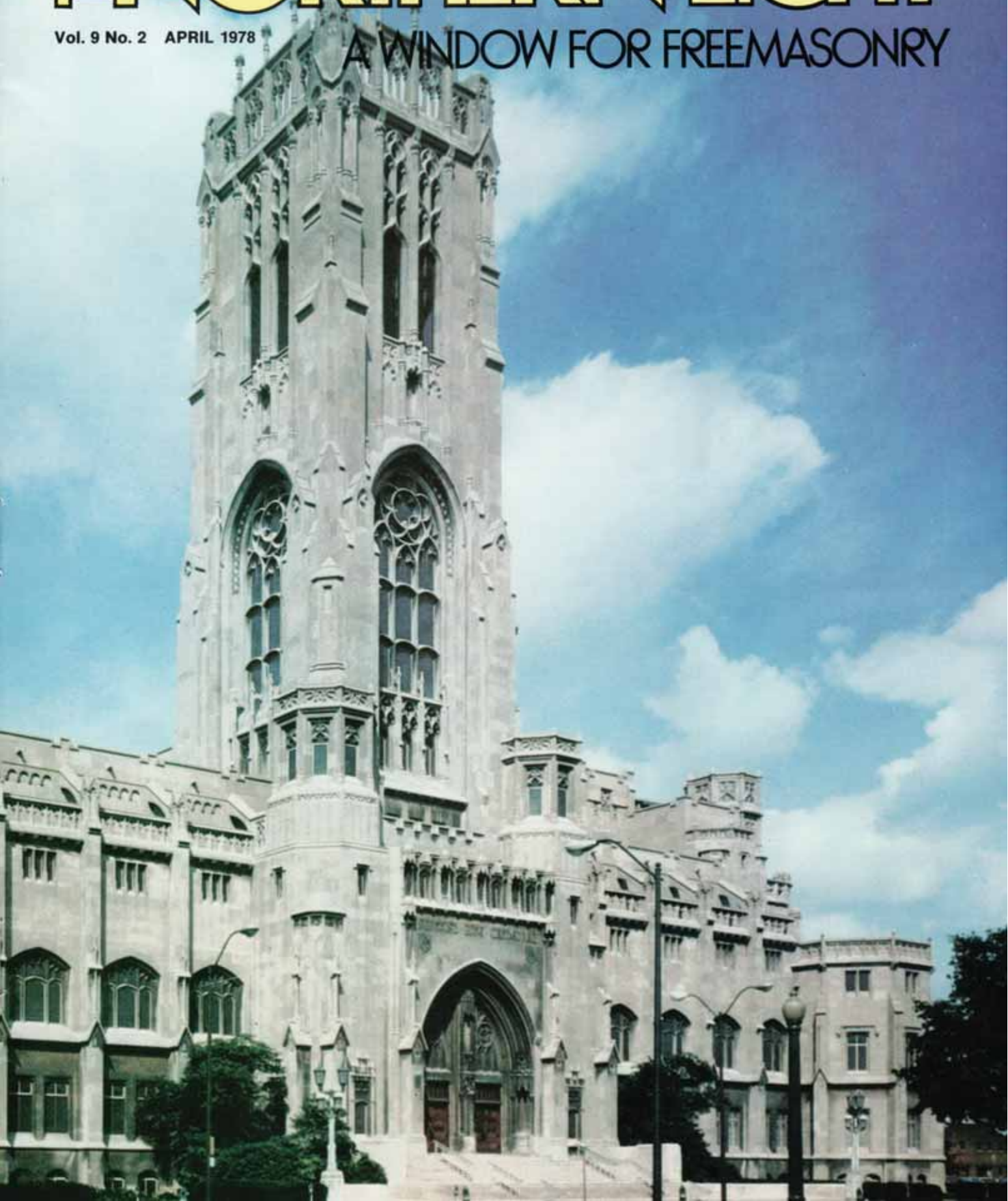


THE NORTHERN LIGHT

Vol. 9 No. 2 APRIL 1978

A WINDOW FOR FREEMASONRY





STANLEY F. MAXWELL, 33°

Perpetuating an American Concept

In 1941, President Roosevelt designated four basic human freedoms:

Freedom of speech,
Freedom of religion,
Freedom from want,
Freedom from fear.

These have been quoted many times since 1941, and shortly thereafter Norman Rockwell, the great illustrator and artist, converted these four freedoms to canvas. This past year it was my privilege to see the original paintings at the Rockwell Museum in West Stockbridge, Mass.

In 1975 when we dedicated our new Scottish Rite Masonic Museum and Library in Lexington, it was stated that the edifice was dedicated to foster a knowledge of American history; to further an appreciation of those qualities of character among our citizens; to encourage an attitude of patriotism, love of country, and respect for our country's flag; to inspire all our citizens—especially our youth—to build America even greater, and to make it an ever greater force for good, for peace, and for progress among the nations of the world.

We believe that we have admirably attained such goals and that the Museum and Library are and will continue to be landmarks for the promotion of the basic concepts of freedom among our citizens.

On February 22, Brother Richard H. Curtis, 32°, accompanied your Grand Commander to Valley Forge where we were privileged to represent your Supreme Council at the 29th annual national

awards ceremony held at the Freedoms Foundation at Valley Forge. We each received, in your honor, encased George Washington honor medals as the principal award in the nonprofit publication category. We are proud of *The Northern Light* and through the dedicated effort of many people, including the editorial board, such an award becomes very meaningful.

But the award of a token is only a small part of the work being accomplished by the Freedoms Foundation which is dedicated for safeguarding and perpetuating the American concept of the personal freedom which motivated General George Washington and his troops 200 years ago.

Your Supreme Council urges all of our members to visit Freedoms Foundation at Valley Forge and to share in the thrill that can be yours to see a dedicated group of people promoting the same ideals that our Museum and Library are endeavoring to do.

We are happy to have had the opportunity to be present on February 22 to receive this recognition and to know that even in a small way we are assisting in the perpetuation of the ideals that make this country great.

A handwritten signature in cursive script that reads "Stanley F. Maxwell".

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EDITORIAL BOARD, George E. Burow, 33° Chm.
James O. Lunsford, 33°
Lynn J. Sanderson, 33°
John L. McCain, 33°
Robert L. Miller, 33°

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When the Indianapolis Scottish Rite Cathedral was built in 1929, it was acclaimed as "one of the seven most beautiful buildings in the world." Members have volunteered their services to guide visitors through the building each day. The Valley of Indianapolis considers the tour committee to be a key function in good public relations.

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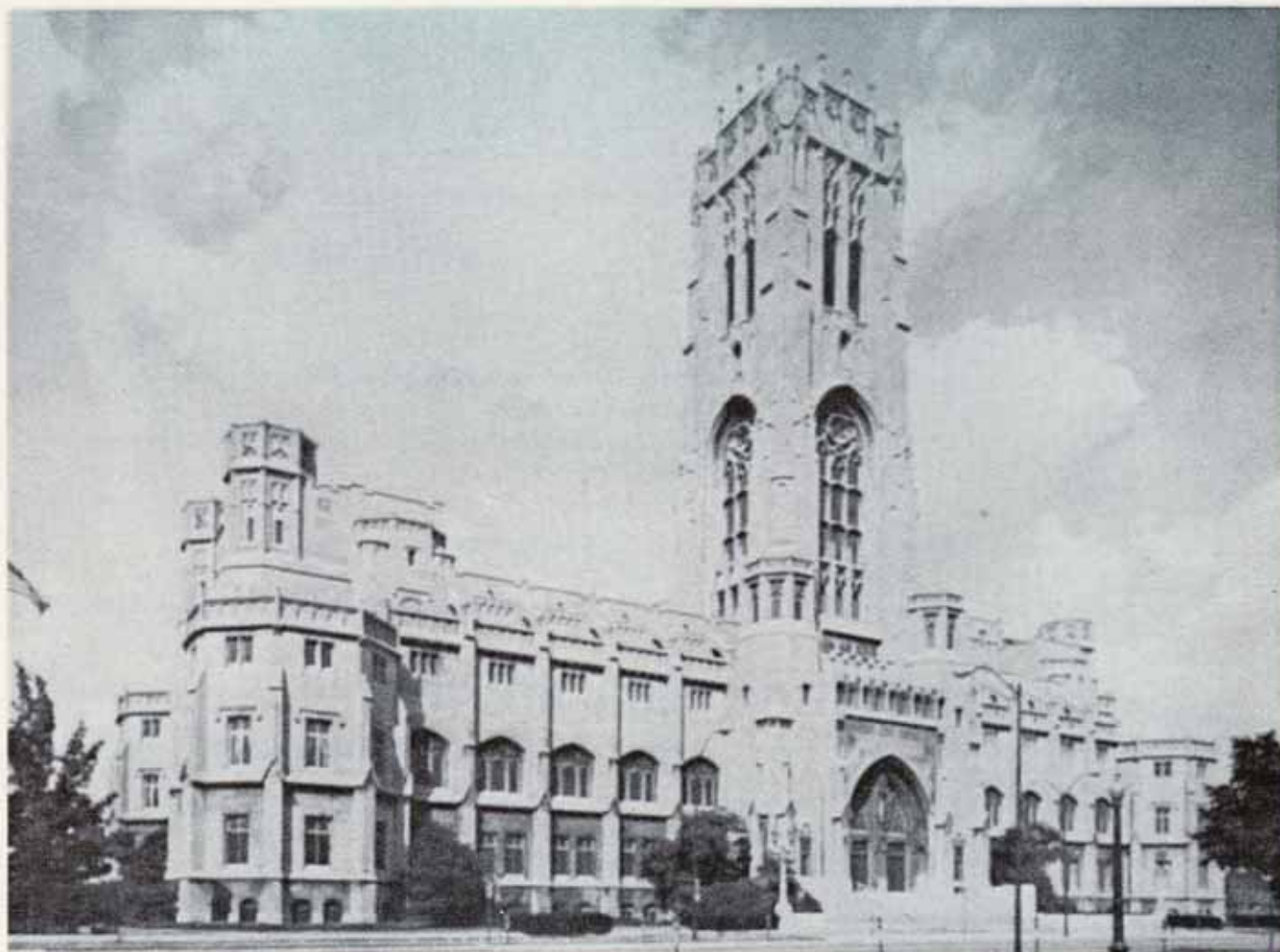
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TOUR COMMITTEE GREETES VISITORS

