

Vol. 8 No. 2 APRIL 1977

A WINDOW FOR FREEMASONRY

# THE NORTHERN LIGHT





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

## *The Hour Is Always Now*

This topic is a familiar one to all 32° Masons and can be filled with meaning for any Mason.

How often we say that "Tomorrow we will do thus and so," and when tomorrow comes, it is suddenly "today." Unfortunately, many of our best resolves go by the board because we do not recognize the opportunity of today.

A great British physician once said that a nation's greatest asset is character—not health. Masonry has offered for more than two and a half centuries the opportunity to add to one's character building and an opportunity for spiritual freedom for every man who will knock at its doors. Freemasonry makes no claim of intellectual or spiritual superiority, but through it we may travel to foreign countries of the spirit and receive Master's wages as we earn them.

The Hour is Now, when we should make a real effort to earn those Master's wages as we endeavor to promote the teachings and practice of Brotherhood.

Of great importance to the welfare of the Order is the attitude of each one of us toward our lodge and the Rite. Our strength depends on the enthusiasm and the loyalty which we demonstrate through our practice of the great tenets of our institution.

When we petitioned for membership, we expressed a desire to be serviceable to mankind. As we endeavor to fulfill that desire, the influence on our own life and the life of the community will be shown.

Disraeli wrote, "Here we are on this earth, with only a few decades to live, and we lose many irreplaceable hours brooding over grievances that, in a year's time, will be forgotten by us and by everybody. Let us devote our life to worthwhile actions and feelings, to great thoughts, real affections, and enduring undertakings."

The Hour is Now when we should, through our own actions, demonstrate to the world at large the influence that Masonry has had on our lives. This influence can best be shown by our attitudes toward our fellowman and our interests in his welfare. By grasping the opportunities of the present we can preserve the future of Freemasonry.

The Hour Is Always Now.

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



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## About the Front Cover

With the opening of the baseball season this month, Cincinnati Reds fans are optimistic about the prospects of a team that has become a major league powerhouse. The team has won the World Series the past two years. Inside the "Big Red Machine" is Ill.°, Robert L. Howsam, 33°, president and chief executive officer of the Reds. The cover, depicting the Reds' president and Cincinnati's Riverfront Stadium, was designed by Bowne of Boston, Inc. See the cover story on page 10.

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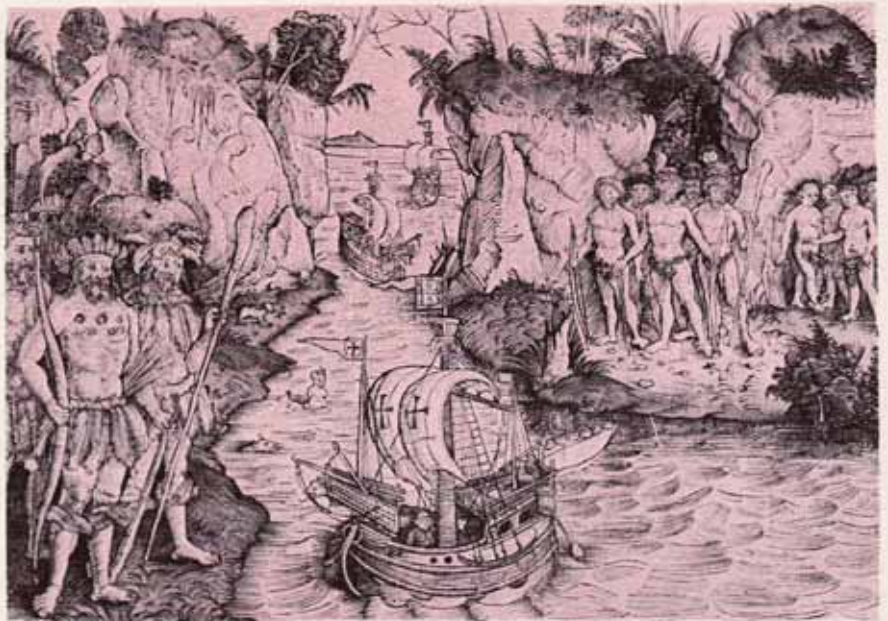
## New World Treasures from Old European Library

By CLEMENT M. SILVESTRO, 32°

The discovery of the New World toward the end of the 15th century, its subsequent exploration, colonization, and development, had a dramatic impact on the Western World. Historians have compared this turning point in world history to the recent space explorations and the successful moon landing—with one major difference. Thanks to television we all learned about the moon landing immediately. We could actually see the event happening.

Five centuries earlier, news about the discovery of the new world trickled back to the major centers of civilization sporadically and haphazardly. Communications in the form of official reports and letters of ship captains, soldiers, and missionaries came months and even years after the events occurred. Printing, still in its infancy, did enable the explorers and adventurers to chronicle their experiences and new-found information in books and pamphlets, but these expensive items had a very limited distribution.

The major cartographers eagerly sought accurate information about heretofore undiscovered lands and oceans for their new maps and atlases. Descriptive information about the new lands and



The broadside, entitled "These are the newly discovered human beings or nations," is believed to be one of the earliest pictorial representations in Indians. In 1497, Amerigo Vespucci was commissioned to sail from Spain to the New World. His travel reports attracted widespread attention.

people fired the imagination of local artists who created charming (if sometimes outlandish) images using woodcuts to depict events, places, and views of the aborigines. A substantial corpus of exciting new information was gradually accumulated in printed travel accounts, diaries, prints and broadsides, maps, and atlases and eventually altered the course of world events. Kings, princes, noblemen, and the literate world eagerly gathered this new information, which in time came to rest in the royal libraries, universities, church

archives, and other repositories of knowledge and learning.

One such seat of learning was the famous library of Duke August, in Wolfenbüttel, Lower Saxony, Germany.

The Scottish Rite Masonic Museum of Our National Heritage has the privilege of displaying from this eminent library a special exhibition entitled "The New World in the Treasures of an Old European Library." It will remain on view at Lexington through August 31.



Dr. Clement M. Silvestro, 32°, is director of the Scottish Rite Masonic Museum of Our National Heritage.



A detailed history of exiled Lutherans from Salzburg, 1732. Several hundred families were received into the new colony of Georgia.



The exhibit is sponsored by the Land of Lower Saxony, Federal Republic of Germany, in particular the Ministry of Science and Culture in Hanover, as an expression of friendship between our two countries on the occasion of the U.S. bicentennial. It has been on view at Princeton University and the Newberry Library in Chicago, and it is accompanied by a handsome catalog compiled by Dr. Yorke Alexander Haase, of the

Wolfenbüttel Library, and Prof. Harold E. Jantz, of Johns Hopkins University.

The Wolfenbüttel Library and its famous collection is known only to a handful of scholars and bibliophiles in this country. This exhibit will do much to broadcast its rich holdings to a larger audience. The library began as the private library of the first Duke August (1579-1666) an avaricious collector, who had a network of agents and scholars throughout Europe helping him gather manuscripts and printed materials on all phases of human knowledge. His son Anton Ulrich (1633-1714) continued his father's aggressive collecting policy with the result that by the early part of the 18th century, Wolfenbüttel was probably one of the largest research libraries in Europe.

Two distinguished librarians continued to build and shape the collections: philosopher Gottfried Wilhelm von Leibniz (1646-1716), and Gotthold Ephraim Lessing (1729-1781). The latter is of special interest because of his close association with Freemasonry. One of the intellectual leaders of the Enlightenment, Lessing was initiated in a lodge at Hamburg and thereafter became immersed in the institution of Freemasonry. He expounded several theories about its origins. His two best known Masonic works are *Ernst and Falk: Conversations for Freemasons* (1778), which presents a philosophical discussion in a question and answer dialogue on the character, aims, and objectives of Freemasonry, and *Nathan the Wise* (1779) a drama of tolerance which is rooted in Masonic teachings.

The major thrust of the exhibit is to give an overall view of Wolfenbüttel's rich holding of titles dealing with the New World. Of the thousands of titles, only a small proportion could be sent to America, thereby making the selection exceedingly difficult. German scholar Harold Jantz, who participated in these decisions, remarked that mere numbers were not the only problem. A balance had to be struck between the more famous and most beautiful and appealing Americana items, as against the relatively unknown materials and those that clearly demonstrated the depth and strength of Wolfenbüttel's holdings. Jantz and his German colleagues Prof. Paul Raabe, director of Wolfenbüttel,

(Continued on page 18)



The first depiction in color of the American flag appeared in a small almanac in 1784. The almanac contained calendar engravings by Daniel Chodowiecki for the 12 months of the year, portraying the history of the American struggle for independence.



