic aprons.





# How Can We Strengthen Our Masonic Heritage?

By GEORGE A. NEWBURY, 33°

Freemasonry is a many-faceted institution. At its heart stands the Masonic lodge where each of us was made a Mason and where we pledged ourselves to uphold our Masonic principles in our private and our public lives.

Stemming from it, there has grown up over the years a multitude of organizations proudly asserting their Masonic heritage and birthright, yet each has its own organizational structure.

To mention but a few, we have our Scottish Rite and York Rite bodies, the Red Cross of Constantine, the Royal Order of Scotland, National Sojourners, High Twelve, Shrine, and Grotto, along with many others, including our youth and women's organizations.

Each of these organizations develops its own programs and conducts its own activities with complete autonomy—as it should. In doing so, however, their leaders must never lose sight of the fact that so long as they sail under the banner of Freemasonry, they must exercise this autonomy within the framework of Masonic principles and ideals.

This brings up the question of who is to determine what are those principles and ideals and, even more importantly, what programs and activities conform or fail to conform to them.



ILL.: GEORGE A. NEWBURY, 33°, served for 10 years as Sovereign Grand Commander of the Supreme Council until his retirement in 1975.

*'We should never forget that harmony is the strength and support of all institutions.'*

Obviously, if each organization claiming to be Masonic were to make that determination for itself with respect to its own programs and activities, there would be chaos within the framework of Freemasonry; and this noble institution, with its great historic background, would become enmeshed in a babble of confusion. The multitude of bodies and the even greater multitude of spokesmen for these bodies would be at sword's points on issues without number.

Therefore, it becomes imperative that all of us—regardless of the body in which we find our major Masonic activity—recognize the Grand Lodge as the sole arbiter (within its own jurisdiction) of what is or is not acceptable Masonic conduct or an acceptable or unacceptable program or activity.

It is the only body to which all of us owe our allegiance.

True, there are many Grand Lodges throughout the world. True, also, that there are differences in their attitudes with respect to Masonic conduct and acceptable programs and activities. But these differences are relatively minor and place no serious handicap on our activities.

Consequently, it behooves all of us who have any responsibility over the activities of any Masonically-related

body—local, regional, national, or international—to be familiar with the rules, practices, and customs of each Grand Lodge within whose jurisdiction we operate, and to abide by them in all our activities within their respective jurisdictions. Above all, we must abide by any specific rule or edict of a Grand Lodge or its Grand Master as to our activities within that jurisdiction.

This means that occasionally we may pursue a program or engage in an activity in some Grand Lodge jurisdictions but not in others. However, for the good of the fraternity we all love, these should be kept to a minimum and entirely avoided if at all possible. We should never forget that harmony is the strength and support of all institutions, especially this of ours.

Before inaugurating a program or activity, it is a desirable practice to obtain approval from any Grand Lodge which we have the slightest suspicion might consider it unacceptable. This will avoid embarrassment and—even more important—will promote harmony and fraternal goodwill.

In expressing these thoughts, we are mindful that enthusiasm and initiative must be encouraged among the leaders in all our Masonically-related bodies, and that occasionally these will be dampened by the disapproval of a cherished program or activity in some jurisdictions. However, that is a small price to pay for avoiding the chaos and discord that would result from all of us going our own way and thereby stirring up conflict within the fraternity.

Paraphrasing these stirring words of Brutus in Shakespeare's "Julius Caesar": It is not that we love the Masonic body (in which we are principally active) less, but that we love our Masonic heritage (and the Mother lodge in which we first found light in Masonry) more.





# 'Making of a Mason'



Reviewed by ALPHONSE CERZA, 33°

THE MAKING OF A MASON, by George Draffen. Published by A. Lewis Ltd., London. Available from Macoy Masonic Publishing Co., 3011 Dumbarton Rd., Richmond, Va. 23228. 159 pp. \$13.09 postpaid.