The Door Is Open at Indianapolis

By GAYLE S. EADS, 33°

Since the completion of the Indianapolis Scottish Rite Cathedral in 1929, visitors have been impressed with its architecture upon viewing the building from the outside and naturally wanted to see the inside. Over the years hundreds took advantage of the opportunity to view the interior.

If an off-duty tyler happened to be available, he would act as a guide; but many merely wandered through without assistance.

There was need for descriptive material, so brochures were developed to assist the visitors to appreciate the unusual features of the building. Emphasis

was placed upon the memorial windows, the interesting features in the auditorium and ballroom, and the general physical layout of the building as planned and carried out by the architect, George F. Schreiber.

As visitors continued to come, a need was evident for a more organized approach for directing and assisting them. A tour committee was formed in 1969 under the direction of William S. Dug-

gins. Ray King conducted the first tour under the new committee on December 1, 1969. It consisted of two men from Texas and one from Tennessee who were in the city arranging for a function to be held the following year at Murat Shrine Temple.

ILL.: GAYLE S. EADS, 33°, is a Past Master of Versailles (Indiana) Lodge No. 7, and a Past Thrice Potent Master of Adonirum Lodge of Perfection, Valley of Indianapolis. Last year he succeeded the late Wayne Guthrie as editor of the Valley's quarterly publication.



Built in 1929 at a cost of \$2½ million, the cathedral is valued today at more than \$11 million. Upon completion, it was described by the International Association of Architects as "one of the seven most beautiful buildings in the world."

The gothic tower, which rises 212 feet above the sidewalk level, contains the carillon. The 54-note carillon is believed to be one of the largest in the world. Also in the cathedral tower are the electrically-controlled Westminster chimes, which strike the time throughout the daytime and early evening hours.

The tyler's room, immediately within the cathedral entrance is a perfect cube of 33 feet. The marble floor represents the inner sanctum floor of King Solomon's temple. Polished travertine marble walls are embellished with Masonic symbols. The ceiling is of hand-decorated plaster, while the art glass transom above the entrance portrays more symbols of Freemasonry.

Colorful art glass windows throughout the Cathedral depict various arts and services. Each room has distinctive features, not the least of which are the large ballroom, the banquet hall, and the auditorium.

The cafeteria has been famous for a variety of food expertly prepared and



In the memorial room, a piece of native stone from each state in the United States honors Masonic brethren throughout the land.

reasonably priced. Luncheons and dinners are available here each week on Mondays through Fridays.

Adjoining the cafeteria is the beautifully furnished ladies' dining room. This has long been a popular location for the ladies, families, and guests of the Scottish Rite members to enjoy noon-time or evening meals.

The tour committee, still directed by Bro. Duggins, now totals 72 members

who volunteer an average of a day per month and have guided more than 122,000 guests through the Cathedral during the past seven years. During the past year the number of visitors exceeded 12,000. They represented 79 different countries.

The Valley of Indianapolis considers its tour committee an important part of day to day operations and a key function in good public relations.

Tour guides William S. Duggins and Ray King discuss the ballroom chandelier with visitors touring the Scottish Rite Cathedral. Brother Duggins has been chairman of the tour committee since its inception in 1969.



From Mule Driver . . .

To the White House

By CARL SWANSON, 32°

In days past one had to have a goal and be willing to work toward that end. Our 20th President—Brother James Garfield—was such a man.

He had no clear remembrance of his father who died of fever when he was not yet two years old. Neither could he recall his birthplace, having been told it was situated in the Western Reserve wilderness.

When he became old enough he helped his widowed mother in tilling the soil of her small farm. Even while behind the plow, his mind was dreaming of that day when he would be walking the deck of one of the large lake boats. He read every book he could borrow from his neighbors, his favorites being any that pertained to the sea and sailing.

His mother attempted to turn his thoughts and ambitions in other directions, as she believed the nautical books had a bad influence on him. The books being termed bad only increased his fascination for them and the sea.

The year was 1848 and James was now a headstrong 16-year-old. He had just contracted to chop 100 cords of wood for a farmer whose farm was located on the shore of Lake Erie. As he chopped away, he could see the huge boats plying the waterway. He often stated, "the passage of each boat almost made me insane with delight."

The day finally arrived when he would fulfill his life's ambition to be a

sailor, so he sorrowfully bid goodbye to his mother. He set out for Cleveland, Ohio, to start on the bottom as a cabin boy on one of the large boats that he would choose from the many that would

PRESIDENT GARFIELD



His early experience on the canal forced him to develop self-reliance.

be tied up at the dock. He soon found out it was not to be; his services were not needed. The big boats were plying Lake Erie and would continue to do so without his help.

This was his first letdown, but he soon recovered. Reluctantly, he admitted to himself that he would have to lower his sights—start on the canal boats, then work his way up to the lake boats. Through the efforts of his cousin, Amos Letcher, he was hired by the Captain of the barge *Evening Star*. But now another letdown—he would have to be satisfied to start at the lowest of occupations. He would ride one of the mules on the tow-path. He swallowed his pride, and resigned himself to ride the mule as it pulled the barge on its journey from one town to the next.

He must have become very efficient in his task of riding the mule, for on one of the trips to Pittsburgh he was promoted from the lowly task of mule driving to working on the deck of the barge.

After his 14th tumble into the water while tending the lines, he decided to call it quits. In all his endeavors he had failed to learn how to swim.

Then another unforeseen danger had raised its head. One had to be on the constant alert for the canal boat ruffians. Garfield stated later that he had a lot to be thankful for from his experience on the canal; it had forced him to develop self-reliance, which would serve him well in later years.

Upon his return home, his mother convinced him to journey to the neighboring town of Chester to attend Geauga Academy. In two terms at Geauga he picked up the rudiments of grammar, algebra, and philosophy. To pay for his tuition he worked out an arrangement to

assist a local carpenter, whereby he would receive board and lodging for \$1.06 a week.

In November of that year, he applied for and received a certificate of his fitness to teach school. He then joined the teaching staff at Williams College, Williamsburg, Va.

In a letter to his mother, Garfield complained of the high cost of living. "Board, room, washing, now cost me \$3 per week," he wrote. "I have the best of board, but the boarders happen to be about the roughest in college. The absence of females from the table and society takes away a very wholesome restraint and leaves roughness in its stead."

Predictably, Garfield wasted no time in joining a college debating group. Shortly after joining the Philologists, he delivered his first oration (on chivalry) and was moved to write home, "I have never had so good an opportunity to improve in speaking as now."

Garfield's debating interest is of more than passing importance, for out of it grew his first real interest in politics. As recently as the presidential contest of 1852 between Pierce and Scott, Garfield had expressed contempt for politicians and a total lack of interest in the political process.

