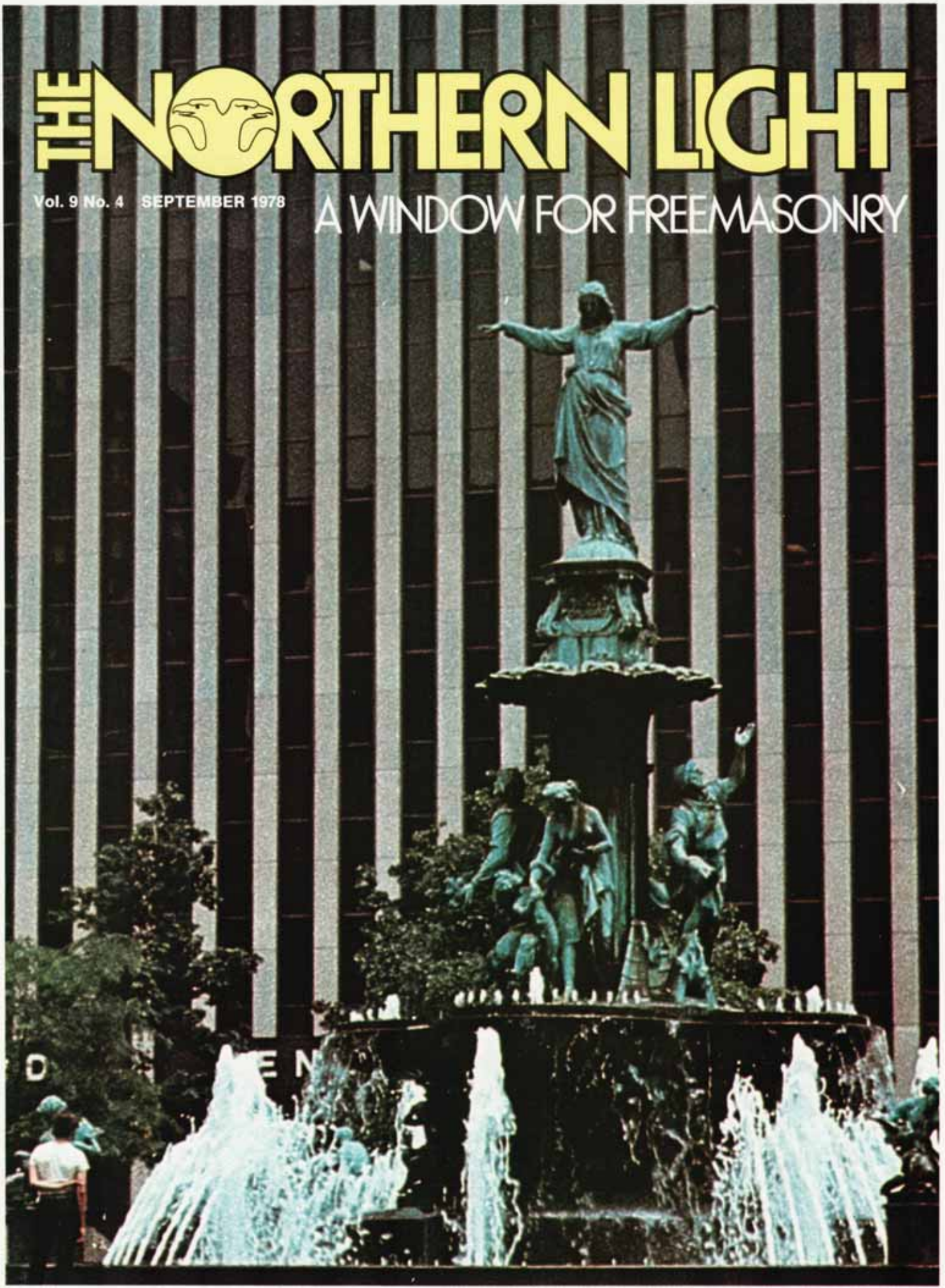
THE NORTHERN LIGHT

Vol. 9 No. 4 SEPTEMBER 1978

A WINDOW FOR FREEMASONRY



STANLEY F. MAXWELL, 33°

Achieving Our Goals

One of the major oil companies in the United States has an advertising slogan, "The spirit of achievement is the spirit of America."

Such a slogan might well be paraphrased for Freemasonry, since the spirit of achievement is one of the goals of our fraternity.

In order to achieve the goals of Freemasonry we must all adopt the spirit and the model of achievement.

When we received the degrees of Symbolic Freemasonry we were taught the principles of friendship, morality, and brotherly love. We were also instructed in the virtues of temperance, fortitude, prudence, and justice. Each of these can be considered major goals in our practice of this great fraternity, and they are equally important in every section of our Order, whether it be in a branch of the York Rite, a body of the Scottish Rite, the Shrine, or any other organization having membership in Symbolic Freemasonry as a prerequisite.

To achieve these goals means that we must practice them, and in so practicing we will make them a habit both in spirit and in custom. When we adopt such rules for our daily pursuits we will then truly be approaching the goals of our Order.

Now that our fall season is upon us, it is essential that we turn to our blue lodges for renewal of energy and inspiration and that we continue that energy and inspiration in our practice of the lessons taught in all branches of the fraternity.

The cardinal virtues were never more needed than in today's world, and we ought to consider the effects of these virtues as we work together in our lodges, our communities, and our daily labors to promote true friendship, a deep concern for morality, and a closer observance of brotherly love.

Let us resolve to bring Masonry to the attention of more men through our endeavors to live as Freemasons, both in spirit and in practice.

Stanley F. Maxwell

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About the Front Cover

This year's Annual Meeting of the Supreme Council will be held at Cincinnati, Ohio, on September 21-28. The 1871 Tyler Davidson statue dominates Cincinnati's Fountain Square located in the heart of the business district.

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In This Issue

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But there are worthier things than the contents of a huge department store. If all our collecting is merely the accumulation of objects, we may end up with the verdict given the exemplar of the 18° on a prominent "Collector" of that period. Jesus called him a fool. He was. He spent all his time acquiring barns filled with food.

Here are some of the items to accumulate if life is to be truly successful.

'Many people today have something to live on but nothing to live by.'

Collect some questions. It is more important to ask the right questions than to know all the answers. When England was ravaged by smallpox, Jenner noticed that one group did not get smallpox—the milkmaids. Jenner asked why, and kept on asking until he got the answer. Jenner learned how to inoculate against it. Earlier this year it was announced in the press that there was no smallpox anywhere in the world.

Dr. Jonas E. Salk kept on asking the right questions and in 1952 found the right answer. Polio could be prevented by inoculation against it. The Shriners' Hospitals for crippled children have become centers for orthopedic disorders, and Burns Institutes are being established. Polio is long gone because the right questions were accumulated.

In his book *The Philosophy of Freemasonry,* Ill.˙. Roscoe Pound, 33°, dean of the Harvard Law School for 20 years, wrote: "In the moral order, men have learned not merely to live without hindering the lives of others, but to live so as to aid others in attaining a more complete and perfect life."

It is the supreme task of Scottish Rite to inspire men to seek righteousness because it is right, justice because it is just, goodness because it is good, and truth because it is true. We must ask the right questions about Freemasonry, and the time is always now.

Collect some worries. No doubt the good old Quaker word "concern" is a better word than worry. Too many Masons as well as too many non-Masons never get concerned over anything but their own welfare and prestige. There is too much routine living and too little real concern over the world around them. "Pike," wrote Pound, "stood for a Masonry built up within each Mason by himself and for himself on the solid foundation of internal conviction."

