

# A WINDOW FOR FREEMASONRY

# THE NORTHERN LIGHT

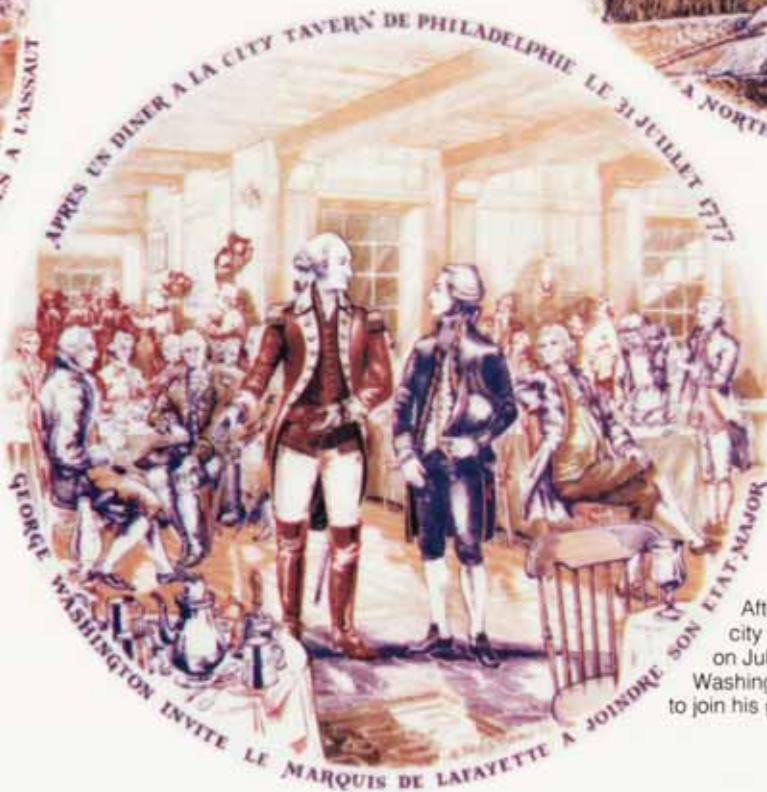
Vol. 8 No. 3

JUNE 1977

Lafayette in December 1776 signs secretly his enlistment in the army of the insurgents in presence of Silas Deane, the American agent



Lafayette accompanied by the Baron de Kalb disembarks from his ship "Victoire" on June 13, 1777, at North Island, South Carolina



After a dinner at the city tavern of Philadelphia on July 31, 1777, George Washington invites Lafayette to join his general staff



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

## *Today Is Opportunity*

Today is opportunity in your hands to use as you will. Someone wrote some time ago that today is the tomorrow that you worried about yesterday. It has also been said that tomorrow is the first day of the rest of your life.

Each of us should take advantage of the present—today—to make use of the opportunities that are before us to make Freemasonry the organization that it should be.

John Newbern, an English philosopher, said that he puts people in three general classifications:

1. Those who make things happen;
2. Those who watch things happen, and
3. Those who wonder what did happen.

If we take advantage of today's opportunities, we can be of that class of people that *makes* things happen.

How do we accomplish this?

First, we must recall or remember our lessons in the symbolic degrees and truly put into everyday practice the lessons of brotherly love, relief, and truth. Never in our times has there been greater need for these three attributes.

Each day as we listen and read the messages given us through the various media we realize how poorly we have asserted ourselves in the area of brotherly love. We still maintain too selfish an attitude in our daily contacts with others.

In relief we do fairly well, but we could do more. We do not refer to relief here as the giving of alms in any sense, but rather a regular practice of looking after our lonely brethren or their widows who often need a friendly handshake or a friendly phone call to remind them that Freemasonry, in all its branches, prides itself on the practice of paying attention to those less fortunate than we are.

Truth was never more needed. Every day we are amazed at how so many of our trusted servants pervert the truth. Truth and honesty should be practiced hourly. What better opportunity can we take advantage of than to review our own practices and attitudes in the matter of truth and honesty.

The founder of Taoism said, "The journey of a thousand miles begins with a single step."

Let's, you and I, take that first step today to take advantage of those opportunities that are before us and make Freemasonry and its lessons a significant part of our lives.

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

THE NORTHERN LIGHT is published five times a year in January, April, June, September, and November, as the official publication of the Supreme Council, 33°. Ancient Accepted Scottish Rite of Freemasonry, Northern Masonic Jurisdiction, United States of America

Printed in U.S.A.

EDITOR, Richard H. Curtis, 32°

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

Editorial Office  
33 Marrett Road, Lexington, Mass.

Mailing Address  
P.O. Box 519, Lexington, Mass. 02173

Non-member subscription rate:  
\$2 for 1 year, \$5 for 3 years  
Additional 50¢ per year outside U.S. domestic mail limits.

Second class postage paid at Boston, Mass., and at additional mailing offices. POSTMASTER: Send Form 3579 to The Northern Light, P.O. Box 519, Lexington, Mass. 02173

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Ancient Accepted Scottish Rite  
Northern Masonic Jurisdiction, U.S.A.

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## About the Cover

June 13 is the 200th anniversary of the Marquis de Lafayette's first arrival in America. The seven cover scenes appeared on the Lafayette Legacy Plate Collection issued by L'Esprit de Lafayette Society in 1973-75 to commemorate the role played by Lafayette in the establishment of the United States of America. The Society commissioned French Artist André Restieau to paint the scenes for the plate collection.

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JUNE 1777

# Lafayette's First Visit to America

By PAUL D. FISHER, 32°

This June marks the 200th Anniversary of the first visit to America by the Marquis de Lafayette, one of the most romantic figures of our Revolutionary era. Although many fascinating anecdotes are attached to the Lafayette legend, none is so unusual or captivating as the story of Lafayette and Dr. Francis Kinlock Huger of Georgetown, S.C.

Marie Joseph Paul Yves Roch Gilbert du Motier, Marquis de Lafayette, became interested in the American cause soon after our revolution began. His father was killed by the British at the Battle of Minden. Upon the death of his mother when he was 13, Lafayette became a titled orphan possessing one of the largest fortunes in France. Following an arranged marriage when he was 16½ with Adrienne D'Ayen, daughter of the Duc D'Ayen of the powerful Noailles family, Lafayette was commissioned a captain in a dragoon regiment.

Why did he abandon the soft life of a courtier, assured advancement, and his young bride to antagonize both family and court by surreptitiously sailing to America? He was only 19, naive, and a product of his age and social class. With this in mind we can appreciate his original motives of avenging the death of his father by the English and escaping

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*An acquaintance during the Frenchman's early days on American soil plays an intriguing role in later life*

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the all-powerful cloak of his in-laws, the Noailles, by earning personal renown in a romantic cause. Lafayette's adolescent reasons later matured into a genuine love of freedom and a belief in the equality of men.

So it was that Lafayette, opposed by official government policy, purchased a small merchant vessel of 200 tons, renamed it *Victoire*, and quietly sailed to America. He was accompanied by the self-styled Baron Johann DeKalb and about a dozen companions. After 54 days at sea, during which time Lafayette suffered greatly from seasickness, the *Victoire* ran the British naval blockade and landed on June 13, 1777, at Georgetown, north of Charleston, S.C.

Lafayette and DeKalb rowed ashore, where they met a few slaves who were harvesting oysters. They led the visitors to their master, a Major Benjamin Huger (pronounced Hугee). The Major was of French Huguenot stock, an officer in a South Carolina militia regiment, and a plantation owner in the immediate neighborhood. The French tongue had been kept alive for almost a century by the local Huguenot settlers, and Major Huger cordially invited Lafayette to spend his first night on American soil at his home. It was at a late meal that night that the Marquis de Lafayette met the Huger's son, Francis, a young lad of about three years of age. Years later young Huger was destined to play a role in one of the most unusual events of Lafayette's life.

At the beginning of the following week, Lafayette and Baron DeKalb rode to Charleston, S.C. From Charleston, they traveled to Philadelphia. There he presented his letter from Silas



PAUL D. FISHER, 32°, is a technical editor for a consulting engineering firm. He is a Past Master of Reading Lodge No. 549, F&AM, Reading, Pa.; Senior Warden of Reading Lodge of Perfection, Valley of Reading, and Executive Secretary for the Associated Chapters of DeMolay in Pennsylvania.



—Mass. Historical Society

service to the American military cause by leading the Virginia campaign of 1781.

The young Major General, although only 23 years of age and out-numbered by five to one, fought a three-month running engagement with Benedict Arnold and Lord Cornwallis. During that period he crisscrossed Virginia and marched his 1800 troops over 1100 miles, saved Richmond from being burned, and frustrated his opponents' aim of destroying American supplies. The culmination of the campaign was the Battle of Yorktown, where Washington and Count de Rochambeau's troops met with the French West Indies fleet to force Lord Cornwallis' surrender on October 19, 1781.

Lafayette is mainly remembered in the United States for his youth, generosity, and friendship with Washington. His American experience, however, is only the opening chapter in a career that included involvement in three additional revolutions, a major part in the abdication of Napoleon, and declining the crown of France in 1830.