Garfield's two years at Williams were formative ones, as they enabled him to gain some insight into what lay beyond and outside the Campbellite Community on the Western Reserve.

His next move was as administrator and teacher at Hiram College, Hiram, Ohio, where he enjoyed his dual role more than he cared to admit. He also continued to preach whenever the spirit moved him. When he finally moved on to a profession which lay outside either teaching or the ministry, it was in the belief that politics would combine the attractions of both these esteemed professions. At Williamsburg he spoke for John Fremont as a presidential candidate, thereby identifying himself with the Republican party.

But Garfield was restless, and early in 1859 he let it be known that he was "available." In the summer of 1859 he was approached by a group of Portage County Republicans, who invited him to allow his name to be put in nomination for the Ohio Senate. Garfield attended the Republican district convention on August 23, 1859, and heard himself unanimously nominated for the senate seat shared by Portage and Sum-

mit Counties. Once the die was cast, Garfield proved a vigorous campaigner. By his own count, he delivered some 30 speeches—verbal marathons which averaged two hours apiece.

Thus in 1859 Garfield arrived in the state capital at Columbus, Ohio, on the threshold of a new career. His teaching experience at Williams and Hiram would be of little use to him now. For all his inexperience, however, Garfield had two qualities which went far in the politics of the Civil War period—a good platform manner and a capacity for legislative detail.

By 1860 these qualities were very much in evidence as Garfield canvassed the state for the Republican national ticket. In his campaigning the people discovered his strongest appeal to them, which became one of his strongest assets, especially when he campaigned for the Presidency. Here was a poor farm boy who had started as a mule driver and now was headed for the White House.

In 1880 the most popular topic of gossip was, of course, the coming presidential election and, in particular, the possibility of a third term for General Grant.

Garfield's name had been brought before the Republican National Committee as a candidate for President. Not the least of the intangibles working in Garfield's favor were two novels published in 1879. Both were the work of a popular novelist, Albion W. Tourgee. He and Garfield had first met when Tourgee visited Ohio as a boy and the two had periodically exchanged letters. *Figs and Thistles* was the story of an Ohio lad who put himself through college, rose from private to general during the Civil War, and went on to a distinguished career in the House of Representatives.

Following the nomination of Garfield in the early afternoon of June 8, 1880, the convention went into recess until he could be notified formally of his nomination as Republican candidate for President.

On November 2, 1880, at 6:00 PM, the first returns were being taken down by each of two telegraphers. As the votes

continued to come in, however, it became apparent that the Republican victory had been a narrow one. For all his forebodings Garfield had proved to be a strong candidate.

On February 7, 1880, Garfield wrote to his friend Austin:

"It is a great grief for me to go away without visiting you once more, in your own home, before I leave. In fact few people would believe that I go away with great sadness, but such is the fact. I know I am bidding goodbye to my old freedom and to many good friends whose countenance and counsel I shall miss, and worst of all, I know many of them will be disappointed in me and many will be alienated. I feel sure that our friendship of so many years will not be shattered or dimmed by time nor whirl of events."

On March 4, 1881, James Garfield became the 20th President of the United States. Chief Justice Waite administered the oath of office. Upon its completion Garfield turned to kiss his mother, who was in the seat of honor on the platform. He often stated that it was due to his mother's forbearance and understanding that made this moment possible. Never before had a mother witnessed her son's inauguration as President, and Garfield's gesture was the sentimental highlight of the day.

Yes, our Masonic Brother had come a long way, from a mule-driver to the President of the United States.

Garfield's Masonic career is well known. He was initiated in Magnolia Lodge No. 20, Columbus, Ohio, on November 19, 1861, but did not receive his Master Mason degree until November 11, 1864, in the same lodge. In 1865, he demitted to affiliate with Garrettsville Lodge No. 246, Garrettsville, Ohio, where he occupied the chair of Chaplain in 1868-69. In the latter year he became a charter member of Pentalpha Lodge No. 2, Washington, D. C. He held Scottish Rite membership at Washington, D. C.



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.

Two Folk Art Exhibits Open

By **BARBARA FRANCO**
Curator of Collections

New exhibits at the Scottish Rite Masonic Museum of Our National Heritage in Lexington, Mass., feature the work of two folk artists of the 20th century. Both Fred Smith and Gustaf Nyman were self-taught artists who began their creative careers as sculptors in their 60's. Their art is individualistic in style yet belongs to a growing category of American folk art discovered and preserved in recent years.

Folk art has been described as the "tangible expression of the average man's creative impulse." Unlike fine art which is produced by a craftsman trained in an artistic tradition, folk art is the work of an untrained artist, uninhibited by conventional styles and sophisticated tastes. Compared to fine art,

folk art may seem clumsy and primitive. At its best it is a vigorous and forthright expression with immediate appeal to a wide audience.

Fred Smith was born in 1886 and lived his entire life in northern Wisconsin. He began working in lumber camps at the age of 14 with no formal schooling. He later homesteaded a 120-acre farm while he continued as a logger and pulp cutter. In 1949, at the age of 63, arthritis forced him to retire from logging. Smith built and operated the Rock Garden Tavern next to his house in order to provide himself with a small income. The Tavern also supplied him with bottles to use in his sculpture and an audience of friends to listen to his fiddling. In 1950 he began creating cement sculptures.

"This work just came to me naturally," he said. "I started one day in 1950,

and have been doing a few a year ever since. First I make a footing about one foot deep and pour concrete in it. The sculptures are started with a couple of strips of lumber which I wrap with mink or barb wire. The arms and hands are made separately. I do it half lying down, and then I raise it on the footing and do the remainder after it is standing up. Then the heads, arms, and hands are erected to the form. It is then dressed with colored glass, broken into small pieces and placed in the soft cement."

Travelers passing through Phillips, Wisconsin, on their way to canoe and fishing trips further north are surprised to come upon over 200 life-size figures of men, women, and animals created by Fred Smith from cement and glass and placed in his front yard facing the highway. Robert Amft, a well-known Chicago painter and photographer was on a

A selection of photographs on display at the museum present "Fred Smith and His Cement Friends." In 1950, Smith began creating cement sculptures at the age of 64. He placed them in his front yard facing the highway in Phillips, Wisconsin. He died at the age of 90, but his 200 life-size figures of men, women, and animals continue to amaze travelers passing through the Wisconsin town.



Another example of folk art is the wood sculpturing of Gustaf Nyman (right) who, like Fred Smith, also began displaying his artistic talents in his 60's. "The Old Man Playing a Violin" is one of the many sculptures on display at the museum through October.



trip to northern Wisconsin when he first saw the sculptures along Route 13. Recognizing the unique quality of the work, he documented Fred Smith and his sculptures in a series of photographs, a selection of which are included in the current exhibit entitled, "Fred Smith and His Cement Friends."

"In Winter's Solitude: The Folk Sculpture of Gustaf Nyman" features the folk sculpture of a Swedish immigrant to the United States who lived in Gardner, Mass. Gustaf Nyman (1864-1954) was born in central Sweden, an area of rural farms and a strong tradition of self-sufficiency and versatile craftsmanship. In 1887, when he immigrated to the United States, he enthusiastically embraced the American way of life, settling in the thriving industrial town of Gardner, Mass., as a factory worker. In 1924, following a visit to Sweden, Nyman began carving figures in wood. In the winter months from 1924 to 1954 he produced more than 76 woodcarvings and 14 musical instruments. Working in the isolation of a small barn studio, he drew upon his vivid recollections of his life in Sweden and America to create wooden sculptures of unusual beauty and appeal. In his last years, he carved subjects dealing almost exclusively with animals and nature.



Dean T. Lahikainen, a descendant, researched and documented Nyman's work under a National Endowment for the Humanities grant in 1971. Most of the carvings are still in the possession of his family, many of whom are able to report first-hand knowledge of the works he created. The number of his works that have survived, combined with the amount of information about the environment in which he worked make his carvings a valuable social document of one man's response to the American experience.

Both Nyman and Smith created for their own satisfaction out of a strong need to express ideas and feelings. "Nobody knows why I made them," Smith once said, "not even me."

Their inspiration was drawn from actual experiences, an inborn sense of design, patriotic and family values, and a close relationship with nature. Although both men's art at first appears unique, their sculpture is typical of the work of many self-motivated, nonacademic artisans.