Take one look at empty sidelines at a lodge meeting, note the absentee voters on election day, behold the empty pews in the University chapel on Sunday morning compared to the thousands in the stadium on Saturday, study the shrinking membership of some Masonic bodies. We must accumulate some concerns or Freemasonry and a free America will be one with Munich and Tyre.

Collect some debts. Each of us could say to that: "Don't worry. I have plenty." So we have. Yet men often lack any real sense of being in debt to others who have labored and into whose labors we have entered. Longfellow writes of the village blacksmith:

"He looks the whole world in the face
For he owes not any man."

That is nonsense, of course. He is deeply in debt to the pioneers who through the centuries discovered iron and the way to use it. The privilege of owning a blacksmith shop in security he owed to all the hosts who had fought for and created the common law of England and the guards of freedom. All this comes together in the Scottish Rite Masonic Museum of Our National Heritage at Lexington, Mass. There you will find the creations of the blacksmith's art.

Come with your family to the museum and give to your life the exhilaration that comes from a sense of obligation to all from whose hands we have received the unearned gifts that have blessed our lives.

Accumulate a faith to live by. Far too many people today have something to live on, but little or nothing to live by. Brother Rudyard Kipling, in his rectorial address to the students at St. Andrews University in Scotland, said: "A man doesn't lightly sell what he has paid for with his hide."

ILL.˙. JOHN G. FLECK, 33°, an ordained minister of the Lutheran Church, is an Emeritus Member of the Supreme Council and was Grand Prior from 1961-75. For 10 years he served as editor of the News-Letter until his retirement in 1969.

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New Ohio Lodge Has Old Look

By RICHARD H. CURTIS, 32°

The perfect spot for a Masonic lodge room, thought Jerry Rasor as he looked above the general store at the Ohio Village.

The Village, built in 1974 by the Ohio Historical Society adjacent to its headquarters on the outskirts of Columbus, is a reconstruction of small-town life in a typical Ohio village as it existed in the years before the Civil War.

Ill.˙. Jerry C. Rasor, 33°, is a weather forecaster for a Columbus television station and the Grand Master of Masons in Ohio.

The idea of recreating a model 19th-century lodge room came to Ill.˙. Brother Rasor one day as he was visiting the grounds of the Ohio Village soon after it opened.

Clustered about a Village Square are a number of buildings. Visitors can tour the buildings to get an idea of life as it existed more than a century ago.

There's a town hall, a bank, a law office, and a general store. There are shops for the cabinetmaker, harnessmaker, weaver, cobbler, blacksmith, tinsmith, and gunsmith. Visitors can observe the craftsmen at work and purchase their wares.

In the 19th century photography studio, tourists can select a costume from the rack and pose for a sitting. At the restaurant in the Colonel Crawford Inn, the unique menu ranges from familiar foods of the present to authentic recipes of the past.

Scheduled for construction soon are a church and a schoolhouse.

Some 300,000 visitors a year have been touring the village since it opened.

"Since Masonry played such a strong role in the community in the 1800's, it should be represented in this recreated village," said Ill.˙. Brother Rasor, "and an ideal place for a 19th century lodge hall would be over a general store."

He discussed the idea with Amos Loveday, Deputy Chief Curator for the Ohio Historical Society. Brother Loveday, a member of the Humboldt Lodge No. 476 at Columbus, told him that the second story above the general store was unoccupied.

Rasor then proposed the idea before the Grand Lodge of Ohio and was greeted with an enthusiastic response. The sum of $20,000 was appropriated for the project, and an additional $12,000 per year is provided for maintaining the lodge room. Each building at the Village is sponsored by a business firm, organization, or individual.

The hall was opened to the public last October, and Brother Tom Hill, a staff member of the Historical Society, was assigned as a tour guide for the lodge room to answer visitors' questions. Assisting Brother Hill are volunteers from lodges in central Ohio.

A special brochure prepared by the Grand Lodge acquaints the tourist with the development of Ohio Masonry and the reason for many of the furnishings in the room.

Since the opening of the lodge room, a number of lodges have held special functions in the hall, but the room will not become the regular meeting place for any lodge.

Ohio Village Lodge No. 10 exists in name only and is not consecrated. The number "10" was originally assigned to Meridian Orb Lodge, Painesville, Ohio, but had not been used since the days of the anti-Masonic movement when the lodge members gave up the charter. The number now serves as a tribute to the role that Freemasonry played in Ohio's development and in American history.

Ohio's Grand Master, Ill.˙. Jerry C. Rasor, 33°, and Grand Secretary, Ill.˙. Robert A. Hinshaw, 33°, are proud of the new lodge room at the Ohio Village.

Amos Loveday (center), Deputy Chief Curator of the Ohio Historical Society, worked with Grand Lodge Officers to create a lodge room reminiscent of the mid-1800's.

Brother Loveday, who is now the Grand Historian for the Grand Lodge of Ohio, researched the period but lack of photos made the job difficult. He found very few written descriptions about lodge interiors. Some furnishings are authentic antiques while others are replicas.

Some of the authentic items on display in the hall are on loan. Others have been donated, and some are from the Grand Lodge museum at Worthington.

The Bible was printed in 1838. A handwritten note inside, signed by J. M. Welker, reads:

"Bryan Lodge No. 215, F&AM. Captured during the Civil War and no one knows where. This Bible was brought from New Orleans by a Mr. Leonard and given to J. M. Welker and Jeb Howe who presented it to Bryan Lodge No. 215, F&AM, during the Civil War."

The altar, built around 1844, is on loan from Washington Lodge No. 17, Hamilton, Ohio.

Other items include a wooden ballot box from Belmont Lodge No. 16, St. Clairsville, and two officers' chairs with Masonic decoration from Blair Baker, an auctioneer from Clayton, Ohio. Twenty replica chairs have been placed around the room for use by lodge members.

The lights at the altar and the lamps on the walls were made by the metalsmith at the Village.

Also displayed are several Masonic aprons, including one worn by Brother Rufus Putnam. Putnam was a Revolutionary War general and the first Grand Master of Masons in Ohio.

Plans are being made for the Grand Lodge officers to lay the cornerstone for the schoolhouse, scheduled for construction at the Village this fall. The schoolhouse is being sponsored by the Ohio Retired Teachers Association.

Ohio Village is one of more than 50 historical sites operated by the Ohio Historical Society. Located adjacent to the Ohio Historical Center at Route I-71 and 17th Avenue in Columbus, the Village is open year round, Wednesday through Sunday, except for Thanksgiving, Christmas, and New Year's Day. Hours from Memorial Day to Labor Day are 10 a.m. to 6 p.m. Hours for the remainder of the year are 9 a.m. to 5 p.m.

The lodge room, open to the public, gives visitors an insight into Masonry's past. Guides are on duty to answer questions, and a brochure prepared by the Grand Lodge provides visitors with additional information about the present.

WHY 'FREEBORN'?

By EDWARD Y. SMITH, JR., 33°

Why must a candidate for degrees in Masonry be freeborn?

Our Entered Apprentice ritual indicates the "rights" by which our candidate may expect—and is permitted—to be made a Mason, but why must he be freeborn?

This requirement is not a recent restriction but dates back to the old Gothic manuscripts and even the Regius Poem, circa 1390 A.D.

Why is it there? Let us examine some part of the old Gothic manuscripts.

Gothic Manuscripts

There are six ancient charge manuscripts considered singularly outstanding. These ancient charges each contain the phrase "freeborn" except the Regius Poem, which simply states "no bondeman." The difference is that one might be freeborn and yet be in bondage at the time of seeking admission. Cooke, Harleian, and Antiquity simply state freeborn; Grand Lodge and Buchanan state both phrases.