As he was trusted by the common people and was also a member of the nobility, he became the first commander of the National Guard of Paris in 1789 and de facto ruler of France. By nature, he possessed neither the calculating ruthlessness nor the political shrewdness to impose his liberal political philosophy on the French. Late in 1791 the National Assembly appointed him to lead one of three armies that were formed to protect the French frontiers. With the French Revolution about to enter its "Reign of Terror" period, European monarchies such as Prussia and Austria were preparing an invasion to restore the nobility. When the Jacobins seized power, Lafayette was with his army in northern France and was faced with the decision of marching on

Paris and attempting to restore the constitutional monarchy. He hesitated, was relieved of his command by the Jacobins, and was ordered to Paris, where he probably would have ended on the guillotine. Lafayette, realizing that he could no longer command the necessary loyalty of his troops to confront the revolutionary powers in Paris, slipped away over the Belgium border. His ultimate destination was the United States, but he was soon captured by the Austrians.

Although Lafayette was actually a deserter from the French army, both Prussia and Austria viewed him as one of the prime movers of the French Revolution and responsible for the destruction of their fellow monarch, King Louis XVI. He was held prisoner in several different Prussian fortresses and in May, 1794, was transferred to the Austrian fortress-prison of Olmütz, located about 110 miles north of Vienna in what is now Czechoslovakia. Conditions were harsh. Beneath his window ran an open sewer that permeated his room with its odor. He was held incognito and was not permitted to send or receive letters or to read any newspapers. The American consul at Vienna was unable to learn where he was imprisoned, only that he was "alive and well."

A few of the former Marquis' French friends who had emigrated to London funded an attempt to liberate him. They sent Dr. Justus Erich Bollman, Hanoverian by birth and adventurer by inclination, on the risky mission. Bollman was able to learn that Lafayette was being held in Olmütz and established contact with him through means of writing in lemon juice, which only appears when heated, on the back of an otherwise harmless letter.

Lafayette suggested an escape plan. He was taken for a carriage drive on alternating afternoons, accompanied only by two guards and a driver. Some distance from the fortress Lafayette was permitted to exercise by walking across a field to a grove of trees; only one guard would be with him at that time. He asked Bollman to have two horses hidden in the grove. At the end of the field Lafayette would overpower the guard, they could both ride away to the Prussian border, and slip through that country in disguise.

Bollman returned to Vienna to make final plans and there, for the second time, Francis Huger entered Lafayette's life. At a chance meeting in a restaurant

(Continued on page 18)

#### Lafayette or LaFayette?

Over the years, Lafayette biographers and historians have spelled the Marquis' name in various ways. According to biographer Louis Gottschalk, Lafayette's autographs merely compound the problem, since the capital and lower case f's were made in the same way. *The Northern Light* uses the more common spelling of *Lafayette*.

Deane, the American representative in Paris, who had promised him a commission as Major General, the highest rank in the Continental Army. Lafayette's timing could not have been worse, as Deane had sponsored several foreign adventurers who had recently appeared and demanded commissions as General officers. Continental Congress rather abruptly dismissed his claim and offered his companions passage money to return to France.

Lafayette then sent his famous letter to Congress in which he stated: "After the sacrifices I have made in this cause I have the right to ask two favors at your hands: The one is to serve without pay, at my own expense; and the other that I be allowed to serve first as a volunteer."

Following some debate, Congress issued Lafayette's commission, as a goodwill gesture toward France. This was done with their understanding, but not his, that it was to be honorary in nature.

Quite briefly, the young nobleman rapidly earned the respect and admiration of George Washington by serving with distinction in the battles of Brandywine, Barren Hill, and Monmouth Court House. The bond was further strengthened by the Marquis' defense of Washington in the Conway Cabal, an unsuccessful attempt by jealous officers to have Washington replaced as Commander-in-chief. Lafayette crowned his

# Continental Congress Honors Lafayette

## With Presentation Sword

By JOHN D. HAMILTON

General Lafayette was highly regarded in the American Colonies. As a way of showing appreciation for his support of the American cause, the Continental Congress voted to present Lafayette with a decorative sword.

On June 30, 1779, John Jay, President of the Continental Congress, forwarded to Benjamin Franklin in France copies of resolutions passed in Congress on the 5th and 18th of that month. Those resolutions directed that our minister plenipotentiary at the court of Versailles (Franklin) "... cause an elegant sword, with proper devices, to be made, and presented, in the name of the United States, to Lafayette." The recipient of the sword was, at the age of 19, the youngest general in the American Continental Army.

Franklin lost little time in acting on his Congressional instructions. Liger, a Paris sword maker of the highest repute, was chosen to execute the work. Inscriptions found on other sword blades made by this man indicate that his shop was located in the Rue Coquilliere and his patrons among the French nobility included the Duc De Chartre and the Comte De Clermont. Franklin receipted Liger's bill for the completed sword less than two months later on August 24. The cost of work and materials amounted to 4,800 livres (about 200 louis d'or). Even by presentation standards the sword was costly.

In a letter to Franklin, written after the presentation, Lafayette expressed his gratitude for the gift and inferred that it was "... too honorable a reward for those slight services which, in concert with my fellow-soldiers, and under the godlike American hero's orders

(Washington), I had the good luck to render."

It has been suspected by various noted scholars that the sword's excessive magnificence was procured with monies, channeled through Franklin and Caron de Beaumarchais, which were intended for the secret purchase of French armaments. In order that the French Government might not be officially involved, and thus give England cause for open hostilities, Beaumarchais set up and operated a commercial trading company known as Hortalez et Cie to cover up the funneling of arms to America. Therefore, considering the source of funding, it would seem that the sword was meant to serve a political end by showing all France that service in the cause of American independence might be rewarding as well as appreciated by a grateful Congress.

Franklin's grandson, William Temple Franklin, personally delivered the sword into Lafayette's hands at La-Havre. Franklin may well have calculated the effect such a gift would create among Lafayette's brother officers, who, as part of Rochambeau's army, were waiting at LaHavre for embarkation to America. The presentation did receive wide coverage in the French press. That the presentation was made under circumstances "... agreeable to the nation ..." was attested to by Franklin in October 1779, when he forwarded a report to the President of

the Continental Congress containing a description of the sword together with drawings for the design. The drawings were ultimately placed in the State Department archives.

The Lafayette sword proved considerably more expensive than other Congressional presentation swords subsequently purchased from Liger and intended for American officers of the Continental Army. In 1785, Colonel David Humphreys, Secretary of the American Legation in Paris, was authorized to order ten swords, including his own, that previously had been awarded by Congressional resolution on July 25, 1777. It is probable that in seeking a sword cutler (Fourbisseur) to fulfill the second presentation contract, Humphreys chose the same man Franklin had so successfully used six years earlier. One of these swords, awarded to Colonel Return Jonathan Meigs, is in the Smithsonian collection; another, presented to Lt. Colonel Marinus Willett, is in the collection of the Metropolitan Museum of Art. All ten swords were to be similar in appearance—silver-hilted smallswords with ovoid pommels and D-shaped knuckle guards. The hilts bear the arms of the United States on one side and the source of the gift and name of the recipient on the other.



JOHN D. HAMILTON, a member of Simon W. Robinson Lodge, AF&AM, Lexington, Mass., is a curator at the Scottish Rite Masonic Museum of Our National Heritage. Previously he had served as an honorary curator at the Chrysler Museum, Norfolk, Va.; historian at Minuteman National Park, Concord, Mass., and director of the High Point, N.C., Historical Society.

The decorative sword presented to General Lafayette was on display at the Chicago International Exhibition in 1893, and was seen again in the United States last November when it was sold at auction in New York.



The Lafayette sword has a double historic significance, for it recalls the important part General Lafayette played in the conflict of the American War for Independence as well as the political role he played in the first period of the French Revolution as a member of the Legislative Assembly from 1789 to 1793.

The sword was seen in this country at the Chicago International Exhibition in 1893, when it was lent by its owner, a descendant of Lafayette, to the French Government in order that it might be placed on exhibit in the National Pavilion of the French Republic. After an absence of nearly 85 years, the sword again returned to this country on November 20, 1976, where it was sold at auction in the New York galleries of Sotheby Parke Bernet. Outbidding the Smithsonian Institution, another Lafayette descendant, the *Compte de Chambrun*, paid \$145,000 for the sword and returned with it to France.

The entire hilt of the Lafayette sword is of massive gold. Carved in relief are a variety of subjects pertaining to Lafayette's exploits during the American Revolution. The pommel presents, on the obverse side, a shield with Lafayette's arms—a marquis' coronet, surmounted by a streamer, on which is inscribed his family motto *CUR NON*. On the reverse side is a medallion,

representing the first quarter of the moon, whose rays spread over the sea and the land of the American continent seen on the horizon. The coast of France forms the foreground, and the whole scene is surmounted by an arched band on which are inscribed the words *CRES- CAM UT PROSIM* (I grow that I may do good)—an allusion to the rising liberty and subsequent prospects of America.

