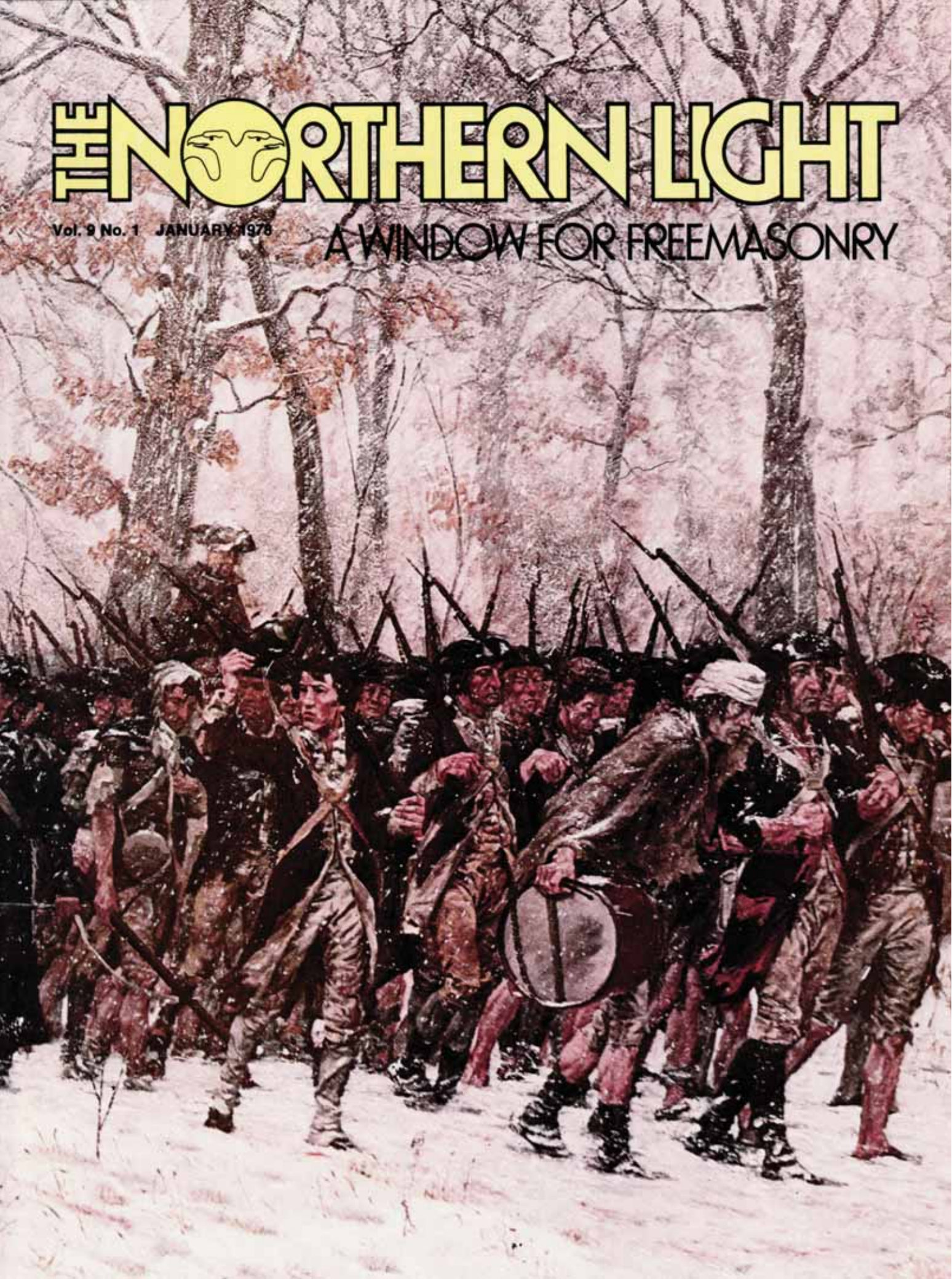


THE NORTHERN LIGHT

Vol. 9 No. 1 JANUARY 1978

A WINDOW FOR FREEMASONRY



Shedding Light



STANLEY F. MAXWELL, 33°

I recently read an article that quoted a statement attributed to Napoleon, which read, "Great men are like meteors, designed to burn so that the earth may be lighted."

This statement caused me to think that the Scottish Rite and its members can also be like meteors. We can let our light so shine that the earth may be lighted.

Our Declaration of Principles declares, among other things, that our purpose "is to improve and strengthen the character of the individual man, and through the individual, the character of the community, thus undergirding the community with those spiritual values which give it strength and stability."

This would be a good time for us to reflect on that portion of our Declaration and determine for ourselves how best we may put such lofty goals into practice.

If we want to strengthen the character of the individual man, we must reaffirm our belief in God and the brotherhood of man. Each one of us should support the church of our choice and show by example that we truly believe what we have affirmed. The inspiration of attendance at our house of worship will give us the strength for the week and will, by example, give support and strength to our neighbors.

The attendance at our symbolic lodge and Scottish Rite meetings will help to strengthen the life of the community through the practice of the teachings of our fraternity—brotherly

love, relief, and truth. The practice of these three tenets alone could transform the community, the state, and the nation. When the three and one-half million Masons in our country practice these tenets, think of all that can be accomplished.

Now is the time to think about relief. Recently you received the familiar blue envelope asking your assistance in fighting that dread disease, schizophrenia. Through your generosity and that of past generations, we are now financing 49 research projects all over the United States and part of Europe. Researchers are looking for the causes of this greatcrippler of humanity. No greater plea for relief could be had. We hope you will all respond—even with a small donation, if necessary.

We are told that "truth is a divine attribute." And so it is! We know only too well what has happened in this great land of ours because men have not been completely honest with themselves and with our citizens. As Freemasons and as members of the Scottish Rite, we should be ever cautious to walk uprightly before God and man. We can do it!

Let us practice the tenets of our Order so diligently that our efforts may shed the light of a thousand meteors as we pursue our daily tasks.

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

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About the Cover

Reproduced on the cover of this issue is a portion of the 1883 painting by William Trego depicting George Washington's review of the troops at Valley Forge during the bitter winter of 1777-78. The painting is reprinted by permission of the Valley Forge Historical Society. For an account of the Valley Forge winter of 200 years ago, see the cover story on page 10.

A WINDOW FOR FREEMASONRY THE NORTHERN LIGHT

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January 1978

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A REVIEW OF RECENT ACCESSIONS

What's In A Library?

"The other day, the President visited our lines and reviewed the whole army. He rode twice past our regiment which was in line, and I had a good opportunity of seeing him. The picture of him on our ten dollar treasury notes, is the exact image of him, and he looks like the man he is, honest and self-reliant."

This quote is from a letter written by John E. Fisher in July 1862, to his parents in Massachusetts describing first hand his impression of seeing Abraham Lincoln. The letter is part of a

collection of Civil War letters recently donated by Helena W. Sprague and represents some of the material being collected for the library, both for its collections on American history and the

history of Freemasonry. The library is adding material to its collections that will help bring history alive and supplement and enhance the changing exhibits program.

Two other items recently acquired deal with national holidays and observances. A broadside "Proclamation for a day of Public Thanksgiving and Praise," issued by George W. Briggs, Governor of Massachusetts, for Thursday, November 27, 1845, reads:

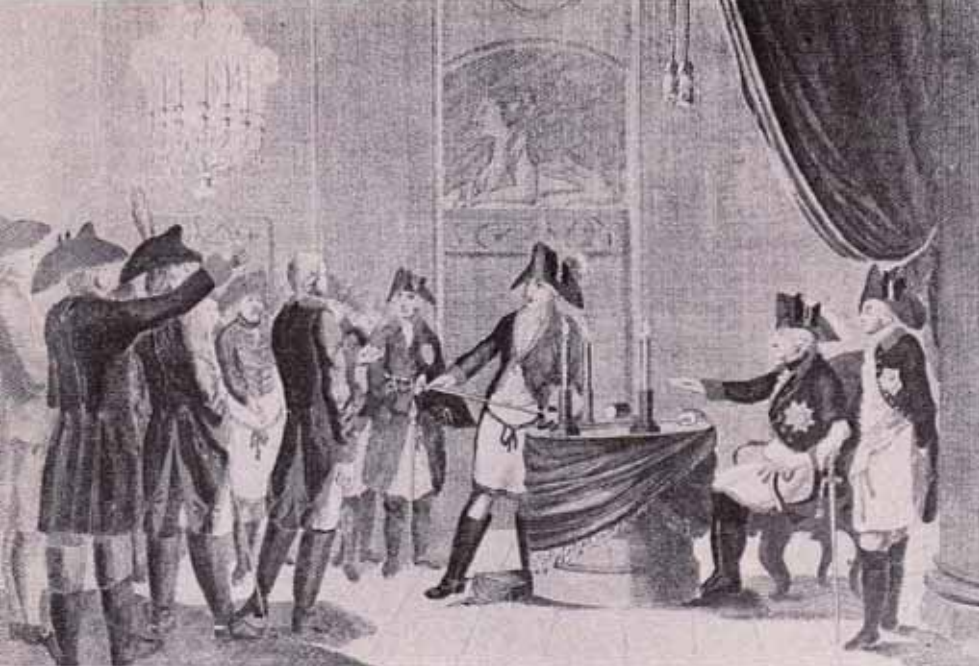
"Abstaining from the usual avocations of business, and pursuits of pleasure, I request the good people of Massachusetts, in their cheerful family circles, and in their places of public worship, to render tribute of Thanksgiving and Praise to the Lord for His Goodness and for His wonderful Works to the children of Men."