REV. HOSEA BALLOU

# Early American Leader

## Of the Universalists

By GERALD D. FOSS, 33°

Hosea Ballou (1771-1852) was one of the most influential men in American religious life of the 19th century. He preached the love of God for all men, not only for a chosen few. His teachings, though not accepted by all denominations of the Christian religion, mitigated the harsh features of the religion of America in the 18th and 19th centuries.

The doctrine of Calvinism, which provided among other theories that only a few of God's children were elected to be saved, was strongly entrenched in Protestant denominations of early America. The impact of Ballou's teachings forced other denominations to take a more liberal position especially on eternal punishment.

What inspired this young man to challenge orthodox religion as practiced in his youth? His father, Maturin Ballou, was a stern Calvinistic Baptist preacher. Like most Baptist ministers of that time, he did not receive any formal

theological education. He preached on the Scriptures as he understood them. Like most Baptist ministers, he did not accept any salary. He earned his living with his hands. He owned and operated an 80-acre farm in Richmond, N.H.

During the 18th century a new denomination of Christianity was founded. Its doctrine provided salvation for all mankind but it retained the belief in the Trinity. John Murray was the founder of this denomination in America having brought it from England in 1770. He won admiration of prominent laymen and hostility of orthodox clergy. The first Universalist Society in America was established by him in Gloucester, Mass., in 1779.

Ballou is frequently named as the founder of Universalism in America. He was not. More appropriately, he has been given the title of "Chief Architect."

Born April 30, 1771, in Richmond, N.H., Ballou was the 11th and last child born to Maturin and Lydia Ballou. His mother died when he was two. His father and elder sisters accepted the responsibility of his youth. Even though his father remarried, Hosea formed a deep attachment for his father which endured throughout his long life.

As there were no public schools in Richmond, N.H., his education was restricted to that which could be obtained at home. He learned to read and write. His father had only a few books but one was the Holy Bible. Hosea read the Bible over and over again.

Like all children reared on a farm, Ballou was assigned chores to do. He liked outdoor activity. When farm chores were done, Ballou walked the hills and dales of that beautiful valley.

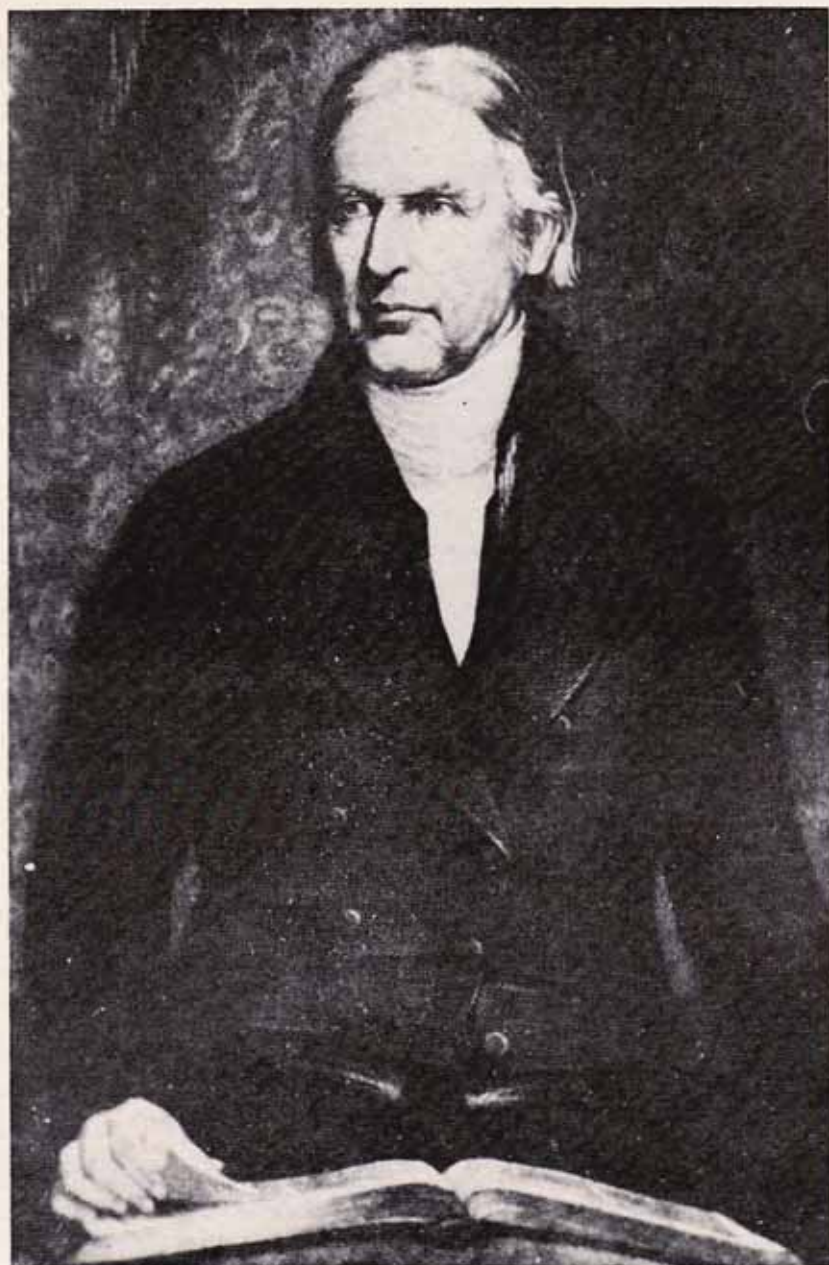
About 1790, the Quakers opened a private school in Richmond. He attended a few months, studied hard and realized how little he knew. He knew he must have more education. With small savings earned from work on other farms, he paid his tuition for a term in Chesterfield Academy. The certificate of proficiency received from that institution entitled him to teach schools in that area. His formal education was completed.

He moved to Hardwick, Mass., later called Dana. There he taught schools in



ILL.: GERALD D. FOSS, 33°, is a Past Master of St. John's Lodge No. 1, Portsmouth, N.H., and Grand Historian Emeritus of the Grand Lodge of New Hampshire. He is a frequent contributor to *The Northern Light*.





that part of Massachusetts; he also preached when not engaged in school.

An event took place in 1789 which may have enforced the doubts in his mind on Calvinism. Two Baptist evangelists arrived in Richmond. Hundreds were converted and became members of that faith among whom was Hosea Ballou. He was baptized by immersion in ice-cold water in mid-winter. Baptism and conversion did not quiet his restless mind especially on salvation. He would not accept the belief that only an elect few were chosen to be saved. Thus, in less than a year, the Baptist Church of Richmond officially excommunicated him and stated in its action that they

found no fault with him except that he believed God would save all.

At 20, Ballou commenced preaching to any audience which would listen. He had talent; he was adept at debate. He was persuasive and gifted with powerful logic. He was aware of his talents and equally aware of his lack of formal education which would cause him problems throughout his life. His achievements were made in spite of this deficiency.

In September 1791, Ballou went to Oxford, Mass., to attend the General Convention of Universalists. The movement was new with only a few Universalist preachers in the United States.

John Murray attended from Gloucester. Ballou met him for the first time but was not familiar with his theological doctrines. Ballou taught school for the next few years in Massachusetts and Rhode Island and continued to preach as often as he could to improve his skill. He did not read his sermons from manuscript.

In 1794, Ballou attended the General Convention of Universalists being held in Oxford, Mass. He had gained a good reputation in the past three years and had won the acclaim of some ministers, especially one Elhanan Winchester. As Winchester was preaching the sermon on the last day, he summoned young Ballou to the pulpit and there proceeded to ordain him a minister of this denomination. As his services were in much demand, he ceased teaching school and devoted all his time to ministering to groups in Massachusetts, Rhode Island, Connecticut, and southern Vermont.