In the center of the grip, on each side, are two oblong medallions. The obverse plaque represents Lafayette, who with drawn sword has overthrown the English lion at his feet. On the reverse medallion, America is allegorically represented as having just broken her fetters. She is portrayed as a young half-clad female, seated under a military tent canopy. In one hand she holds her broken chains; with the other she presents a laurel branch to Lafayette.

Above and below the grip medallions are trophies of arms. Crowns of laurel form the ferrules encircling each end of the grip. In the center of the knuckle guard, on each side, are other trophies of arms, and along the obverse side are engraved the words *FROM THE AMERICAN CONGRESS, TO MARQUIS DE LAFAYETTE, 1779*.

Both shells of the bilobate guard are relief carved on both sides, representing within labeled medallions, four memorable events of the American war in

which Lafayette distinguished himself by his prudence or his courage—the Battle of Gloucester, the Retreat off Barren Hill (near Valley Forge), the Battle of Monmouth, and the Retreat off Rhode Island (Newport).

The present blade is not original. During the "Reign of Terror" (1793-1794) while Lafayette was banished from France and imprisoned in Austria, Madame Lafayette was forced to bury the sword underground in order to conceal it from vandals. The original blade was thus destroyed by corrosion. Upon being set free, Lafayette made his way to Holland where his son, George Washington Lafayette, smuggled the hilt to him.

Upon Lafayette's return to France after the 18th Brumaire (November 9, 1799), he had the precious hilt remounted with another blade. The second blade was one that had been presented him by the Garde Nationale of Paris in 1791. That blade was forged of iron bolts and bars from the Bastille. Allegorical scenes inlaid in heavy gold damascene depict the taking and destruction of that infamous prison. The blued steel blade is double-edged of flattened elliptical cross-section. On the obverse side, a paneled scene depicts the storming of the Bastille beneath which is hung a Liberty Bell with the motto *REVEIL DE LA LIBERTE* (The Revival of Liberty). On the reverse side are four panels, two of which are blank. A third panel depicts the column of Liberty erected on the ruins of the Bastille. The last panel is the head of Medusa, across the bottom of which is engraved the words *LAN IV DE LA LIBERTE* (Year IV of Liberty).

The leather scabbard is fitted with gold mountings. Carved in relief, within a large oval medallion on the obverse side of the top locket, is the goddess Renown shown crossing the ocean. Behind her on the distant horizon is a vessel which conveyed Lafayette back to France. In one hand she holds the laurel crown awarded Lafayette by America; in the other, a trumpet with which she announces his exploits to France, as indicated by the three fleurs-de-lis embroidered on the banner of the instrument. Use of the fleurs-de-lis would indicate that the scabbard locket is from the original mounting purchased by Franklin during the reign of Louis XVI. On the reverse is an irregular shaped rococo-style shield, probably intended to receive the maker's name, occupation, and address.

# ANOTHER LAFAYETTE SWORD IN ILLINOIS

By CHARLES P. JUNG, 32°

The first regularly constituted Masonic lodge in the territory which today includes the states of Illinois, Wisconsin, and Minnesota received a treasured keepsake which was presented to it personally by the last surviving general of the War of the American Revolution—our beloved Masonic Brother, the Marquis de Lafayette.

Western Star Lodge No. 107 was granted its charter on June 6, 1806, by the Grand Lodge of Pennsylvania and was one of the lodges instrumental in organizing the first Grand Lodge of Illinois on Dec. 9, 1822. It then became known as Western Star Lodge No. 1 of Illinois.

Its most famous visitor of international renown was General Lafayette, who crossed into Illinois briefly in 1825 on his tour of the United States and presented a dress sword to the lodge. The sword is kept safely in the archives of the lodge as a treasured memento. Its regular abode is in a bank vault.

Just as Western Star Lodge No. 107 has had an interesting history and now is known as Kaskaskia Lodge No. 86, so has the famous Lafayette sword undergone many unique experiences. About two years after General Lafayette presented the sword to Western Star Lodge, the Grand Lodge of Illinois went out of existence. This was in 1827 as a result of the Morgan incident and the formation of the Anti-Masonic Party which brought about the demise of innumerable Masonic lodges.

In 1844, a history-making flood of the Mississippi River destroyed the city of Kaskaskia and changed the western boundary of Illinois. Many of the origi-

nal records of the lodge were lost but the Lafayette sword was rescued and safely kept by loyal brothers. Kaskaskia had served as the first capital of Illinois when Illinois was granted statehood in 1818. The village and fort were also the starting point of General and Brother George Rogers Clark when he led his brave band of soldiers across the wilderness to capture Fort Vincennes (Indiana) from the British in the War of the American Revolution—thus securing the West for the American colonies.

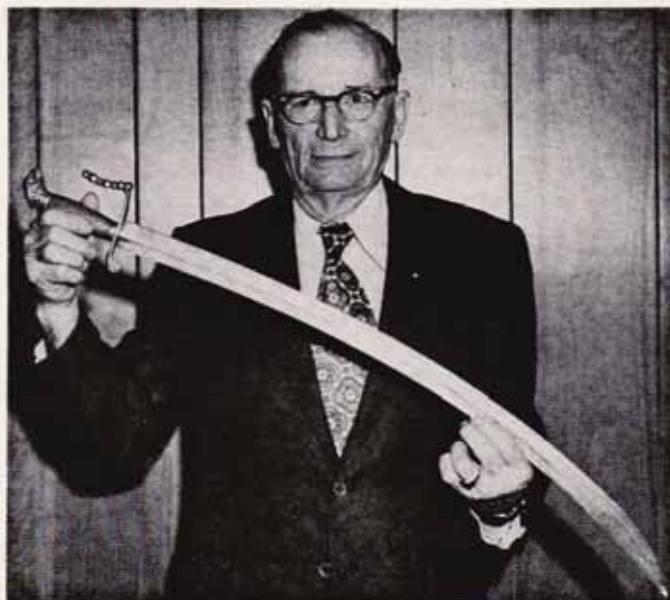
The dispensation for Western Star Lodge was granted September 24, 1805, by Israel Israel, Grand Master of the Grand Lodge of Pennsylvania. The lodge was to be located at Kaskaskia near the mouth of the Okaw or Kaskaskia River. The charter was granted on June 6 and the lodge was regularly constituted Sept. 13, 1806.

One of the first visitors to the lodge was Shadrach Bond, Jr., a member of Temple Lodge No. 26 of Baltimore, Md. On Oct. 4, 1806, Brother Bond became a member of Western Star Lodge by affiliation. In 1818, when Illi-

nois received statehood, Brother Bond was elected the state's first governor. While serving as governor, Brother Bond also became the first Grand Master of the Grand Lodge of Illinois. But Masonry ceased to exist in Illinois from 1827-1839.

From 1838-40 a number of Masonic lodges were established again in Illinois under warrants from the Grand Lodges of Kentucky and Missouri. On April 6, 1840, the present Grand Lodge of Illinois was established at Jacksonville, and Bodley Lodge of Quincy received charter No. 1.

When Kaskaskia Lodge No. 86 was granted a charter by the Grand Lodge of Illinois on Oct. 8, 1850, it became the legal successor of Western Star Lodge No. 1, and the Lafayette sword again came into prominence. Soon the lodge was moved from Kaskaskia Island to Ellis Grove, where it remained until June 9, 1900. It then was moved to its present home in Evansville, Ill., because most of its members resided there and the roads to Ellis Grove were in poor condition.



CHARLES P. JUNG, 32°, has been Secretary of Kaskaskia Lodge No. 86 since 1959 and has custody of the Lafayette sword. He is a retired farmer and a native of the Evansville community. He served as Worshipful Master in 1945-46 and also is a member of the Scottish Rite Valley of Southern Illinois and Ainad Shrine Temple at East St. Louis.



## LIBERTY BELL ON WHEELS

By HARRISON M. HENRITZY, 32°

It was 200 years ago when a group of farmers from Lehigh County, Pennsylvania, smuggled the Liberty Bell out of Philadelphia to Allentown, Pa., on a horse-drawn farm wagon. They hid the bell under the floor of Zion Reformed Church in Allentown.

The bell was returned to its rightful place in the state house in Philadelphia when the bitter campaign of 1778 ended and the British forces fled Philadelphia and reassembled in New York City.

Moving the bell from Philadelphia to Allentown in 1777 was a job assumed by farmers, since they were hauling goods and supplies in and out of Philadelphia almost daily, even though the British forces were on duty there.

For Ill. Carl D. Snyder, 33°, First Lieutenant Commander of Lehigh Consistory and a prominent Lehigh Valley farmer who can trace his family back to the 1770's in the New Tripoli area of Lehigh County, the bicentennial celebration offered him an opportunity to relive and reenact that glorious, but far from glamorous, role of saving the Liberty Bell.

Ill. Brother Snyder and some of his fellow Lehigh County farmers, all descendants of soldiers of the Revolutionary War, were among the Lehigh Countians who reenacted the rescue of the Liberty Bell as a part of that county's bicentennial observance.

They traveled on foot, on horseback, and in four huge hay wagons for the six-day trip from Philadelphia to Allentown with the bell.