An autographed copy of "My Country 'Tis of Thee" by Samuel Francis Smith is an interesting aspect of this well-known patriotic anthem. Smith's anthem was first published in 1832 and quickly became the national hymn by force of popular sentiment. He wrote the hymn during his studies for the ministry at Andover Theological Seminary while translating verses for a song book. One of the tunes especially appealed to him. "Being pleased with its simple and easy movement," he later wrote, "I glanced at the German words and seeing that they were patriotic, instantly felt the impulse to write a patriotic hymn of my own to the same tune. Seizing a scrap of waste paper, I put upon it, within half an hour, the verses substantially as they stand today."

Other manuscripts add to the already significant collection of autographs and manuscripts in the G. Edward Elwell,

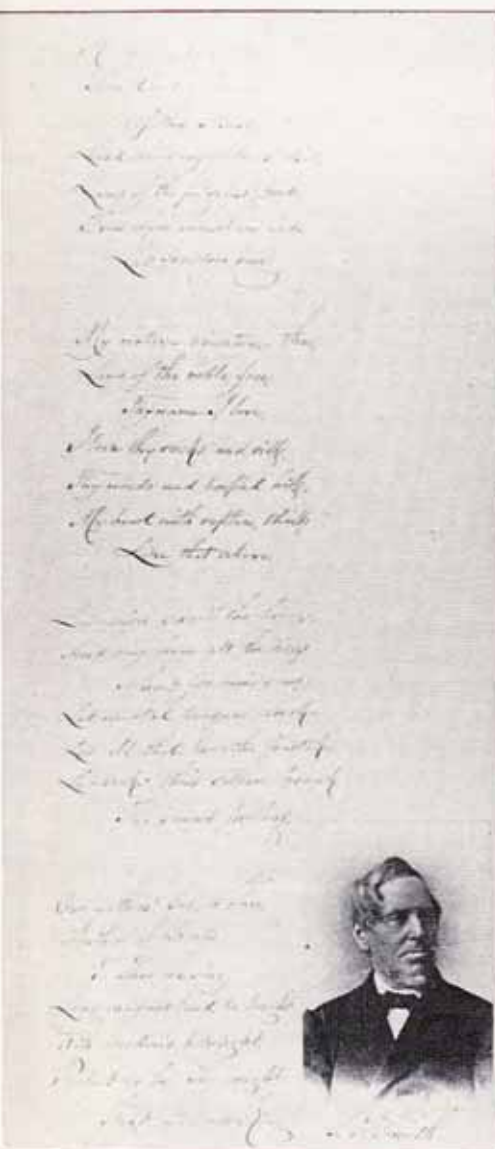


An 1832 edition of a German language newspaper published in Lancaster, Pa., included an article against Freemasonry as well as some interesting wood-cuts as illustrations. The article appeared during the anti-Masonic period in America.



In the Gourgas collection of the Supreme Council archives is a hand-colored engraving of Frederick the Great as a Freemason in 1740, published by Johann Weiss of Berlin.

A recent accession is an autographed copy of "My Country 'Tis of Thee" by Samuel Francis Smith. Smith's anthem was first published in 1832.



Jr., collection given to the library by the Valley of Bloomsburg, Pa. One of the new manuscripts is a letter signed by Lafayette and dated Paris, January 27, 1830. Two other autographs given by Freeman Crampton and Harold G. Zulalian were both signed by William Howard Taft, 27th President of the United States at a Supreme Council banquet in Boston on October 2, 1912.

Many extremely rare and important items have also been added to the library's growing collection on the history of Freemasonry. A pamphlet published by the committee for forming a Grand Lodge for Maine when Maine separated from Massachusetts in 1820 is particularly rare. Another unusual item is a minute book which describes the formation of a Lodge of Adoptive Masonry in the territory of Washington in 1872. The "brothers" and "sisters" in Unity Ark No. 1, are described as a "number of Master Masons and their wives."

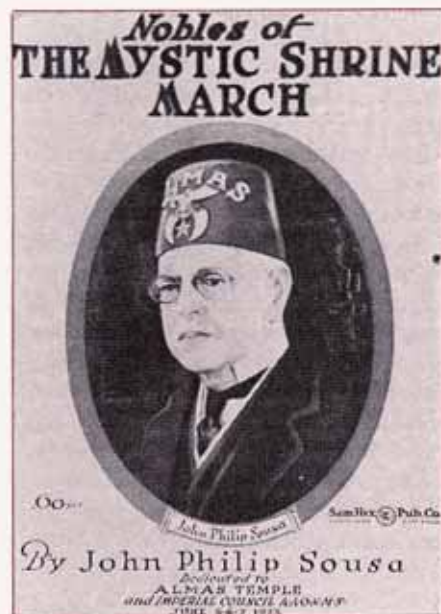
The library is well on its way to becoming an important research collection on the history of Freemasonry. Especially important are the pictorial collections. A set of hand-colored engravings entitled, "A Meeting of Freemasons for the Admission of Masters", published by Thomas Palser, London, England, in 1812, were recently added to the collection. A similar colored engraving of Frederick the Great as a Freemason in 1740, published by Johann Weiss of Berlin, is part of the Gourgas collection of the Supreme Council archives.

An 1832 edition of Beobachter, a German language newspaper in Lancaster, Pa., is a recent gift of Ill.'s John

Van Gorden, 33°. Published during the anti-Masonic period in America, the newspaper includes an article against Freemasonry and also includes some interesting wood-cuts as illustrations. Ill.'s Brother Van Gorden has also donated a first edition of James W. S. Mitchell's *History of Freemasonry*, published in 1848.

On a lighter note, the library has acquired original sheet music of "Nobles of the Mystic Shrine March" by John Philip Sousa, dedicated to Almas Shrine Temple and the Imperial Council AAONMS in 1923. Donated by Mrs. Roberta M. Carr, it documents the Masonic affiliation of this outstanding American composer.

John Fisher, the Civil War soldier who wrote home to his family about camp life and the progress of the war, can play an important part in interpreting our history when he writes that "often while lying in my 'poncho' tent at night do I hear the enlivening strains of the 'Star-Spangled Banner' and the much more sad but beautiful music of 'Home Sweet Home.'" Or when we read the notice of his death in battle in 1864, past events and isolated dates take on human importance.



The Puzzling Symbolism Of the 'Weeping Virgin'

By JAMES R. CASE, 33°

A "weeping virgin" standing before a "broken column" with "Father Time" behind her is an enigmatic "emblem" of the Master Mason degree which has perplexed many who studied its composition, and has puzzled students of the history of the ritual. No one has determined just who invented the group, or who wrote the text of the lecture explanatory of the "monument," as it will be called in this review of the representation appearing in the first edition of Cross' *Monitor*.

If, as stated, this was erected to memorialize one of our three traditional early Grand Masters, there are several anachronisms that crept in, or were grandiloquently introduced. The components are a broken column, on which rests an open book; a mourning or weeping virgin who stands before the column, holding a cinerary urn in her left hand, while in her uplifted right hand is a sprig of cassia; Father Time with a top-knot and full beard, gloriously winged and with his scythe at rest; all mounted on a pedestal of three steps in the Cross version.

The broken column is not exclusively a Masonic emblem, but has a general application. It is frequently seen in cemeteries, ancient and recent. The urn could hardly contain the ashes of one

who was twice buried in the ground according to the record, unless the remains were raised a second time and cremated, which is unlikely. Moreover, cremation was not practiced among the Jews at the time when King Solomon's Temple was being built.

The open book exhibits the virtues of a great man whose mien was amiable, whose architecture was distinguished, and whose conduct exemplary. But the art of bookbinding had not been invented at the period mentioned, when the papyrus or parchment scroll was being used for the record and scriptures.