Since these manuscripts predate the organization of the first Grand Lodge of England in 1717, we must observe the period from which they emanate and the sociological attitudes of the people living at that time.

In the Regius Poem, the fourth article to the Master states:

"The fourth article this must be,
That the master him well besee,
That he no bondman 'prentice make
Nor for no covetousness do him take;
For the lord that he is bound to,
May fetch the 'prentice wheresoever he go."

Why this restriction against those of servile status? It was in 1847 that the United Grand Lodge of England amended its restriction from that of *freeborn* to that of *freeman*, thus qualifying one born in slavery but subsequently freed. Formerly, that Grand Lodge had always rejected those who had been in slavery on the theory that a servile mind might not have the capacity to improve itself. It was thought, even in 1928 when the Grand Lodge of Ireland finally removed its rule disqualifying domestic servants and bailiffs, that those humble positions fostered a menial and servile attitude which affected the mind.

ILL.: EDWARD Y. SMITH, JR., 33°, is a Past Master of Covenant Lodge No. 161, Palmyra, N.J., and the Secretary for the Scottish Rite Valley of Southern New Jersey.

English Law

Slavery and freedom have ever been part of human life, and the English law which condoned serfdom is, in part, based on Roman law, a law of jurisprudence or interpretation rather than legislation. Under Roman law, to be freeborn gave that person all the rights of citizenship with no restrictions or bondage.

Under English law, the Magna Carta guaranteed certain rights and freedoms to both the nobility and the people. It is the basis of Britain's constitutional law. The Magna Carta has been hailed as the charter which guarantees the liberty of Englishmen, but there is nothing in it suggesting this later interpretation. It did not guarantee "liberty" to all Englishmen, because such an idea was unheard of in 1215 A.D. The liberties of the charter did not mean liberty in the modern sense, but, rather, the feudal liberties or privileges of the barons, such as the management of their own lands without interference from the king's judges and sheriffs. The freeman who is guaranteed against oppression is the free holder of land—not the free man of our days nor the villein of those days who remained tied to the lord and to his land.

The Feudal Period

In feudal times all persons were beholden to someone else—the vassal to his lord and the serf or villein to his lord. Whereas the villein was a half-free

person, the serf was a slave. To be declared a freeman or to be a freeborn man was to have position; something greatly prized.

In considering the meaning and working of the Feudal System, two points must be noted.

First, land was the chief source of wealth and power in the Middle Ages, and society was organized according to a man's relation to the land. Whatever a man's occupation might be, his status as lord, freeman, or villein was determined by the conditions on which he held his land and by the extent of that land.

Secondly, all classes—lords as well as villeins—performed obligatory duties in return for whatever rights they enjoyed.

The tenants of the manor were usually grouped into several distinct classes. Some were described as free tenants, or tenants holding freely. Others were called villeins, or customary tenants.

The distinction between free tenants and villeins was not clearly marked. Their economic position was often so similar that the classes shaded into one another. But the villein was bound to the soil. He could not leave the manor to seek better conditions. If he ran away, his lord could obtain a court order and have him brought back. In any suit against his lord, the proof of his condition of villeinage was sufficient to put him out of court.

The freeman was "free" in the sense that he had various legal rights, and he could enforce his rights even against the lord. He had the power to sell his land.

Serfdom, as it existed in England in the 13th century, can hardly be defined in strict legal terms. It can be described most correctly as a condition in which the villein tenant of the manor was bound to the locality and to his services and payments there by a legal bond, instead of merely by an economic bond, as was the case with the small free tenant.

Towns and Townsmen

Nearly all English medieval towns originated in Saxon times, prior to 1066 A.D. During Norman times, after the Battle of Hastings, the operative stone masons built in and around these towns. In the earliest stages of its growth, a town was indistinguishable from a village or manor, and the townsmen were burdened with all the obligations of the villein or serf. By the time of the Norman Conquest, however, most townsmen had already bought their freedom from the primary obligation of serfdom, which was three days' work a week on the lord's land; and they had either bought, or had acquired by custom, their personal freedom. They were free to come and go as they pleased.

Becoming a Freemason

Thus, to become a freeman was greatly prized; it allowed a man to be his own master and to make his own decisions.

The term 'freeborn' has historical significance, but exists today only as a traditional link to the past.

There were three means by which a villein might become a freeman.

First, he might run away and, if not caught and returned to his lord, commence a life of freedom. Any serf who escaped from his lord's service and remained in a town for a year and a day was considered a free man.

Second, manumission, which was the granting of a formal charter bestowing freedom on the villein and his descendants.

Third, commutation of services, which was the means by which a thrifty villein might save enough money to buy his freedom from his lord.

However, the winds of change were blowing, and in 1381 A.D., the Great Peasant Revolt occurred. The revolt was put down and serfdom did not immediately disappear until the middle of the 15th century when the masses of the English rural population were considered free men and no longer serfs.

Grand Lodge of England

How did all this affect Symbolic Masonry? The operative stone masons, the great cathedral builders, were building in England throughout the period 1000 A.D. to 1300 A.D., and were fully aware of the fact that an apprentice who was not free could be taken and returned to his lawful master. Following the foundation of the Grand Lodge of England in 1717, Anderson's Constitutions of 1723 state:

> "The persons admitted members of a Lodge must be good and true Men, freeborn, and of mature and discreet age, no Bondman, no Woman, no immoral or scandalous Men, but of good report."

However fanciful Anderson might have been in his writings, he nonetheless did transcribe the six old charges of a Free-Mason, which are still the fundamental law of the craft.

Grand Lodges in America

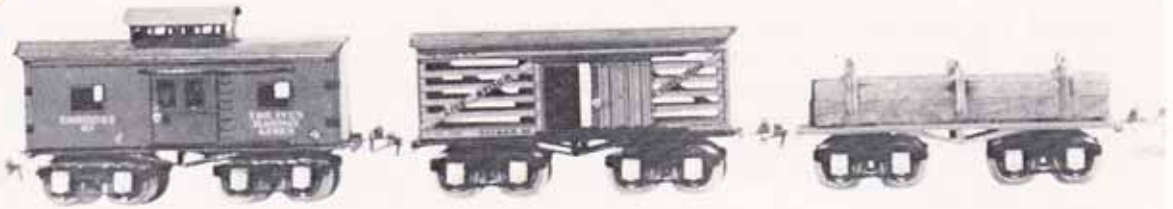
When the Grand Lodges in the United States were founded, based primarily on the framework of the Grand Lodge of England, it was then assumed that these old charges were irremovable landmarks, and they probably were adopted with little analysis or deliberation.

Slavery and bonding were prevalent in the United States at that time, and it is understandable why the provision "freeborn" may have been incorporated as part of the framework of the craft.

With the signing of the Emancipation Proclamation in 1863, however, this qualification for candidacy for Masonry ceased to have any reason or serve any purpose.

It must be noted that this 600-year-old restriction, based on the ownership of one man by another is contrary to our principles of liberty, equality, and fraternity. It exists only as a traditional link to the past.

MUSEUM OF OUR NATIONAL HERITAGE



A Love Affair with Toy Trains

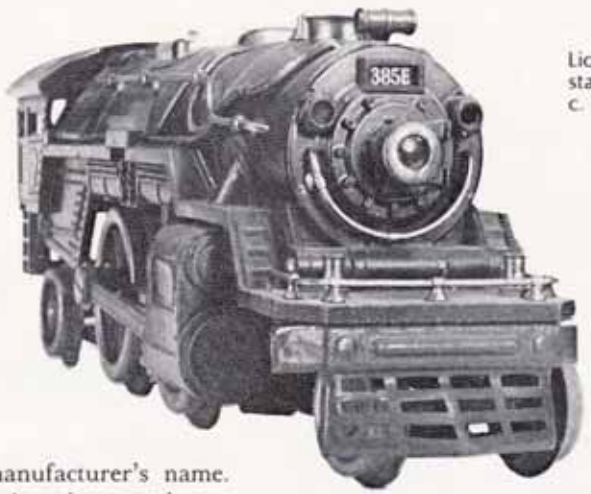
A Lionel standard gauge locomotive first began to chug along the tracks in the home of Brother Robert C. Davenport, 32°, when he was five years of age, and his fascination for model trains has never ceased. In fact, the 1926 Lionel train, still in excellent condition, has remained all these years in his possession.