During the brief ceremony in front of Independence Hall, the bell was loaded

onto one of the two wagons supplied by Snyder, who was a "trekmaster" for the reenactment.

In 1751, under the direction of Isaac Norris, a committee ordered from London a large bell to hang in the steeple of the state house at Philadelphia. When the bell arrived in 1752, it cracked upon its initial trial. It was taken down and given to Pass and Stowe, two young Philadelphia bell founders, who remelted it and twice made it over before the Pennsylvanians were happy with the bell's tone.

It was a Lehigh County farmer, Frederick Leaser, who joined another farmer 200 years ago to transport the bell to Allentown when the British threatened to remove it from the steeple.

The trip at that time took Leaser and his aides more than three weeks because of poor road conditions, the detours that were imposed, and occasional confrontations with British troops stationed all along the countryside.

Leaser's kin claim that after he took a load of "applejack" from New Tripoli to Philadelphia, his team and wagon were "commissioned" to transport the bell to Allentown after Washington's men viewed the team of strong horses and the magnificently built farm wagon.

The commissioning of Leaser's horses and wagon took place while he was

resting in a nearby hotel after his tiring trip to the "City of Brotherly Love." Leaser arrived at the stable to pick up his team of horses and the wagon and found the wagon already loaded with military supplies, including the State House bell. When informed that the destination of the cargo was either Bethlehem or Allentown, he cheerfully offered his services and the use of his equipment, without charge.

The wagon upon which Leaser hauled the Liberty Bell from Philadelphia to Allentown was also used in 1822 to haul the hickory pole that was planted in Lehigh County in honor of President Andrew Jackson. The wagon was destroyed by fire several years later when lightning struck the barn on the farm of Leaser's grandson, Jesse Follweiler, in Lynn Township, Lehigh County.

Some Lehigh Countians will not accept the Leaser version of saving the Liberty Bell as being totally true. They contend it was John Mickley, also of Lehigh County, who brought the Bell as far as Bethlehem. When his wagon broke down, they claim, the Bell was transferred to Leaser's wagon for the final portion of the journey.

HARRISON M. HENRITZY, 32°, is editor of the *Scottish Rite News of the Valley of Allentown, Pa.*, and assistant editor of the *Hazleton Standard-Speaker* newspapers, Hazleton, Pa. He is a member of Panther Valley Lodge, F&AM, Lansford, Pa., and holds Associated Press awards for writing and photography during his 38 years in the newspaper trade.



# The Moral Dilemma of

By ALPHONSE CERZA, 33°

When our Masonic brethren of 200 years ago were presented with a choice of supporting Great Britain or the advocates of independence, they were involved in a serious moral problem. The traditional rules of the craft and the obligation require that each member be loyal to established government. On the other hand, the philosophy of the craft teaches us that men should be free to develop their skills in order that they can better serve their country, their families, and themselves.

What should one do when established government prevents such personal development? When the government is responsive to the welfare of the people, there can be no problem. But when the government does not act sympathetically and for the benefit of the people, the problem is presented as to which rule should be followed. For a Freemason it is both a legal and a moral problem, blended into one, creating a serious dilemma.

King George III was imbued with the idea that he ruled by divine right; he was out of step with the times, for that idea had been buried with the emergence of the age of the Enlightenment. The prevailing contract theory of government that had been advanced by Rousseau and John Locke had its weaknesses, but no reasonable person can

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*The time had arrived  
for a great idea—  
that governments are established  
by the will of the governed*

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support the view that no matter how oppressive a government acts it is nevertheless entitled to the support of the people.

One of the basic difficulties during the period of the War of Independence was that the colonists were ruled by two governments: The government located in England and their local assemblies and officials. One of the irritants was the intrusion of the English officers upon the powers being exercised by the colonial assemblies. The colonists had conquered the wilderness, had worked hard to establish themselves in the new world, and in the process had acquired a high degree of self-sufficiency and independence. It was easy to disregard the

laws of faraway England which hampered their personal development.

The leaders of the colonists for years had sought reconciliation with England. Unfortunately, the politicians of the ruling class of England were imbued with the spirit of commercialism and looked upon the colonies as a source of raw material to be sent to England and then become a marketplace for the finished product, with the resulting profits to the businessmen of England.

Much has been said about the irritant taxes levied on the colonists; it is overlooked that the tax on tea, for example, was not oppressive; but the colonists were really concerned that the East India Company was permitted to monopolize the sale of tea. The colonists had visions of the many abuses of that company in India and feared a repetition in the American colonies. This was a greater fear than the small tax levied on the tea. When these fears were ignored and the petitions for the consideration of grievances were not considered, what else were the colonists to do?

The time had arrived for a great idea



ILL.: ALPHONSE CERZA, 33°, noted Masonic scholar, researcher, and author, is a past Master of Decalogue Lodge No. 160, Wilmette, Ill., and a member of the Scottish Rite Valley of Chicago and Medinah Shrine Temple. He is also a past president of the Philalethes Society. A graduate of Northwestern University and Loyola University in Chicago, he is a frequent contributor to *The Northern Light*.

# Freemasons 200 Years Ago

that was so well expressed in the Declaration of Independence: that governments are established by the will of the governed.

How was the dilemma resolved by members of the craft living 200 years ago? Many, undoubtedly, left the colonies and went to Canada or returned to England. But those who remained had to make a choice.

The traditional attitude of Freemasonry toward established government is stated in Anderson's Constitutions of 1723:

"A Mason is a peaceable subject to the civil powers, wherever he resides or works, and is never to be concern'd in plots and conspiracies against the peace and welfare of the nation, nor to behave himself undutifully to inferior magistrates; for as Masonry hath been always injured by war, bloodshed, and confusion, so ancient kings and princes have been much dispos'd to encourage the craftsmen, because of their peaceableness and loyalty, whereby they practically answer'd the cavils of their adversaries, and promoted the honour of the fraternity, who ever flourish'd in times of peace. So if a brother should be a rebel against the state, he is not to be countenanc'd in his rebellion, however he may be pitied as an unhappy man; and, if convicted of no other crime, though the loyal brotherhood must and ought to disown his rebellion, and give no umbrage or ground of political jealousy to the government for the time being; they cannot expel him from the lodge, and his relations to it remain indefeasible."

The 1738 edition of Anderson's Constitutions reduced the number of words on the subject, and it reads as follows:

"A Mason is a peaceable subject, never to be concern'd in plots against the state, nor disrespectful to inferior magistrates. Of old, kings, princes and states encourag'd the fraternity for their loyalty, who ever flour-

ish'd most in times of peace. But tho' a brother is not to be countenanced in his rebellion against the state; if convicted of no other crime, his relation to the lodge remains indefeasible."

The matter is covered in a different way in the Constitution adopted by the United Grand Lodge of England, after the Union of 1813. It was provided as follows:

"A Mason is a peaceable subject to the civil powers wherever he resides or works, and is never to be concerned in plots and conspiracies against the peace and welfare of the nation, nor to behave himself undutifully to inferior magistrates. He is cheerfully to conform to every lawful authority; to uphold, on every occasion, the interest of the community and zealously promote the prosperity of his own country. Masonry has ever flourished in times of peace and been always injured by war, bloodshed, and confusion; so that kings and princes, in every age, have been much disposed to encourage the craftsmen on account of their peaceableness and loyalty, whereby they practically answer the cavils of their adversaries and promote the honour of the fraternity. Craftsmen are bound by peculiar ties to promote peace, cultivate harmony, and live in concord and brotherly love."

It is to be noted that these rules uphold the general rule that the craft is not concerned with the political beliefs of its members. If a member adopts a political policy opposed to existing government and rebels, the craft and his fellow members can pity him but he cannot be expelled from the craft because of this activity alone.

As a general proposition, all rules are subject to a reasonable interpretation, and when two rules are in apparent conflict they must be reconciled if at all possible. The general rule that one must

be loyal to established government implies that the government is lawfully established and that the powers of the government are being properly exercised for the public good and not an instrument of oppression. Fifield D'Asigny, over 200 years ago in commenting on this rule, said: "A Mason is always subject to the civil powers, provided they do not infringe upon the limited bounds of religion and reason."

John Locke, whose philosophy was well known in the colonies, said: "Wherever law ends, tyranny begins, if the law be transgressed to another's harm . . ." Rev. Jonathan Mayhew, in a sermon preached in 1749, on the anniversary of the death of Charles I stated that it was not unlawful to oppose acts of tyranny or to refuse to obey a monarch who had "unkinged" himself by his own acts.

The reasonable interpretation of the Masonic rule is that government lawfully established must be obeyed so long as it functions reasonably and with its lawfully delegated power. The purpose of government is to maintain peace, keep public order, and to adjust disputes under rules of law. In short, it is to serve the people and promote the public welfare. When established government ceases to function in this way its existence is no longer justified and there is no legal or moral duty to support it.