Why it was a beautiful virgin who was weeping or mourning her loss is hard to understand. Where in the lodge ritual is any other female mentioned?

Father Time is a personification of the grim reaper with the deadly scythe which cuts us all down sooner or later. The beard is a familiar sight, but why the wings? Perhaps because Time flies! Some later pictures of the monument show an hourglass at the feet of Time, and other features have been interpolated from time to time. They are mod-

ernizations or improvements. The three steps which form the base no doubt allude to the three steps in the lodge, or to the three stages of man, or to other triads.

The earliest pictorial representation of this group is said by some to be found in the *True Masonic Chart or Hieroglyphic Monitor* of Jeremy Ladd Cross published in 1819. Cross, who lived 1783-1860, was a noted lecturer, founder of the Cryptic Rite, dealer in Masonic supplies, etc. His fragmentary diary covers the period when he was residing in New Haven, Conn., and mentions several occasions when he conferred with Amos Doolittle concerning the emblems. Doolittle, who lived 1754-1837, was a skillful worker in copper and other metals, a disciple of Tubal Cain. His work as an engraver earned him recognition in the *Dictionary of American Biography*. He executed many plates for Masonry, never completely



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.

cataloged. They are of curious interest because of the fact that he used a different credit line on each item. When the Grand bodies of Connecticut met at New Haven during the early 1800's, they sat in his "long room" or atelier, which was fitted up for those occasions.

In the first edition of Cross' *Monitor* the monument is the frontispiece, and under it is a credit line which reads "Design'd & Engraved by A. Doolittle." Two years later Cross bought out Doolittle's interest in the partnership which had brought out the first edition, and from that time on, Doolittle's credit line disappeared.

It is assumed that Doolittle designed the monument upon the suggestion or specifications originating with Cross, not that the whole idea was the engraver's. He did get in one feature that was probably his own idea; the head of Father Time is reputedly that of a friend, neighbor and Brother, Laban Smith, a most respected citizen and prominent Mason.

Carl H. Claudy, author of many Short Talk Bulletins distributed by the Masonic Service Association, wrote that the Cross-Doolittle creation was the first "pictured broken column." He overlooked the "Masonic Mirror and Symbolic Chart" published by Companion H. Parmele in Philadelphia, August 31, 1819, printed by Brother James Maxwell. The compiler wrote:

"This broken pillar, supporting the volume of divine inspiration, this virgin weeping, with an urn in her left hand, in the ringlets of whose hair the fingers of Time are entwined, together with the bough of evergreen which speaks of immortality, are expressive symbols to the enlightened brother of this degree. They are calculated to awaken every sentiment of respect, veneration, and fraternal tenderness, on the one hand, and to remind us on the other that although time may lay in ruins all earthly grandeur, and deface the loveliness of all terrestrial beauty, there is imperishable grandeur, unfailling beauty, and eternal happiness above."

Parmele's picture is a more precise engraving, there is a half-column or pillar, not a broken one, and the monument is on a block base.

Thomas Smith Webb, moving spirit in the organization of the General Grand Chapter of Royal Arch Masons and the Grand Encampment of Knights Templar, left no ritual of the lodge so

Continued on page 12

Dynamic Local Leadership Should Be Top DeMolay Priority

The following is an excerpt of an address delivered by the International Master Councilor at a luncheon during the Supreme Council Annual Session at Pittsburgh in September.

By DAVID M. STOUT, 32°

DeMolay deeply appreciates the interest and concern consistently demonstrated by this Supreme Council, both in terms of its generous financial contributions each year, and also in terms of its manpower and facilities contributions to our chapters working in states under your jurisdiction. The nearly 100 men of the annual DeMolay Congress are especially grateful to you all for your support of the Congress program.

I feel that the annual Congress is one of the most important and productive forces within DeMolay today, and without your interest and support, it could not continue.

Let's explore some of the topics to which the delegates of the 11th International DeMolay Congress may address themselves when we meet next April in Milwaukee. Perhaps this will give you some added insights into the workings of our Congress. Of course, all these topics are presently tentative. If anyone has additional areas of concern which we might add to those presently under consideration, we would be most happy to hear about them.

Congresses for the past several years have been organized with a number of committees, parallel to certain of the International Supreme Council committees, whose work is condensed into reports, which are presented to the general session for consideration. The work

of these committees for the past two Congresses has dealt primarily with good, detailed studies of our present programs and operations, and has been very productive in making recommendations that have proved beneficial. Hopefully the 11th Congress will continue this approach, and will study closely some of those specific areas which have not been dealt with to date. However, in addition to this, I would like to see our Congress delegates spend a portion of their time this year addressing themselves to some of the broader issues which presently confront our Order. Some of these issues would include: leadership at the local chapter level; membership recruitment; and programming techniques. Let's look at these three items, as they interact to make or break a DeMolay chapter.

Concerning leadership at the local chapter level, I might begin by saying that this was not a concern for me in my early DeMolay years. I had the happy privilege of growing up in a local chapter with outstanding DeMolay and adult leadership. Our Chapter Advisor was named Kansas Advisor of the Year for 1976, and several of our Past Master Councilors have been selected as Kansas DeMolays of the Year. It was not until I first became a state officer, and began traveling extensively, that I began to observe that some chapters functioned better than others. In attempting to analyze why this difference existed, I came to the conclusion that the prime

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DAVID M. STOUT, 32°, is the International Master Councilor for the Order of DeMolay. Previously he had served as State Master Councilor for Kansas. A member of Hays Lodge No. 195, he joined the Scottish Rite Valley of Wichita, Kansas, in September.



Introduce Yourself—You'll Find It Rewarding!

MASONRY'S UNIVERSAL APPEAL

By HAROLD A. SHANAFIELD, 32°

Have you looked recently at the wide range of interests and backgrounds among a new class of candidates in your Valley? It may prove to be an eye opener as you discover Masonry's universal appeal.

Such was the case in the Valley of Chicago. Among the approximate 200 candidates for the Scottish Rite Reunion last April, the interests ran the gamut, and ethnic backgrounds resembled those of the United Nations.

Candidates' religions represented Roman Catholicism, Russian Orthodoxy, Hinduism, Judaism, Greek Orthodoxy, as well as many denominations of Protestantism.

Take a look at the age span. The youngest member of the class, Russell Albert Scanlon, was born in 1955. On the other end of the spectrum, Louis H. Voss, Sr., who, with his 50-year-old son, became eligible to wear the double eagle, merits the distinction of being the oldest—85 years young.

Candidates' hobbies included sky diving, boxing, show dog judging, and collecting antique music boxes. Although definitely earthbound during the day by the nature of his work—as a concrete worker—John L. Camery, 29, on weekends becomes as free as an eagle soaring silently above the peaks of an inaccessible mountain.

Bro. Camery, who is Master of Germania Lodge No. 182, Chicago, made his first jump from an airplane a year ago from 3,000 feet.

"When it was time for me to make my first leap, I said to myself 'I must be crazy,'" he recalls. "Immediately after I landed, however, I felt so exhilarated I wanted to go right back up into the sky and do it again."

Skydiving is not a daredevil sport, he insists. He points out that before a

person is permitted to dive he is compelled to undergo training. For the first five jumps, the leaper's parachute is controlled by a static line, which automatically causes the chute to open once the leaper has cleared the plane. Too, the height cannot be greater than 3,000 feet.

Bro. Camery is now jumping from 5,000 feet and hopes to plunge from 7,200 feet soon. When that goal is reached, he will be free falling for 5,000 feet before he himself pulls his rip cord. In that downward flight when he will virtually be soaring like a bird, arms and legs extended, he will be plummeting earthward at 120 miles an hour.

As a hobby, Raymond W. Beebe, 57, who became a Master Mason in Reynoldsburg, Ohio, Lodge No. 340, in 1970, has assembled a varied collection of antique music boxes which are available for public viewing in the shopping center at Old Chicago Amusement Park in Bollingbrook, Ill. Some are coin operated of the nickelodeon type.

A lover of animals, Neal Leonard Russell is a past president of a dog-training club, which holds training sessions weekly, and is still a director. Through his association and experience with the canine world, he has been appointed an obedience judge at American Kennel Dog Shows.

William McKay, Belfast, Northern Ireland's contribution to a cosmopolitan class, was, when younger, an amateur

boxer with a record so impressive while a member of Her Majesty's navy that he turned pro and enjoyed success. While scrapping under the Marquis of Queensbury rules in the squared circle, he fought under the name of "Kid McKay." He had fisticuff encounters in India, Australia, the Continent, and New York. During his career as a battler from the time he was 14 years old until he married at 29, he fought as a lightweight (135 pounds). Now, however, at 53 and no longer in training, his avoirdupois has burgeoned to that of a middleweight or light heavy.