One day in Hardwick, Rev. Caleb Rich invited Ballou to accompany him to Williamsburg, Mass. There he met a young girl named Ruth Washburn. They were married September 15, 1795. To them would be born nine children. Their happy companionship survived nearly 55 years when he died.

In the early part of 1803, he was invited by four groups of Universalists to become their minister in Vermont. All towns were near Woodstock. He accepted and with his wife and three children made their home in Barnard, Vt. He met with some strong opposition from established churches there which only served to strengthen his belief.

While he resided there he began to write pamphlets and books. At least 65 were published. Some contained hundreds of pages—some were only sermons, but his biographer said the total pages would probably fill 100 books. His *Notes on the Parables of the New Testament* was written in 1804 and remained popular for several years.

His masterpiece, *Treatise on Atonement*, was written in 1805. This 216-page book has been reprinted many times. It contains some of his best work and is filled with homily illustrations and pungent wit.

In 1809 it was time to move on. A Universalist Society had been established in Portsmouth, N.H., in the 1770's. Noah Parker was its first minister but he died in 1787. Reverend George Richards was invited to be pastor in 1793. When he arrived, there

(Continued on next page)



were only a few members. When he departed for Philadelphia in 1809, there was a beautiful new edifice on Pleasant Street and a large congregation. Ballou was invited to succeed Richards and accepted. This parish was the first for him where he had only one church to serve, and it was a full-time job. He, his wife, and their five children moved to Portsmouth in November 1809. His relations were friendly with his fellow ministers. He made friends in both the town and parish until the beginning of the War of 1812. President Madison called for a day of national humiliation and prayer. Ballou responded by preaching a forthright sermon August 20, 1812, in favor of the President and the war. As the war was unpopular in this seaport town, his sermon made him many enemies in his parish. Some members withdrew their support from the church to attend another. Ballou was now forced to supplement his income by teaching school.

He invited his grandnephew of the same name, Hosea Ballou 2nd (1796-1861), to come to Portsmouth to assist him. The young Ballou studied theology while there, later to serve as minister to a number of parishes in Stafford, Conn., and Roxbury and Medford, Mass. He became the first president of Tufts University in 1854 and remained in that office until his death. Young Ballou became a member of Thomas Lodge, Monson, Mass., while at Stafford, Conn., later affiliating with Washington Lodge, Roxbury, Mass.

The Universalist Church at Salem, Mass., invited Ballou to be its pastor in 1815. He remained two years when he received a call from the Second Universalist Society, Boston. Here he made his fame and a small fortune for that time. He continued to preach to large crowds three times each Sunday. He was invited to New York, Philadelphia, and Akron, Ohio, as well as many other places between 1817 and 1852. Not only did he preach, but he wrote regularly for many years. His royalties from his books supplemented his salary well.

During the period 1818-21, he was editor of *The Universalist Magazine*, the first such publication in America. Later with his grandnephew, he was co-editor of *The Universalist Expositor*. He attended all the General Conventions of the Universalist Society during his 60 years as a minister. He spent May 30,

1852, at Woonsocket, R.I., where he preached in the morning and afternoon. The next day he returned home making plans to attend the Massachusetts Convention scheduled for June 2 in Plymouth. Upon arising that morning, he did not feel well and remained at home. He died at home June 7, 1852, his wife surviving him by nine months. A largely attended funeral service was held from the Second Church on School Street, June 9, 1852. His remains were buried temporarily on the Common at the corner of Boylston and Tremont Streets. Later they were removed to the Mount Auburn Cemetery in Cambridge. There a statue was erected by Universalists showing Ballou in a preaching posture.

The principles of Freemasonry attracted Ballou as a young man. He liked the idea of the Brotherhood of Man under the Fatherhood of God. Walter E. Flister, Secretary of Mount Zion Lodge, now located in Barre, Mass., but formerly in Hardwick, Mass., certifies from the minutes of that lodge that Ballou was listed as a Visiting Brother first on August 20, 1800. He visited on two other dates in 1801 and 1802 but the minutes fail to reveal the lodge of which he was a member. He paid the evening fee of 1 sh. 6 p. Although extensive search has been made through the Grand Lodges of all New England, except Maine which was not organized until 1820, the lodge in which he received his degrees has not been located. Soon after moving to Vermont in early 1803, the records of the Grand Lodge of Vermont show him as Senior Warden of Federal Lodge No. 15, Randolph. In 1804 he was elected a member of a new lodge, Warren No. 23, Woodstock, Vt., where he became its Worshipful Master December 23, 1807, and served during the year 1808. According to an article appearing in *The Master Mason* for March 1929, written by Herbert H. Hines, Ballou was recorded as present at least three times each year from 1804 to his installation as Worshipful Master, when he presided over his lodge eight times in 1808. He was recorded present twice in 1809 prior to leaving for his new pastorate in Portsmouth, N.H. He also represented his lodge at the Annual Meeting of the Grand Lodge of Vermont in the summer of 1808, for which he was reimbursed \$7.73 for expenses.

Ballou delivered several sermons be-

fore various Masonic lodges in Vermont and New Hampshire to observe the Feasts of St. John the Baptist and St. John the Evangelist. Among those published were one delivered before Mount Moriah Lodge at Wilmington, Vt., June 24, 1805; another before Aurora Lodge at Montpelier, Vt., December 27, 1805, and another before the Grand Lodge of New Hampshire and St. John's Lodge No. 1, Portsmouth, N.H., June 24, 1810.

Soon after his arrival in Portsmouth in the fall of 1809, Ballou is recorded as a visitor to St. John's Lodge No. 1, January 3, 1810. He is recorded as Grand Chaplain of the Grand Lodge of New Hampshire at the Annual Meeting held in Portsmouth, April 25, 1810. At this meeting he was appointed Junior Grand Warden by Most Worshipful Clement Storer. He was among some influential men, for Storer was in Congress; Michael McClary, famed Revolutionary War officer, was Senior Grand Warden; Elijah Hall, Grand Treasurer, a veteran of the Continental Navy having served on the Ranger under John Paul Jones, was now a member of the Governor's Council; and Dr. Lyman Spalding, prominent physician, was Grand Secretary.

The feast of St. John the Baptist was celebrated at the Universalist Church, Portsmouth for the first time, June 26, 1810. Proceeded by the Portsmouth Band of Music, the Masons of Portsmouth marched through Court Street to Pleasant Street to the new church opposite the home of Governor John Langdon where Ballou preached a sermon based on the Gospel according to ST. LUKE 3:6, "and all flesh shall see the salvation of God." It was a favorite theme throughout his ministerial career. Ballou continued to serve as Junior Grand Warden and Senior Grand Warden until he departed for Salem, Mass., in May 1815. During this period there is no evidence that he affiliated with any New Hampshire lodge. He presided once as Grand Master pro tem July 23, 1812, and his name was recorded in attendance at St. John's Lodge at least once a year.

After he removed to Boston, he affiliated with Mount Lebanon Lodge. He was elected an honorary member October 27, 1817, and appointed Chaplain December 1817. He remained a member until his death.



VALLEY OF PROVIDENCE, R.I.

## *New Scottish Rite Cathedral Dedicated*

The Valley of Providence, R.I., has moved into its new quarters in nearby Cranston. The new Scottish Rite Cathedral was dedicated on Sunday, January 23.

The one-and-a-half-story building contains a 400-seat auditorium, a library and museum, and offices for the Grand Lodge of Rhode Island, the Scottish Rite bodies, and the Masonic Youth Foundation. The dining or exhibition hall accommodates 300 persons. The Cathedral will also be used for meetings of Masonic lodges and York Rite bodies.

The cornerstone-laying ceremony in October was under the direction of M.

W.'. Kenneth W. Jencks, Grand Master of Masons in Rhode Island. The principal address was delivered by Ill.'. George A. Newbury, 33°, Past Sovereign Grand Commander of the Supreme Council.

The trowel used by the Grand Master to spread the cement was the same trowel used when the officers of the Grand Lodge of Rhode Island were called upon to lay the cornerstone of the State House in Providence on October 15, 1896.

At the January ceremony of consecration and dedication, Arthur G. Irish, 32°, Commander-in-chief of Rhode Island Consistory, welcomed those in at-

tendance. Conducting the ceremony was Sovereign Grand Commander Stanley F. Maxwell, 33°, who was assisted by Supreme Council Active Members from Rhode Island and neighboring states. The Grand Commander's remarks emphasized the effect the new Cathedral should have on Rhode Island Masonry and the community.