Our distinguished Brethren George Washington and Benjamin Franklin were aware of the Masonic rule. Both of them were loyal to England until the very end when it became apparent that their pleas for redress of grievances were ignored. They were also imbued with the spirit of freedom which is the foundation of Masonic philosophy. When they were presented with the choice and they decided that the established government was no longer responsive to the welfare of the people and was oppressive, they joined the cause of independence.

On June 14, 1777, Continental Congress  
adopted a resolution providing for  
a flag of 13 stars and 13 stripes

## Stars & Stripes Forever

By RYLAND A. LORD, 32°

Can we consider the celebration of the American Revolution bicentennial over? I suppose so, if you think of it only as a celebration of such events as the Battle of Bunker Hill or the Midnight Ride of Paul Revere or the Battle at Concord bridge. But the celebration of the nation's bicentennial rightly extends for several more years.

The years 1775-77, however, were key years for the development of our national standard. Let us look at the earliest flags of our country to see how they came about and what significance the Masonic Order played in their institution.

### Grand Union Flag

Various described as the Continental Colors and Washington's Flag, and perhaps known by other names as well, the Grand Union flag was the first actual (although unofficial) flag of our country. Masons were involved with it. Some believe this flag was first raised on board the Alfred in December 1775 by John Paul Jones. Jones was made a Mason in St. Bernard's Lodge No. 122 of Kirkcudbright, Scotland, November 22, 1770. His story has some degree of plausibility about the event of raising the flag on the Alfred, but the dates involved do shed some doubt about Jones' exact rank at the time.

The flag was raised in early January 1776 on the "Liberty Pole" on Prospect Hill near Charlestown, Mass. (now a



part of Somerville) by General George Washington "... in compliment to the United Colonies" which became "official" as of January 1, 1776. It was the aim of the colonists to retain evidence of loyalty to the Mother Country by using the Union Jack in the canton while showing our desire to be 13 independent colonies in the alternating red and white stripes—and the flag was basically the British Red Ensign with alternating 6 white stripes.

What many Americans do not realize is that the Grand Union flag was used as the "official" standard from 1775-1777. During this time, of course, there were many regional flags or regimental colors used in various parts of the Northeast. However, the Grand Union flag was considered "official."

The term "official" may be somewhat misleading, because the use of the Grand Union flag was *not* instituted by any act of the Continental Congress but

was generally accepted by the Army and Navy when representing the colonial cause.

By certain circumstances, the Grand Union flag was used until the summer of 1777. Although names have often been mentioned, it is not actually known who was specifically responsible for the adoption of a new flag. On June 14, 1777, the Continental Congress finally took its first step in setting some pattern for an official flag. From the *Journal of the Continental Congress* we read: "... the Flag of the united states be 13 stripes alternate red and white, that the Union be 13 stars white in a blue field representing a new constellation."

### Betsy Ross Flag

Betsy Ross, the Philadelphia seamstress and maker of ships' colors, is, by legend, credited with the design and/or manufacture of the first flag of this design. The legend comes to us by way of William Canby, a grandson of Betsy, in a paper he was permitted to read before the Historical Society of Pennsylvania in March, 1870.

RYLAND A. LORD, 32° is a registered pharmacist in Massachusetts, New Hampshire, and Ohio, where he is currently practicing with SuperRx Drugs. 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., and a number of research lodges.





An article entitled "Those Husbands of Betsy Ross," by Ill.<sup>l</sup>. Harold V. B. Voorhis, 33°, in the *Transactions of the American Lodge of Research*, gives the details.

In one legend, Washington and ranking members of the Continental Congress supposedly called upon Betsy in her shop and approved a design. Few historians place much faith in this legend.

Betsy Ross had some contact with Masonry of that era. John Ross, her first of three husbands, was a soldier in the Militia of Delaware and was killed in an explosion of gunpowder on a wharf on which he was patrolling January 21, 1776. He was a member of Lodge No. 2, Philadelphia, Pa. There exists no Masonic record for Captain Joseph Ashburn, second husband of Betsy Ross, but there is for John Claypoole, the third. Claypoole received his degrees in Lodge No. 7 at Chester Town, Md., December 17, 1779.

Brother John Paul Jones also was associated with the Betsy Ross flag as well. According to legend the ladies of Portsmouth, N.H. (the "Helen Seavy Quilting Party") made a flag of similar design "from pieces of their best silk gowns" and presented it to Captain John Paul Jones to fly on the *Ranger*, which left Portsmouth harbor November 1, 1777, to bring word of Burgoyne's recent surrender to Benjamin Franklin, our Ambassador to France. There is much controversy over the validity of this legend about the Portsmouth flag, but if true, it would mean that Jones secured the first salute to the Stars and Stripes (of this design) when, on February 14, 1778, he received a formal salute from the French Admiral La-Motte Piquet as he sailed the *Ranger* into Quiberon Bay. It would be the third salute to an American flag but the first to the Stars and Stripes.

The 13-star flag (of both the so-called Betsy Ross design and other versions) continued to be used in the colonies until

1795. One version displayed a horizontal row of five stars between two horizontal rows of four stars. Another version showed alternating rows of two and three stars.

### Bennington Flag

It will be remembered that the flag of the United States was described by the Continental Congress on June 14, 1777. Soon after that resolution, flag makers interpreted the design order in various ways.



The design of the Bennington flag demonstrates how much variation could be achieved. Until research suggested otherwise, it was generally accepted that the Bennington flag was the oldest Stars and Stripes in existence. It was supposedly carried during the Battle of Bennington (Vermont) by a Vermont Militia Company led by Colonel John Stark. Stark was made a Mason in Masters Lodge No. 2, Albany, N.Y. on January 9, 1778. Stark was New Hampshire born and served extensively in the Revolutionary War. According to American History, the Battle of Bunker Hill was an American defeat; but had it not been for Colonel John Stark and his New Hampshire troops, it was to be considered a tragic defeat. Stark had a remarkable military expertise—recognized, unfortunately, too late.

Because of its actual size, the Bennington flag, preserved today in Bennington, Vt., is theorized to have not been carried in actual battle, but was thought to have been hoisted above Stark's headquarters in his camp during the Battle.

In July, 1777, Burgoyne was on his way to ravage and destroy Vermont. Bennington changed the course of the War. This was August 16, 1777. Next came the Battle of Bemis Heights, September 19, 1777, and that of Saratoga in early October. Burgoyne surrendered with 5,000 men October 17, 1777—and

it was news of this defeat that John Paul Jones was dispatched to bring to Brother Ben Franklin in Paris in November 1777.

Stark, commissioned a Brigadier General as a result of the Vermont campaign, went on to make a remark which became the state motto for New Hampshire when he wrote of his inability to accept an invitation to attend an anniversary celebration at Bennington in July 1809: "I shall remember, gentlemen, the respect you and the inhabitants of Bennington and its neighborhood have shown me, until I go to the country from whence no traveler returns." I must soon receive marching orders." He closed his message: "Live Free or Die . . . Death is not the worst of evils." The State of New Hampshire Legislature approved the motto "Live Free or Die" on May 10, 1945.

### Star-Spangled Banner

In existence from 1795-1818, the 15-star flag is believed to be the first United States flag to be carried across the continent to the Pacific on the Lewis and Clark expedition of 1804-06. The same design was flown over Baltimore's Fort McHenry in September 1814 and inspired Francis Scott Key to write "The Star-Spangled Banner." (See *The Northern Light*, June 1975.)



An Act of Congress, passed April 4, 1818, provided for the addition of one star for each state admitted to the Union.

An executive order issued by President Taft in 1912 provided for the first time a legal regulation of uniformity for the arrangement of the stars. The order called for six horizontal rows of eight stars each. With the admission of Alaska in 1959, the stars were arranged in seven rows. A year later, with the admission of Hawaii, the present arrangement of nine rows came into existence.

# OHIO AMISH QUILTS ON DISPLAY

An exhibit of boldly colored quilts from the Amish communities of Holmes and Wayne County, Ohio, is now on display at the Scottish Rite Masonic Museum of Our National Heritage in Lexington. The quilts, dating from about 1870 to the early 1900's, display the superior craftsmanship and abstract geometric designs characteristic of Amish quilts.

The Amish are probably best known for their rural lifestyle, resistance to modern conveniences, and their "plain" dress devoid of buttons or other decoration. Because of their isolation and self-sustaining communities, the Amish have resisted technological inventions such as central heating, tractors, telephones, electricity, automobiles, and many other conveniences. Various interpretations by local leadership on these items have resulted in numerous divisions.

The Old Order Amish are a segment of the Amish Mennonites distinguished by their nonconformist attitudes and resistance to social change. They are characterized by worship in private homes, a strictly rural way of life, a horse-and-buggy culture, the use of a dialect of the German language, and "plain" dress resembling that of Palatine Germans two centuries ago. "Old



Order Amish" is an American term which came into usage after about 1870 as some congregations resisted new methods of church work and new forms of social organization and technology.