Having his origin furthest from the United States was Melchor Adique Buen. He was born in Paracale, A.M. Norte, Philippines, in 1940, not long before his Japanese neighbors unleashed their surprise attack on Pearl Harbor.

Coming from a Catholic family, he was educated by the Jesuits. His command of English, which is perfect, was heightened, he informs, by his association with children of executives and diplomats attending the same school he did. A CPA in the Philippines, he emigrated to the U.S. in 1966 and is engaged in his specialty, tax accounting.

The Third World was represented by Panmanabh Jayantilal Shukla, who was born in Saras, India, in 1938. After earning a degree in physics from Bombay University in 1959, he obtained an F-visa to the United States, where he enrolled at the Indiana Institute of Technology at Fort Wayne. He received a degree in electrical engineering, and is now working for Wells-Gardner Electronics Co., a Chicago firm specializing in the manufacture of private brands of radio and video receivers.

The Near East representative was Edward A. Bubbosh, 43, who was born in Baghdad, the Iraqi city with the magical name. As an employee for 18 years of BOAC, now British Airways, he has traveled to virtually all areas the carrier serves and has met and associated with world leaders and personalities. An Armenian Catholic, as is his wife, he has lived in Lake Zurich, Ill. (not Switzerland) since 1968.



HAROLD A. SHANAFIELD, 32°, is the editor of the Scottish Rite magazine for the Valley of Chicago. He was a newspaper and magazine editor in South Bend, Detroit, and Chicago before becoming a dean at Northwestern University. He is a member of Portage Lodge No. 675, South Bend, Ind.

Masons in the Spring reunion who were born on the continent of Europe include Aldo Simon Schreiber, a member of Square and Compasses Lodge No. 1174, Hoffman Estates, Ill., whose birthplace was Zurich, Switzerland. Before coming to America, he served in the Swiss army, a role every male of the tiny republic must perform.

Olaf Max Beith, 54, a tool maker at the Argonne National Laboratory, was born at Kiel, Germany, in 1922. He served in the US Air Force, becoming a staff sergeant.

Algis Caesar Modestas, 36, a cosmetic chemist, and a member of Azure Lodge, 1153, was born in Lithuania, now a part of the USSR. Another member of Lithuanian descent was Stanley Stokas, who was born in Zeven, Germany. A Catholic, he was raised in Azure Lodge, 1153, March 4, 1976. A member of the Chicago Police Department he works as a criminalistic aide in the chemistry section of the crime laboratory. Incidentally, eight other Chicago police officers were members of the Scottish Rite class.

Olgert Osvald Thompson, now 71

and retired, led an active life in Europe before emigrating to the New World. He was born in Latvia of Lutheran parents. He was educated at the Universities of Riga and Heidelberg. Directly after WWII hostilities ended in Europe, he worked for the US Military as a translator and as an accountant in the PX from 1946 until 1949. After coming to America he became a naturalized citizen in 1954. His 22-year-old son, who was born in Munich, Germany, now is in the US Air Force.

Becoming interested in Masonry after his arrival here, Bro. Thompson was raised in Ashlar Lodge, No. 308, April 13, 1959. Filling posts in the Chapter, Council, and Commandery of the York Rite, he is the proud possessor of the Knight of the York Cross of Honor.

Another Mason who came originally from what is called "behind the Iron Curtain" is Nikolai Petruschin, 50, who was born in Rostov, Russia, and whose mother and sister are still living in Krelow, USSR.

Married to a Russian girl 27 years ago, he, accompanied by his wife, came to America in 1955 and settled in Chicago

where her parents had come earlier. He is a blacksmith in heavy industry, the sole job he has held since coming to the Windy City. He and his wife attend services at a Russian Orthodox Church in Chicago.

Louis C. Karbner, 74, an attorney having his own law office on Chicago's South Side, was born in Hungary. He is an Episcopalian; his wife, a Christian Scientist.

James Constantine Pappadakis was born in Nestania, Greece, 36 years ago, and is now a businessman operating three Chicago businesses: Research Dynamics, Inc., Engineering Resources, Ltd., and Burtz, Ltd. He emigrated to Canada in 1954 and entered the United States in 1964. He has studied at Ryerson Institute of Technology, Toronto, and DePaul University, Chicago. He is a member of the Greek Orthodox Church.

Like a magnet, Masonry attracts good men of every country, sect, and opinion. At the next Scottish Rite reunion, take time to introduce yourself to new faces. It is bound to be a rewarding experience.

DYNAMIC LOCAL LEADERSHIP

Continued from page 7

variable was local chapter leadership. Successful chapters had good DeMolay and advisor leadership. I came to realize that it really wasn't the *program* that was important (in terms of success or failure), but it was the *people* administering the program who made the difference.

Why had talented and dynamic men and young men in one community become interested in DeMolay and risen to positions of local leadership, while those with less ability and less potential for success had become leaders in others? An answer to that question could result in a solution which would, in the long run, be of significant value.

I regret that I do not have an answer to this question. But I would like to see the delegates at the 11th Congress study some of the variables connected with it, and perhaps, with all of us working together, we could come up with some possible solutions or, at the very least, avenues to pursue for further study.

Some of the questions for consideration might include: How do we go about advisor recruitment? Do we go about it in only one way, or in a variety

of ways? If we go about it in a variety of ways, which ways are proving the most successful in terms of subsequent chapter activity or inactivity? How do we go about DeMolay recruitment? Once recruited, how does the nature of our program influence who rises within the ranks? What kind of young man becomes a Master Councilor? What kind of a leader has he become? Does our chapter operation encourage members who already have some leadership skills to assume leadership roles in DeMolay? Do some of our chapters operate in such a way as to discourage those with leadership ability to remain active and assume leadership roles? How does our program shape and develop those who remain interested and stay with the chapter? Who are our drop-outs? Why do they drop out? Can we spot a thread in any of the foregoing; or perhaps even a piece of fabric? Can anything productive be sewn together from such a piece? Can we come up with some insightful answers which will lead to productive solutions? Hopefully we can. At the very least, let's give it a try.

Jurisdictional officers (the delegates

to our Congress) are in a particularly good position to do some of the serious thinking which might lead to some productive solutions. Although we lack the experience of years of association with the Order, and although mature analytical abilities are difficult to develop in only 18 or 19 or 20 years, we are on the front line day in and day out, week in and week out, and throughout the year. We observe a great deal, and perhaps, from the frequency of this observation, we may be able to draw some accurate conclusions.

Seeing that local chapter units have dynamic and creative local leadership should be a top priority. How this goal might be successfully met is the substance upon which the 11th Congress should work. DeMolay is so very successful in some areas. What can we do to help our less successful units assume their rightful place in their local communities and within the family of DeMolay?

The 11th DeMolay Congress may be able to provide some well-thought-out, reasonable, intelligent responses to some of these pressing questions.

VALLEY FORGE—CRUCIBLE

By DONALD F. YOUNG, 32°

John Adams wrote in April 1776, "We shall have a long, obstinate and bloody war to go through." At no time during the Revolutionary War did these words ring more painfully true than at Valley Forge. No place on earth is more sacred in history in the struggle for human liberty and freedom. Throughout our national history, Valley Forge has provided Americans—through the sacrifice, humiliation, courage, patience, suffering, death, and triumph that took place there—with a stirring symbol of love of country and love of freedom which summarizes those principles and ideals which forged America's birth and character, and established its mettle for all time.

After Washington's army was defeated at Brandywine and Germantown, and the British had occupied Philadelphia, he set up winter quarters at Valley Forge (December 19, 1777—June 19, 1778). This "rabble in arms"—short of food, clothing, medicine, and supplies of all kinds—had experienced a series of useless marches and costly skirmishes trying to keep the British out of the American capital. It was a famished, naked, freezing, and ill army that was both untrained and disorganized.

With the sick being sent to Reading, Washington and his remaining 11,000 men entered Valley Forge in a biting wind accompanied with fine, light snow. The densely wooded site was an irregular triangle of about 2,000 acres. To the north, for nearly three miles, lay the Schuylkill River; to the west, for about a mile and a half, lay Valley Creek; and to the southwest, for about three and a quarter miles, was a low ridge which sloped gently toward Trout Creek, to

the east. Historically, the land was part of the "Manor of Mt. Joy" which William Penn gave his daughter, Letitia, in 1701. About 1742, a forge was developed there known as "Mt. Joy Forge" which later became more commonly known as the "Valley Forge." It was not just a blacksmith shop, but a complete ironworks. Later, a sawmill and gristmill were added, and then gradually a few houses. When the war began efforts were given to the cause, and it became a significant source of military tools. In September, 1777, the British captured it and burned the sawmill and forge but spared the gristmill.