For years it has been recognized by many leaders of the craft that when a candidate has received the Masonic degrees he becomes a member but does not become a Mason until he has learned the meaning of the lessons taught and starts making them a part of his life. Too often in many places it seems that once the degrees have been conferred the new member finds that he has been exposed to many new ideas that are important to him as a philosophy of life but the whole situation is a bit hazy in his mind. This book by Brother Draffen, who has been an active and devoted worker in the Masonic literary quarries of Scotland and England for years, helps solve this problem.

The book is primarily designed to help lodge officers educate new members about the nature of the craft. This book is divided into four parts and is intended to be presented to the candidate in four sessions. These meetings are intended to take place before any work starts and then after each degree has been conferred. At each session something of interest is conveyed to the candidate so that when the degrees have been conferred and he has taken part in these meetings, he will have a better understanding about the craft, the ceremonies, and the

meaning of the lessons taught in each degree.

The material in the first part of this book is designed to be presented to the candidate before he receives the first degree. He is given a short statement on the history of the craft, its laws, its organization, and the duties and privileges of lodge membership.

The second meeting takes place after the first degree has been conferred. The book explains the meaning of certain words used in the degree, explains the symbols in more detail, tells about the place of the obligation in the craft, and then presents a partial list of great men who have been Masons.

The third meeting takes place after the second degree has been conferred. The book explains the meaning of the word "Fellowcraft," the lessons taught in the degree, and expands on the meaning of the symbols and allegories of this degree.

The fourth meeting takes place after the third degree has been conferred and explains the nature of the lessons taught as well as the meaning of the legend of the third degree, the Grand Lodge charities, and related subjects.

The book is designed primarily for lodge officers who can select those parts of the book which they want to read to the candidate at each meeting. But this book makes interesting reading for those members who have never been exposed to such information as is here included. The book is aimed at the British candidate but has enough general material to be useful here in the United States, since the material is ably presented and judiciously selected.

## OTHER MASONIC BOOKS OF INTEREST

*Knight Masons, a History*, by Otis V. Jones, Jr. A history of a little-known group that originated in Ireland and now works in parts of the United States. Available at \$1.50 a copy, from Iowa Research Lodge No. 2, P.O. Box 302, Boone, Iowa 50036.

*Directory of Masonic Libraries and A List of Masonic Research Lodges*. These two lists have been brought up-to-date and are available at 50¢ for each list, from the Masonic Service Association, 8120 Fenton St., Silver Spring, Md. 20910.

*Why Public Schools?* by Henry C. Clausen, 33°, Grand Commander of the Scottish Rite Supreme Council, Southern Jurisdiction. Brief well-written history of the public schools and a presentation of some of the problems connected with the schools today. Available for \$5 from Supreme Council, 1733 Sixteenth St., N.W., Washington, D.C. 20009.

*Masonic Poems*. A collection of old favorites enjoyed by generations of Masons. Available for \$1 from Iowa Masonic Library, P.O. Box 279, Cedar Rapids, Iowa 52406.

*History of the Grand Lodge of Maryland, 1951-75*. This 640-page book is a detailed presentation of what has happened in that state during a recent 25-year period. Available from the Grand Secretary, Grand Lodge of Maryland, 225 No. Charles St., Baltimore, Md. 21201. \$25.

*Transactions of the Texas Lodge of Research, Vol. 14*. Contains many papers of general Masonic interest plus a few of local interest. Available from the lodge, P.O. Box 2923, Houston, Texas 77001. \$12.95.



# Admiral Byrd Revisited

Judging from the flood of correspondence prompted by the feature story on Admiral Richard E. Byrd in the November issue of *The Northern Light*, it appears that many of our readers had personal contact with Byrd during his lifetime.

Many were quick to point out that although Admiral Byrd may have been the first to fly over the South Pole, others had made it earlier by land.

In 1911—some 18 years before Byrd's flight—there were a number of expeditions with the South Pole as the goal. Norwegian Roald Amundsen was the first to reach the Pole. Following close behind was British explorer Robert Scott, who was somewhat disheartened to find that Amundsen had beaten him. Leaving the South Pole, Scott's team ran short of food and supplies, and his entire group perished.