Since that time he has acquired more than 100 locomotives and 500 cars, some of which are currently on display at the Scottish Rite Masonic Museum of Our National Heritage in Lexington, Mass.

Last year Brother Davenport served as national president of the Train Collectors Association. The national association was founded in 1954 and has built up a membership of 11,000 model-train collectors. At its national headquarters in Strasburg, Pa., a toy train museum was dedicated in 1977.

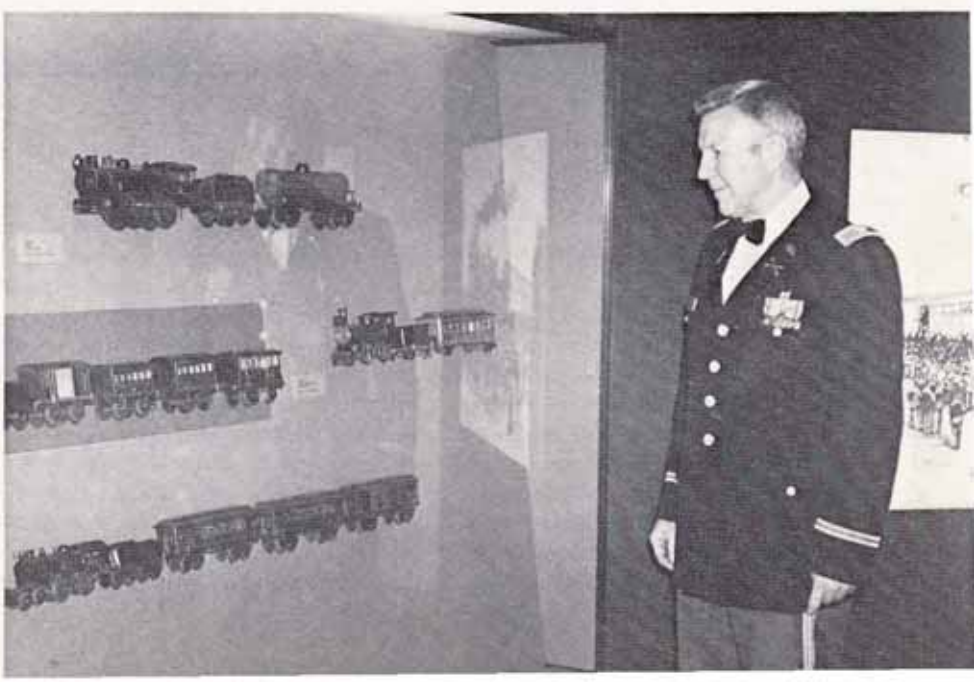
Interest in model railroads continues to flourish. In addition to the Train Collectors Association, whose members are mainly involved in the "collecting" of antique toy trains, there is also a National Model Railroad Association, whose 25,000 members are interested mainly in "operating" model railroads.

From about the 1850's, the earliest toy trains were "pull toys" made of tin or wood. During the 1880's, cast-iron toy trains began to be produced in large quantities. Few cast-iron trains were marked with a manufacturer's name. One of the largest American producers was the Ives Manufacturing Company of Bridgeport, Conn.



Lionel, standard gauge, c. 1936

The first toy track train in the United States was made by Weeden Manufacturing Company at New Bedford, Mass., in 1887. Called the Weeden "Dart," it was a steam-operated locomotive. One of the steamers is included in the Lexington exhibit, loaned to the museum by Dr. James B. Storer.



Most of the model trains on view at the museum have been donated by Col. Davenport. The exhibit will remain through January 7.

Ives, O gauge, c. 1930

In 1903, Lionel began to produce electric locomotives and trolley cars on "wide gauge" track. Other companies followed, and toy manufacturers eventually agreed upon a track of standard width, which is still referred to as "standard gauge."

Lionel, Ives, and American Flyer were big names in the manufacturing of toy trains, but today Lionel is the only one of these three American manufacturers continuing to make model railroads. Lionel's production today is limited to "O gauge." There are also several American manufacturers currently producing "HO gauge."

As interest in toy trains appears to be ever increasing, problems continue to plague rail transit in America. Although railroads have been pegged by many as a "dying breed," Brother Davenport feels we will get back to the use of the rail slowly and painfully out of necessity.

"People will come to the reluctant conclusion that it is one of the best ways for transcontinental transport of goods," he says. "I only hope we don't lose the roadbed rights of way before we come to fully appreciate their value."

Will railroads ever replace the convenience of the automobile?

"We will give up many things before we give up our personal transportation," says Davenport. "Some will do without shoes for their kids and others may give up liquor, but the love affair with personal transportation is a highly emotional thing."

He feels that unless we find an additional source of fuel for our individual transportation, we will be forced to depend on public transit.

Through his consultant firm which bears his name, Davenport has produced three roadway games for a large importer of toys and trucks. The third game will be marketed nationwide this fall. Through other Davenport industries, he makes bank displays and portable graphics viewers.

A member of Norumbega Lodge, Newton, Mass., Brother Davenport is a district coordinator for the Masonic Blood Program in Massachusetts. He is also a Scottish Rite member in the Valley of Boston.

In addition to his work with the blood program and his fascination with trains, he is also a colonel in the U.S. Army Reserve amd is currently the president of the Mass. Department of the Reserve Officers Association.

A member of the ROTC at Harvard College, he could see at the onset of World War II that America would be involved. He served in the South Pacific during the war.

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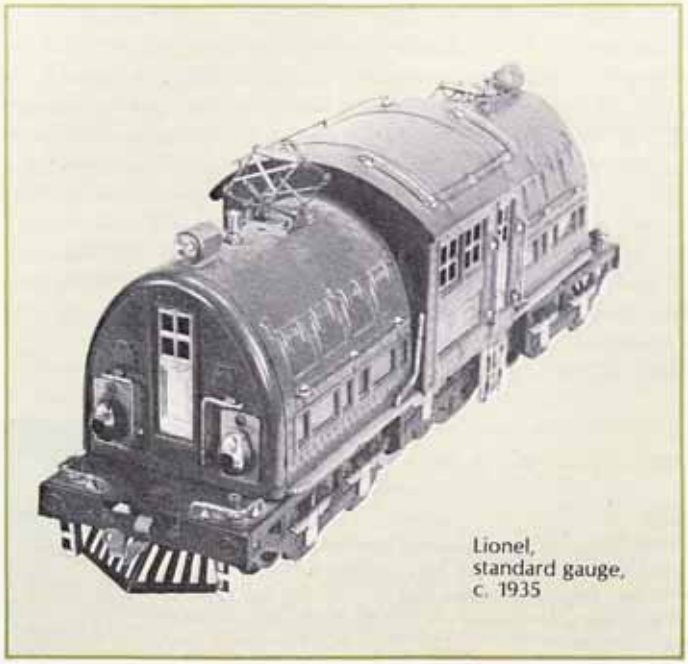


Lionel, standard gauge, c. 1935

WILLIAM TRAVIS

Defender of the Alamo

By RYLANCE A. LORD, 32°

The odds were against them in 1836 when 180 brave Texas soldiers and volunteers stood against 6,000 Mexican troops commanded by the Mexican General Antonio Lopez de Santa Anna. Brother William Barrett Travis commanded the small but valiant band of Texans who defended the Alamo, a mission fortress at San Antonio.