Prior to arrival, Washington directed the formation of 12-man squads, each to build its own hut, made of logs chinked with clay, six and a half feet high, 14 feet wide, and 16 feet long, with a wood fireplace in the rear secured with clay. The huts to be aligned along company streets with doors facing the street, and with identical officers' huts in line behind them. It was February 8, however, before Washington reported that "most of the men are now in tolerable good huts." Lafayette referred to them as "little shanties that are scarcely gayer than dungeon cells." Their defectiveness was obviously one cause in the high disease and death rates.

On January 5, Washington wrote that even with "the most sparing economy" the meat supplies would last not more than two days. When the food supplies ran out, the men ate "fire-cakes," a mixture of flour and water baked on a griddle. Washington's repeated pleas for supplies were unheeded. Supplies intended for starving troops were openly sold for profit to the British, which caused William Ellery, Rhode Island delegate to Congress, to remark, "The love of country and public virtues are annihilated. If Diogenes were alive and were to search America with candles, would he find an honest man?"

Long marches had worn out shoes and reduced clothes to rags. At Valley Forge, the damp weather rotted fabrics, and frozen ruts covering most of the camp shredded shoes. By December 23, lack of shoes or clothing made 2,898 men unfit for duty; and by February 5, the number had increased to nearly 4,000. On June 18, a hundred men were still unable to march due to lack of shoes, and while Washington's men finally became sufficiently well fed, they were never properly clad until 1782.

Exposure and crowding made colds epidemic, often leading to pneumonia. Unhygienic conditions quickly contrib-

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OF REVOLUTIONARY VALOR

... without arrogance or the smallest deviation from the truth it may be said that no history, now extant, can furnish an instance of an Army's suffering such uncommon hardships as ours have done and bearing them with the same patience and fortitude. To see men without clothes to cover their nakedness, without blankets to lay on, without shoes, by which their marches might be traced by the blood from their feet, and almost as often without provisions as with; marching through frost and snow, and at Christmas taking up their winter quarters within a day's march of the enemy, without a house or hut to cover them till they could be built, and submitting to it without a murmur, is a mark of patience and obedience which in my opinion can scarce be paralleled.

—George Washington, in a letter to John Banister, Virginia Delegate to Congress, on April 21, 1778

uted to dysentery, typhoid, and typhus. Bone-chilling cold brought frostbite. Lafayette noted that "feet and legs froze till they became black, and it was often necessary to amputate them." Illness took its toll; as late as May 29, Washington stated that "near 4,000 men in this camp are sick of the small pox and other disorders." An estimated 3,000 men died from disease. The medical authorities did the best they knew. With the medical knowledge of the period and

with the difficulties there, nothing better could be expected.

Success at Valley Forge was due greatly to Washington's personal influence. He may not have been history's most brilliant military tactician, but his capacity for inspiring the esteem and trust of his men was, without doubt, a vital force in his army's remarkable endurance through this crucible of revolutionary valor. He was personally involved in every aspect of his army's exis-

tence—from broad policy to minute detail. His moral fortitude surmounted problems of misery and want seldom equaled in military history. Edwin Markham wrote of him, "Where there was faltering, He was there as faith; Where there was weakness, He was there with strength; Where there was discord, He was there as peace." It was indeed a magnificent tribute to his leadership and his men's devotion to him that Lafayette, DeKalb, and von Steuben all expressed the opinion that no European army would have endured the fantastic hardships that the Americans suffered. Accurately, Valley Forge is the story of a truly extraordinary man.

In addition to the Valley Forge crisis, this most unusual man had to face at the same time an inept plot—the Conway Cabal—by a group of generals and members of Congress who sought to have General Gates replace him as commander-in-chief. When some of the details leaked out, public opinion overwhelmingly supported Washington.

In 1777, a former Prussian military commander, Baron Friedrich Wilhelm von Steuben, volunteered his services to Benjamin Franklin in Paris and to the American Congress as drill master to an army sorely in need of instruction in military tactics. The offer was accepted and he began his work at Valley Forge. The army there was not a national army at all but a collection of detachments from the various colonies. Some of these had been taught a little English, French, or Prussian drill regulations, but no two units knew the same ones. Therefore, von Steuben had to compose a uniform drill manual before he could start to teach the men how to execute it. A drill

(Continued on next page)

master of surpassing skill, he toiled from sunrise to sunset and much later beginning with a squad, then a platoon, a company, a regiment, and then whole brigades and divisions until heavy masses could maneuver skillfully and smoothly and in unison. He spent his days instructing in one phase of training and his evenings preparing the next. He soon commanded the admiration of both officers and men. He had wrought a martial miracle in transforming despondent men into orderly soldiers, though as late as May 25, at least 2,500 men were without muskets or were awaiting return of them from repair shops, and ammunition also was short.

Perhaps the most impressive characteristic of the Valley Forge soldier was his dedication, his awareness of the issues at stake, his determination to uphold them, and his unshakable faith in the final result. One example of this was the men's pay circumstances. On February 3, the average soldier's pay was three months late, with many men not having been paid for over five months.

It should be noted that the plight of Washington's army at Valley Forge was deliberately kept from the country at large. Congress, of course, was kept informed. With Howe's much stronger army only about 20 miles away in Philadelphia, the weakness of the army at Valley Forge had to be hidden. Knowledge of the army's suffering might well have rallied popular support, but it might also have sent Howe's men on the march to Valley Forge. With death a daily visitor, Washington had graves kept unmarked to prevent spies detecting and reporting losses.

While Washington and his men suffered at Valley Forge, British troops in Philadelphia were very well provided for, and the officers were quartered upon the inhabitants. Their days were spent in pastime with their nights in

various and diverse entertainment. By a proportionate tax upon each officer's pay and allowances, a house was opened for daily resort and for weekly balls, with a gaming-table which had constant devotees, and a room set aside for chess. Three times a week plays were enacted by amateur performers. These British officers lived lives lacking moral discipline or sexual restraint. Hedonism was so strong; learning from Burgoyne's experience at Saratoga, and Howe not caring to risk arousing another countryside to arms; and fearing that Valley Forge was too strong to assault during bad weather, the British spent the winter in Philadelphia and Valley Forge's defenses were never tested.

As Emerson has stated, "Not gold, but only men can make a nation great and strong; men who for truth and honor's sake, stand fast and suffer long." Washington's men that left Valley Forge were a far cry from the ragged, freezing, half-starved collection of men who had arrived there. They had become an army—skilled in their calling, reacting energetically to their leader, and finally led by a corps of competent and responsible officers.

Today, America exists because there have been patriots—like the men of Valley Forge—who because they had dreams and ideals of liberty, freedom, justice, honor, and dignity fought, sacrificed, and died to bring these visions to reality.

America will survive only so long as there are such men who remember that freedom is never free, but is always paid for in the currency of awesome personal sacrifice. This is a vital segment of America's heritage, and to forget it is to lose America—and what it represents to man, history, and the world. Whenever we see or hear the words, "Valley Forge," we must remember the crucible of revolutionary valor that took place there.

far as this writer can ascertain. Not until much later did the monument appear in the several editions of his *Monitor* edited by others. As a matter of fact, Webb seems to have recommended Benjamin Gleason (1777-1847) as instructor in the ritual of the lodge, Gleason being his "favorite pupil." When John Barney of Vermont went to Boston in 1817 "to perfect himself in the ritual," his instructor was Benjamin Gleason. When Barney returned, he communicated the work to Samuel Wilson (1790-1887) long-time Grand Lecturer of the Grand Lodge of Vermont.

In the archives of the Grand Lodge at Burlington there are preserved ciphers written by Wilson at the dictation of Barney. They are the oldest known written versions of the lecture explanatory of the monument, which is therein called a marble column. Benjamin Gleason was a graduate of Brown University and became a teacher, lecturer, and author of books on geography. According to a statement in a late edition of Cross' *Monitor*, the lodge ritual used in New England in the early 1800's was developed and more or less agreed upon by a group of noted lecturers including Henry Fowle, George Richards, and John Harris in addition to Barney, Cross, and Gleason.

Rob Morris said that Cross was an "unlettered man." Gleason was the only one of the group named in the preceding paragraph who had a college education in the classics, which may explain some of the allusions in the lodge ritual which have a classical flavor. As a young and enthusiastic Mason, he doubtless had viewed the commemorative funeral procession in honor of George Washington conducted by the Grand Lodge of Massachusetts on February 22, 1800.