At the conclusion of the ceremony, Ill.'. Albert P. Ruérat, 33°, Deputy for Rhode Island, received from Mrs. Ruth Hartnett a set of "rummers" believed to be used by George Washington during a stay in Rhode Island. These items will be placed in the new Cathedral museum.





ROBERT L. HOWSAM

## Inside the 'Big Red Machine'

By RICHARD H. CURTIS, 32°

Will the "Big Red Machine" roll up another World Series championship this year?

According to Ill.' Robert L. Howsam, 33°, president of the Cincinnati Reds, his "machine" is hoping to make it three in a row.

Knocking off the Boston Red Sox and New York Yankees the past two years, Ill.' Brother Howsam is not willing to predict his Series opponent yet. "We have a whole season ahead of us."

With the many rules changes in recent years, Howsam expects that it will become increasingly difficult to build a balanced ball club. "It is often said that problems are opportunities," commented the Reds' executive, "and we foresee many opportunities ahead."

Howsam has worked hard to build a strong organization at Cincinnati. With a record of nearly 30 years in professional sports he was induced to move to Cincinnati in 1967 to become general manager. In 1973 he was named president and chief executive officer. Louis

Nippert, chairman of the board and majority stockholder, has full confidence in Howsam's abilities.

The Reds' president is married to the former Janet Johnson. Following a tour of military duty as a Navy pilot during World War II, Howsam served as an administrative assistant to his father-in-law, Ill.' Edwin C. Johnson, 33°, former U.S. Senator from Colorado. But a career in politics was not for him.

Bob's baseball background started in 1948 when his family purchased a minor league franchise at Denver, Colorado. As president and general manager of the Denver Bears for 12 years, he proved himself an able administrator. Twice he was cited by *The Sporting News* as "minor league executive of the year" for 1951 and 1956. The Denver team drew more than 463,000 fans in one season and set a 10-year minor league attendance mark.

He added a third trophy in Cincinnati when he was voted the "major league executive of the year" in 1973, joining such greats as Branch Rickey and George Weiss as three-time executive-of-the-year winners.

Turning toward other directions in the late 1950's, Howsam became one of the five founders of the American Football League and served as president of the AFL's Denver Broncos. He also headed an investment firm before returning to baseball in 1964.

At the urging of Branch Rickey, Howsam was named general manager of the St. Louis Cardinals in August 1964. His move to the major leagues coincided with a strong late-season drive



Ill. Robert L. Howsam, 33°, (left) was instrumental in obtaining Sparky Anderson (right) to manage the Reds' championship teams.



*Cincinnati's Riverfront Stadium, with a seating capacity of 51,000, was opened in June 1970, and has been the scene of the World Series for the past two years.*



that gave the Cardinals the National League pennant and an eventual World Series championship over the Yankees.

He remained with the Cardinals until 1967, when a group of businessmen purchased the Cincinnati franchise and asked Bob to be its general manager. That Cardinals team he helped put together went on to win the World Series in 1967 and a pennant the following year.

Cincinnati has had a long history of interest in baseball. The first all-professional team in 1869 was the Cincinnati Red Stockings, later to be known as the Reds. The team was undefeated during its first season with 56 wins and one tie. Since the inception of the World Series in 1903, the Reds have made it into the Series eight times, four of which won them championships.

Since Howsam's association with the club in 1967, the team has won five Western Division titles, four National League pennants, and two World Series championships. Cincinnati's teams have won more games during the 1970's than any other major league club.

Building a well-balanced ball club has been Bob's goal, and trades have worked to his advantage. After the 1971 season, for instance, the Reds acquired Joe Morgan, Jack Billingham, Denis

Menke, Cesar Geronimo, and Ed Armbrister from the Houston Astros. All have played significant roles in Cincinnati's success. Bob sets his sights high. So far as he is concerned, there are two standards—a major league player and a Reds player.

Howsam was also responsible for bringing in Sparky Anderson to manage the team. Anderson, on many occasions, has expressed his delight in working with the Reds' president.



The Reds have been successful at the gate, too. In June 1970, the club moved from the old Crosley Field to the new Riverfront Stadium, with a seating capacity of more than 51,000. The team has drawn more than two million fans the last three years and has led the league in attendance.

A Los Angeles sportswriter first made use of the slogan "Big Red Machine."

Others soon followed suit, and today it has become a familiar phrase for the team that has proven itself to be a major league powerhouse.

The many changes taking place in the baseball scene make the fans wonder about the game's future. Bob feels that there will always be baseball. "The game has had its peaks and valleys," he says, "but the fans will decide whether baseball will be a success or failure."

Often referred to as a national pastime, baseball, as Howsam sees it, is a tremendous safety valve. "In a world with so much tension, we need an escape," says the Reds' executive. "It's a great thing for the country."

Among his significant contributions to young people is the establishment of youth programs such as the Straight A program, which is considered one of the Reds' most successful promotional activities.

Ill.' Brother Howsam became a Mason in 1946 at Alamosa Lodge No. 44, Alamosa, Colorado. He received the Scottish Rite degrees at Denver in 1949 and later affiliated with the Valley of Cincinnati. In 1955, he was awarded the DeMolay Legion of Honor. He received the 33° in September at the Supreme Council Annual Session in Milwaukee.



# Lost—The State of Franklin

By CARL SWANSON, 32°

One of the lesser known honors bestowed upon our esteemed Brother Benjamin Franklin, was having a state named for him.

Commencing in 1768, Eastern pioneers, weary and fed up with the anarchist rule of the British, journeyed west into the Holston district of Virginia and North Carolina.

As more and more pioneers arrived, they soon realized that among these new arrivals were criminals and other undesirables fleeing from crimes and debts. It was necessary, especially for the women and children, to be constantly on the alert. The law-abiding pioneers found themselves unable to cope with the lawless element.

Something had to be done immediately, but they lacked solid individual leaders.

Then upon the scene appeared a savior in the person of John Sevier, of Jonesboro, where he had been a successful merchant.

A town meeting was called, and by mutual agreement the Wataugan organization came into being.

Then another terror raised its evil head. By 1776, the British had made

considerable headway inflaming the frontier from Pittsburgh to Cumberland Gap. Lord Dunsmore, through his agent Alexander Cameron, had warned the Wataugans to vacate their holdings, since their unauthorized presence was obnoxious to King George and displeasing to his Cherokee wards.

So the war whoop rang through the land across the upland forests and in the valleys. It brought terror even to hearts that had braved every hazard of the old country and, thus far, of the new. In each cabin there was constant dread of the tomahawk and scalping knife. Every howling of a nervous cow heralded a possible Indian attack.

The Wataugans' dissatisfaction was crystallized into action by two provocative events in the spring of 1784. The ruling conservative party lost control of the North Carolina legislature to the radical opposition, which thereupon voted a cession of North Carolina's western lands to the United States.

The territory had been ceded to the United States Government to cut taxes; for since the War of Independence, each state was assessed according to the number of acres held.

The Wataugans now believed they had no choice; they were on their own, having been abandoned to anarchy and Indian depredations. Accordingly they were determined to organize a commonwealth for defense against external en-

emies and for maintaining order among themselves.

Delegates appointed by the Wataugans met in Jonesboro on August 23, 1784, and John Sevier was chosen as presiding officer. A second convention would be held in December 1784. They also petitioned the Congress of the United States to advise them of the correct procedure to follow in creating a new state.

At the December 1784 convention the name of the new state was mutually agreed upon to be Franklin—in honor of the great statesman. John Sevier was named its first governor. A temporary constitution was adopted and petitions were sent off to North Carolina, Virginia, and the United States Congress demanding recognition as an independent state.

