

Vol. 8 No. 4 SEPTEMBER 1977

# THE NORTHERN LIGHT

A WINDOW FOR FREEMASONRY





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

## *Let Us Hasten!*

As we now come to a new fraternal year let us think of the great challenge we have to promote Scottish Rite.

Neither Scottish Rite nor any other branch of Freemasonry should be “promoted” simply for the addition of numerical strength—even as important as that may be.

Scottish Rite should be promoted in order to extend the great teachings of Freemasonry to the present membership and to spread light and knowledge to the uninitiated.

We completed a few months ago another fraternal year. In some cases we were fortunate in having a most successful year; in others we barely held our own.

Let us hasten, ere it is too late, to put into effect plans and ideas that will bring the teachings of the Rite to the hundreds of thousands of Masons in our country who have not yet advanced in Masonic learning.

In 1914, a great fire destroyed the Edison laboratories in New Jersey. After Edison had lost all his plans, sketches, blueprints, and

models he turned to his son and said, “Thank God, all our mistakes are burned up. We can start all over again.” Three weeks from that day, Edison delivered his first phonograph.

Edison was a man who had the overwhelming purpose that lifted him above temporary discouragement.

Let us hasten to respond to the call for duty and again, in our endeavors, forget the failures of the past and dedicate ourselves to instilling the precepts of Masonry, through the Scottish Rite, into the minds and hearts of all mankind.

Today is a new page in the book of life. Upon it, and upon it only, you can write a record of accomplishment. It awaits your pen, but once the page is turned, it is gone forever.

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



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## About the Front Cover

The Valley of Pittsburgh will host the 165th Annual Meeting of the Supreme Council on Sept. 22-29. The cover photo of the city's Golden Triangle was taken by Pittsburgh photographer Al Church, 32°, several years ago—prior to the energy crunch! The "lights on" scene was specially arranged.

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# Oil Flows from Alaska

By RICHARD H. CURTIS, 32°

There's Masonic activity in Alaska's Prudhoe Bay through the efforts of those who have been working during the last few years on the 800-mile trans-Alaska pipeline.

One who has encouraged the formation of the various Masonic clubs on the North Slope is Ill.°, Charles E. Spahr, 33°, chairman of the board and chief executive of Standard Oil of Ohio (Sohio).

Ill.° Brother Spahr, who is treasurer for the Scottish Rite Valley of Cleveland and 1st Lieutenant Commander of its Consistory, has lived with the many frustrations surrounding the development of the pipeline, as

Sohio has played a vital role in the Alaskan oil project.

At a cost of more than \$9 billion, the pipeline has become the most expensive privately-financed construction project in history and one of the most challenging construction ventures in modern times.

Soon after the Atlantic-Richfield Company (Arco) struck oil at Prudhoe Bay nearly a decade ago, engineers began to draw plans for transporting the crude oil to the continental United States. Through a 1970 merger agreement with British Petroleum Company, Limited, Sohio became entitled to 53% of the oil production in the Prudhoe Bay field. Other interests in the oil field are held by Arco (20%), Exxon

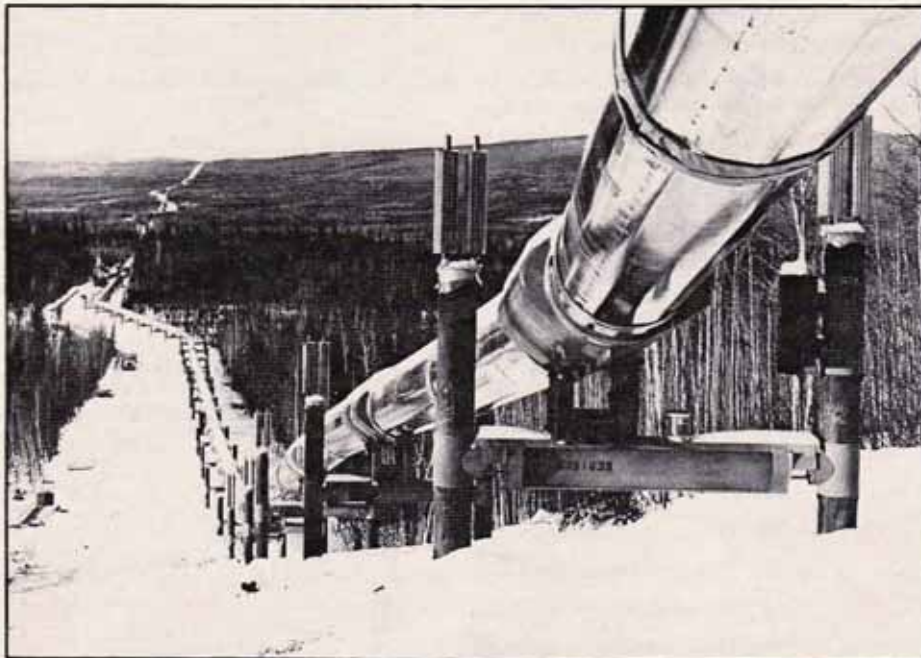
Corporation (20%), Mobil Oil Corporation (2%), and Phillips Petroleum Company (2%).