The description of an allegorical "float" in the procession reads in part as follows: A pedestal covered with a pall bearing the urn, which was upwards of three feet in length, and which contained a relic of the illustrious deceased, bore also a representation of the genius of Masonry, weeping on the urn, and other suitable emblems. The whole was of white marble composition.

Could it be that from this display Benjamin Gleason obtained an inspiration, so that the genius of Masonry became the model for the beautiful virgin? Where else could the idea of the monument have been conceived?

The first "tourist" to visit Valley Forge was George Washington himself, some 10 years after the 1777-78 encampment. Interest in the site continued to grow throughout the 19th century, and in 1903 the State of Pennsylvania established the area as a State park under the responsibility of the Valley Forge Park Commission and, later, the Pennsylvania Historical and Museum Commission. On July 4, 1976, Valley Forge became a national historical park. A busy calendar of events has been scheduled for 1978.



IN A NOOK WITH A BOOK

'The Constitutions of the Free-Masons'

Reviewed by ALPHONSE CERZA, 33°



THE CONSTITUTIONS OF THE FREE-MASONS, 1723 and 1738 editions. Quatuor Coronati Lodge, 27 Great Queen St., London, WC2B 5BB, England. 389 pp. Available only to members of the lodge and its Correspondence Circle.

The 1723 edition of Anderson's *Constitutions of the Free-Masons* is the greatest Masonic book ever published. Since its publication it has been recognized as the foundation stone of Masonic law and expresses in oft-quoted language the universality of the craft, its nonsectarian character, and the loyalty of the craft to established government. It is generally believed that Anderson made a study of the ancient manuscripts which had governed the lodges for many years and summarized these rules in his book. Unfortunately, Anderson included in his book a history of the craft in which he engaged in spinning a fanciful story of the development of Freemasonry from the Garden of Eden to his day. For this history he has been abused and ridiculed, but the balance of the book is universally respected. A second edition of the book was published in the year 1738.

This newly published volume for the first time reproduces in facsimile both the 1723 and 1738 editions of this famous work.

The book starts with a foreword by Eric Ward, who has been a student of Freemasonry for many years. He gives a good explanation of the various editions of Anderson's book and its literature, a description of Anderson, and how he influenced

the development of the craft with his book. This foreword will be a great help to the reader who is exposed to Anderson's book for the first time. There is reproduced an article written many years ago by Lionel Vibert and published in volume 36 of the *Transactions of Quatuor Coronati Lodge*. This article has a biographical sketch of Anderson and analyzes the book with emphasis on the sources of the various rules of law stated by Anderson. The book then presents a facsimile of the entire 1723 edition of Anderson's book.

There is then presented a descriptive article relating to the 1738 edition, written many years ago by William J. Hughan, discussing the first edition briefly, explaining the various editions of the work, plus a discussion of the 1738 edition. A complete facsimile of the 1738 edition is then presented. In this second edition, the fanciful history is expanded with additional details, and there are many minor changes to the rest of the text. There is also added *A Defence of Masonry*, originally published in 1730, as an answer to the publication of Prichard's *Masonry Dissected*, the first major exposure of the Masonic ritual.

This new book is welcomed by students of Freemasonry and is a valuable addition to every library. Many Masons in the United States have become members of the Correspondence Circle of Quatuor Coronati Lodge and therefore have been entitled to receive the benefits of the research lodge. Unfortunately, publications issued by the lodge are not available to non-members. With the current tax status for the lodge, general sales are prohibited.

OTHER MASONIC BOOKS OF INTEREST

The Little Masonic Library. Revised edition of a classic collection edited originally by Carl H. Claudy. Of particular interest is a new article on the craft and the Mormons by Dr. Mervin B. Hogan. Five clothbound volumes. Available from Macoy Masonic Publishing Co., 3011 Dumbarton Rd., Richmond, Va. 23228. \$27.50.

Prichard's Masonry Dissected, with commentary by Harry Carr. Facsimile of the first exposure of the Masonic ritual containing the first mention of the third degree. Available from the Masonic Book Club, 426 Unity Building, Bloomington, Ill. 61701. \$10.

History of Masonry in Monroe County, 1810-1970, by Herman A. Sarachan. A local history with many items of general interest. One chapter is devoted to an authentic description of the Morgan affair. Available from The Masonic Service Bureau, 875 East Main St., Rochester, N.Y. 14605. \$6.50.

History of the Grand Commandery of Knights Templar of Connecticut, by James R. Case. Published in 1977 on the occasion of the 150th anniversary of the Grand Commandery of Connecticut. Available from J. Zalmon S. Hunt, 196 Church St., Willimantic, Conn. 06266. \$2.

The Presiding Officer, by S. Flory Diah. A small and valuable booklet with good sound advice for the new Worshipful Master. Available from the Educational Bureau, 1084 New Circle Road, P.O. Box 5320, Lexington, Kentucky 40505. \$1.25.

History of Kyushu Lodge No. 4, (1950-1976), by Franklin R. Hartranft. Interesting history of the formation of a lodge in Japan by military personnel stationed there and a good illustration of how the craft has spread through the world. Available from Franklin R. Hartranft, 310 Douglas Drive, Bellevue, Neb. 68005. \$5. (Make check payable to Kyushu Lodge.)

String Band Competition Aids Northern N.J. Cathedral Fund

In a rare competition outside of Philadelphia, seven of the top Mummer bands staged a three-hour show before a crowd of more than 5,000 spectators at Cooke Memorial Field, Union, N.J., in September.

The "Spectacular String Band Competition" was sponsored by the Valley of Northern New Jersey as a fund-raiser for the support of its new Scottish Rite Cathedral. The competition's success has encouraged the sponsors to make it an annual event.

The idea for the string band competition originated with Martin H. Hochadel, 32°, who realized the need for additional funds to complete the cathedral renovation project and agreed to organize the affair.

Organizing such events is not new to Brother Hochadel. He has been involved with similar types of programs

for many years. After returning from the Aleutian Islands in 1943, he became engrossed with planning shows, entertainments, and parades, organizing a military band, and producing a radio program for servicemen as a member of special services. These programs were designed to increase the morale of the servicemen. In 1974, he organized a "Believe in America" parade at a time when national pride was ebbing.

Mummery is a custom brought to the Philadelphia area by the early settlers when groups of male revelers would engage in a series of antics which would culminate in a pantomime play. The theme of each play would involve either the slaying of the dragon by Saint

George or the return of the devil to Hades. Upon completion of the play and to express their appreciation, the audience would offer food and beverages to the performers, which were quickly consumed. The performers would then sally forth disguised as women, clowns, dragons or grotesque figures searching for new viewers.

Henry Muhlenberg, founder of the Lutheran Church in America, wrote what is considered to be the first recognition of the Mummies when in 1839 he wrote: "Met men on the roads who were disguised as clowns shouting at the top of their voices and shooting guns."

Just prior to 1900 the players organized and did their cavorting on Broad

The Harrowgate string band was the first place winner at the Spectacular String Band Competition in September. The band featured music from the roaring twenties with a theme entitled "Trip the Light Fantastic." The Harrowgate band appears annually in the Philadelphia New Year's Day parade.





During the opening ceremonies, thousands of balloons were sent skyward before a crowd of more than 5,000 spectators.

Street in what is now known as the Mummers Parade. Each year since, approximately 10,000 men (women are excluded) in three different divisions (fancy, comic, and string bands) compete for top honors in their respective divisions on New Year's Day.

Today the colorful Mummer bands spend an average of \$20,000 each year on uniforms. They discard their uniforms and start anew with a different theme on New Year's Day with their appearance in the Mummers Parade held in Philadelphia. During the parades, 22 string bands compete for cash prizes and the championship.

At the September competition in Union, N.J., seven string bands competed. Judging the competition were Broadway producers, fashion designers, and television personalities. The judges took into consideration costuming, music, presentation, and drill.

Winning the competition was the Harrowgate string band, which had placed first in 1976 and 1977 in the Philadelphia parade. The Harrowgate theme was "Trip the Light Fantastic," featuring music from the roaring twenties.

The Ferko string band placed second with their presentation of "Showboat Revue," playing music from the Mississippi River era. Ferko has the highest

placement average in Mummers competition, having placed among the top five for 40 years.

Third place went to the Durning string band. Dressed as Russian cosaks, the band used as its theme, "Midnight in Moscow."

Others competing were the Greater Kensington string band whose theme presentation was "Vaudeville" as the band played popular show tunes; the Aqua string band whose "Junglelero" theme depicted the hidden mysteries and awakenings of jungles throughout the universe; the Palmyra string band with a "Trick or Treat" theme; and the Quaker City string band displaying indian decor to the theme, "They Call the Wind Maria."