Many of their sculptures tell a story or illustrate an event. Nyman, for example, did several versions of a sculpture known as "The Evasive Rooster." The series of sculptures depicts a family incident in which a particularly mean rooster surprised Nyman's son Ernest by darting out of the barn and pecking his leg, and the boy retaliated by shooting the bird with his father's shotgun. Nyman found the incident very funny and

felt the rooster had gotten what it deserved. In the carvings, Nyman altered the original scene and character, and as a comic twist had the rooster win the contest. Many of Fred Smith's sculptures are based also around a narrative theme, and many are accompanied by labels he wrote to describe the activities taking place. One such grouping recalls a double wedding that took place in Phillips during his youth. Another depicts his hero, Paul Bunyan, and lumbermen at work.

Among their most appealing sculptures are those of animals. Smith's cement part is filled with a variety of deer in life-like poses that attest to his familiarity with the subject. Similarly, Nyman's later work was exclusively devoted to the animal kingdom and includes many versions of dogs, birds, and squirrels. One particularly fine carving depicts a mare and colt.

Other similarities between these two folk artists are striking in their coincidence. Both were in their 60's when they began carving, both played the violin, and both lived to the age of 90. Their art survives them as evidence of the creative impulse in man. Both Fred Smith and Gustaf Nyman possessed a fresh and spontaneous approach to art which more than compensated for their lack of technical proficiency. Smith's comment on his own artistic career probably sums it up best: "If you'd told me when I was a boy that I'd grow up to be a sculptor, I'd a called you crazy."

THE BIBLICAL BACKGROUND

By ALEX HORNE, 33°

The enormous debt that the Scottish Rite ritual owes to various Biblical accounts is, of course, easily discernible to those who witness the degrees, but the occasional questions raised by the "higher criticism" among Biblical scholars, as to the actual historical veracity of the Bible, are frequently disturbing to those who feel that this also impugns the value of the lessons taught in these degrees. It would therefore seem advantageous to look into the Biblical accounts that provide the background for some of our degrees, and to determine, if we can, the historical validity of this background.

First and foremost is the story of the building of King Solomon's Temple, which forms so much of the material of the three Craft degrees as well as those in the Scottish Rite, from the 4° to the 13°. The Biblical background itself for the building events recounted in the three Craft degrees, with an unbelievable amount of detail, can be found in I KINGS (Ch. 5-7) and II CHRONICLES (Ch. 2-4). Within these books are also references to the personalities and some of the events involved in the degrees of the Lodge of Perfection.

The actual portrayal of the latter series is of course mostly legendary in content, and moralistic and symbolical in purpose, but the actual existence, at one time, of the Temple of Jerusalem itself, until its destruction by Nebuchadnezzar, is supported by Biblical archaeologists of all schools, as I believe I have shown in the chapter, "Did the Temple ever exist? An archaeological survey," in my book, *King Solomon's Temple in the Masonic Tradition*. (Ed. note: See Other Masonic Books of Interest.) Also, the general veracity of the Bible, in many of its important historical ac-

counts, has been supported by such well-documented and authoritative works as J. McKee Adams' *Ancient Records and the Bible* (1946), W. F. Albright's *The Archaeology of Palestine and the Bible* (1932), John Garstang's *The Heritage of Solomon* (1934), Samuel A. B. Mercer's *Extra-Biblical Sources for Hebrew and Jewish History* (1913), G. Ernest Wright's *Biblical Archaeology* (1957), J. A. Thompson's *The Bible and Archaeology* (1962), Werner Keller's *The Bible as History* (1956), John Gray's and James B. Prichard's similarly-titled works *Archaeology and the Old Testament* (1962 and 1958 respectively).

Fortunately all these are generally

available in most public and university libraries, and the interested reader can acquaint himself with at least one of them firsthand. It will be infinitely rewarding and uplifting.

The essence of all these citations is well expressed by the renowned Biblical archaeologist, Professor Albright, who concludes that Biblical history is generally reliable, and that "conservative scholars are, we believe, entirely justified in their vigorous denunciation of all efforts to prove the existence of fraudulent invention and deliberate forgery in the Bible."

Perhaps the most dramatic and convincing demonstration of the historical veracity of the Bible, for our apprecia-

*Many of the Scottish Rite degrees
relate to biblical history.*

*Here the author takes a look
at some of the degrees.*

IN THE SCOTTISH RITE

tion of the specific era of King Solomon, is the recent excavation of the City of Megiddo, which Professor Albright considers to be "one of the most remarkable finds ever made in Palestine." This includes the discovery of the fabled "Solomon's Stables," wherein P.L. O. Guy found in 1928-29 a remarkable complex, consisting of stables for 450 horses, with space for chariots and grooms.

Professor Yigael Yadin, a renowned archaeologist of the Hebrew University in Israel, has pointed out in *The Biblical Archaeologist Reader*, Vol. II, that the 1960 excavations of the City of Hazor disclose a city-wall gate identical in design and construction, and even in measurements, to one found in the Solomonic City of Megiddo, indicating "that both gates were built by the same royal architect"—thus referring cryptically, but no doubt intentionally, to our "Hiram Abi . . . a widow's son of the tribe of Naphtali," who had come down "out of Tyre . . . to King Solomon, and wrought all his work." (See I KINGS 7: 13-14).

But infinitely more dramatic, for our story of Solomon and "all his work," is the very recent discovery by Dr. Nelson Glueck of a smelter-refinery at Ezion-geber, a seaport at the tip of the Gulf of Aqabah (which not too long ago made naval and political history), "wherein

previously 'roasted' ores were worked into ingots of pure metal . . . devoted mainly to copper and in a lesser degree to iron . . ." Ezion-geber, says Dr. Glueck, "was the Pittsburgh of Palestine" in Solomon's time.

It is interesting to learn from the Bible," comments J. A. Thompson, "that Solomon had a port on the Red Sea at precisely this point." (See I KINGS 9:26.)

In fact it was the smelter-refinery at Ezion-geber that furnished him with the raw material for his brass ornaments and utensils for his Temple, particularly the two pillars in the porch, the brass altar, and the enormous brazen sea that stood before the Temple. "In the plain of Jordan did the king cast them, in the clay ground between Succoth and Zeredathah" (II CHRONICLES, 4:17). Deposits of copper ore, says Dr. Glueck, have been found in the areas south of the Dead Sea, providing the raw material for the smelter-refinery, and some of the walls of the smelter itself have stood almost to their original height for nearly 30 centuries! Dr. Glueck described "The Excavations of Solomon's Seaport: Ezion-geber" in the *Annual Report* of the Smithsonian Institution, 1941, and covered essentially the same subject in a beautifully illustrated article in the *National Geographic*, 1944, pp. 233-256.

So much for the historio-biblical background for the important era which furnishes the basis for our Craft and Lodge of Perfection Degrees. Solomon's Temple and all of Jerusalem was com-

pletely destroyed by Nebuchadnezzar in 597 B.C. and the Jews were taken into captivity. "By the rivers of Babylon, there we sat down, yea, we wept, when we remembered Zion." But the fact that this wholesale destruction and captivity, as recorded in the Bible, was not similarly recorded proudly by the conqueror in his own chronicles and monuments, as some of the Eastern monarchs were wont to do with respect to their own conquests, has caused doubt in the minds of some critics as to the historical reality of this entire Biblical episode. However, in 1956, some clay tablets of a "Babylonian Chronicle" of the 6th century B.C. were discovered, and its contents were recently published. As G. Ernest Wright points out in *Biblical Archaeology* (1957), "for the first time outside the Bible, Nebuchadnezzar's capture of Jerusalem in 598-597 B.C. is described" to the extent that we now in fact "can have no doubt that the devastation was as complete as the book of LAMENTATIONS (of Jeremiah) suggests that it was." This Chronicle, says R. D. Barnett in his fascinating *Illustrations of Old Testament History*, gives the exact date of the fall of Jerusalem, commemorated in the Bible (II KINGS 24: 10-17) as March 15-16, 597 B.C. The clay relics are preserved in the British Museum.

The 15° continues the story with an account of the Jewish leader Zerubabel and Cyrus the Great, King of Persia. At one time Cyrus is said to have promised to return the captives from Babylon and allow them to rebuild the Temple of Solomon. This is supported by the statement in the book of EZRA (1:1,2; 5:2).

"Now in the first year of Cyrus king of Persia . . . the Lord stirred up the spirit of Cyrus king of Persia, that he made a procla-

(Continued on page 12)



ILL.: ALEX HORNE, 33°, is a member of the San Francisco Scottish Rite Bodies. He was raised in 1925 in Sinim Lodge, Shanghai, and later affiliated with Doric Lodge, San Francisco, where he served as Master in 1959. He is the only American to become a full member of Quatuor Coronati Research Lodge in London.

mation throughout all his kingdom, and put it also in writing, saying, Thus saith Cyrus king of Persia. The Lord . . . hath charged me to build him an house at Jerusalem, which is in Judah . . . Then rose up Zerubbabel . . . and began to build the house of God which is at Jerusalem"

Cyrus, the founder of the Persian Empire, comes in for a good deal of mention in the Bible. According to the prophet ISAIAH (44:28), the Lord "saith of Cyrus, He is my shepherd," because of the permission he had given for the captives to return and to rebuild the Temple.