It was not until April 1974 that pipeline construction was finally approved by the U.S. Department of Interior. Construction was the responsibility of the Alyeska Pipeline Service Company, formed by the oil companies involved in the project. Last December, the final section of pipeline was put in place. Oil started flowing through the line on June 20, and the oil reached the other end of the line on July 29.

The 800-mile pipeline stretches from Prudhoe Bay on the North Slope to Valdez on the southern coast. The route includes three mountain ranges and 34 major river crossings, and temperatures vary from 80° below zero in winter to the 90's in summer.

The pipeline is buried or elevated depending upon the varying soil conditions found along its route. Where the warm oil would cause icy soil to thaw and erode, the pipeline goes above ground to avoid thawing. Where the frozen ground is mostly well-drained gravel or solid rock, the line is buried. Precautions have also been taken to avoid disruption of Alaskan wildlife.

The city of Valdez was selected as the end of the line because of its sheltered, ice-free port. There 18 storage tanks, with a combined capacity of 9.1 million barrels, will hold the oil for



*More than half of the 800-mile pipeline is above ground. Environmental consideration determined whether the pipe was constructed above or below ground. The zig-zag pattern of the pipeline allows for expansion and contraction of the pipe during temperature changes.*



A map of Alaska made from scrap pipe from the trans-Alaska pipeline project was presented to Ill. Charles E. Spahr, 33°, by the Prudhoe Bay Masonic club to express the club's gratitude for his encouragement given to members of the craft to continue Masonic activity while they were laboring to complete the Alaskan project. Alaskan oil field welder mechanics cut the map from a piece of 34-inch diameter pipe used in oil gathering lines and the base from 48-inch pipe used in the pipeline. Lettering and inscription on the map are inlaid brass.



transfer to the tankers that will deliver it to other ports.

The pipe, with a 48-inch diameter, is expected to carry 1.2 million barrels of crude oil a day by the end of the year. Its ultimate capacity is 2 million barrels a day. At capacity, the oil will travel at approximately seven miles an hour and will complete the trip in about 4½ days.

Current projections indicate that the Prudhoe Bay field contains an estimated 9.5 billion barrels of crude oil, a supply that should last for 25 years.

During 1976, the United States used 17.4 million barrels of oil a day, of which 7.3 million were imported. At capacity, the pipeline could supply 11% of the nation's needs at current rates of usage.

Ill. Brother Spahr plans to retire at the end of the year as chairman of the board of Sohio. He joined Sohio in 1939. With the exception of his tour of military duty during World War II, he has spent the remainder of his business career with the oil company.

He was elected vice president in 1951 and was elected executive vice president and a director in 1955. Two years later he was named president. Since January 1970, he has been chairman and chief executive.

When Spahr became president of Sohio, the company ranked 18th in U.S. crude oil production. As Alaskan oil begins to flow, Sohio expects to be third, behind Exxon and Texaco.

For many years, Spahr has been active in community affairs. In February he was named Cleveland's Man of the Year by the Sales and Marketing Executives of Cleveland. The award is

presented each year to a businessman whose efforts have focused attention on Cleveland and northern Ohio.

Despite his deep involvement with business commitments, Spahr has also been active in Masonic circles. In addition to his official positions with the Scottish Rite Valley of Cleveland, he is a member of Heights Lodge No. 633, Cleveland Heights; the York Rite bodies in Cleveland Heights, and Al Koran Shrine Temple in Cleveland. He received the 33° in 1968.

Last year members of the Prudhoe Bay Masonic clubs presented Spahr with a map of Alaska made from scrap pipe from the pipeline project. Alaskan oil field welder mechanics cut the map from a piece of 34-inch diameter pipe used in oil gathering lines and the base from 48-inch pipe used in the pipeline. The lettering and inscription on the map are inlaid brass.

Alaskan blue lodges are affiliated with the Grand Lodge of the State of Washington. Because there are no lodges in the Prudhoe Bay area, workers decided to form a Masonic club in 1973. Since that time, a Scottish Rite society and a Shrine club have been established. During the past four years the various Masonic clubs have raised \$100,000 for philanthropic purposes. Recently as a fund-raising event, the Shrine club sold one-ounce bottles of crude oil as a souvenir item.



The pipe was specifically engineered and fabricated for the Alaska project. It was designed to compensate for settlement, compaction, earthquakes, and stress from weight between supports of the elevated line.



*Over the years there have been many attempts  
to link James Monroe to the fraternity—  
Here is convincing proof that  
the former President was not a Mason*

# The Mystery of Monroe the Mason

By JAMES R. CASE, 33°

Thirteen Presidents of the United States are known beyond all doubt to have been Freemasons. They took pride in the fact, appearing openly in Masonic dress, while several of them held office in the Lodge. Two were Grand Masters. Washington, Jackson, Polk, Buchanan, Andrew Johnson, Garfield, McKinley, Teddy Roosevelt, Taft, Harding, F. D. Roosevelt, Truman, and Ford were all taken and accepted as Masons by their contemporary Brothers and Fellows.