Erroneous information supplied by the U.S. Coast Guard with the Mt. Erebus photo was corrected by several readers who indicated that Mt. Erebus was discovered by Sir James Clark Ross during a voyage around 1840. Ross, however, made no landing on the continent.

## Supreme Council Withdraws Recognition of Italy

The Supreme Council for the Northern Masonic Jurisdiction of the United States has withdrawn recognition from Scottish Rite Freemasonry in Italy.

This action, authorized by the Supreme Council at its last annual meeting in September, was put into effect on March 10 by Sovereign Grand Commander Stanley F. Maxwell, 33°.

This step is taken with regret by the Northern Masonic Jurisdiction but has been made necessary by the continued division or schism within the ranks of the Italian Scottish Rite, a breach which has existed since 1977 and which has led to questions and confusion over the status of subordinate bodies of the Rite in Italy.

Members of the Northern Jurisdiction should not endeavor to visit Italian Scottish Rite bodies while traveling in that country and are advised to contact their respective Grand Lodges for information about possible symbolic lodge contacts in Italy.

The November story referred to Admiral Byrd's recognition of the Distinguished Achievement Award by the Grand Lodge of New York and listed other recipients. The reference to "Herbert" Hoover should have read "J. Edgar" Hoover. The former President was not a Mason.

William R. Denslow's *10,000 Famous Freemasons* states that during the Antarctic expedition of 1933-35, Freemasons "established First Antarctic Lodge No. 777 of New Zealand constitution." A recent letter from Dr. R. Hepburn of Christchurch, New Zealand, indicates that there was no such lodge. From his research he has found the following:

"A number of brethren from different lodges and different constitutions held an informal shipboard meeting and called themselves First Antarctica Lodge

No. 777. They opened the lodge on the first degree, the acting Master not being an installed Master. They chose the number 777 as being symbolic and because they felt that the lodges under the Grand Lodge of New Zealand would never reach that number. No such lodge was ever chartered by the Grand Lodge of New Zealand."

Another reader, Amory H. Waite, Jr., 32°, is a veteran of 11 Antarctic expeditions and joined Admiral Byrd as chief radio operator for the 1933-35 expedition. Says Brother Waite:

"When Byrd took up his vigil at the lonely base, the famous Boy Scout Paul Siple (now deceased) and I were the last to say goodbye to him for the winter night. His words were simple, 'I have been in the public eye so long I will welcome these months of solitude, and I cannot allow you two to stay with me, in spite of your eagerness, simply because I cannot go back home later and tell your mothers I let you risk your lives with me.' So he stayed alone, which later became the title of his famous best-seller."

If you used your Museum of Our National Heritage VISA or Master Charge card today . . . you made a free donation to the operating fund.

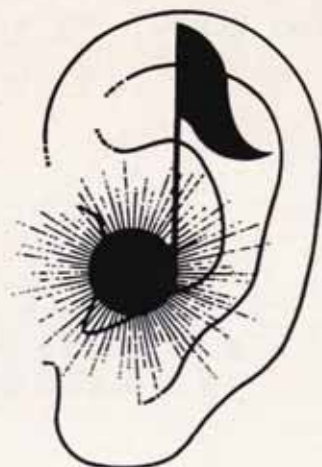


Thousands of Scottish Rite Masons are donating to the Scottish Rite Masonic Museum of Our National Heritage when they use their Peoples Bank VISA or Master Charge cards. A few pennies from each transaction go to the Museum and Library operating fund. It doesn't cost you anything! And, it all adds up.

- **Transfer** your present VISA or Master Charge card to Peoples Bank. It's easy. Just send for a simple application today or ask your Valley secretary.
- **Support** the Museum and Library by getting a Peoples Bank VISA/Master Charge application from your Valley secretary or write to Supreme Council Headquarters, P.O. Box 519, Lexington, MA 02173.