And a list is actually given in EZRA (2:64; 3:7, 10-11) of those tribes and their leaders who did return from Babylon:

"The whole congregation together was forty and two thousand three hundred and threescore. They gave money also unto the masons, and to the carpenters; and meat, and drink, and oil, unto them of Zidon, and to them of Tyre, to bring cedar trees from Lebanon to the sea of Joppa, according to the grant that they had of Cyrus king of Persia. And when the builders laid the foundation of the temple of the Lord, they set the priests . . . and the Levites . . . to praise the Lord And all the people shouted with a great shout, when they praised the Lord, because the foundation of the house of the Lord was laid."

But in fact, only the foundation of the building was laid in the time of Cyrus, because of the understandable economic plight of the returning captives.

Like the clay tablet in the British Museum confirming the destruction of Jerusalem, the Biblical account of the return from Babylonian captivity also gets extra-biblical confirmation in a clay "Cylinder of Cyrus," similarly found in the British Museum. This relic is an inaugural proclamation to the Babylonians following Cyrus' conquest of that city. An illustration of the clay cylinder, with a portion of the text, is shown in Barnett's *Illustrations*. The cylinder confirms in a general way, Barnett says, the text from EZRA. Here, of course, is the Biblical (and now the historical) basis for the story in our 15°.

The 16°, we find, is a follow-up of the 15°, and also is concerned with Zerubbabel; but this degree now takes us, many years later, into the time of Darius, who was Cyrus' successor to the Persian Empire.

Zerubbabel has found occasion to remind Darius of Cyrus' promise, which had never been fulfilled. Darius accordingly makes search in the archives and does indeed find the original decree of Cyrus, which he now confirms.

But for the development of this episode, we must have recourse partly to *The Antiquities of the Jews* by Josephus, this being apparently only a rabbinical tradition and not in the Holy Writings themselves.

The story from "the great Jewish historian Josephus," as we speak of him in the Craft lectures, tells us that after a feast given by Darius in the first year of his reign, the King was unable to sleep, fell into a conversation with three of his guards, and asked them to solve a riddle if they could—a favorite pastime in the palaces of the Kings of the East. Darius offered them valuable prizes if any one of them could solve the riddle he proposed. The riddle simply was this: Which is the strongest? Is it wine? Or is it the King himself? Or is woman the strongest? Or is truth the strongest of all? Whatever the answer, warned the king, it had to be supported with cogent and convincing reasons.

The next morning, in the king's audience chamber, and in the presence of the princes and the great men of the realm, the first guard answered the king that, in his opinion, wine was indeed the strongest force in the world, as it was capable of subjugating all men—high and low, rich and poor—and could make any man's actions irrational, unpredictable, and uncontrollable; therefore, it was the most dangerous.

The second guard offered the answer that the king was, in fact, the strongest power in the world; he could accomplish all things, overcome all obstacles, and force even the earth and the seas to become subservient to him; he could command others to make war on his behalf and to suffer death or capture in consequence. "How, then, can it be otherwise," said this contestant, "but that it must appear that the king exceeds all in strength, while so great a multitude obeys his injunctions?"

But the third guard, who was Zerubbabel, conceded that wine and the king are indeed strong but that women are superior to them in power, for the king is only the product of a woman (his mother) and is often the willing slave of the woman he loves. He is willing to leave father and mother and to give up

all things for her sake.

Then Zerubbabel turned to the subject of truth, which he claimed was stronger even than women and kings. He pointed out that all things move according to the will of God, who is true and righteous, and truth accordingly is immortal and eternal—as God is—and cannot be overcome. Whereupon it must be judged, said he, to be the strongest force in the world.

When the king and the multitude agreed that this answer was the best of all, the king asked Zerubbabel to request anything he might desire, over and above what the king had already promised. Such a request gave Zerubbabel the opportunity to remind Darius of the vow that had been made before he was king; namely, to rebuild Jerusalem and the Temple of God and to restore the sacred vessels that Nebuchadnezzar had pillaged and carried away into Babylon. Accordingly, Darius agreed that "all that Cyrus intended to do before him relating to the restoration of Jerusalem" would be done, and he sent out orders to all concerned. (*Jos., Ant., Bk. XI, Ch. 3, par. 5-9*)

At this point, we can pick up the narrative directly from the Bible itself, as it appears in EZRA. After it had been suggested to Darius that "there be search made in the king's treasure house . . . whether it be so, that a decree was made of Cyrus the king to build this house of God at Jerusalem . . ."

"Then Darius the king made a decree, and search was made in the house of the rolls . . . and there was found . . . a roll, and therein was a record thus written: In the first year of Cyrus . . . the king made a decree concerning the house of God at Jerusalem. Let the house be builded . . . And also let the golden and silver vessels of the house of God, which Nebuchadnezzar took forth out of the temple . . . and place them in the house of God. Now therefore . . . let the governor of the Jews and the elders of the Jews build this house of God in his place. Moreover I make a decree . . . that . . . forthwith expenses be given unto these men, that they be not hindered. And that which they have need of . . . let it be given them day by day without fail. And the elders of the Jews builded . . . And this house was finished . . . in the sixth year of the reign of Darius the king." (*Ch. 6: 1-15*).

And Zerubbabel had been made Governor of Judah, in the reign of Darius the king of Babylon (*HAGGAI 1:1*).



IN A NOOK WITH A BOOK

'Clausen's Commentaries on Morals and Dogma'

Reviewed by ALPHONSE CERZA, 33°

CLAUSEN'S COMMENTARIES ON MORALS AND DOGMA, by Henry C. Clausen, 33°, second edition. Published by the Supreme Council, 33°, Southern Jurisdiction, 1733 Sixteenth St., N.W., Washington, D.C. 20009. 258 pp. \$4.

Albert Pike, who was Grand Commander of the Scottish Rite Supreme Council for the Southern Jurisdiction from 1859 to 1891, wrote *Morals and Dogma* as a series of lectures to accompany the rituals of the Scottish Rite degrees. The book was first published in 1871, and for many years a copy was given to each new member of the Rite of the Southern Jurisdiction. With the passing years, the 861-page book was not read by many members because of its size. Written in an age when there were few books to read and when men had more time to read, it was popular when first published. The contents of the book represents material digested by Pike plus his interpretation of many of the ancient religions and philosophies of the East as applicable to the Scottish Rite in his view. This ponderous work for many years has been in need of summarization to be in accord with modern-day reading habits. The recent book by the current Grand Commander, Ill.°, Henry C. Clausen, 33°, is the result and has proved successful. The first edition of 100,000 copies was exhausted in one year. A second edition has been expanded with the addition of 50 pages to include new color photos, an appendix, and an expanded index.

This book starts with a brief explanation of the nature of the Scottish Rite and then presents a brief history of the origin of the Rite. A fine two-page color map shows graphically how the

Rite spread from place to place. Each of the Scottish Rite degrees were discussed separately by Albert Pike; and Grand Commander Clausen, using the same format, presents a summary of Pike's material plus a commentary on each degree. Color photos of the emblems, collars, sashes, and costumes are set out at appropriate places throughout the book and make this volume a joy to behold. Then follows a bibliography, an appendix, and an index.

The purpose of this new book is stated in the introduction: "Our degrees drive home with dramatic impact the teaching of great truths. There you will find your own directive approach and the satisfactions and benefits and enrichments you will enjoy as a self-reliant human being. As such, your life also will show to the world the behavioral solutions that can cure the ills of our day."

Readers of this book who are Scottish Rite members of the Northern Jurisdiction must realize that the degrees have developed differently in the two Jurisdictions and that there are substantial differences not only in the names of some of the degrees but also in the contents and the lessons taught in specific degrees. Nevertheless, the book can be read with pleasure and profit by all Masons as Masonic ideals are presented throughout the book.

This book is written in an interesting style, is easy to read, and is perceptive in the ideas presented. Stressed throughout the book is the importance of the individual, the need for improvement of the skills of each person, the Masonic ideal of tolerance in all things, and the craft's effort to make this a better world.