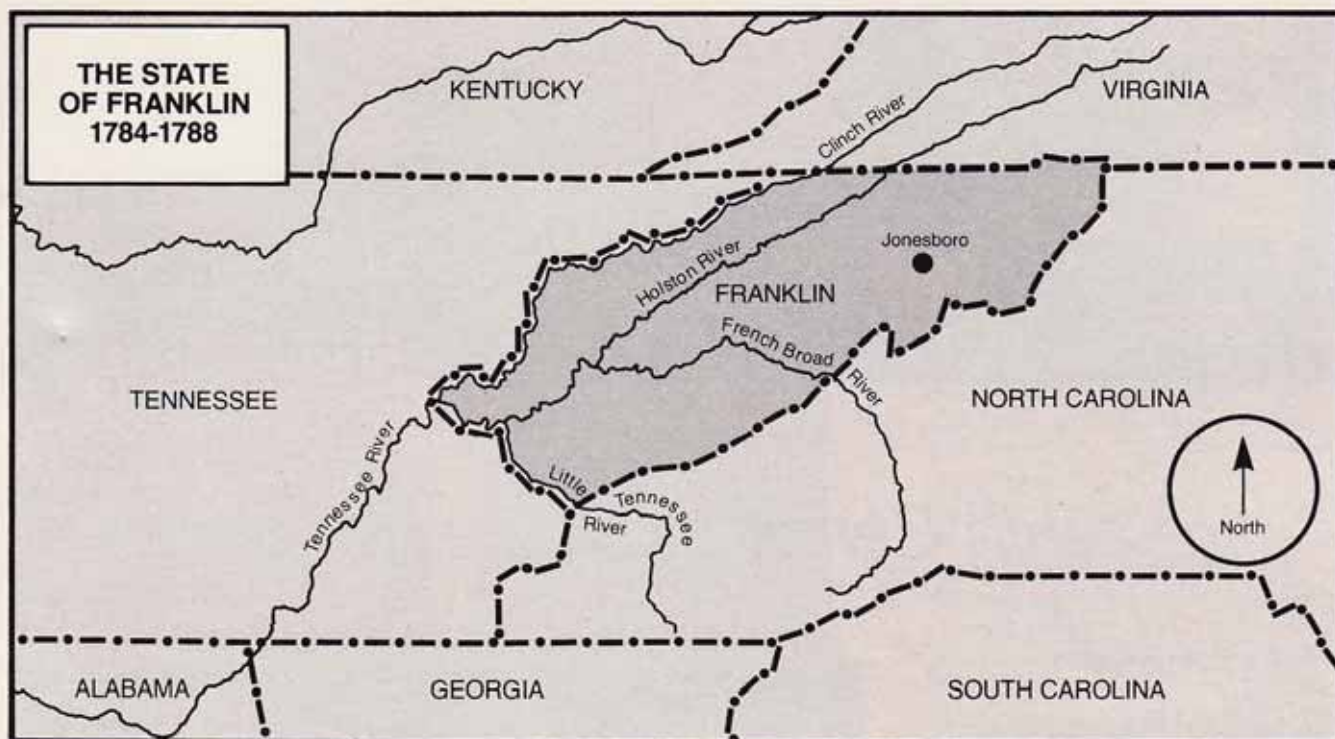
Upon receipt of the petition, Governor Martin of North Carolina was furious, for he realized finally that the new State of Franklin was actually functioning. Of the many reasons stated in the petition, one was that North Carolina had helped to bring on the butchery of the Franklinites by not living up to the treaty agreements to provide goods to the Cherokee Indians. The Cherokees blamed the Franklinites for the predicament they found themselves in. Governor Martin attempted to explain that he had transferred this obligation to the United States Government and those officials were the real culprits.

Governor Martin could offer no solution so far as the Franklinites were concerned. Gone were the days of depending upon others for their survival. Too many of their people were being



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





slaughtered, so they had no choice but to create a new state.

Elections for the legislature were accordingly held in March 1785. The two houses of the new State of Franklin met to choose John Sevier as governor.

Then on March 12, 1785, at their convention, William Cocke was chosen by the General Assembly of the State of Franklin as the state's agent to carry and introduce the petition to the Congress of the United States. He was invested with full powers and authority to explain in detail the local problem that the Franklinites had been abandoned by both North Carolina and the United States Government.

Before proceeding to Washington, William Cocke wrote to Benjamin Franklin on June 15, 1786:

"I make no doubt but that you have heard, that the good people of this country have declared themselves a separate State from North Carolina; and that, as a testimony of the high esteem they have for the many important and faithful services you have rendered to your country, they have called the name of their State after you. I presume you have also heard the reasons, on which our separation is founded, some of which are as follows: that North Carolina had granted us a separation on certain well-known conditions expressed in an act of the General Assembly of that State, which con-

ditions, we think, she had no right to break through without our consent, as well as the consent of Congress. We therefore determine strictly to adhere to the conditions expressed in said act, and doubt not but Congress will be uniform in their just demands, as well as honorable in complying with their resolve to confirm all just claims of such persons, as have purchased land under the laws of North Carolina, for which they have paid that State."

On August 12, 1786, Benjamin Franklin replied to William Cocke:

"I received yesterday the letter you did me the honor of writing me on the 15th of June past. I had never before been acquainted, that the name of your intended new State had any relation with my name, having understood that it was called Frankland. It is a very great honor indeed, that its inhabitants have done me, and I should be happy if it were in my power to show how sensible I am of it, by something more essential than my wishes for their prosperity."

But now internal stress made its appearance, and the Franklins' crusade to continue as a state made progress more difficult. Congress had ignored the petition for recognition and it was not until October 10, 1780, that a test vote was taken to decide the fate of the State of Franklin. A total of nine votes in the

affirmative were necessary, but only seven states voted yes: New Jersey, Rhode Island, Connecticut, New York, New Hampshire, Pennsylvania, and Georgia.

After its defeat by the United States Congress, under pressure from Patrick Henry, governor of Virginia, the Virginia Holston Counties which had originally initiated the independence movement withdrew from the State of Franklin.

Confusion, anarchy, and mob violence became an everyday occurrence. The district drifted toward civil war. The sentiment was growing in the northern counties of the Holston that having lost their Virginia neighbors, it was no more than sensible to return their allegiance to North Carolina.

During its brief three years, in a tumult of dissension the State of Franklin was to fight vaingloriously for its life.

Sevier was imprisoned briefly following the demise of the State of Franklin, but in 1796 he was elected the first governor of the new state of Tennessee and in 1811 was elected to Congress.

Although his original Masonic lodge is not known, he was the first master of Tennessee Lodge No. 41 (under the jurisdiction of North Carolina) in 1800, while governor. The lodge later became Tennessee Lodge No. 2, under the Grand Lodge of Tennessee.





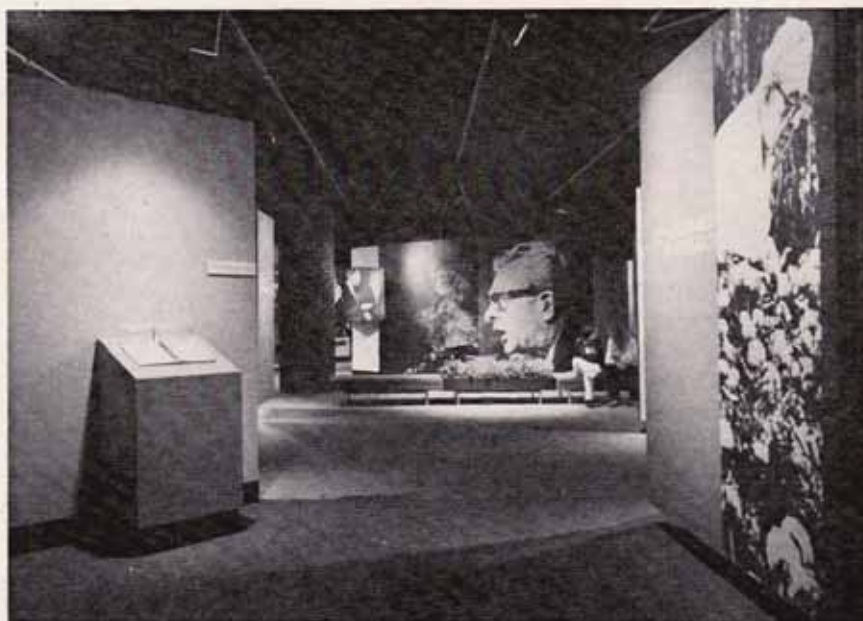
## Research Center is Tribute to Dirksen

By ROBERT CULSHAW, 33°

A permanent tribute to an outstanding Illinois Mason and great popular American congressional leader is now a reality in his native city of Pekin, Illinois. It is the Everett M. Dirksen Congressional Leadership Research Center which had more than 11,000 visitors the past year.