# Did You Ever See A Deaf Choir Sing?



By GEORGE E. BUROW, 33°

A long cherished dream of a Past Master of Catlin Lodge No. 285, Catlin, Ill., has come true and he is watching and helping it to become bigger and better with the passing of time.

The "dream" is to be of service to the handicapped, particularly the deaf, and to help those so afflicted to have a better and more complete life by enjoying the best things of life to the greatest extent possible.

For several years now Roy A. Patten, a railroader, has been devoting most of his spare hours to helping some 30 deaf people of Eastern Illinois to better understand the Bible and good music and to demonstrate their joys, talents, abilities, and accomplishments to others.

Today, "The Jesus Helping Hands Deaf Choir" entertains with public programs and received a standing ovation for a 30-minute performance given after the public installation of officers of Catlin Lodge in the Masonic Temple. The choir was formed about three years ago. Members range in age from 11 to 79, and disregard race, sex, and creed. The director and guiding hand of the choir is Mrs. Ruth Hall, a dedicated worker who has founded the Hall House of the Deaf, a nonprofit club that meets the second Saturday night of each month at the Catlin Masonic Temple. The Lodge



provides the space gratis and also purchased a large blackboard for the group's use.

A song that an ordinary choir with the full sense of hearing could learn in 15 minutes and perform adequately requires many hours of tedious practice for the deaf choir to master the words and timing of fingers, hands, and arms to present satisfactorily. Mrs. Hall estimates that it takes about 150 hours of practice to prepare a new program for an hour's entertainment.

The choir uses recordings, lights, costumes, stereo, white gloves, and other properties to enhance their performances. Facial expressions also are used for greater emphasis. Some members sense the feeling of the rhythm through their feet. Presentation of "The Battle Hymn of the Republic" is most impressive when given in black light with the use of elbow-length white gloves to add emphasis.

The choir is an outgrowth of Sunday School and church work at Catlin Church of Christ where Patten is a member. He determined to learn the sign language to be of better service. For the past two years, Patten has been working as a lay minister for the deaf.

He also had a major role in the conferring of the Ancient Craft degrees on a deaf Brother in Ridge Farm Lodge nearby, taught him the catechism, and examined him in open lodge.

The choir has a good repertoire of religious hymns but also performs such favorites as "Winter Wonderland" and "Jingle Bell Rock." Members of the choir make their living in regular occupations such as farming, construction, trucking, nursing, teaching, and personal service.

Their motto is "working, learning, and growing together." They have given more than 100 programs including joint performances with regular choirs and a special participation in a community program, "Music in the Park." They have traveled as far as 250 miles one-way for a weekend show.

Patten really enjoys working with the deaf and helping them to accomplish the command of Psalm 100: "Make a joyful noise unto the Lord."

"This is what our deaf choir tries to do as we travel," says Patten, "to sing with one's hands and eyes, making a joyful noise to the Lord by letting it come from the heart, to really serve the Lord with gladness."



ILL.: GEORGE E. BUROW, 33°, was the founding editor of *The Northern Light* and is currently the Scottish Rite Deputy of Illinois.



# 'Military-Medical' Lodge Is

By JAMES R. CASE, 33°  
and JOHN M. SHERMAN, 32°

His "inclination to be a Freemason was so great" that Josiah Bartlett was determined, if possible, to be initiated so as to "joine" the Lodge at Danbury, Conn., "on the day appointed for installment of the Worshipful Master" on April 19, 1780.

Although well matured and obviously having reached man's estate, he lacked by four months being of "lawful age." Nevertheless, he was found "worthy of acceptance," was accordingly made a Mason, and later—as acting Secretary—recorded the first event in the course of his eventful Masonic career.

April 19 was of special significance to Josiah Bartlett. As a Harvard student preparing for a career in medicine, he responded to the Lexington alarm when only 16 years old. Then and there, he began his service as surgeon's mate in the Continental Army, as ship's doctor on a man-of-war, and as a settled physician in Charlestown, Mass.