OTHER MASONIC BOOKS OF INTEREST

What's Cooking is a book of recipes collected by the ladies of Medinah Shrine Temple as their favorites. The net proceeds are to be given to the Crippled Children's Hospital. Available from Medinah Temple, 600 No. Wabash Ave., Chicago, Ill. 60611. \$5.25.

John Smith, The Life of a Mason, by Herman A. Sarachan, 33°. A step by step portrayal of questions of Masonic law arising as one progresses from filing a petition for membership until his burial with a Masonic ceremony. Keyed to New York Masonic law but easily adaptable to other states. Available from the author, 184 Rhinecliff Drive, Rochester, N.Y. 14618. \$1.

The Royal Order of Scotland. The Second Hundred Years, by George Draffen. A continuation of an earlier work by R. S. Lindsay, the new book carries the history of this Order from 1839 to the present time. Available from the Grand Secretary, Royal Order of Scotland, 78 Queen St., Edinburgh, Scotland. \$3.50.

Destruction of Freemasonry, Through Revelation of Their Secrets, by General Erich Ludendorff. Fulmination against the craft by a rabid anti-Mason active after World War I. An illustration of the ravings of an opponent of the craft. Available from The Noontide Press, P.O. Box 76062, Los Angeles, Calif. 90005. \$4.95.

George Mifflin Dallas: Jacksonian Patrician, by John M. Belohlavek. Biography of an outstanding Mason who was Vice President during the administration of President Polk. This book includes the story of how Dallas fought the anti-Masonic persecution in Pennsylvania led by Thaddeus Stevens. Available from Penn State Press, University Park, Pa. 16802. \$12.75.

King Solomon's Temple in the Masonic Tradition, by Alex Horne. Now in its third printing, this book is available from the author, 100 Font Boulevard, #5L, San Francisco, Calif. 94132. Hardbound, \$11.50; paperbound, \$5.50.

The Tale of a 19th Century Masonic Apron

SAVING THE FAMILY TREASURES

By ELLSWORTH B. LAWRENCE, 32°

A hand-painted Masonic apron has become a family heirloom with a long history. The apron was first worn by my great, great grandfather, Micajah W. Pearson at Dadesville, Alabama, Lodge No. 76 in 1831.

Upon his death in November 1864, the apron was passed on to his son, Micajah Pearson. Later it was handed to the third generation, that of my grandmother, Ella Tallulah Pearson Lawrence, who in turn left it to my father, Dr. Howard Lawrence.

Dr. Lawrence came from many generations of Masons, among whom is proudly listed John Lawrence, aide-de-camp to General Washington in 1777. My father was a distinguished dental surgeon in the Spanish-American War. During a tour of duty in the Philippines, his patients included William Howard Taft, then head of the U.S. Philippines Commission; John J. Pershing, and Douglas MacArthur. Until his death in 1972 at the age of 95, he was State Commander of the Spanish American War Veterans of Massachusetts.

The apron, now in my possession, has survived the ravages of time. One incident involving the apron is quite unusual.

My grandmother, Ella Tallulah, related the story to me from the time she held me on her lap as a small child. I recall her tall, stately carriage, the long gray dress with the ivory collar-bones, and most of all the still beautiful aristocratic

face, the lines of kindliness so evident, the high proud cheekbones and the kind, trusting hazel eyes.

She was six years old when it happened.

She told how her "daddy" and his brother had small adjacent plantations in and about Tallapoosa, Georgia. The town had long-before gone to war. The long trauma was over. The South was on its knees. Names like Antietam and Gettysburg were now memories.

Grandmother remembered well the warm, sultry day in 1865 when news came not only that both her cousins on the neighboring plantation had been killed in battle, but that Sherman's troops were leaving the ruins of Atlanta on their infamous "march to the sea." They swept forward on a 60-mile front, burning and devastating everything that fell in their path. The Pearson's plantation home was in that path.

Micajah Pearson, who had already lost his own eldest son at Shiloh, sent his two remaining boys, ages eight and ten, with their rifles, to hide in the safety of the dense wood. Deciding to take a long gamble, he had a large chest of drawers moved out under the gigantic shade trees of the expansive front lawn. Within the chest were the family silver, portraits, legal documents, and now

worthless confederate money and war bond receipts. The bulging chest also contained many precious small irreplaceable family heirlooms.

Micajah Pearson spread his hand-painted Masonic apron across the top of the chest. There was nothing to do now but wait—and pray.

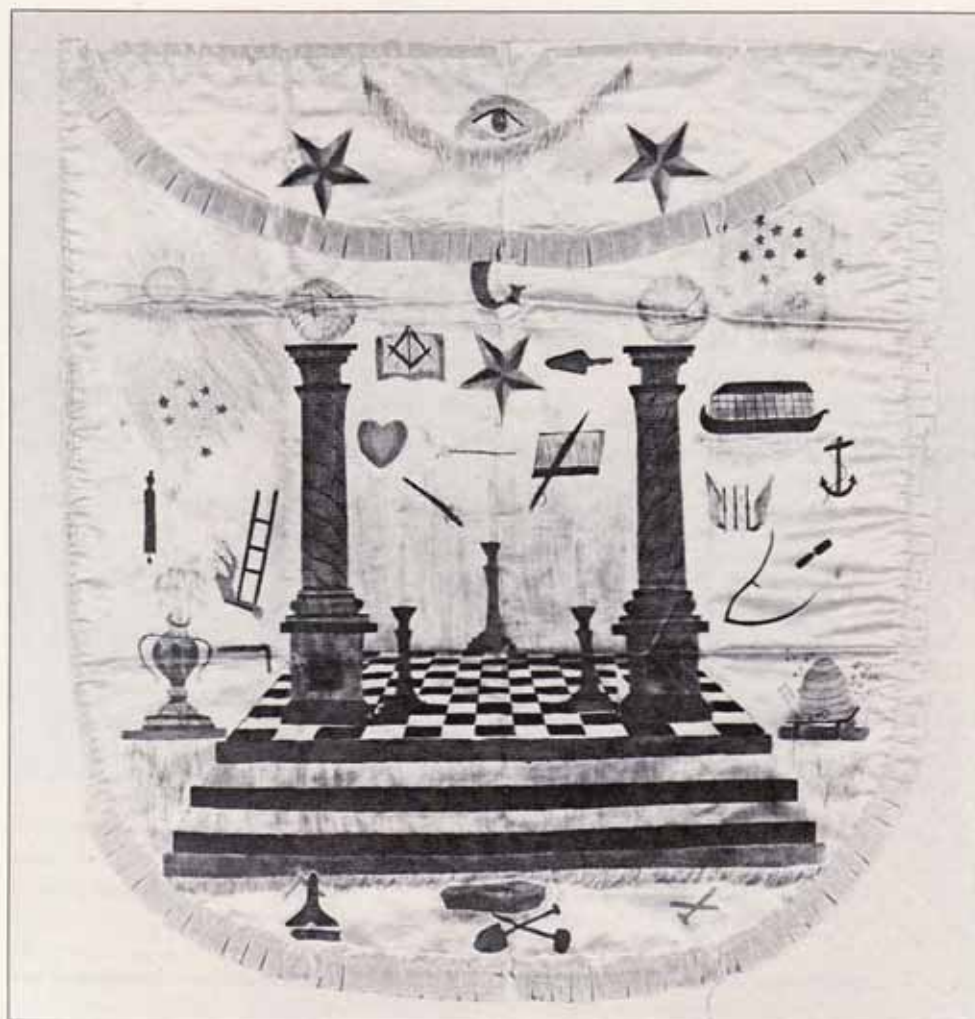
A neighbor boy rode his frothing horse down the dusty road, frantically yelling that the Yankees were coming.

Grandmother told how they waited in terror for what seemed many hours to her; Micajah Pearson stood proudly beside the chest. Behind him little Ella Tallulah sat wide-eyed with excitement in her mother's lap.

The pounding hooves in the distance drew nearer. More noises. Then the shouting, the creaking of straining leather. The clanking of metal from saddles, and sabre. Finally the awesome scene—as grandmother described it—of the "yankee horses" thundering up the long circling driveway. There were more than 20 in this contingent. "And," she continued, "the yankee captain reined up his frenzied, hard-ridden horse right in front of us. He had some diffi-

ELLSWORTH B. LAWRENCE, 32°, retired in 1973 as a vice president of Jordan Marsh Company, Boston. Now a Florida resident, he is a member of Doric Lodge No. 140, Ft. Lauderdale. He is also a member of the Scottish Rite Valley of Boston.





Micajah spread his hand-painted Masonic apron across the top of the chest. There was nothing to do now but wait—and pray.

culty controlling his prancing horse. However, he managed—with obvious skill and authority.