The Alamo was the first point of attack as Santa Anna came into Texas (then Mexican territory) to quell the uprising of those who wanted to gain independence and form the Republic of Texas.

During the 13-day siege, Travis spit down the throat of Santa Anna with the firing of a cannon when surrender was demanded. None of the defendants survived the battle.

At the beginning of the actual show of force against the Mexicans was the desire to resist oppression. By standing in so few numbers against such overwhelming forces which they knew would come against them, these men of the Alamo were the first to fight. The incident is often called the "cradle of Texas liberty."

Command of the forces at the Alamo was, at first, open to some question. Jim Bowie was in the area and was elected colonel of a group of volunteers who were willing to toss in their lot in a fight against Mexico. Bowie, famous for the large fighting knife which today still bears his name, had recently lost his wife and father-in-law, as well as his children, to the cholera. His wife was the blond, 19-year-old daughter of the vice-governor of Texas, Maria Ursula de Veremendi. Unlike Travis, who moved to Texas to begin a new life following failure in business and teaching as well as his marriage, Bowie was a man of some wealth. Fame had come before him and he was a legend in his own time. His $65,000 fortune made in slave deals with the pirate Jean Lafitte, his $20,000 made in skeptical land deals in Arkansas, and his fierce knife fight on the Vedalia Sand Bar with Major Morris Wright in which the Major was killed with one thrust from Bowie's knife made Bowie a man not many sought argument with. Bowie had come to Texas and San Antonio in 1828 and had become interested in ideas to make Texas a republic.

Travis was given a better chance in life, it would seem, to succeed in the professional world. He was born August 9, 1809, in Red Banks, S.C. He grew up there and in Alabama, where his family moved in 1818. Attending a military academy in Alabama, he was shortly expelled for inciting the student body to riot. Returning to his home, he studied law and was admitted to the Bar in 1830.

In Clairborne, Alabama, where he opened a law practice, Travis became a Mason. He took his Masonic degrees June 11, July 16, and August 13, 1829, in Alabama Lodge No. 3. He served as Senior Deacon of Holland Lodge No. 36 when it came under the Grand Lodge of Louisiana (later became Holland Lodge No. 1 of Texas in 1837). Then Travis' troubles began. He became financially embarrassed in 1832 and had marriage difficulties. Many said he was moody and emotionally unstable. This may have been so, but in his fight for Texas independence he probably "found a better home." For, from the time he arrived in Texas (San Felipe) to open a law practice in 1832, he became interested in the "war party," a group of individuals who were espoused to the cause for independence.

RYLANCE A. LORD, 32°, a registered pharmacist, is currently practicing in Ohio. He received his Masonic degrees in New Meadows Lodge, Topsfield, Mass., and the Scottish Rite Valleys of Salem and Boston. He is also a member of St. John's Lodge No. 1, Portsmouth, N.H.

In the autumn of 1835, Travis raised a company of volunteers and captured the fort at Anahuac which had just been recaptured and regarrisoned by General Santa Anna. Next, Travis served as head of a scouting party when San Antonio became besieged. In December, he was commissioned Major of artillery. He was soon promoted to Lieutenant Colonel of cavalry. Travis was serving in what was known as the Regular Texas Army.

Travis arrived at the old mission fortress, the Alamo de Velerio, on February 3, 1836, with about 23 troops. He had been left in charge when Colonel Neill, then commanding officer of the troops stationed in that area, had gone off on a 20-day furlough. Travis had a feeling Neill would never be back as several excuses for his departure at such a critical time were given. In any event, the 26-year-old Travis now had Jim Bowie and his volunteers to cope with.

Bowie, having had a sorrow-filled past, had taken to drinking and was not considered in the best of health. He claimed overall command of the Alamo. Travis, to settle the matter, ordered an election of the men. Overwhelmingly, they elected Jim Bowie. However, Bowie and Travis came to an agreement. Bowie would command the company of volunteers and Travis the regular army soldiers, but together they would make all major decisions.

David Crockett from Tennessee arrived in Texas in January 1836, and was reported at Nacadoches on the 5th. There the town cannon boomed in honor of his arrival. He had brought 10-15 men with him whom he had "picked up" along the way. Fresh from his defeat for another term in Congress, Crockett had given up his past, his family, and his political ambitions. He had beeen made use of by the Whig Party and had been made a fool of by Andrew Jackson in the 1835 election for making false accusations against Jackson in the campaign. Jackson fought back referring to Col. Crockett as "Crockett's Company" in part because of Crockett's association with men of questionable motives.

The frontiersman and woodsman, who took great pride in cultivating well the stories written about him, was glad to be among settlers of Texas fighting for their independence.

Crockett formed a tight alliance at the Alamo between Travis and Bowie and held the men together by his mere presence. Now almost 50 and overweight and himself a heavy drinker, Crockett wished to give of himself what he could to encourage the men in the obviously-to-be-futile fight which everyone knew could not be far off. A colonel in the Tennessee militia, Crockett shared in command somewhat. He was involved in some decision-making and commanded the south pallisade—probably the weakest station of the Alamo. This station was nearest to the chapel and Crockett often talked with Mrs. Dickinson, wife of Lt. Almeron Dickinson, the Alamo's artillery chief. She had decided to stay in the Alamo with her husband rather than be evacuated with other noncombatants when such offer was made by Santa Anna a few days after the 13-day siege began. Crockett had told her that if it came to hand-to-hand fighting he would rather die out in the open swinging his rifle at oncomers than die "hemmed up."

A few days after Santa Anna's siege guns were in place, Bowie became totally incapacitated by illness and relinquished full command of the Alamo to Travis. Legend has it that Travis then offered the men a final choice—defend the Alamo at all costs *or* leave without prejudice. The choice was theirs, and all decided to stay.

Bowie was quite ill on March 5, and was carried to a room in the chapel, near Crockett's post. Early that morning, the Mexicans ran a blood-red flag atop the San Fernando Cathedral in San Antonio. The first charge came. The defenders on the walls managed to keep the walls from being breached but 28 of them died in the attempt. However, they took several hundred Mexican soldiers with them. Santa Anna would not attack again that day. He would attend his dead and wounded and plan another attack.

Early on the morning of March 6, 1836, before dawn perhaps, bugles from the Mexican headquarters sounded the "Duguello," the call of no quarter—slaughter the enemy, and the final charge began. This time, scaling ladders were brought forward.

The striking force was about 40 to 1—too overwhelming to stop. Travis, at his post, turned to take a bullet in the forehead. He fell from the north wall and landed sitting up, dazed and dying, against a post below. The smell of gunpowder, sweat, and the cries of killing and wounding filled the air.

Firing his last cannon round, Dickinson fell when he attempted to fill the cannon with broken horseshoes as a last resort. His wife was in the chapel with their children and with the servant boys of Bowie and Travis.

Crockett, true to his belief that being in the open would afford him the best opportunity to take as many Mexicans with him into eternity as possible, retreated to the front of the chapel. There he readied himself with the gun with which he has been historically associated, "Betsey." This was not the "pretty Betsey" presented him by the young Whigs of Philadelphia. He had begun to use, once again, his original rifle.

He didn't last long. He hit a few oncoming Mexicans with his rifle butt, but his arm was broken by a musketball and he dropped his "club." He reached for his knife; but before he could employ it, he was cut to ribbons. On her way out of the chapel after the battle, Mrs. Dickinson noted she saw Col. Crockett's body in front of the chapel lying aside his coonskin cap and rifle and it had no less than a dozen or so bayonet and bullet holes in it. Several dead Mexicans were lying beside him. He didn't die alone.