The Center contains some 11,000 square feet of space on two floors of a new brick-concrete-steel edifice which is connected to the new Pekin Public Library. The lower floor of the Dirksen Research Center displays exhibits of the life and times of the late Senator from Illinois. The upper floor is a repository of the papers, speeches, and memorabilia of Senator Dirksen as well as photos, audio and video tapes, phonograph records, motion picture films, and other materials featuring him and his career.

Dr. William C. McCully is Director of the Research Center as well as Director of Pekin Public Library. Frank Mackaman, a doctoral candidate in American History, is the Archivist at the Center. The space is equipped for use by students, writers, and researchers



who may wish to spend time studying the Dirksen materials which he accumulated in his 37 years as a U.S. Representative and Senator. These papers are to be available for research student use this spring.

Dirksen was first elected to the House in 1932, was elected Senator in 1950, was named Minority Leader in 1959, and died in Washington on Sept. 7, 1969. He is buried at Pekin.

Former President Gerald R. Ford, 33°, helped dedicate the Dirksen Research Center in August 1975 and noted that he was Minority Leader in the House when Senator Dirksen was Senate leader and that the two collaborated in the "Ev and Jerry Show" on national news media in the late 1960's.

It is interesting to note that the cornerstone for the original Pekin Library was laid by the Masonic fraternity on August 19, 1902, and the metal box therein contained mementos of Grand Master G. M. Moulton, lists of officers and members of the Masonic lodges of that day, Royal Arch Masons, and the Eastern Star.

The plaza shared by the Pekin Public



ILL.: ROBERT CULSHAW, 33°, of Pekin, Illinois, is a retired advertising aide of the Caterpillar Tractor Company and former editor of the Peoria Scottish Rite News. He has been active in all branches of Masonry and is a leader in many civic enterprises.



# INTERNATIONAL BULLETIN SHOWS UNIVERSALITY OF MASONRY

By SIDNEY R. BAXTER, 33°

From the time one enters Freemasonry, stress is placed upon the fact that the Fraternity is primarily universal in nature and worldwide in scope. Yet, how much or rather how little illumination does a member receive about the global aspects of the Order?

This question is of particular interest to Scottish Rite Masons; for since its beginnings, this branch of the Fraternity has been internationally oriented and, indeed, has been a pioneer in introducing Masonry into a number of lands. But, more often than not, a member must be of scholarly leanings or must make a special effort to search the pages of official proceedings and transactions to be informed on happenings overseas.

Scottish Rite endeavors to further understanding and knowledge of the activities in far-distant jurisdictions through the International Conference of Supreme Councils and its multi-language *Bulletin*. Meetings of the Conference rotate among the continents every five years, providing a forum for the exchange of ideas and views. In the interval between sessions, the Conference publishes its *Bulletin* in four languages—English, French, Spanish, and German—furnishing news and information to the Scottish Rite world.

Conferring the degrees of the Rite are 44 sovereign and independent Masonic organizations in Europe, the Mid-East, the Far East, Africa, the South Pacific, and North, Central, and South America. These degrees are exemplified in several languages, in varied forms and versions, with differing emphasis and

sometimes under the handicaps of limited facilities; but all are designed to teach the high moral principles of Scottish Rite Freemasonry. Brethren overseas participating in international assemblies have expressed their concerns with trends to lowered moral standards throughout the world, the effect on young people, and the part Scottish Rite can play to counter the disturbing erosion of proven human values.

Equally important, but not as well known nor widely appreciated, is the role played by the personal contacts and acquaintanceships coming from the exchange of visits and information between jurisdictions. These lead to the creation of lasting friendships based on mutual interests and respect and create reservoirs of goodwill between countries wherever Scottish Rite is located.

The *International Bulletin*, currently published three times a year, tries to present interesting and accurate news about Scottish Rite events and personalities around the world. For instance, do you know:

- that the newest jurisdiction of the Rite is the Supreme Council, 33°, for the Grand Duchy of Luxembourg erected in October 1976 under the aegis of the Supreme Council for Belgium and with the encouragement of the neighboring Supreme Councils for France, Switzerland, the Netherlands, and Germany.
- that in the elevation of four Sublime Princes of the Royal Secret to the

33° in the Supreme Council for Iran, four Volumes of the Sacred Law were on the Altar reflecting the different beliefs of each candidate—the Avesta for the ancient Zoroastrian religion, the Torah, the Bible, and the Koran—truly a “working” illustration of the universality and tolerance of Scottish Rite.

• that more than 20 years ago the VII International Conference of Supreme Councils approved the institution of a Scottish Rite Day of Peace and suggested the 20th of March each year as a time for bodies of the Rite to cooperate in the strengthening of peace by considering the problems of its achievements and eventually to reward brothers who distinguish themselves through contributions to the cause of peace. The date of March 20 was selected as a tribute to the late Ill. Fabian Onsari, 33°, an admired Sovereign Grand Commander of the Supreme Council for Argentina.

These are typical items appearing in the *Bulletin*. Subscriptions at \$10 per year can be entered by sending name, address, and remittance to *International Bulletin*; c/o Supreme Council, 33°, N.M.J.; P.O. Box 519; Lexington, Massachusetts 02173. A sample copy will be sent upon request.



Ill. Sidney R. Baxter, 33°, is an Assistant to the Sovereign Grand Commander and Editor of the *International Bulletin*.

Library and the Dirksen Research Center contains a marigold garden (the late Senator's favorite flower). Shared space also includes the exhibition hall (in which changing exhibits are shown), rest room facilities, staff lounge with kitchen facilities, and a small 100-seat assembly room, where video programs, exhibitions, lectures, and related activities can be presented. Adequate parking

space also is available.

Everett McKinley Dirksen was a member of Pekin Lodge No. 29, completed the Scottish Rite degrees in the Valley of Peoria in 1932, and received the 33° at Boston on September 29, 1954. His white hat, various membership cards, certificates, and other Masonic memorabilia are on display in the Center. He also was a member of

Mohammed Shrine Temple and the Grotto and his petition had been accepted by the York Rite.

It is interesting to note that 10% of the first-year visitors were from out of state. Students of government at Bradley University, Peoria, as well as students from many leading universities are expected to make good use of the Dirksen Research Center.



# A TIME FOR ALL SEASONS

By WILLIAM E. PARKER, 32°

Far too often a candidate for Freemasonry is "warned" of grave dangers which he may undergo during his "initiation," or perhaps he hears an equally ludicrous remark alluding to "riding the goat" or some similar idiocy. These comments may occur either during a chance conversation with the candidate or on the actual evening the degree work is conferred. Such comments are not only absurd—there being nothing in our ritualistic work even remotely suggestive of such behavior—but are an absolute travesty of Masonic principles. It is important that we recognize the difference between ritualistic symbolism and the misguided statements referred to above.

Nor should we speak of an "initiation" in terms of something similar to a college fraternity. Rather, we should speak of a man receiving the degrees of Freemasonry, his entrance into the craft, or his being made a Mason. Certainly these terms are more accurate. Freemasonry is not an organization akin to a college fraternity. The only similarity perhaps is the fact that both are referred to as a fraternity. But there the similarity ends.

Freemasonry has many definitions but is most often described as a system of morality, veiled in allegory and illustrated by symbols. An allegory is a narrative, frequently illustrating a moral truth, in which the true meaning is concealed, thereby requiring interpretation and permitting the meaning to be deduced from the story which is told. The symbolism of Freemasonry contains high moral lessons, timeless precepts by which all good men should live.

But close study is essential, for these truths are not always readily apparent. One must delve deeply into the teachings of the craft for its philosophy to shine forth fully.

A question often posed is the craft's fundamental purpose or objective. In Freemasonry a man is taught a philosophy of life, a philosophy we believe relevant to all places and seasons. The craft does not pretend to take a man—any man—and make him good. Rather, its purpose is to take a good man and try to make him better. In so doing, the result cannot help but benefit society as a whole.

For that reason, Freemasonry is—and should be—exclusive in nature. Only those found to be worthy of the honor should be admitted into the craft. To be a member of the Order is a privilege, not a right, and should be ever so. There is no substitute for quality. The lowering of admission standards will signal a decline in the quality of Freemasonry.