Jerking hard at the reins, he started to say something to Micajah. Then he hesitated. His glance swept the chest of drawers, the apron, and then back to Micajah's courageous and resolute face. That was the moment the fervent hope and trust must have been conveyed to the captain. His eyes left Micajah's eyes. The yankee looked again at the apron, shining majestically in the noon-day sun. He spun his horse around and with unmistakable authority shouted orders to his cavalry men who had by now enclosed the family in a circle, so close that great gobs of froth and saliva from the over-heated and excited horses blew over onto them. His shouted orders to his sergeant and his men were specific and terrorizing: "Burn the house and barns! See that all slaves leave the property. Torch everything else . . . but don't harm these people . . . and don't

touch anything under that apron! Now move out!"

Grandmother told how her father Micajah continued to stand erect beside the great mahogany chest of drawers. His face was expressionless as he watched the wanton destruction of the beautiful home he had labored so many years to build. Grandmother recalled how his hand rested near enough to the apron that his fingers touched it gently at intervals. And it was only then that she noticed there was moisture in his eyes . . . and with embarrassment he wiped a single tear from his cheek.

The orders of destruction were carried out to the letter, grandmother related. The thirty or more slaves were forced to leave against their will. Some were small children at whose deliveries Mrs. Pearson had personally assisted. Most of these people came back at nightfall and stayed on. It was their home, and they had been treated kindly by the entire Pearson family.

Ella Tallulah had two younger brothers. Because the boys had their own aprons in later years, they gave this apron to their sister to keep as a treasured family heirloom. Later she passed it on to her son, Dr. Howard Lawrence (my father), who in turn passed it on to me, his eldest son.

The decades have flown by.

From its origin in Dadeville in 1831 down through these 147 amazing years, which have borne more changes than at any other similar period since the world began, the precious and meaningful symbols of this apron have remained unchanged.

For many decades to come it will remain in our family of future Masons. The story of its great day in November, 1865, will be told many times.

And until they are older and wiser . . . children will look at its colorful symbols. And the children will wonder why there were tears in the eyes of a grown man, like Micajah Pearson.

More States Organize for Museum Fund Campaign

A strong, secure future for the Scottish Rite Masonic Museum of Our National Heritage at Lexington, Mass., is fast becoming a reality. Hundreds of Scottish Rite members throughout the Northern Masonic Jurisdiction are actively engaged in the endowment fund campaign which is providing long-term financial support for the museum and library.

The 15-state Northern Masonic Jurisdiction now has ten states organized for the campaign. Illinois, Indiana, Maine, Michigan, New Hampshire, and New York have been working on the campaign for sometime.

State chairmen have recently been appointed for New Jersey, Pennsylvania, Vermont, and Wisconsin, according to Sovereign Grand Commander Stanley F. Maxwell. The new chairmen are Ill.: Raymond W. Hammell, 33°, New Jersey; Ill.: Robert T. Jones, 33°, Pennsylvania; Ill.: Peter Val Preda, 33°, Vermont, and Ill.: Robert B. Nicnow, 33°, Wisconsin.

Commander Maxwell indicated that three of the states, New Jersey, Vermont and Wisconsin, have also appointed chairmen for each of the Valleys, while Pennsylvania will complete the Valley chairmen appointments shortly.

The new Valley chairmen in New Jersey are Ill.: John C. Outlaw, 33°, Trenton; William H. Sackett, 32°, Southern New Jersey, and Ill.: Henry A. Klie, 33°, Northern New Jersey.

Vermont Valley chairmen are Ill.: Ralph E. Berry, 33°, Burlington; Dr. Frank H. Caffin, 32°, Montpelier; William Drude, Jr. 32°, Windsor; Stanley G. Cleveland, 32°, Bennington; Merton C. Kittredge, 32°, St. Johnsbury; John R. Conant, 32°, Rutland, and Rev. Leonard R. Kraemer, 32°, Brattleboro.

Valley chairmen in Wisconsin are Ill.: Leonard D. Ferris, 33°, Green Bay; Ill.: Voigt P. Gillett, Jr., 33°, Eau Claire; Ill.: Clyde R. Richards, Jr., 33°, Madison, and Ill.: Lowell E. Larson, 33°, LaCrosse.

"This effort is most gratifying," said Commander Maxwell. "We are very pleased with the growing interest in the museum and library throughout the Jurisdiction." He reported that more and more Valleys are sponsoring special

(Continued on next page)



Presentation of the first "Patriot's Award" took place in Salem, Mass., when Ill.: Arthur Hindle, 33°, received this special recognition from Sovereign Grand Commander Stanley F. Maxwell. Ill.: Brother Hindle will be 91 years old on May 8. He has been a Scottish Rite Mason for 62 years. The Patriot's Award is given to Scottish Rite Masons and Masonic bodies for their generous support of the Museum of Our National Heritage.

IN MEMORIAM

Ill.: Carl Weir Ellenwood, 33°

Ill.: Carl W. Ellenwood, 33°, an Emeritus Member of the Supreme Council, died on December 29 at the age of 89.

He had retired in 1960 from the Ohio Agricultural Research and Development Center following 50 years of service.

Ill.: Brother Ellenwood was raised a Master Mason in Ebenezer Lodge No. 33, Wooster, Ohio, in 1915 and served as Worshipful Master in 1921. He was Grand Master of the Grand Lodge of Ohio in 1935. He was a member of the York Rite bodies in Wooster and presided as High Priest, 1919-20; Illustrious Master, 1925-26, and Eminent Commander, 1930.

He received the Scottish Rite degrees in 1926 in the Valleys of Canton and Cleveland, and served as Most Wise Master of Brenton Chapter of Rose Croix, Canton, in 1939-40. He received the 33° in 1937 and was crowned an Active Member in 1956. He became an Emeritus Member in 1970.

Carl W. Ellenwood Lodge No. 715, Rittman, Ohio, was named in his honor.

In 1912, Ill.: Brother Ellenwood married Marion Carrington who predeceased him in 1970. Their children, Mrs. Virginia Schinnerer of Tucson, Arizona and Robert C. Ellenwood of LaJolla, California, survive together with Mrs. Virginia (Scott) Ellenwood, whom he married in 1972.

IMMORTALITY

By RAYMOND C. ELLIS, 33°

To many members of the craft, Memorial Day still brings to mind the long lines of blue stretching from curb to curb that marched down the Avenue on the 30th of May, veterans of a war now long since past, and of which none remain who served at Gettysburg, Antietam, and the Wilderness. Perhaps it is natural for me to say they have gone—gone as have so many thousands of young men during these recent years of blood and toil, and sweat and tears—dying under the same flag and for the same principles of liberty and truth as the great host of martyred dead have done before them.

But if Memorial Day means only that they are remembered by those who knew and loved them, we are of all men most miserable. Death, whether in the flower of youth, or the feebleness of age, is a transition only—a promotion to a greater and a fuller life which our finite minds can neither grasp nor understand.

The great Evangelist, Dwight Moody, once wrote to a friend: "When you read of my death in the papers, don't believe it. I'll be more alive than ever!" And he was right.

Immortality is one of our ancient landmarks. It is second only to belief in God. Within every human heart is the longing that we shall meet our loved ones and brethren who have gone before us to what Shakespeare called that "undiscovered country from whose bourne no traveler returns." To some, this is but a hope; to others it is a faith; to a

smaller group it is a conviction that transcends both hope and faith.

Years ago, the great agnostic, Robert Ingersoll, said at his brother's grave:

"Life is a narrow vale between the cold and barren peaks of two eternities. We strive in vain to look beyond the heights. We cry aloud, and the only answer is the echo of our wailing cry. From the voiceless lips of the unreplying dead there comes no word; but in the night of death, hope sees a star, and listening love can hear the rustle of a wing."

But this is not quite true today. For many years at Duke University in North Carolina, Dr. Rhine and his research staff studied what is known as extrasensory perception. Dr. Rhine felt that he had evidence that man has a soul. In a magazine article some years ago, he is reported to have said:

"When extrasensory perception was found to function without limitation from time and space, this discovery was taken to mean that the mind is capable of action independent to some degree of the space-time system of nature. Now, all that immortality means is freedom from the effects of space and time; death seems to be purely a matter of coming to a halt in the space-time universe. Therefore, the conclusion that there is at least some sort of technical survival would seem to follow as a logical derivation from the extrasensory perception research."

It is not unlikely that, in the coming years, light will be added to light and much new evidence of immortality from the laboratory of the scientist will supplement the findings of Dr. Rhine.