Palmyra's string band captain, Charles A. Molnar, won the mayor's trophy for the "best dressed captain." The trophy was presented by Union Mayor Edward Goodkin. Captain Molnar was dressed as a wizard in a purple costume with a large circular back piece with beautiful purple and white plumes. Palmyra was the only Mummer band from New Jersey.

Art "Link" Gardner of the Durning string band won the second place award of "best dressed captain" wearing a gold tunic with black cossack boots. The huge circular back piece was gold with

white plumes and three spires of black and gold.

Third place was won by Captain Robert Shannon, Jr., in a "totem pole" which opens to a height of 15 feet. He wore a beautiful indian costume with an authentic head piece.

During the opening ceremonies, thousands of balloons were sent skyward at the conclusion of the singing of the national anthem.

Ill.' Ian MacKenzie Horne, 33°, Commander-in-chief of Northern New Jersey Consistory, welcomed the crowd and presented to Ill.' August C. Ullrich, 33°, retiring Scottish Rite Deputy for New Jersey, a citation for his lifetime of dedicated service to Masonry.

James Donaghy, President of the Philadelphia Mummers String Band Association, presented the suit with which he won the "best dressed captain" award in 1976 to Chairman Hockadel for his promotion and interest in Mummers over the years.

Prior to the competition the Salaam Temple Shriners string band, of Livingston, N.J., entertained. The 35-member unit performed as a guest band and did not enter in the competition.

ROGERS' RANGERS—*The British Scouts*

By J. FAIRBAIRN SMITH, 33°

During the French and Indian War of 1753-63, there lived a frontiersman with exceptional talents for recruiting. At the peak of his career he led a group known as "Rogers' Rangers," a scouting arm of the British Army.

Born in Massachusetts in 1732, Robert Rogers had been brought up on his father's farm near Concord, N.H. In 1755 he entered the New Hampshire Regiment to escape prosecution for counterfeiting. Showing impressive skill as a leader, he was made captain of an independent ranger company. In 1758 he was made major of nine companies. He served with Loudoun at Halifax (1757), Abercromby at Ticonderoga (1758), and Amherst at Crown Point (1759). Toward the end of the war, Rogers and his Rangers took possession of Detroit and other Western posts that were ceded to the British by the French after the fall of Quebec. He was most famous for his feats of daring, courage, and bravery with his Rangers.

In 1765, the British named him governor of the frontier post of Michilimackinac. Later he went to England but returned to America in 1775. Rogers attempted to serve with the continental army, but he appeared to be sympathetic to the British and therefore was refused a commission. He then offered his services to the British and was given command of a corps of loyalists, to be known as the Queen's Rangers. However, the former hero did not meet with the same success as in earlier days. Even his efforts as a recruiter proved fruitless.

It has been stated that Elizabethan England of 1558-1603 knew little or nothing about the famed Magna Carta

which was forced upon King John in June, 1215, so obviously we can understand why Major Robert Rogers' Rangers were soon lost among the welter of colonial regiments which began to appear in the wake of the Revolutionary War.

The Rangers, however, did not die. They simply acquired a new name when Lt. Col. John Graves Simcoe—later Lt. Governor of Upper Canada—took over the command of the Queen's Rangers. Incidentally Queen's Rangers Lodge No. 3, Provincial Registry (Toronto) Ancient York Masons was attached to the regiment.

Some believe Lt. Governor Simcoe may have been a member of the craft, but no record of his membership can be found. Yet Simcoe permitted the Rangers to have the use of a building in the fort at Toronto for lodge purposes, and there are many evidences that his heart warmed to the brethren of the Lodge No. 3.

We know that Major Robert Rogers, the first Commandant of the Rangers, was made a Mason in St. John's Lodge No. 1, Portsmouth, N.H., April 9, 1756. We suspect that he was a member of Lodge No. 1 at Detroit in 1764.

Lt. Governor Simcoe was born at Cotterstock, Northamptonshire, England, in 1752. He graduated from the free grammar school, then went on to Eton, and then to Merton College, Oxford. At 19, he was an ensign in the 35th Regiment. Simcoe landed at Boston on

June 17, 1775, the day of the battle of Bunker Hill. He purchased command of a company in the 40th, which he led at the battle of Brandywine, and was wounded. Sir William Howe appointed Simcoe with the provisional rank of Major to command the Queen's Rangers. In Rivington's *Royal Gazette* printed in New York in the late 1770's we find the following amazing advertisement, which reads:

"All aspiring Heros

"Have opportunity of distinguishing themselves by joining the Queen's Rangers Huzzars commanded by Lt. Colonel Simcoe. Any spirited young man will receive every encouragement, be immediately mounted on an elegant horse, and furnished with clothing, accoutrements etc., to the amount of forty guineas by applying to Cornet Spence at his quarters, 1033 Water Street, or his rendezvous, Heart's Tavern near the coffee house and the depot at Brandywine on Golden Hill.

"Whoever brings a Recruit shall instantly receive Two Guineas.

"Vivant Rex et Regina"

We are indebted to the late J. Ross Robertson, Canada's most thorough Masonic historian for the preservation of at least some of the records of the Queen's Rangers Lodge. It must be noted here that most of Canada's Ma-



ILL.: J. FAIRBAIRN SMITH, 33°, a past Commander-in-chief of Detroit Consistory, was secretary of the Supreme Council History Committee from 1949-55. For many years he was editor of *The Masonic World*.



Major Robert Rogers was most famous for his feats of daring, courage, and bravery with his Rangers.

sonic records were destroyed during a disastrous fire in 1860. Robertson said in part:

"This divergence from our history proper gives the reader a description of the embryo city where Holy Writ was first opened on a craft altar in the metropolis of the west. The Queen's Rangers Lodge, with the exception of 'Rawdon,' is the only lodge in York (Toronto) of which there are authentic records prior to 1800. True, warrants were issued prior to that date at Niagara, but the fire of 1860 destroyed every vestige of records and minutes of their proceedings."

Robertson provided a complete list of the officers and members of Queen's Rangers Lodge, with the titles held by them in the Rangers, the Regiment from

which they were drafted in England, the date of enlistment in the Rangers, and the length of service in the British army. The military rank, regiments, and dates were taken from the Simcoe papers in the archives at Ottawa.

While reviewing Michigan's early Freemasons we realize that Frenchmen had long been living in the Detroit area and we can presume that French Freemasons were active in the area during that period.

We also know that it was a Freemason who was the last French Commandant at Detroit. We refer to Sieur Picote DeBelestre. DeBelestre is listed as a Naval Commander and was an officer "Regimentade la Marine and Militiamen." For many years, this regi-

ment had attached to it a military Masonic Lodge entitled "Tendre Fraternite" and we can even conclude that this lodge was, for a time, stationed with DeBelestre's regiment at Detroit.

To make our contention authentic, we have carefully scrutinized the records of the Canadian-English lodges and we find that in 1771, DeBelestre is shown as having affiliated with St. Peter's Lodge No. 4, Montreal. Unfortunately, the record does not show the source of his original membership.

As we contemplate DeBelestre's surrender which occurred at Detroit, November 29, 1760, it is interesting to note that he surrendered his command to a British Freemason, Major Robert Rogers. Major Rogers had been dispatched with a small band of Rangers, together with 200 of the 80th, or Royal Irish, Regiment and a small company of the 60th Regiment, or Royal Americans, who had been ordered from Presque Isle, now Erie, Pennsylvania, to take possession of Detroit, Michilimackinac, and the entire Northwest.

It may be logical to assume that the first Mason to touch Michigan soil was probably Major Rogers. Then would come the three grantees named in the warrant issued to Lodge No. 1 at Detroit in April 1764—Lt. John Christie, Sampson Fleming, and Josias Harper.

The reason for this new scrutiny of the early Michigan Masonic scene comes as a direct result of a catalog issued by the Scottish Rite Masonic Museum of Our National Heritage in Lexington, Mass. The catalog entitled "The American War of Independence, 1776-1783" was published in 1976 in conjunction with the loan of an exhibit from the British Library and Museum. The work contains a beautiful color print stressing the elegance of the Queen's Rangers. Copies of the catalog are still available for \$6 from the Museum of Our National Heritage.

APPRECIATE THE SUNSET, BUT LOOK TO THE DAWN

Wake Up, Brother—It's a New Day!

The following is an excerpt of a charge delivered by the Commander-in-chief of Bloomington, Ill., Consistory to the class of candidates at the Valley's reunion banquet on Nov. 19, 1977.