Bowie was likely the last combatant to die. Propped up in his bed in a chapel room waiting, he probably soon heard only the Mexican dialect being spoken outside. Suddenly the door opened. Bowie fired both pistols he had and then reached for his famous knife. With all the final strength he could muster from his tired sick body, he plunged his blade into the belly of one final attacker before he was mercilessly beaten by the Mexican soldiers.

On the battlefield at San Jacinto six weeks later, Brother and General Sam Houston led troops that defeated Santa Anna's army. The familiar phrase "remember the Alamo" was the battle cry of Houston's forces.

On a Masonic tablet placed at San Jacinto by the Grand Lodge of Texas in 1936, we find some evidence of the Masonic affiliation of over 50 Masons who fought and died at the Alamo. Among the names listed are Jim Bowie and Davy Crockett, in addition to the name of Brother Travis. Much doubt exists, however, about the memberships of Bowie and Crockett.

Over the years there has been some speculation that Santa Anna may have been a Mason, but no documentation of the Mexican General's membership seems to be in existence.

NMJ Hosts English-speaking Conference

Scottish Rite leaders from a number of English-speaking Supreme Councils gathered at Boston in June to discuss matters of mutual interest. The conference was hosted by the Northern Masonic Jurisdiction of the United States.

Sessions were held at Boston's Copley Plaza.

Although no business is transacted and no resolutions are passed, the informal meetings provide an opportunity for the various Supreme Councils to exchange information between jurisdictions where there has not been too much opportunity for personal visits.

The first English-speaking conference was held at Quebec in 1954. Since that time, similar conferences have been held in London, 1962; Washington, D.C., 1962, and Edinborough, Scotland, 1974.

Represented at the session were the Supreme Councils for Canada, England, Scotland, and the Northern and Southern Jurisdictions of the United States.

Invited to attend as observers were Masonic leaders from Denmark, Finland, Iceland, Norway, and the Netherlands. Representatives from Sweden also were invited but could not attend.

Presiding at the meeting was Sovereign Grand Commander Stanley F. Maxwell, 33°. Serving as Conference Secretary was Ill.·. Sidney R. Baxter, 33°, assistant to the Grand Commander. Also attending from the Northern Jurisdiction were Past Sovereign Grand Commander George A. Newbury, 33°; Honorary Sovereign Grand Commander Richard A. Kern, 33°; Grand Secretary General Laurence E. Eaton, 33°; and Ill.·. J. Philip Berquist, 33°, Aide to the Grand Commander.

Supreme Council Officers from Ireland were not able to attend this year's session but extended an invitation to host the next conference.

IN A NOOK WITH A BOOK

'Colonial Freemasonry'

Reviewed by ALPHONSE CERZA, 33°

COLONIAL FREEMASONRY. Published by the Missouri Lodge of Research. 1978. Available from the Educational Bureau, P.O. Box 5320, Lexington, Kentucky 40505. 235 pp. $7.

This volume was prepared by the Missouri Lodge of Research as its contribution to the bicentennial celebration. Since the bicentennial observance will be with us until at least 1989, the anniversary of Brother George Washington's inauguration as the first President of the United States, this volume will be a useful reference work for many years to come.

The book contains 17 chapters plus an appendix, with four special items, and an index. The first chapter was written by the late Ill.·. Conrad Hahn, 33°, and is entitled "Freemasonry Comes to Our Shores." It covers the early history of the craft in the American colonies. The next chapter, "Prelude to Independence," presents the events that caused the colonists to declare their independence after all reasonable effort to become reconciled with England had failed. The next 13 chapters relate the history of the craft in each of the original colonies. We find references to the early lodges working in each colony, see what occurred during the war, and discover how the Grand Lodges were formed in each of the new states. Then follows a chapter devoted to Freemasonry in areas outside the original colonies. The last chapter presents the history of American Union Lodge, the most famous lodge working during the period.

The appendix has a description of the Boston Tea Party and the legend which attempts to connect the incident with the craft. The second item presents the names and sketches of Freemasons who were signers of the Declaration of Independence and the Constitution of the United States. The next item briefly describes the military lodges working in the colonies during the war. Then follows an extensive bibliography which covers the subject generally with specific Masonic material. An adequate index makes this volume a good working tool for the Masonic student, writer, and speaker.

The assistance of a local Mason in each of the original states was enlisted in most instances so that the book would be as authoritative as possible. Among the authors preparing chapters for this book were James R. Case, Connecticut; Gerald D. Foss, New Hampshire; Wendell K. Walker, New York; Ronald E. Heaton, Pennsylvania; Charles E. Green, Delaware; Norris G. Abbott, Jr., Rhode Island; John M. Sherman, Massachusetts; Walter M. Callaway, Jr., Georgia; Henry Collins, South Carolina, and John Edward Allen, North Carolina.

This book has many photos which "dress up" the volume. At the beginning of each chapter devoted to one of the colonies appears the Grand Lodge seal of that state. Also appearing are a number of prints of famous Masons of the period, such as Washington presiding over a Masonic lodge, a soldier playing a fife accompanied by a drummer boy, the Tun Tavern located in Philadelphia, and other items.

The editor of this work was Lewis C. "Wes" Cook, Past Grand Master of Missouri, who did an excellent job organizing the material received from the many authors of specific chapters.

This book is a valuable contribution to the Masonic bicentennial literature made available during this period of celebration and the review of our heritage.

A LOVE AFFAIR WITH TOY TRAINS

Continued from page 11

A graduate of the Command and General Staff College, he was invited to participate in the Defense Strategy Seminar in 1975. Currently, he is assistant deputy director (mobilization designee) of the Mobilization Defense Civil Preparedness Agency for Region 1.

Col. Davenport's concern for civil defense is even stronger than his expressed concern for the future of rail transit in America.

He maintains that the greatest danger in the event of nuclear war is from fallout, and he has continually pressed for adequate shelters with sufficient food, water, and toilet facilities for survival.

"We have been lulled to sleep with the misconception that shelters are a thing of the past," he says. "Yet with increased nuclear technology, self-protection should become more important to us."

In his civil defense post, he is the senior military officer responsible for the lives of 40 million people in New England, New York, New Jersey, Puerto Rico, and Virgin Islands.

Davenport looks upon his military role as his duty and his work with the blood program as his service, but his trains are his love.

The toy trains will remain on display at the museum through January 7.

"Paint me at work at my anvil, with my sleeves rolled up and a leathern apron on. I do not desire to be represented as what I am not. Do not paint me as a GENTLEMAN."

—Pat Lyon, 1825

PAT LYON:

The Innocent Blacksmith

By JOHN D. HAMILTON, 32°

When the Bank of Pennsylvania was robbed in 1798, Patrick Lyon was accused of the crime. Despite being innocent, Lyon was imprisoned.

Later released on bail, he was forced to live in poverty and disgrace as a result of false accusations laid on him by officers of the bank.

In 1825, Lyon commissioned John Neagle to paint his portrait as triumphant vindication of his good name and reputation.

The story of Pat Lyon, the innocent blacksmith, is featured in the exhibit "Forged In Iron: The American Blacksmith," currently on view at the Scottish Rite Masonic Museum of Our National Heritage at Lexington, Mass.

Giant life-size portraits of Pat Lyon hang in the Boston Museum of Fine Arts and the Pennsylvania Academy of Fine Arts. They represent one of the most significant genre portraits in American art history.