For the present, we see through a glass darkly. By our very nature we are limited to the five physical senses.

But those who have gone before us have but put off mortality and put on immortality. We are indeed, as Paul said so eloquently in his Epistle to the Hebrews, "surrounded by a cloud of witnesses," although our weak mortal eyes cannot discern their forms, nor can their beloved voices be heard by our mortal ears.

We need no set day to keep them in remembrance—for they are always with us. It is for us to take up the torch that has fallen from their mortal hands and hold it high. Let its beneficent light penetrate the darkest corners of the earth; so that they, through us, may still carry on in the battle of truth against falsehood and of light against darkness until, in the Providence of God, peace shall reign on earth and good will dwell in the hearts of mankind.

MORE STATES ORGANIZE

(Continued from page 16)

plaques inscribed with the names of members giving \$100 or more. "This is a permanent way to honor brothers who are making generous gifts," said Commander Maxwell.

He added that everywhere he goes Scottish Rite Masons are talking about the Museum of Our National Heritage. The Valley of Harrisburg, Pa., has scheduled a bus trip to the museum. "They want to see the museum and library firsthand," stated the Commander, who urged other Valleys to arrange similar trips to Lexington.

Commander Maxwell summarized the current endowment fund campaign efforts by saying, "Scottish Rite Masons now realize what the Museum of Our National Heritage can mean to the people of this country for generations to come. They recognize that their support of the campaign is a good way for them to help promote the spirit of patriotism across the country."



ILL. RAYMOND C. ELLIS, 33°, is a Past Grand Master of the Grand Lodge of New York and President of the George Washington Masonic National Memorial Association. He retired last year as Scottish Rite Deputy for New York but continues to serve as an Active Member of the Supreme Council.



SYMPOSIUM EXAMINES MUSEUM'S GOALS

"What are realistic goals for a history museum in the year 2000?" This was a subject for discussion at a symposium held at the Scottish Rite Masonic Museum of Our National Heritage in Lexington, Mass., in January. Supported by a grant from the National Endowment for the Humanities, the symposium brought together experts in museum and related fields from all parts of the United States to consider goals and trends for the Lexington museum as well as other history museums.

In addition to the museum's professional staff, the list of distinguished participants included Dr. Brooke Hindle, Director of the Smithsonian Institution; Alexander Wall, President of Old Sturbridge Village; Daniel R. Porter, III, Director of the Preservation Society of Newport County; Robert G. Chenhall, Director of Data Services, The Strong Museum; Ernest Dodge, Director of the Peabody Museum, Salem, Mass.; Professor Neil Harris of the

University of Chicago; Professor Richard S. Kirkendall of Indiana University and Executive Secretary of the Organization of American Historians.

Helmuth Naumer, Executive Director of the Pacific Science Center; Dr. James Heslin, Director of the New York Historical Society; Dr. Walter J. Heacock, Director of the Hagley Museum; L. Thomas Frye, Curator of History, the Oakland Museum; Dr. James Morton Smith, Director of the Henry Francis DuPont Winterthur Museum, and Mr. and Mrs. Ralph Kovel, Editors, *Antiques, Inc.*

Also participating were museum trustees, Ill.'s Stanley F. Maxwell, 33°; Ill.'s Franklin G. Hinckley, 33°, and Ill.'s Louis L. Williams, 33°.

The purpose of the symposium was to develop long-range plans for the museum and library and to define its collecting policies, exhibit themes, and educational programs.

The panel considered how this muse-

um could best serve the needs of scholars and the general public, devoting time to specific questions related to developing new exhibits, expanding the scope of exhibit themes, cooperating in exhibit planning with other museums, and exchanging exhibit material. In addition, the panel examined collecting policies for the museum and for a library that includes not only American history collections but also a specialized Masonic history collection. The museum staff discussed with the symposium participants future educational goals, especially focusing on improving interest in all areas of American history beyond the pioneer period.

The guidelines recommended for the Museum of Our National Heritage may have significant application for other history museums. Recommendations and guidelines formulated at the symposium will be printed soon and made available to museums and interested parties upon request.

Footnotes*

* **Freedoms Foundation.** With the Sovereign Grand Commander, we trekked to Valley Forge in February to accept the invitation from Freedoms Foundation at Valley Forge to receive their principal award for nonprofit publications. We are pleased to know that someone appreciates our efforts.

Three other Masonic publications were selected to receive honor medals: *The New Age* published by the Supreme Council for the Southern Jurisdiction, *The Philaethes* published by the Philaethes Society, and the Chester County Scottish Rite Newsletter.

Others to receive recognition from Freedoms Foundation are Ill.' John A. Lloyd, 33°, for a public address, and Ill.' Zenon C. R. Hansen, 33°, for a published article.

Freedoms Foundation at Valley Forge is a nonprofit, nonpolitical, nonsectarian organization whose key objectives are to create, among Americans, an awareness and appreciation of the American way of life. For 29 years, the Foundation has presented awards to individuals and organizations who have exemplified that goal.

We accept the award with pride and hope you will share in that pride.

* **Fifth time in 50 years.** A retired letter carrier from Beaverton, Mich., was installed in December as Worshipful Master of Beaverton Lodge No. 453.

That may not seem unusual except for the fact that Ill.' Joseph L. Hunter, 33°, first served as master 50 years ago, and the current term marks the fifth time he has served since 1928. He also held the position in 1929, 1932, and 1935. At the age of 82, he is the oldest living member of his lodge.

In 1958-59 he was Grand Master of the Grand Lodge of Michigan. He

received the 33° from the Supreme Council in 1961. Ill.' Brother Hunter is a member of the Valley of Bay City.

* **Brotherhood week.** The week of February 19-26 was proclaimed "Brotherhood Week" by Most Worshipful Jerry C. Rasor, Grand Master of Masons in Ohio. In his proclamation he directed each Masonic Lodge in his jurisdiction as well as the Masonic-related bodies in Ohio to urge all brethren, their families, and friends to participate in a great sharing of brotherhood at one of six brotherhood meetings held throughout the state.

The week was planned in cooperation with leaders among Masons, Knights of Columbus, and B'nai B'rith.

* **Humanitarian.** Kurt Strauss, 32°, chairman of the board of Royal Paper Products, Inc., of Coatesville, Pa., and a member of the Scottish Rite Valley of Reading, Pa., was selected to receive the 1978 Humanitarian Award from the Chester County Scottish Rite Club.

The club, associated with the Valley of Reading, presents the award each year to an outstanding Chester County citizen who has demonstrated his concern with the needs of mankind and promotion of human welfare.

The recipient is selected by a committee of club members and is the guest of honor at an awards dinner. The selection is not restricted to Masons. Last year's award was presented to a non-Mason, Dr. Charles W. Shreiner, Jr., headmaster of the Church Farm School, Exton, Pa.

* **Masonic philatelists.** In the January issue we referred to a first-day

cover commemorating the 225th anniversary of George Washington's Masonic initiation, and little did we realize how many readers were philatelists.

Brother John R. Allen of Richmond, Va., received more than 3,000 requests for the 1,000 cachets. His supply was exhausted before the end of January. Since that time he has been attempting to respond to the many orders which he could not fill. If you haven't received your cachet, please be patient. You're probably on the disappointed list, and you'll be hearing from Brother Allen soon.

Reference to a first-day cover also brought forth an influx of correspondence to our office. We have been deluged with recently-issued first-day covers and find it impossible to mention them all by name. The list ranged from recognition of a historic event or patriot to commemoration of an anniversary of a Masonic body.

Needless to say, philately lives on.

* **"It doesn't snow like . . ."** In observance of the 200th anniversary of the bitter winter at Valley Forge in 1777-78, it snowed—from one end of the jurisdiction to the other! Some Valleys canceled plans, and others battled adverse conditions.

If you've been telling your children or grandchildren over the years that "it doesn't snow like it used to," just imagine what the next generation will hear.

Ah, for the calm winters of yesteryear!

RICHARD H. CURTIS, 32°
Editor



FREEDOMS FOUNDATION AWARD



Accepting national recognition from Freedoms Foundation at Valley Forge during the annual awards ceremony in February at Valley Forge, Pa., were Sovereign Grand Commander Stanley F. Maxwell (second from left) and *The Northern Light* Editor Richard H. Curtis (third from left). Making the presentations were Robert W. Miller (left), President of Freedoms Foundation at Valley Forge, and Utah Supreme Court Chief Justice A. H. Ellett (right), chairman of the Foundation's 1977 national awards jury. *The Northern Light* was the recipient of the "principal award" for nonprofit publications.