He tended the wounded during and after the battle on Bunker Hill under

direction of Dr. John Warren, who had tutored him as an apprentice, and became a life-long friend. No doubt, with others, Josiah mourned the tragic death of another professional fellow, Dr. Joseph Warren, Grand Master of the Massachusetts Grand Lodge, the most notable of the casualties among the American defenders.

The Lodge at Danbury, now Union No. 40, observing its bicentennial in 1980 on the pertinent April 19, might well be considered a military lodge. The petition was signed by a significant 12 Masons, most of them connected with the Continental Hospital in the western Connecticut town, which was also the site of a supply depot and a troop assembly or staging area.

"Chance, the fortunes of war, and the tutelary duty of Masons had thrown together . . . a number of Brethren" who preferred a petition early in January 1780, "To the Right Worshipful Joseph Webb, Esqr. Provincial Grand Master for the Most Ancient & Honourable Society of Free and Accepted Masons at Boston," asking for a charter or warrant empowering them to meet and work as a regular lodge.

Not one of the petitioners was a Massachusetts Mason. The eldest had been made a Mason in a New York city lodge in 1759; the tiler was made in Edinburgh; the others—with one exception—in nearby New York and Connecticut lodges. The "Lodge No. 262 L. Regt in Dover in Britain," named by one applicant as his mother lodge, cannot be identified!

The messenger entrusted with the petition was another army surgeon, one going home on leave to Boston. This was Dr. William Eustis, later Secretary of War, Ambassador to Holland, and Governor of the Commonwealth when Lafayette was a visitor to Boston in 1825. The petitioners stressed that "tho'

members of different lodges, feel themselves animated by a desire to improve their own minds, to edify each other, and to persue the grand work of the institution. Their wish is, by an attention to the precepts and examples they have recieved, and a sedulous application to duty, to erect a fabric glorious in itself, and pleasing to every beholder; that their minds may be improved in charity, benevolence & honour towards mankind in general, and those of the same family and the same profession may receive benefit therefrom."

What a pattern for a present day lodge program!

Grand Master Webb felt that his authority to grant a charter did not extend beyond the distance of 100 miles from Boston and demurred. After an exchange of letters through the military postal service had elicited approval from the Danbury group, Dr. Eustis presented the petition to John Rowe, Grand Master of St. John's Provincial Grand Lodge, whose jurisdiction extended over North America. Included in the letter of confirmation to Dr. Eustis was a plea to buy and send down "one and one half dozen Mason glasses" so proper honors could be performed around the festive board.

St. John's Provincial Grand Lodge had not met for five years past. Rowe had lost favor when he remained in Boston during the British occupation to safeguard his business interests, and had just laid low. The Grand Secretary was among the refugees who had gone to Halifax, and he had taken along with him the records and funds of the Grand Lodge. The request to Rowe more or less enlivened a realization of his position, and there was now renewed activity among the lodges under his leadership.

Since army officers are liable to transfer on short notice a local physician, Dr.



ILL.: JAMES R. CASE, 33°, is a noted Masonic scholar and has been Grand Historian of the Grand Lodge of Connecticut since 1953. He holds Scottish Rite membership in the Valley of Bridgeport.

JOHN M. SHERMAN, 32°, is assistant to the Grand Lodge librarian and museum curator for the Grand Lodge of Massachusetts.



# 200 Years Old

Sallu Pell was named charter Master of Union Lodge. With assistance of the Masters of neighboring lodges, Union was properly instituted, the officers installed, and the craft called to labor. They went to work with candidates from among the residents. Within a matter of months all army personnel had left town and their names no longer appear on the minutes.

Although only 12 lodges had been formed in Connecticut before the one in Danbury, Union Lodge is not "No. 40." It was a potential constituent in early steps toward organization of a Grand Lodge. In fact, Dr. Pell had been nominated as Grand Secretary, but he shortly removed to Massachusetts. There was some disagreement about financial support by constituent lodges and Union Lodge held off. Not until eight years later did the Danbury brethren submit to the new Grand Lodge, by which time lodges had been numbered in sequence according to their charter date. Union Lodge had to be content with "No. 40," adhering as a subordinate lodge.