By HARRY E. RIDDLE, JR., 33°

Statistics indicate a downward trend in membership of symbolic lodge Masonry in the state of Illinois. We can let the present trend proceed "as is"—enjoy Masonry while we can, but leave a minimal heritage for our grandchildren. Or we can change our attitude and see Masonry live for future generations. Our attitude is the key!

Remember the apron speech during the 32°. You were clothed with an apron and told "it still further reminds you that you are only a Mason." Some of you may continue into the Shrine or may be members of other appendant bodies of Freemasonry. The bond of Masonry that permits the appendant bodies to succeed, is in every case, the bond of the symbolic lodge. If we, as members of appendant bodies, wish to continue in our success, we have no choice but to see the trends in symbolic lodge Masonry reversed. Attitude is the key.

A sunset can be a beautiful experience. It reminds us of the accomplishments of the day. It is a time of contentment as the dark and quiet of night comes over us. We settle down comfortably when we think of the achievements, successes and satisfactions of life. The beauty of the sky is akin to the beauty of our memory. Certainly life could give us more—but as the sun sets, let us leave those thoughts for tomorrow. Our work is done. We are tired but content as we take great pleasure in

God's handiwork. We are ready for sleep. We are complacent, satisfied, and happy.

The beauty of the sunset can be likened to the beauty of Masonry. We have succeeded through many generations. Our accomplishments have been great. Our membership has become a "Who's Who" of the world. We have survived adversity and grown stronger. We have become the greatest fraternity ever known to man.

As Masons, we have relaxed as we have reflected on our accomplishments. We have enjoyed the fruits of our labor. As we have prepared for sleep, our minds have been filled with the warmth and color of success. We have gone to sleep, complacent, satisfied and happy.

But wait—wake up! The world has changed as we slept, it is not the same! Strange values have become a part of life! No one walks anymore; they all drive. Airplanes fly across oceans. Fountain pens are thrown away. News is known throughout the world within seconds of when it happens. Television occupies our time—football, baseball, basketball, hockey, soccer, swimming, skiing, auto racing, soap operas, quiz shows, talk shows, Monday night movies, Tuesday, Wednesday, and Thursday night movies, Saturday and Sunday night movies. Stores are open on Sunday. No more whooping cough, scarlet fever, chicken pox, small pox, mumps. No more polio. And on, and on, and on. The world has been busy while Masonry has been asleep.

As we awake, let's turn from the West that gave us the sunset and look to the East as the first light of dawn appears on the horizon. The sunrise is incomparable as we rub the last bit of sleep from our eyes, the brightness of the dawn exhilarates—to be alive, to hope, to plan, to work, and to achieve. All are within the promise of the approaching day.

The dawn gives us opportunity. Our desire is to be at work, to be productive, to use our minds and hands, and to achieve some small measure of our dreams. The dawn is new life, the fresh start, the beginning.

The beauty of the dawn is the challenge of Masonry today. The attitude of the sunset is status quo, complacency, don't rock the boat, tradition, self-sufficiency.

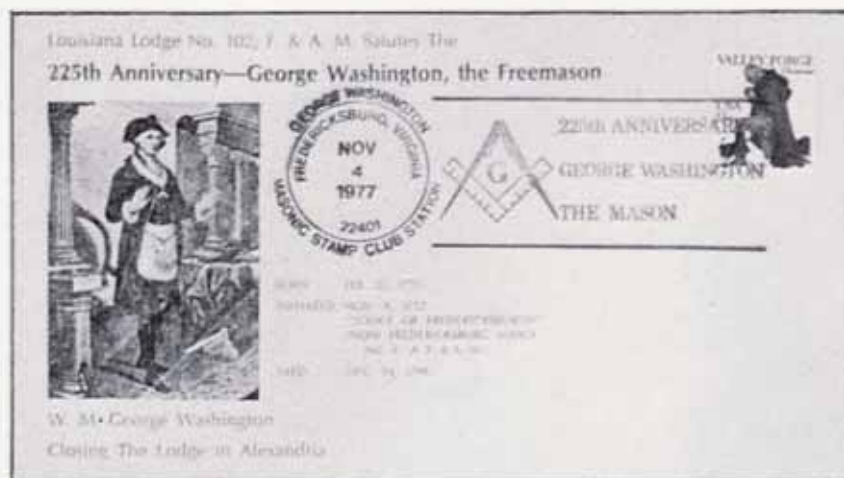
The attitude of the dawn is action. We need it, so let's do it. The best project is our next project. Participate, share, tell the world. Look to the dawn!

Let the world know who, what, and where we are. Tell the world what we believe. Fill the lodge with new Masons. Give every man the opportunity. If he has never heard of Masonry, that man has not had the opportunity. Our Grand Master has said, "We cannot solicit petitions, but *we must sell Masonry!*" Appreciate the sunset, but look to the dawn.



ILL.: HARRY E. RIDDLE, JR., 33°, is the Commander-in-chief of Bloomington, Ill., Consistory. He also has served as editor of the Valley publication and has been actively involved in the Valley production of the Passion Play.

Footnotes*



* **More first-day covers.** In the November issue of *The Northern Light*, we commented on the first-day covers issued by Louisiana Lodge No. 102. Erroneously we placed the lodge at Richmond, Va. The lodge, however, is still located at New Orleans, La. The lodge cachet chairman, John R. Allen, resides at Richmond, Va.

Brother Allen has called our attention to another interesting cachet issued by his lodge. The latest cachet salutes the 225th anniversary of George Washington's Masonic initiation. Note the unique U.S. Postal hand cancellation which was used only one day from Fredericksburg, Va. The George Washington Masonic Stamp Club had requested and sponsored the special Masonic cancellation for November 4, 1977.

Copies of the cachet are still available at 75¢ each. Orders should be sent to John R. Allen, P.O. Box 26135, Richmond, Va. 23260.

* **Mayor presides.** Ill.°. Tom Moody, 33°, the Mayor of Columbus, Ohio, was elected president of the National League of Cities in December.

Several months earlier he was elected president of the International Union of Local Authorities. The worldwide group of 15,000 municipal authorities

met in September at Hamburg, Germany, Ill.°. Brother Moody is the first American ever to be elected to this post.

* **Honored.** Ill.°. Charles E. Spahr, 33°, newly elected Active Member for Ohio, was honored recently by the National Conference of Christians and Jews. At a dinner in November at Cleveland, the retiring chairman of the board of Standard Oil of Ohio received the NCCJ's national award for human relations.

The NCCJ was founded in 1928 by a group of distinguished American citizens to "promote justice, amity, understanding, and cooperation among Catholics, Protestants, and Jews."

* **New publications.** Last spring, Allen E. Roberts, 32°, announced plans for a new Masonic publication. Planned as an eight-page bimonthly newsletter, *The Altar Light* is intended to offer articles on Masonic law, symbolism, benevolence, public relations, programs for lodges, leadership training, and news of the craft.

Those are big designs for such a small trestleboard, but perhaps Brother Roberts can execute them. He is being assisted by Brother John Black Vroo-

man, who retired recently as editor of *The Philalethes* magazine.

Brother Roberts has published a number of Masonic books and has produced several Masonic films. His films have been awarded medals in the International Film and TV Festival of New York.

Features in some of the initial issues have included such subjects as Charles Lindbergh, Robert Burns, and the Denslow family. When we first received word of the new venture we questioned the title and anxiously awaited the first edition to make certain it was not spelled "The Alier Light."

For more information about this publication, we suggest you contact Brother Roberts at P.O. Box 70, Highland Springs, Virginia 23075. The annual subscription is \$10.

Another new Masonic publication is *The Rhode Island Freemason*, published monthly under the auspices of the Grand Lodge of Rhode Island.

Entering its second year of publication, the newspaper is edited by Ill.°. Malcolm C. Bromberg, 33°, and Robert V. Kalian, 32°. For more information write to *The R.I. Freemason*, 2115 Broad St., Cranston, R.I. 02905. The subscription rate is \$2.75 per year.

* **All in the family.** Two Illinois lodges have an interesting corps of officers.

The Master of Sheldon Lodge No. 609 is William Eastburn. William's two sons, Michael and Henry, are the Senior and Junior Wardens.

The three top officers of Sumner Lodge No. 334 are triplet brothers. William R. Brian is the Master; Jess E. is Senior Warden, and Edward A. is Junior Warden.

Sumner is 125 miles southwest of Danville, Ill. The Danville Scottish Rite Ancient Craft Degree team raised the triplets several years ago, and all three are members of the Scottish Rite Valley of Danville. Likewise, the Eastburns are all members of the Valley of Danville.

RICHARD H. CURTIS, 32°
Editor