The full story of Lyon's reason for commissioning Neagle to portray him full-length, the size of life, at the smithery, with bellows-blower, hammers, and all the shop tools around him, is a reminder of how the legal forms of freedom can mean little when not supported by mutual respect and the brotherhood of man.

Pinned to a drawing board in the portrait is a mathematical diagram of Euclid's 47th proposition, general proof of the Pythagorean theorem, and reminder to Masons to love and respect the arts and sciences. The diagram could allude to Pat's understanding of mechanics and science as well as his Masonic affiliation. He was raised a Master Mason in Philadelphia's Lodge No. 3.

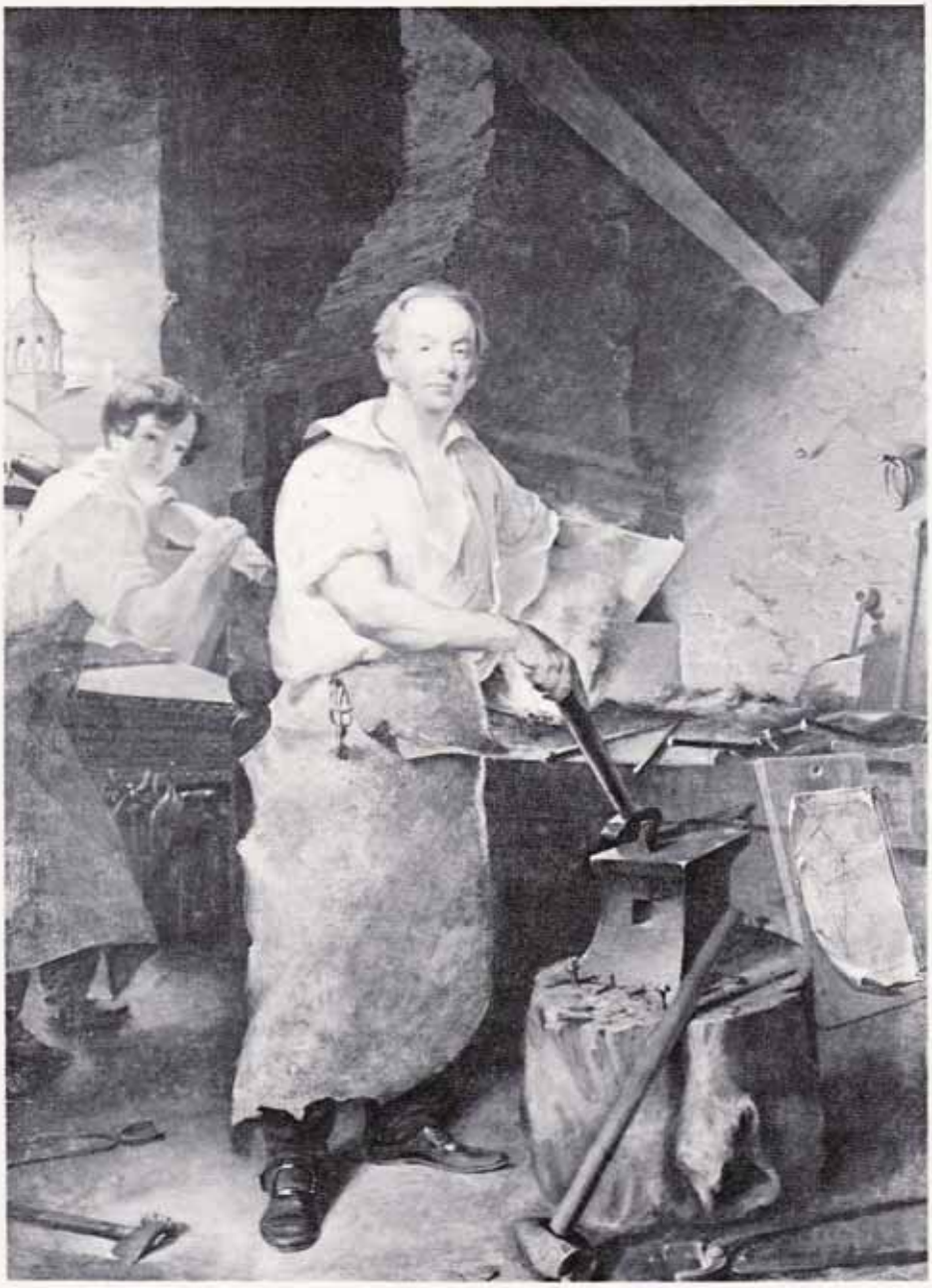
Artist Neagle was also a Mason, having been raised at Columbia Lodge No. 91, Philadelphia, in 1839.

Born in 1769, Pat Lyon began a traditional eight-year apprenticeship to a London blacksmith at the age of 11. By the age of 19, he had been admitted to the ironmongers guild as a journeyman. From London, he went to Edinburgh, where under the tutelage of an uncle, he gained further training and skill in the arts of the smith.

He was made a Master smith in 1793, the same year he emigrated to Philadelphia. There, he rapidly established a reputation as the city's foremost locksmith, hydraulic engineer, and builder of hand-pump fire engines. He manufactured many pumpers over the years, but his finest pumper, made for the Diligent volunteer fire company in 1820, was considered the most powerful pump in America. He also designed and built an apparatus of additional outriggers that in emergency could be attached to increase the physical force by some 20-24 men.

A month after being raised in July, 1798, Pat was called upon by officers of the Bank of Pennsylvania to refit locks on the vault doors. The bank and its

JOHN D. HAMILTON, 32°, a member of Simon W. Robinson Lodge, Lexington, Mass., and the Scottish Rite Valley of Boston, is a curator at the Scottish Rite Masonic Museum of Our National Heritage.



Lyon commissioned John Neale to paint his portrait life-size. In the background is the cupola of the Walnut Street Prison, where Lyon spent several months.

vaults were in the process of being hastily relocated to a temporary location in Carpenters' Hall. This was at the height of the Yellow Fever plague that swept Philadelphia. The year before, Pat had lost his wife and daughter to the plague and he was anxious to finish the job and take leave of the city until the illness had spent itself.

After installation of the doors, Pat left the city with his apprentice, heading for the healthier atmosphere of Lewes, Delaware, and the shop of friend and fellow blacksmith, Joshua Hall. Enroute, the apprentice fell victim of the fever and died. While attending to the burial, Pat learned that in his absence the bank had been robbed and that there was a warrant for his arrest. He immediately began the 40-mile return journey on foot as all transportation had come to a standstill from fear of contagion.

Upon gaining access to the city, Pat turned himself in to the authorities. Without benefit of legal counsel, he was questioned by an imposing array of bank officials, magistrates, constables, and aldermen. He told a straight story in such plausible manner that he was considered guilty by suspicion, for he was known to be a "clever, ingenious man."

There were no charges brought against him, no warrant had been issued on probable cause, supported by oath or affirmation. His detention in September was illegal by today's standards. Unable to raise the excessive bail set at $150,000, Pat was swiftly committed to the Walnut Street Prison. The prison's distinctive cupola is seen in the background of his portrait.

Pat was held in filthy conditions for more than two months until the real culprits, discovered to be the bank guard and an accomplice, were discovered. Nearly all the stolen money was recovered in exchange for immunity. Despite apprehension of the real criminals, Pat languished in jail an *additional* month, without a shred of evidence or testimony remaining against him. Finally in December, he was released on reasonable bail. The Grand Jury, for lack of any evidence, refused to indict him.

For the next seven years, he endured poverty from lack of commissions and occasionally was forced to rely on charity from friends. He suffered from constant malice and innuendo spread by the bank.