Dr. Bartlett left Danbury within a few weeks after initiation and returned to Massachusetts. Resigning his commission in the Continental army, he sailed at least twice as surgeon on a man-of-war before he married and settled down in Charlestown, where he became firmly rooted. He was a dutiful family man, fathering 16 children. In public affairs he served on the school committee, was sent to the General Court, and was frequently chosen as moderator of the town meetings.

His Masonic "inclination" never wavered, and in 1783 he became charter Master of King Solomon's Lodge in Charlestown, now sitting in Somerville. At the happy union in 1792 of the two concomitant Grand Lodges in Massachusetts Josiah Bartlett was elected Senior Grand Warden. Installed as Depu-



JOSIAH BARTLETT

ty Grand Master two years later, and as Grand Master in 1798, he served two terms then, and was again elected to the Grand East in 1810.

His addresses and reports reveal a threefold exemplification of wisdom, strength, and beauty in his official plans, deeds, and words. His skill in workmanship and excellence in leadership were long remembered in Masonic circles. No less than 13 of his addresses and orations were put into print. After he vacated the Grand East he returned to the Master's chair in his lodge, a unique occurrence in Massachusetts Masonic history.

Outstanding in his profession as well as in Masonry, and a devout Christian, Josiah Bartlett died in 1820, after an all too short life spent in service to God and country, in the relief and healing of others, and in promotion of brotherly love among his fellows in the fraternity. No wonder that he was universally mourned. The Proceedings of the Mass-

achusetts Historical Society for 1820 devoted no less than seven pages to the record of one of its most highly respected members, and listed his speeches that had been published.

Under his leadership, and with King Solomon's Lodge as sponsor, a monument was erected on Bunker Hill in 1794, "in memory of Major General Joseph Warren and his Associates who were slain on this memorable spot, June 17, 1775." The original inscription included this sentiment: "None but they who set a just value upon the blessings of liberty are worthy to enjoy her. In vain we toiled; in vain we fought; we bled in vain, if you, our offspring, want valor to repel the assaults of the invaders!"

Vandals and souvenir hunters whittled and chipped away the original monument of wood, but someone took into protective custody one of the cedar posts supporting the surrounding railing. From this a walking cane was fashioned, fitted with an appropriate gold head. The cane was presented to Lafayette at the time the cornerstone of the present monument was laid in 1825. Lafayette also ordered a ton of earth from Bunker Hill to be sent back to France, which at his interment was to surround the coffin so it could be said he was buried in American soil.

Twenty years after Lafayette's visit, with the anti-Masonic frenzy meanwhile disrupting peace and harmony within the craft and actually driving Masonry under cover, King Solomon's Lodge had made an exact replica—in marble—of the original monument which had been of wood. This can be seen in the "hollow core" or "well room" of the later (and present) "imposing structure", now dwarfed by surrounding buildings. It was to be dedicated on St. John's Day in June.

*Continued on page 18*



## MILITARY-MEDICAL LODGE

Continued from page 17

This was a courageous undertaking, an evaluation of which is here paraphrased from a contemporary account in the *Freemasons Magazine*. No Masonic procession had been formed, not a St. John's Day Festival held in Boston for 15 years. Now King Solomon's Lodge, supported by the Grand Lodge, was to appear in public, decked out with the same dress and insignia which in the years just past had been subjected to reproach, contumely, and insult. But the personal character and reputation of the assembled brethren marched in solemn procession to a hallowed spot and with dignity conducted a Masonic ceremony with a patriotic flavor. All helped to restore the fraternity to public acceptance and approval. Josiah Bartlett would have been proud of the courage and conviction of his successors in King Solomon's Lodge. A much fuller account of this bold demonstration may be read in the history of the lodge.