But with privileges go obligations. To allude, even in jest, to "riding the goat" or other absurdities, we not only do a great disservice to our beloved craft but also provide fuel for anti-Masonic groups, which exist even today. Such comments by well-meaning but misguided brethren tend to lend an unwarranted credence to the continuing diatribes against the craft, some of which date back hundreds of years. These diatribes have not lessened in today's world but rather have simply taken on different forms in recognition of the era in which we live.

If we wish to maintain respect for Freemasonry among others, we must first exhibit that respect ourselves. For words without foundation are like shadows without substance. The wise and serious truths we would impart to others must begin in our own lives—those high standards by which we, as Masons, should live and by which we may be judged. We cannot hope to attract worthy and well-qualified men unless we are judged likewise.

Let us resolve then always to speak of the craft with the respect it merits and not to belittle in any manner its ceremonies or institutions. To accomplish this end effectively, however, we must be knowledgeable. The acquisition of such knowledge takes on many forms in the field of Masonic education. For instance, there are reading programs carried on by Masonic libraries, Masonic education programs, Masonic publications, and other means. But the important thing is that we do not permit either ourselves or our brethren to stagnate upon receiving the degrees of Freemasonry.

Our ceremonies are strikingly beautiful in their structure. From the moment a petitioner knocks at the door of Freemasonry until the ceremonies of admission are complete, every step, word, and act is symbolically designed to impart the meaning of the craft and that which is expected of its members. This process is not complete with the ending of either the Entered Apprentice degree or subsequent ceremonies but is, rather, the beginning—a process which should continue throughout a man's lifetime.

For the benefit of the craft, for ourselves, and for mankind as a whole, the pursuit of further light in Masonry should be our everlasting goal. In EC-CLESIASTES, we read that there is a time for all things. Freemasonry is more than just an organization. It is also a state of mind, and as such it is timeless. Freemasonry is indeed "a time for all seasons."

WILLIAM E. PARKER, 32°, is a member of the France-America Scottish Rite Bodies, Valley of Paris. Brother Parker has written for many Masonic publications worldwide and is the author of a book entitled *Freemasonry—A Way of Life*. Recently he was transferred from Battle Creek, Mich., to Mechanicsburg, Pa., where he has been named Director of Installation for the Defense Depot.







IN A NOOK WITH A BOOK

## 'The Eastern Star'

Reviewed by ALPHONSE CERZA, 33°

THE EASTERN STAR, THE EVOLUTION FROM A RITE TO AN ORDER, by Harold V. B. Voorhis. 138 pp. Revised in 1976, by Macoy Publishing and Masonic Supply Co., Inc., 3011 Dumbarton Road, Richmond, Va. 23228. \$4.50.

The origin of the Order of the Eastern Star is clouded with contradictions. This book sheds needed light on the subject and observes that much of the difficulty encountered in the matter is that the writers on the subject have not distinguished between the "Rite" and the "Order." Brother Voorhis, in his usual perceptive way, explains that the organization started as a Rite (i.e., as an organized grouping of degrees in a prescribed form) and later developed into an Order (i.e., a single governing body over several similar bodies).

In the interest of clarification, the history of the group is divided into three stages in this book. The first consists of the period in which Rob Morris organized the detached women's degrees. The second stage was organizing the group into the chapter system by Robert Macoy. And the third stage was the establishment of the Grand Chapter by Willis Darwin Engle. This book presents ample biographical sketches of these three men who contributed so much in establishing the Order into its present form.

As good background material this book has a chapter devoted to the French Adoptive organizations which accepted women as members and were connected to Masonic lodges. The rituals of these groups undoubtedly had an influence on Rob Morris. Another chapter in the book is devoted to the early organizations in the United States which had both men and women as members and claimed they were "Masonic" in

nature. The book then deals with the difficult subject of how Rob Morris received and studied the so-called female degrees. It was around the year 1850 that Rob Morris first gave thought to preparing a Ritual of Adoptive Masonry, which eventually led to his preparation of the Eastern Star ritual.

The book then presents the work of Rob Morris in establishing the organization and explains how Robert Macoy became associated with the group. For a time the two men worked together, but eventually Rob Morris began devoting his time to other matters and Robert Macoy spent a major part of his time expanding the group. The important contribution of Robert Macoy was the creation of the chapter system of the degrees. There is some dispute as to which chapter was the first one to be established, but Brother Voorhis states that the credit goes to the State of Michigan. Later Willis Darwin Engle, of Indiana, joined the Order and devoted a great deal of time promoting its success. His important contribution was the establishment of the General Grand Chapter.

This book also has a partial list of the women's organizations allied with the craft together with some basic facts about each group and the qualifications for membership. There are several tables of statistics relating to the membership in the Order of the Eastern Star in various places. The book ends with a good bibliography to assist those desiring to pursue the subject further.

This book is written in a clear style which makes it easy to read. The facts have been researched skillfully by the author and the conflicting facts have been sifted carefully for presentation. Anyone interested in the Order of the Eastern Star can find both pleasure and profit in reading the book.



## OTHER MASONIC BOOKS OF INTEREST

*10,000 Famous Freemasons*, by William R. Denslow. 1976 reprint made necessary because the publisher underestimated the demand for the 1975 reprint. This is the most comprehensive collection of Masonic biographical sketches. (See *The Northern Light*, November 1975.) Available from Educational Bureau, P.O. Box 529, Trenton, Mo. 64683. Four volumes, soft cover. \$20.

*The Lost Keys of Freemasonry*, by Manly P. Hall. Eleventh edition, 1976. Revision of a book first published in 1923 which has enjoyed a wide readership. Available from Macoy Publishing and Masonic Supply Co., Inc., 3011 Dumbarton Road, Richmond, Va. 23228. \$4.75.

*North Carolina Masons in the American Revolution*, by Frederick G. Speidel. The activities and biographical sketches of Masons of North Carolina in the War of Independence. 1976. Available from the author, Box 17661, Raleigh, N.C. 27609. \$2.

*Aspects of Freemasonry in Modern Mexico: An Example of Social Cleavage*, by Thomas B. Davis. This is the first complete history of the Craft within the borders of our neighbor to the south that deals with a complex subject with clarity and makes it easy to understand the competition of various groups for recognition in a politically explosive climate. 1976. 421 pp. Vantage Press, Inc., 516 W. 34th St., New York, N.Y. 10001. \$10.

*Widow's Son Lodge No. 66, of Branford, Connecticut*, by Carleton W. Atwater. The history of a lodge chartered in 1825 and how it weathered the anti-Masonic storm. Contains over 100 pictures. 1976. Available from Masonic Lodge of Research, A. Robert Sotman, Secretary, 460 Grand Ave., New Haven, Conn. 06513. \$5.

*History of Independent Royal Arch Lodge No. 2, of New York*, by August A. Perse. 1975. Volume III of the history of the lodge covering the years 1966-1975 but adding material relating to the prior period which was overlooked. Available from Independent Royal Arch Foundation, Inc., Box 2, 71 W. 23rd St., New York, N.Y. 10010. \$8.50.



and Dr. Yorke Alexander Haase, did a creditable job. Early in February, I flew to Chicago to see the exhibit as it was installed at the Newberry Library and to make arrangements for its transfer to Lexington. Seeing these priceless books, maps, and prints—items which historians, geographers, and writers have for centuries used as their basic source materials, and views which we have all seen reproduced in a variety of publications—was for me sheer pleasure. It is one of the primary purposes of museums to enable the general public to see materials not normally available. This exhibit offers that opportunity.

The exhibit is organized into four major sections. The first section, "The Age of Discovery," contains some of the most dramatic and rare material; even to give one or two examples for this short article will do an injustice to what is omitted. Publications that contain the first references to the New World are, of course, exceedingly scarce. One of the great treasures in this show is a 1505 illustrated broadside depicting American natives and newly arrived Europeans. A story below the illustration gives an account of Amerigo Vespucci's discovery of "a fourth part of the world." Another treasure: Martin Waldseemüller and Matthias Ringmann's *Cosmographiae Introductio* (1507) in which the Western Hemisphere is for the first time referred to as "America" (in honor of Amerigo Vespucci rather than for Columbus whose discovery and voyage was several years earlier). There are several important maps and atlases, including the 1507 Waldseemüller map and two Mercator globes. There are various publications written by conquistadors and mission-

aries containing wonderful woodcut plates, and an entire section on the literature debating the question of whether the newly discovered aborigines are cannibals or noble savages.