The Amish were originally part of the 16th century Swiss Reformation group known as Anabaptists, believers in strict adherence to the Bible, adult baptism, and nonparticipation in war. The numbers of Anabaptists grew and spread through Switzerland and the adjoining Alsations and Palatine regions. The name Amish comes from a young Alsatian bishop, Jacob Amman, who, in the late 1600's, sought to strengthen the ideals of the Anabaptists. He insisted on strict observance of the ban and avoidance, rigid dress standards, and non-marring of the beard. These are still the ways of the Amish who are set apart from their fellow Anabaptists, the Mennonites, by their worship in private homes rather than meetinghouses.

To escape religious persecution, both Amish and Mennonites emigrated to America mainly to Pennsylvania during the years 1730-1770. Later, groups of

Amish moved westward to Ohio, Indiana, and as far west as Iowa.

The Ohio Amish came mainly from the Pennsylvania settlements of Somerset and Mifflin Counties. Amish families moved into the Walnut Creek and Sugar Creek valleys of Holmes County, Ohio, with the first settlers in 1809. Located in east central Ohio, the section is very hilly, with few railroads and most of the highways follow the winding course of the streams. In search of better farming area, the Amish have now spread north into Wayne County and east and northeast into Tuscarawas and Stark Counties. Interestingly enough, there are now more Amish in Ohio than in any other state, and the Holmes County community is the single largest settlement of Amish in the country. The quiet remoteness of the Holmes County hills has encouraged the persistence of traditional Amish social and religious practices.

Although it is not known when or how the Amish began making quilts, it is probable that Amish women borrowed the concept of the pieced quilt from their "English" neighbors and began making their own distinctive quilt designs.

Antique Amish quilts made in the Amish settlements of Pennsylvania and the Midwest between 1870 and 1940 are currently among the most valuable and scarce items in the American antiques market. Prized for their beauty, craftsmanship, originality, and brilliant use of color, these quilts are remarkable products for a plain people who prefer simplicity and the old ways. Like most Amish quilts, those of the Ohio Amish are variations of the square, diamond, and rectangle, with characteristic wide bands of contrasting colors as borders. The geometric patterns are assembled in striking color combinations using the dark, solid-colored cloth common in Amish clothing. Although the form and patterns of many of these quilts were borrowed from outside the Amish communities, the bold designs of these dis-





## History of Floorcoverings At Museum This Summer

tinctive quilts reflect the directness and strength of the Amish faith and the simplicity of their way of life.

This exhibit from the collection of Darwin Bearley of Akron, Ohio, is the first quilt exhibit devoted exclusively to the Amish quilts of Ohio. Born in Mifflin County, Pennsylvania, near the Amish community of Belleville, Bearley first became interested in quilts while working toward fine arts degrees at Ohio State University and the University of Kentucky. He became increasingly fascinated with Amish quilts and now exclusively collects the Amish quilts of Ohio. Included in this collection exhibited at the museum are a very rare Amish Album quilt dating from the 1870's, "plain" quilts, crib quilts, and a representative selection of the patterns most commonly found in Ohio Amish quilts.

The exhibit at the museum through September 26 also offers photographic views of the Ohio Amish communities showing the people, their homes, and farms.



Another exhibit at the museum through the summer season is "America Underfoot", a history of floorcoverings from colonial times to the present, prepared by the Traveling Exhibition Service of the Smithsonian Institution. The exhibit shows that floorcoverings which may have been taken for granted are actually part of a rich history involving sturdy pioneers, patriots, and presidents. The history of floorcoverings includes America's folk art culture as well as great inventions and the emergence of a dynamic industry from handicraft beginnings.

Colonial Americans had little time to enjoy such amenities as rugs on the floor. Even in Europe, the Eastern notion of rugs on the floor had not caught on except among the most affluent. Sand was used on floors in the 18th century and well into the 19th century in midwestern cabins. Straw matting was also used as a floorcovering in the 18th century. Most of the straw came from the East—from China, India, or East India. George Washington ordered straw matting "from China" for Mount Vernon, and Thomas Jefferson rejected the idea of purchasing straw matting for the White House dining room because of the problems of wear and soiling.

As Americans became wealthier in the 18th century they acquired a taste for the woven rugs that were becoming popular in Europe. Oriental and English rugs and tile patterned floors were much admired but scarce in America. Various types of painted substitutions developed. By the early 19th century, it was common practice to paint or stencil directly on the floor in imitation of rugs, parquet floors or marble and tile patterns. Floor oilcloths, or floorcloths, were woven fabric such as canvas which was painted with several layers of oil paint in a design of a rug or other decorative floor pattern.

Oriental rugs were highly prized in both Europe and America after their introduction to Europe in the 16th century. Because they were so precious, these rugs were not placed on the floor in the Oriental manner, but were used

on tables, beds, and as wall hangings, and mention of rugs on the floor is rare before the mid-18th century. There were many efforts to copy oriental rugs. Hand-knotted Turkish knots were used in English and American imitations. "Turkey work" knotting was also used for upholstery, chairs, stools, etc. Hand-knotted rugs were revived in England in mid-18th century when Thomas Whitty and others of Axminster started rug factories, which gained such fame that the name was applied to all knotted rugs. English Axminsters were imported to America and some hand-knotted rugs were also made here. William P. Sprague was operating a hand-knotting shop in Philadelphia in 1791.

Homemade rugs dating from the 19th century include hooked, braided, and other types. Perhaps the earliest type of homemade carpeting was the plain-weave strip rug. The cheapest and most easily woven was the rag rug made from strips of woven wool, cotton, or linen.

The American carpet industry became powerful in the early 19th century and since 1840 has led the world carpet industry. Most factory-made rugs were ingrain carpeting, a reversible double cloth carpeting in which the designs are woven into the fabric. By 1899, ingrain carpeting still comprised more than 50 percent of total production. The museum collection already has several examples of ingrain carpeting with Masonic decoration which were used in Masonic lodges. One piece of carpeting, the gift of the late Ill. Albert N. Hepler, Jr., to the Supreme Council was used by Walkerton Lodge, No. 619, Walkerton, Indiana. Another example of Masonic ingrain carpeting, dated c. 1866, is a gift from Kearsarge Lodge, No. 81, Andover, N.H., where it was used.

The early story of power-loom carpet weaving in America is in essence the story of the fertile brain and ceaseless energy of Erastus Bigelow. Almost singlehandedly he is responsible for most of the important early inventions relating to the carpet industry in America and

(Continued on next page)

## HISTORY OF FLOORCOVERINGS

Continued from page 15

his basic devices were used essentially unchanged for 100 years.

Today there are basically three types of industrial carpets, woven, tufted, and knitted. Until 1950 almost all industrial carpeting was woven in variations of Axminster, Brussels, Wilton, and ingrain. Production of tufted carpeting in which pile yarns are inserted with needles into a previously woven fabric began about 1949, and by 1965 more than 85 percent of the U.S. carpet production was tufted. Another new development—machine-knitted carpets—became commercially successful about 1950, but knitted carpets still account for only a small proportion of total carpet production.

"America Underfoot" opens June 25 at the museum and continues through September 11. Original examples and illustrated information panels survey the social, historical, and technological development of floorcoverings in the United States. Samples include oil painted and stenciled floor coverings, oriental and "Turkey work" carpets, ingrain and Brussels carpets, and a painting of George Washington standing against a Turkish rug. Technical displays of modern weaving and tufting methods are provided by the Carpet and Rug Institute, Dalton, Georgia.

*Included in the floorcovering exhibit will be some items from the museum's permanent collection, such as an 1860 Masonic carpet, gift of Mr. and Mrs. Foster McCarl, Jr., of Beaver Falls, Pa.*



## Partridge, Lloyd Fill Vacancies

Sovereign Grand Commander Stanley F. Maxwell, 33°, has announced two appointments to fill vacancies created by the death of Ill.° Wayne E. Stichter, 33°.

Ill.° Irving E. Partridge, 33°, will serve as Grand Lieutenant Commander of the Supreme Council. Ill.° Brother Partridge received the 33° in 1945, has been an Active Member since 1949, and was Deputy for Connecticut, 1958-75.

He was raised a Master Mason in St. John's Lodge No. 4, Hartford, in 1923, served as Master 1930-31, and was elected Grand Master of Masons in Connecticut in 1964. For the Supreme Council, he continues to participate on the rituals committee, for which he served as chairman for a number of years.

In 1963, he retired as director of agency administration for the Phoenix Mutual Life Insurance Company, Hartford.

Ill.° John A. Lloyd, 33°, has been appointed Scottish Rite Deputy for



PARTRIDGE



LLOYD

Ohio. He is chairman of the board of the Union Central Life Insurance Company of Cincinnati and is a member of Aurora Lodge No. 43, F&AM, at Portsmouth, Ohio. Ill.° Brother Lloyd has been active in Scottish Rite at Cincinnati since 1950. He received the 33° in 1963 and was elected an Active Member in 1970.

He served three terms as State Senator for Ohio, three terms as Superintendent of Insurance for the State of Ohio, three terms as president of the Cincinnati Chamber of Commerce, and is a past president of the American Life Convention.

### IN MEMORIAM

#### Ill.° Wayne Edwin Stichter, 33°

Ill.° Wayne E. Stichter, 33°, Grand Lieutenant Commander of the Supreme Council and Deputy for Ohio, died on March 22, at the age of 76.