Our brother—Dr. Josiah Bartlett (1759-1820) of Charlestown—must not be confused with three others of the same name and same profession! His own son Josiah (1794-1851+) became a physician and practiced for many years in Concord, "where he was very popular." Living in nearby New Hampshire was Dr. Josiah Bartlett (1729-1795), a signer of the Declaration of Independence, a surgeon under General John Stark in the battles around Bennington, and later governor of his state. His son Josiah (1768-1838) was another physician and member of Congress like his father. Neither of the New Hampshire "Josiahs" is known to have been a Freemason.

## SCOTTISH RITE MASONIC MUSEUM & LIBRARY, INC.

JANUARY 1, 1979—DECEMBER 31, 1979

### Endowment and Income Fund Statement

Cash in banks 1/1/79	\$ 201,328
Accounts receivable 1/1/79 (pledges payable)	2,752,154
Investments (at book value) 1/1/79	2,085,019
(market value of investments 1/1/79: \$2,028,742)	
Land, building, and other assets 1/1/79	<u>5,878,130</u>
	\$10,916,631
Notes payable: Supreme Council & Benevolent Foundation 1/1/79	<u>(680,000)</u>
	\$10,236,631

Interest and dividends	\$ 5,256
Contributions	824,823
Gifts	85,135
Capital loss	<u>(1,474)</u>
	913,740
	<u>\$11,150,371</u>

Trust fund beneficiaries and transfer fees	<u>(9)</u>
	\$11,150,362

Income over expenditures/income account*	82,827
Notes payable—Supreme Council and Benevolent Foundation	<u>(325,000)</u>
Decrease in accounts receivable (pledges paid)	<u>(1,448,304)</u>
	<u>\$ 9,459,885</u>

Cash in banks 12/31/79	\$ 283,700
Accounts receivable 12/31/79	1,301,177
Notes receivable 12/31/79	1,485
Investments (at book value) 12/31/79	2,933,593
(market value of investments 12/31/79: \$2,945,935)	
Land, buildings and other assets 12/31/79	<u>5,621,800</u>
Furniture, books and collections 12/31/79	<u>323,130</u>
	\$10,464,885
Notes payable: Supreme Council & Benevolent Foundation 12/31/79	<u>(1,005,000)</u>
	<u>\$ 9,459,885</u>

### Income

Investment income	\$ 52,120
Interest income	129,905
Grants	70,294
Contributions	192,037
Cash sales	55,239
Miscellaneous income	<u>26,820</u>
	\$ 526,415
Loan from Supreme Council & Benevolent Foundation	<u>325,000</u>
	<u>\$ 851,415</u>

### Expenditures

Administrative	\$114,480
Museum	130,174
Library	3,286
Building operation	116,111
Salaries and taxes	<u>203,089</u>
	\$ 567,140

Fund-raising and data processing costs:	
Printing, mailing services, consultant fees, etc.	\$167,946
Data processing	32,801
General expense items	<u>701</u>
	\$ 201,448
	<u>\$ 768,588</u>

\*Income over expenditures \$ 82,827



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Also available are two five-year indexes (1970-74 and 1975-79), sent on request without charge.

All orders should be sent to: *The Northern Light*, P.O. Box 519, Lexington, Mass. 02173.



# Footnotes\*

## \* *Saugatuck's traveling apron.*

When members of Saugatuck Lodge No. 328, Saugatuck, Mich., do something, they do it in style. Recently four members traveled to Lexington, Mass., to present to the Scottish Rite Masonic Museum of Our National Heritage a Masonic apron attributed to be one made for George Washington. The apron will be on loan to the museum for an exhibit on decorated Masonic aprons, scheduled to open in September.

Not content with merely delivering the apron, the members dressed themselves in colonial costumes for a formal presentation. Telling the story of the lodge and its famous apron were Ted P. Kimball, 32°, Senior Warden of the lodge and director of work for the Scottish Rite Valley of Grand Rapids; Raymond Gardner, 32°, Past Master and present secretary; Past Master Ted C. Nielsen, 32°, and Mike Von Ins, 32°.

Prior to their Michigan departure, the four travelers were presented with special solid brass medallions adorned with the Masonic emblem. Attached to a red, white, and blue ribbon, the medallions were made for the occasion by Blake Valleau, 32°.