With good legal counsel at his side in 1805, he brought suit against the bank president, James Fox, and others (Lyon v. Fox *et al*). The case created great excitement and interest in that it was the first instance of a suit being brought to court over malicious persecution. After a lengthy and much publicized hearing that brought out all the injustices suffered at the instigation of the bank officials, Pat found vindication in a verdict that awarded him damages for the bank's willful destruction of his reputation. The bank eagerly settled out of court.

The battle he had fought had been a needless one forced on him by suspicion of one class of men for another. It focused an awareness on the fact that Jacksonian democracy could not be entirely enacted by mere legislation until distinctions of class and honor among ourselves had been left behind.

HOW DO YOU 'WEAR A BUILDING TO LUNCH'?

The Indianapolis Scottish Rite Cathedral (second from left), worn by Linda Lake, won first prize in the contest. Other buildings shown above included the Benton house, Knights of Pythias building, and Indiana Theatre. Umbrellas protected the "buildings" from rainshowers. (Indianapolis Star photo by William A. Oates, 32°)

Looking for a building that fits isn't easy, but Indianapolis Architect Ronald J. Lake made a model of the Indianapolis Scottish Rite Cathedral and won top prize in the first annual "Wear a Building to Lunch" contest.

The contest was sponsored by the Historic Landmarks Foundation of Indiana in support of National Historic Preservation Week in May.

When Lake first learned of the contest, he leafed through a copy of *Indianapolis Architecture* to find a possible subject. "I was looking for a building with verticality," he said, "but I wanted to avoid the more obvious choices, such as Monument Circle and the Indiana National Bank Tower."

Looking for a building with historic significance, Lake studied the cathedral. He felt the large arches in the sides of the tower could become shoulder supports with a person's head located in the top portion.

"I have toured the facility, and promotion of a building of such magnificent interior spaces which remain relatively unknown to many local residents seemed worthwhile," Lake said.

The model was intended to be a recognizable abstraction of a complicated structure as opposed to an exact scale model. Corregated cardboard cut with a utility knife and glue are the only materials used.

He spent a few evenings and most of a weekend on the project, and persuaded his wife, Linda, to wear the building, because "she looked better in it than I did."

The model is now on display in the cathedral lobby.

4 – Portsmouth Herald (N.H.) Sat., Apr. 15, 1978

Editorial Opinion

A national institution

Not too many are familiar with it, but it's our belief that the Scottish Rite Masonic Museum of Our National Heritage in Lexington, Mass., will become a famed American institution.

The funds to create the museum have been gathered and contributed by Scottish Rite Masons throughout the Northern District of that body.

For the benefit of the uninitiated, the Scottish Rite takes in the many advanced degrees of Freemasonry. There is also a York Rite, and many Masons have participated in both.

Before the reader comes to the assumption that the museum is entirely dedicated to the preservation of Masonic history, let it be known that that isn't true.

The institution is intended for the study and preservation "of our country's rich heritage, and the museum exists to tell the story of the nation from its founding to the present."

And that, in itself, is a formidable task, yet Scottish Rite Masons are so convinced for the need for this that they have contributed almost $6 million already.

They are now hoping for further contributions to create an endowment that will guarantee a life of useful service to their institution.

Anyone wishing to contribute should get in touch with Carl Welde, who has devoted the past several years of his "retirement" to this cause.

Scottish Rite Masons are receiving well-deserved attention in the daily press. A recent editorial in the Portsmouth (N.H.) Herald pointed out that the Scottish Rite Masonic Museum of Our National Heritage "will become a famed American institution." Urging public support, the newspaper recognized Ill.·. Carl E. Wellde, 33°, museum fund campaign chairman for the Valley of Portsmouth.

Footnotes*

* ***A family affair.*** It may have been a "first" in the Jurisdiction this past spring when the sons of the four presiding officers in the Valley of Milwaukee received the Scottish Rite degrees at the same time.

In the spring class were Scott R. Charlson, son of Thrice Potent Master Earl P. Charlson; William L. Owens, son of Sovereign Prince Lloyd G. Owens; Thomas R. Moog, son of Most Wise Master Richard C. Moog, and Robert L. Grebe, son of Commander-in-chief W. James Grebe.

All four sons were at the altar at the same time to receive the 32°. Their fathers stood behind them except for Commander-in-chief Grebe who obligated the class.

* ***New Jersey medal.*** Ill.·. Harold V. B. Voorhis, 33°, of Summit, N.J., has added another honor to his long list of credits. The Grand Lodge of New Jersey has presented him with the Daniel Coxe Medal for distinguished service.

Over the years he has written 20 books on Freemasonry as well as many pamphlets and articles. He has served as presiding officer and secretary for an endless list of Masonic organizations.

Ill.·. Brother Voorhis has been a Mason since 1920 and received the 33° in 1950.

* ***Sign language.*** Frederick D. Neubert of Ridge Farm, Ill., didn't hear a word that was spoken when he received his Masonic degrees last spring at Ridge Farm Lodge No. 632. Brother Neubert has been deaf since childhood.

The degrees were conferred by W. S. Richardson, Worshipful Master, with the assistance of Roy A. Patten of Catlin. Brother Patten, a Past Master of Catlin Lodge, interpreted for the candidate via sign language and later instructed the candidate for proficiency examinations.

Neubert was raised by M.·. W.·. Vance C. Van Tassell, Grand Master of Masons in Illinois, with the assistance of other Grand Lodge officers.

Frederick C. Neubert, father of the candidate and a Past Master of Ridge Farm Lodge, witnessed each degree from the East.

* ***Getting there can be fun.*** When Lloyd Shelton, 32°, travels to a Scottish Rite reunion he goes in style. Brother Shelton rode his bicycle 23 miles to get to the spring reunion at the Valley of Toledo in April.

It took him one hour and 20 minutes to make the 23-mile trip from Bowling Green, Ohio.

The trek was not unusual for him. He pedals daily to and from work—a distance of 20 miles each way. He feels that it keeps him in good physical shape.

Brother Shelton is the owner of the Hayden Company, manufacturer of tanks for the milk, chemical, wine, and sewage industries.

* ***Canadian exchange.*** A group from the Valley of Danville, Ill., traveled to Winnipeg, Manitoba, in April to present the 32° allegory at the spring reunion of the Scottish Rite bodies of Winnipeg. The allegory was portrayed as a demonstration immediately after the Canadian version of the 32°.

Illinois Deputy George E. Burow, 33°, and former Deputy Louis L. Williams, 33°, accompanied the degree team to Manitoba. They were greeted by Canada's Sovereign Grand Commander, Ill.·. Walter C. McDonald, 33°.

A cast from the Valley of Winnipeg had presented the 10° at Peoria, Ill., in 1976 as part of the All-Degree Freedom Reunion. During that same reunion, the Canadian brethren witnessed the Valley of Danville portrayal of the 32° and later issued a request for its presentation in Manitoba.

* ***Understanding the Bible.*** Rev. John D. Trefzger, 33°, pastor of the First Christian Church in South Bend, Ind., has written a new book, *Reading the Bible with Understanding.* The book is designed for those who want to read the Bible but don't know how to approach it and can also be helpful for those who, having read the Bible, want an increased understanding of its contents.

The paperback is available through bookstores or can be ordered for $3.95 plus 20¢ postage from the publisher, Bethany Press, 2640 Pine Blvd., Box 179, St. Louis, Mo. 63166.

* ***Centennial for Grand Rapids.*** The Valley of Grand Rapids is celebrating this year the 100th anniversary of Robinson Chapter of Rose Croix and DeWitt Clinton Consistory. The occasion is being marked by special centennial reunions.

RICHARD H. CURTIS, 32°
Editor


TOY TRAINS
A LOVE AFFAIR WITH TOY TRAINS
See page 10