A graduate of Ohio State University, he commenced the practice of law in 1924 in association with the law firm of Smith, Baker, Effler, Allen and Eastman of Toledo, and later became a senior partner of the successor firm of Eastman, Stichter, & Smith.

Ill.° Brother Stichter served as Worshipful Master of Pyramid Lodge No. 701, F&AM, in 1934-35, and was District Deputy Grand Master of the 11th Masonic District of the Grand Lodge of Ohio in 1947-48. He was a member of the York Rite bodies in Toledo and served as Commander of Toledo Commandery in 1943-44. He was also a member of Zenobia Shrine Temple in Toledo and a past president of Toledo High Twelve Club.

He received his Scottish Rite degrees in the Valley of Toledo in 1930, and was Thrice Potent Master of the Mi-A-Mi Lodge of Perfection, 1951-53. He was created a Sovereign Grand Inspector General, 33°, Honorary Member of the Supreme Council in 1944 and was crowned an Active Member of the Supreme Council in 1959. He was elected Grand Standard Bearer in 1970, Grand Minister of State in 1971, Deputy of Ohio in 1974, and Grand Lieutenant Commander in 1975. He also served on a number of Supreme Council committees.

At the time of his death he was Deputy of Ohio, Grand Lieutenant Commander, a member of the Finance Committee, and chairman of the Committee on Rituals and Ritualistic Matters.



IN A NOOK WITH A BOOK

## Literature about Lafayette

Reviewed by ALPHONSE CERZA, 33°



Lafayette has not been neglected over the years by writers, and a considerable amount of literature has accumulated about his life and work. It would be impossible to list here all that has been published. A number of bibliographies of works relating to him have been published: Stuart W. Jackson, *Lafayette: A Bibliography* 1930; *List of Recent References on the Marquis de Lafayette*, Library of Congress, 1919, with a supplement issued in 1931; George Coquard, *Le General La Fayette*, Catalogue of books, etc. (in French), 1934.

Some of the older works about Lafayette which might be found in our research libraries are: *Memoires, Correspondence et Manuscrits de La Fayette*; six volumes published by his family, in Paris, 1837-1838, and translated into English and published in both London and New York soon thereafter. Regnault Warin, *Memoires pour servir a la vie du general La Fayette*, Paris, 1824. Bayard Tuckerman, *Life of LaFayette*, New York, 1889. Charlemagne Tower, *The Marquis de LaFayette in the American Revolution*, 1895.

For anyone doing a detailed study of Lafayette, he cannot ignore the work of Louis Gottschalk, who spent a lifetime making a study of his life. He has written the following books: *Lafayette Comes to America* (1935); *Lafayette Joins the American Army* (1937); *Lafayette and the Close of the American Revolution* (1942); *Lafayette in the French Revolution: Through the October Days* (1969); *Lafayette in the French Revolution: From the October Days Through the Federation* (1973). Soft-cover editions are available from the University of Chicago Press, 5801 So. Ellis Avenue, Chicago, Illinois. Professor Gottschalk has also written *Lafayette: A Guide to the Letters, Documents, and Manuscripts in the United States*, published by the Cornell University Press, 124 Roberts Place, Ithaca, N.Y. 14850. The price of \$37.50 may be a deterrent in

purchasing the book.

Auguste Levasseur accompanied Lafayette as his secretary on the trip to the United States in 1824-25. He kept a diary during the visit and in 1829 there was published in Paris a book by him entitled *LaFayette en Amerique*. This book has been translated into English and appears in two volumes. The secretary was not as diligent as one would wish, and there are many gaps in his records. A better and more interesting book is the one written by James Bennett Nolan, *Lafayette in America, Day by Day*, published by the Johns Hopkins Press in 1934. It contains 324 pages and covers each day of Lafayette's visit in the United States in short statements with references where the information can be secured. There are a few one-line references to his Masonic activities in this work.

A readable book which covers Lafayette's trip to the United States in 1824-1825 is Marian Klankin, *The Return of Lafayette*, published by Charles Scribner's Sons in 1975. Some attention has been given to this visit in recent Masonic publications.

In 1974 there was published by the Creative Educational Society (123 So. Broad St., Mankato, Minn. 56001) a book entitled *Lafayette, Freedom's General*, written by Matthew G. Grant. This book is printed in large type, with many pictures, and is intended for use by small children.

In 1976 the Westminster Press of Philadelphia, Pa., published *The Fire and the Glory*, with the sub-title "Lafayette and America's Fight for Freedom," written by Virginia Oakley Beahrs. It is one volume of a series of biographies designed for young readers. The book is easy to read and contains many pictures and battle maps. The book also has a bibliography with indications of which books on the list are recommended for young readers.

### OTHER MASONIC BOOKS OF INTEREST

*Behold, How Good*, by John E. Kelly. This is an interesting account of Blue Bonnet Lodge of Texas, with emphasis on how lodge programs were planned and how the problems arising from time to time were solved. Available from the lodge, 2702 South Presa, San Antonio, Texas 78210. 1977. \$10.

*Prince Hall, Life and Legacy*, by Charles H. Wesley. The latest book published about the founder of the Prince Hall organization. It corrects the many misstatements contained in the Grimshaw book published 75 years ago and copied by practically every author on the subject since that time. Available from the United Supreme Council, PHA, S.J., P.O. Box 2959, Washington, D.C. 20013. 1977. \$8.50.

*The 75th Anniversary of Manila Lodge No. 1, 1901-1976; A History of Freemasonry in the Philippines*, by William C. Councell, 33°. An excellent account of how the Craft came to the Philippines skillfully blended with the history of the first lodge established there. Available from the Secretary, Manila Lodge No. 1, P.O. Box 555, Manila, Philippines. 1976. \$8.

*The New US-Japan Era*, by Jiuji G. Kasai. Written by a Freemason as a contribution to world peace and presenting the visit of President Ford to Japan and the Emperor of Japan to the United States. Contains the names and pictures of many Masons including the Grand Master of Japan. Available from The Japan-American Cultural Society, 30-1, 5-chrome Matsubara, Setagaya, Tokyo, Japan. 1976.

Dr. Mervin B. Hogan, 33°, has been a lifelong student of the relationship between the craft and Mormonism. His latest paper on the subject is entitled *Some Basic Facts Pertaining to Mormonism and Utah Freemasonry*. It is one of a series of papers written by him and on deposit (with Xerox copies available at cost) with Dr. Everett L. Cooley, Curator, Special Collections, Marriott Library, University of Utah, Salt Lake City, Utah 84112.

*Historical Account of Jamaican Freemasonry*, by Frederick W. Seal Coon. A detailed presentation of the history of Freemasonry and the appendant bodies in Jamaica and the surrounding area. Available from Richard H. Brown, 54 Fletcher Ave., Valley Stream, N.Y. 11580. 1976. \$6.

## LAFAYETTE'S FIRST VISIT

(Continued from page 5)

frequented by medical students, Bollman chatted with Huger, who was by then 21 years of age and studying in Vienna. Huger raised the popular speculation as to where Lafayette was imprisoned and explained his particular interest. Although he had been too young to remember the scene, his family had housed the Marquis during his first night in America. Bollman told Huger of his plan to free Lafayette and asked for his aid. The young medical student immediately agreed.

The actual escape attempt could easily come straight from a comic opera. Two horses were to carry the three men from the scene of the rescue to Hof, a village on the Prussian border where Bollman's carriage was waiting. Through exchanging handkerchief signals with Lafayette, a day for the attempt was arranged.

All went well with the escape until they attempted to overcome the lone guard who accompanied Lafayette on his walk. He was finally knocked out by Huger but not until he had severely bitten Lafayette in the hand, alerted the other guard, and frightened away one of the horses by his cries. Lafayette was persuaded to mount the remaining horse and, as he left, Huger shouted in English, "Get to Hof." Lafayette thought he said, "Get off," so he rode away blissfully unaware of the rendezvous.

In several days all three were captured and returned to Olmütz. Following several months' imprisonment, both Bollman and Huger were set free and ordered to leave the country. However, ultimately, the tale does have a happy ending. The notoriety given the exploit enabled the world to learn where Lafayette was imprisoned and a campaign in countries where the press was free was launched against Austria. As a consequence, Lafayette's wife and two daughters were permitted to live with him in Olmütz under slightly improved physical conditions. Lafayette did not die a forgotten prisoner but was released in 1797 through the intervention of Napoleon and by 1815 had reentered French politics as a leader of the liberal wing.

That Lafayette was a Mason we have no doubt; however, historians have long debated where and when he joined the Craft. Three leading theories have

### POSTAL SERVICE TO ISSUE STAMP

*The U.S. Postal Service has announced plans to issue a 1977 commemorative stamp in honor of the Marquis de Lafayette. The 13-cent Lafayette stamp will be issued at Charleston, S.C., on June 13, the 200th anniversary of Lafayette's landing on the coast of South Carolina north of Charleston.*



emerged: in Europe, prior to his coming to America; at Morristown, N.J., in American Union Lodge; and at Valley Forge, in an unidentified traveling military lodge. The most telling evidence points toward France, probably when he was garrisoned at Metz. Lafayette addressed the Grand Lodge of Tennessee on May 4, 1825, and in the minutes summarizing his comments is to be found the following statement: "He had been, he said, long a member of the Order, having been initiated, young as he was, even before he entered the service of our country in the Revolutionary War."