As they wore their medallions through the streets of Boston and around the Lexington area, the Saugatuck members were frequently mistaken for olympic medal winners.

The historical Washington apron was acquired by Saugatuck Lodge in 1976 as part of the lodge's centennial celebration and the nation's bicentennial. For the past three years, lodge members have traveled throughout Michigan displaying the apron and telling its story.

The apron has a history of having been painted by a young Baltimore lady for General George Washington. Washington in turn presented it to General Arthur St. Clair.

For several years, Museum Curator Barbara Franco had been conducting an extensive search for information on Masonic aprons in preparation for the forthcoming exhibit. Many aprons are being loaned for the occasion. Others are a part of the museum's permanent collection.

\* *Bean soup.* For many years the Scottish Rite Valley of Indianapolis has been known for serving a delicious bean soup. A story about the famous meal appeared in the November 1972 issue of *The Northern Light*. At the time we listed the ingredients for serving it to 3,000 people.

Dean A. Frost, 32°, of Mediapolis, Iowa, and a member of the Valley of Peoria, Ill., turned to his calculator and reduced the recipe to serve six healthy appetites.

Until then he had never cared much for so-called bean soup. "I considered it rather 'blah'—just white beans and a tiny tidbit of ham," he said. "But as I read the Indianapolis recipe and all it contained, my mouth began to water."

He tried his "reduced" recipe and liked it. Now he's curious to know how it compares with the larger recipe. We've passed along Brother Frost's recipe to the connoisseurs at Indianapolis.

By the way, it didn't take him eight years to test his recipe. It merely took him that long to send it along to us.

\* *Basking in the sun.* Sun City, Arizona has an attraction for 33° Scottish Rite Masons, or vice versa. For four years this distinguished group has been gathering for occasional luncheons. The members of the so-called "33° Club of Sun City" belong to a wide range of Scottish Rite Valleys and are about equally divided between the Northern and Southern Jurisdictions. Currently, 37 members live in Sun City and adja-

cent areas, yet only one is a member of the nearby Valley of Phoenix.

\* *Bud liners.* For a number of years, Cyril E. "Bud" Brubaker, 32°, has been editing the Orange, Mass., Masonic Newsletter. With each issue he has included his words of wisdom under the title "Bud Liners."

Recently published is a new booklet, *Such Is Life*, a pocket-sized edition containing more than 300 Bud Liners. Copies are available at \$2.50 postpaid directly from Cyril Brubaker, 36 Second St., Orange, Mass. 01364.

Proceeds will be used to help with the mortgage on the Orange Masonic Temple. Says Brother Brubaker, "These booklets are not bricks of which buildings are made, but bundles of food for thought."

\* *Postcards.* The Library and Museum of the Grand Lodge of New York has a collection of Masonic postcards and would like to augment that collection. Some of the subjects now in the collection include Masonic buildings, famous Masons, lodge rooms, special occasions, and Masonic monuments. All postcards, both new and old, are welcome. If you have postcards to contribute, send them to Librarian Allan Boudreau, Grand Lodge Library and Museum, 71 West 23rd St., New York, N.Y. 10010.



RICHARD H. CURTIS 32°  
Editor



## Saugatuck Travelers

As the Scottish Rite Masonic Museum of Our National Heritage prepares for a major exhibit on decorated Masonic aprons, unusual items have come to the forefront. One such item is a George Washington apron now belonging to Saugatuck Lodge No. 328, Saugatuck, Mich. Delivering the apron for the museum exhibit were (below) Ted Nielsen, Mike Von Ins, Ray Gardner, and Ted Kimball. Also on loan from the lodge is a Masonic jewel once owned by Lafayette. (Right photo) Brother Kimball (center) turned over the jewel to Sovereign Grand Commander Stanley F. Maxwell and Museum Director Clement M. Silvestro. For more on the Saugatuck Lodge presentation, see Footnotes on page 19.