The second major section treats the colonization and settlement of the New World by the English, French, Dutch, and German. Particularly noteworthy is the attention given to Mexico and South America, areas which are not so well known to most Americans. Also included in this section are books that bring Europeans information about new plants and animals found in the New World and new foods discovered, such as the potato. These publications intrigued botanists and biologists, many of whom later visited the New World and subsequently wrote about their own investigations and findings.

References to the Americas are richly

represented in the literature of the Renaissance periods. The third section of the exhibit provides a selection of the more significant publications influenced by the discovery of America. Authors who wrote utopian allegories frequently used America as a setting for their imaginative creations of a new society.

Because this special exhibition commemorates the bicentennial of the United States, the fourth section concerns America's "Path to Independence." It is in four parts and covers the following themes: North America in the Cartography of the 17th and 18th Centuries, Journey of Exploration in North America, The Development of Cities in North America, and Revolution and Independence.

This splendid exhibit together with the Michael clock collection should entice visitors from near and far.



One of a series of illustrations that show how the Indians lived. The illustrations were engraved after drawings by John White, who had accompanied Sir Walter Raleigh on his Virginia venture.



# Footnotes\*

\* **DeMolay Degree at reunion.** An "extra" at the February reunion for the Valley of Springfield, Ill., was the presentation of the DeMolay Degree by members of Stephen A. Douglas Chapter, Order of DeMolay. The degree was restaged and directed by Bruce D. Richards, a member of the DeMolay Chapter, and new costuming was prepared by the Mothers' Club. Chapter Advisor John R. Swinburne, 32°, is a member of the Valley of Springfield.

\* **Saltonstall honored.** The December class of the Valley of Boston was named in honor of Ill.°, Leverett Saltonstall, 33°, former U.S. Senator for Massachusetts. Ill.°. Brother Saltonstall served in the Senate 1944-1967, and was Governor of Massachusetts 1939-44. At 84 years of age, he continues to carry the American flag during the procession at the annual installation of officers and Feast of St. John for the Grand Lodge of Massachusetts. He was accompanied to the December Scottish Rite meeting by his son, Brother William Saltonstall, 32°, who is currently a State Senator.

\* **Exhibit of calligraphy.** At the Patterson Library, Westfield, N.Y., during the month of December, was an exhibition of calligraphy by Brother L. Sherman Brooks, 32°, a member of the Valley of Jamestown, N.Y. Brother Brooks is a member of the Society of Scribes of New York City and the Society of Scribes and Illustrators of London. Among his collection are many Masonic works of art.

\* **The pilot film.** Brother Allen E. Roberts, 32°, noted Masonic author and film producer, has won another Silver Award from the International Film and TV Festival of New York. This one is for the revision of "The Pilot Film," first produced in 1969. It was the first film in what developed

into a series on Masonic leadership. In it Brother Roberts graphically explains why Freemasons must know more about the craft than merely the ritual.

In 1974, Brother Roberts won a Silver Award from the same Festival for his documentary, "The Saga of the Holy Royal Arch of Freemasonry." He received a similar award in 1975 for "The Brotherhood of Man," which he produced for the Masonic Service Association.

Brother Roberts is just completing "Challenge!", a documentary covering over 200 years of Freemasonry in Virginia. The film will be unveiled at Williamsburg when the Grand Lodge of Virginia holds its 200th annual communication in February 1978. He is also at work producing a film for the Grand Lodge of Ohio to be released in October.

\* **Highlights of Homeland.** Recently published is an original collection of poems by Rev. Cecil Daniel Smith, 32°, of Columbus, Ohio. Entitled *Highlights of Homeland*, the volume contains a series of blank verse and rhymes with patriotic emphasis on the bicentennial. One poem paraphrases an article on "The Second Ride by Paul Revere" which appeared last year in *The Northern Light*. Brother Smith is a member of Mt. Blanchard Lodge No. 519, Mt. Blanchard, Ohio, and the Scottish Rite Valley of Toledo. Copies of the book are available for \$5.25 postpaid from the author, 5155 North High St., Columbus, Ohio 43214.

\* **Square and compasses month.** M.°. W.°. Carl R. Garry, Grand Master of Masons in Wisconsin, proclaimed the month of February as "square and compasses month." With full support from all Wisconsin Masonic organizations, the proclamation called upon all Master Masons to wear the square and compasses daily and no other emblem during the month of February.

## \* Initiated in a Philippine lodge?

Since 1901 thousands of American Masons who entered the Fraternity while stationed in the Philippines later sailed for home without leaving a forwarding address. Some members were located but others were suspended for non-payment of dues.

Ill.°. William C. Councell, 33°, Grand Secretary General for the Supreme Council of the Philippines, has indicated that he is now set up to furnish Masonic histories as well as information about payment of dues for American Masons who joined a symbolic lodge or the Scottish Rite in the Philippines. For further information, write to the Office of the Grand Secretary General, P.O. Box 555, Manila, Philippines.

\* **York Rite classes.** Two prominent Scottish Rite Masons have been honored by the York Rite bodies in their respective states.

In February, a special class was named for Ill.°. George E. Burrow, 33°, Scottish Rite Deputy for Illinois and former editor of *The Northern Light*. The degrees and orders were conferred at the Danville, Ill., Masonic Temple.

In April, the York Rite bodies in Massachusetts will honor M.°. W.°. Stanley F. Maxwell, 33°, Grand Master of Masons in Massachusetts and Sovereign Grand Commander of the Supreme Council. The ceremonies will take place on three successive Saturdays at the Masonic Temple in Fitchburg, Mass.

\* **About Israel Putnam.** Brother Hamilton S. Putnam, 32°, a member of the Valley of Concord, N.H., has published an historical novel entitled *Country on Fire*. The book relates the story of Israel Putnam and the colonial struggle for survival during the period 1755-1765. A limited number of copies are still available for \$12 from the author, 4 Park St., Concord, N.H. 03301.

RICHARD H. CURTIS, 32°  
Editor





# MUSEUM CALENDAR

1

## WHAT MAKES IT TICK?

through January 1978

The Willis R. Michael clock collection. The exhibit traces the technology of clockmaking from the 17th century and includes European and American clocks, clockmaking tools, and explanations of clock mechanisms.

2

## A. PRATT, CONCORD GUNSMITH

through June 20

The Alvan Pratt Firearms Collection. Alvan Pratt (1790-1877) produced firearms which bore distinguished features of the Worcester-Sutton School of Gunsmithing. Pratt is one of two known New England gunmakers who engraved silver folk art inlays in the form of birds and animals.

3

## NEW WORLD THROUGH AN OLD WORLD LIBRARY

through August

Documents of an Old World Library, which trace the development of America from the age of discovery to the founding of the United States. This collection of Americana preserved by the Duke of August Library, Wolfenbüttel, founded 1572, contributes to our understanding of the history of how the New World was viewed by Europeans.

4

## OHIO AMISH QUILTS

April 29-September 26

The Darwin Bearley collection of boldly colored quilts from the Amish communities of Ohio. Dating from the early 1900's, these quilts display superior craftsmanship and abstract geometric designs characteristic of Amish quilts.

5

## BRIDGES: THE SPANS OF NORTH AMERICA

June 3 - August 28

A survey of bridges, primarily in photographs, which suggests that aesthetics can vie with function in importance.

6

## AMERICA UNDERFOOT

June 25 - September 11

A concise history of the development of floor coverings in America with emphasis on the 18th century, encompassing some of the technology in the carpet industry. The exhibit consists of approximately 30 original floorcoverings.

7

## PATRIOTIC PRINTS

July 1 - September

A selection of prints from the Museum's permanent collection, which illustrate the tradition of popular patriotic prints in America.

## SCOTTISH RITE MASONIC MUSEUM OF OUR NATIONAL HERITAGE

33 Marrett Road, Lexington, Mass. 02173

Visitor Information 617-861-6563

Administration 617-861-6559

New Summer Hours (April-October)

Monday-Saturday 10:00 to 5:00

Sundays 12:00 to 5:30