It would certainly add to the romance of the story if Huger was also a member of the Fraternity. Unfortunately, a search of the membership records of the Grand Lodge of South Carolina does not reveal his name. Neither do the records of the Grand Lodge of Pennsylvania, which warranted several early lodges in South Carolina. Following the Olmütz exploit, Huger returned to America and completed his medical studies at the University of Pennsylvania. He later became a successful South Carolina planter and served as Adjutant-General on the staff of General Thomas Pinckney in the war of 1812.

Dr. Huger died in Charleston at the age of 81.

The third meeting of Lafayette and Francis Huger occurred in 1825 during Lafayette's spectacular "farewell tour" of the United States. During his 15 months in America, the last living Major General of the Continental Army visited all 24 states, spent time with the leading figures of the day, and attended hundreds of public ceremonies. At Camden, S.C., he laid the cornerstone of a monument to Baron DeKalb, who had stepped ashore with him near Georgetown nearly 50 years before and was killed in American service in 1780. Dr. Huger joined Lafayette's party at Columbia, and they rode together as far as Charleston. Congress had given a grant of \$200,000 to Lafayette, a part of which he wished to give to Huger, who declined with thanks.

Of the many almost unbelievable events in General Lafayette's life, his encounters with Dr. Huger must rank as one of the most unusual. It is the story of a little boy who met him during his first day on American soil, who participated in one of 18th century Europe's most bizarre jail breaks, and who greeted the returning hero almost 50 years after their first meeting.

# Footnotes\*

## \* *Freedoms Foundation award.*

Once again *The Northern Light* has been selected to receive an award from the Freedoms Foundation at Valley Forge for the issues published during 1976. The award, to be presented later in the year, is the George Washington Honor Medal. Last year the magazine received an honor certificate.

Other Masonic publications receiving recognition were *The Newsletter* published by the Chester County Club of Reading, Pa., Consistory, and *The New Age*, published by the Supreme Council for the Southern Jurisdiction of the United States. Also cited was Ill. V. Harold Blake Walker, 33°, for a sermon entitled "Sources of Freedom."

The national awards are announced at Freedoms Foundation at Valley Forge each February for a variety of categories, including journalism, sermons and addresses, college campus programs, youth essays, community and national programs, electronic communications, and education. The awards are designed to honor those individuals, schools, organizations, and corporations that most effectively promote the American way of life with a fundamental belief in God and a desire to protect the dignity and freedom of the individual.

\* *Cerza honored.* Ill. V. Alphonse Cerza, 33°, a noted Masonic book reviewer and regular contributor to *The Northern Light*, was this year's recipient of the James Royal Case Medal of Excellence at ceremonies in Bridgeport, Conn., on March 29. The award is given each year to a Master Mason who has shown outstanding leadership and achievement in Masonic research and writing.

Presented since 1971 by the Masonic Lodge of Research of Connecticut, the medal is named in honor of its first recipient, Ill. V. James R. Case, 33°, Grand Historian of the Grand Lodge of Connecticut. Other medalists have been Ill. V. Conrad Hahn, 33°, Executive

Secretary of the Masonic Service Association; Ill. V. Harold V. B. Voorhis, 33°, of Summit, N.J., well-known Masonic author; Ill. V. Dwight L. Smith, 33°, editorial director of *The Indiana Freemason* and Grand Secretary of the Grand Lodge of Indiana; Brother Harry Carr, former editor and secretary of Quatuor Coronati Lodge, London, England; and Brother Ronald E. Heaton, 32°, of Norristown, Pa., author of numerous works dealing with the colonial period.

\* *Four Chaplains award.* Brother Milton L. Frazier, 32°, was one of 13 who received this year's Legion of Honor award from the Chapel of Four Chaplains at Philadelphia in January. Brother Frazier is a member of the Scottish Rite Valley of Philadelphia.

\* *Xenia Temple rebuilt.* When a tornado destroyed most of the town of Xenia, Ohio, on April 3, 1974, it took with it the Masonic Temple. On the second anniversary of the destruction, the cornerstone was laid for a new Masonic Temple.

A plate has been issued to commemorate the destruction of the old temple and the construction of the new temple. The obverse displays both temples, and the reverse includes a short history of the two buildings. Plates are available for \$10 postpaid. For further information write to Billy Joe Jones, 1781 Sioux Drive, Xenia, Ohio 45385.

\* *Lobster, lobster everywhere.* For more years than anyone can remember New Hampshire Consistory has been celebrating Fast Day with a feast. Fast Day is a New Hampshire holiday observed on the fourth Monday in April. This year as usual, when more than 1400 Consistory members gathered in Nashua for the Fast Day Reunion, a turkey dinner was served. But the main attraction each year seems to be the side dish—lobster salad—made from 750 pounds of lobster meat!

Obviously Consistory officers are concerned about the spiraling price of lobster these days. How long can they continue to leave lobster on the menu? Said one officer: "I wonder which will be the first to go—lobster or coffee?"

\* *York Rite for President Ford.* A few weeks before President Gerald R. Ford, 33°, left office, the officers of the Grand Royal Arch Chapter of the District of Columbia gathered at the White House for the purpose of making the President a Royal Arch Mason at sight. Immediately following, the D.C. officers of the Grand Council of Royal and Select Masters held a similar ceremony to pronounce him a Royal and Select Master.

Ill. V. Brother Ford is a member of Malta Lodge No. 465, Grand Rapids, Mich., the Scottish Rite Valley of Grand Rapids, and Saladin Shrine Temple. He received the 33° in 1962.

\* *Masonic Fair at Chicago.* Following last year's success, Medinah Shrine Temple of Chicago again hosted an unusual Masonic Fair on April 1-2. Masonic organizations in the Chicago area were invited to set up a booth to display their "product."

Among those participating were youth groups, women's affiliated organizations, York Rite, Scottish Rite, Grotto, and Shrine clubs and units. Also participating were the Illinois Masonic Medical Center, Illinois Masonic Homes, Grand Lodge Committee on Masonic Education, Illinois Lodge of Research, Masonic Book Club, Philalethes Society, and Masonic Board of Relief.

Open to the public, the fair provided an opportunity for both the Masonic and non-Masonic families to obtain information on the many Masonic organizations.

Further information is available from Thomas Roberts, Recorder, Medinah Shrine Temple, 600 No. Wabash Ave., Chicago, Ill. 60611.

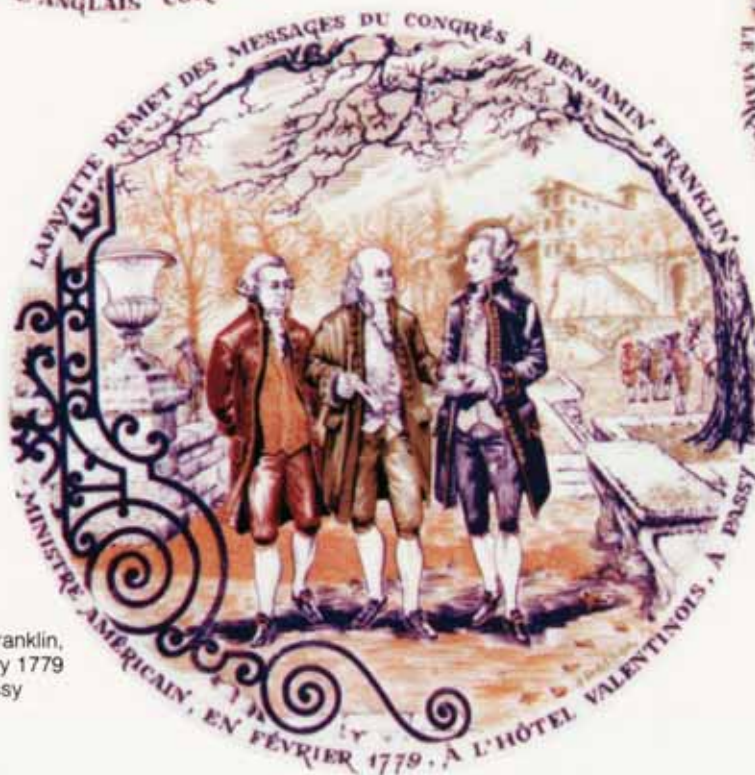
RICHARD H. CURTIS, 32°  
Editor



December 21, 1784, at New York, at the end of the triumphal journey, Lafayette receives the ovation of the American people



Lafayette with Washington and Rochambeau at the siege of Yorktown in October 1781 forces the Englishman Cornwallis into surrender (the capitulation)



Lafayette delivers message from Congress to Benjamin Franklin, American minister, in February 1779 at the Hotel Valentino in Passy



On September 11, 1777, during the Battle of Brandywine, Lafayette wounded in the leg encourages and flings his men into the attack