Not so James Monroe.

When he died at the home of his daughter in New York City on July 4, 1831, no obituary mentioned any attachment to the fraternity. No notice was taken of his death by the Grand Lodge of New York. Nothing appears in the Proceedings of the Grand Lodge of Virginia to commemorate the passing of a distinguished Brother.

On July 25, 1831 Richmond-Randolph Lodge No. 10, Manchester Lodge No. 14, and Jerusalem Lodge No. 54 were called together at Richmond for the "purpose of uniting with their fellow citizens in a procession in honor of the memory of their departed friend and distinguished fellow citizen," James Monroe. Past Grand Master Robert G. Scott (1789-1869) was invited to preside and lead the Masonic division in the procession. They accordingly formed and marched to the capitol where a

funeral oration was delivered by Robert Stanard, Esq. After return from the ceremonies a vote of thanks was given to the participating Masons and the military escort.

The year 1858 was a notable one in Richmond. On February 22, the monument to George Washington which stands on the capitol grounds was dedicated with Masonic ceremony at a special communication of the Grand Lodge of Virginia. Past Grand Master Scott was orator of this occasion, not only eulogizing Washington but also his compatriots Brother John Marshall, Brother Meriwether Lewis, Brother Thomas Nelson, Patrick Henry, Thomas Jefferson, and George Mason. James Monroe was not included!

On July 4, 1931—one hundred years after his death—the remains of James Monroe were reinterred under a monument in Hollywood Cemetery. No reference to that ceremony was entered on the minutes of the Grand Lodge for the annual communication following, although there were discussed such topics as the expense of the February 22nd program, the Mount Vernon Association, and the matter of a new Masonic Temple. In the newspapers of the time, no reference was made to Masonic par-

ticipation in the "Grand Civic and Military Demonstration in Honor of the Removal of the Remains of James Monroe" from New York to Virginia.

On September 20, 1817, the cornerstone of the first building of Central College at Charlottesville, Va., later absorbed into the University of Virginia, was laid with Masonic ceremony. The Masonic procession was joined by the visitors of the college, that is, the trustees. They were James Monroe, James Madison, Thomas Jefferson, John H. Cocke, Joseph C. Cabell, and David Watson. Brother Cocke entered an account of the ceremonies of the day in his diary, but neither his record nor the Grand Lodge Proceedings intimate that Monroe, then President, was a Mason, although he was invited, on behalf of the visitors, to try the stone. It would be a distortion of the facts to claim any of the above named "visitors" as visiting Masons.

During June 1819, Monroe visited Nashville, Tenn., in company with Andrew Jackson. In anticipation of the

ILL.: JAMES R. CASE, 33°, is a noted Masonic scholar and has been Grand Historian of the Grand Lodge of Connecticut since 1953. He holds Scottish Rite membership in the Valley of Bridgeport.





visit, Cumberland Lodge had met and arranged to welcome the President as "a brother of the craft," the delegation to be headed by Grand Master Wilkins Tannehill. However, there must have been some misunderstanding as they finally settled for a "private reception" which can only mean that the Masons had the privilege of meeting the President at an intimate gathering—pointedly omitting mention of him as a Brother.

He was in Louisville June 24, 1819, again in company with Jackson. It was St. John's Day and Abraham Lodge No. 8 and Clarke Lodge No. 57 had joined in the traditional observance with "distinguished guests and Masons present." Jackson and Monroe joined the group at a banquet later in the day.

On August 22, 1820, the cornerstone of a new city hall in Washington, D.C., was laid with Masonic ceremony. Monroe was present as a spectator rather than as a participant. But almost every other President who was a Mason appeared conspicuously in Masonic dress at cornerstone laying ceremonies, or at dedications, and frequently took part in the exercises, in Washington and elsewhere.

When Lafayette arrived in this country for a farewell visit in 1824 he was greeted at New York and entertained overnight in the home of Daniel D. Tompkins, Vice President of the United States during Monroe's second term. As Past Grand Master and head of the Scottish Rite Supreme Council, Tompkins was sponsor for Lafayette's reception as a Mason in several bodies. His prominence as a Mason is quite in contrast to Monroe's obscurity as such.

At the Presidential reception tendered Lafayette in the White House October 12, 1824, there were 34 toasts proposed before the evening festivities ended, but not one was flavored with any Masonic sentiment or implication.

John Dove (1797-1876), long-time Grand Secretary/Recorder in Virginia, was a noted scholar and Masonic historian. Dove's life span was such that he would have had first-hand knowledge of Monroe's status in the Masonic fraternity yet never claimed him as a Virginia Mason.

Sydney Hayden, who was compiling information for his book *Washington and His Masonic Compeers* at the time of Monroe's reburial, did not include him, although the adult life span of these two distinguished Virginians ran concurrently for a quarter century in



the army and in the political field.

In his *History of Freemasonry in Kentucky*, Robert Morris included notes of contemporary events of Masonic interest as well as a list of publications and speeches for each year. Morris seldom failed to make mention of great men and Masons, but there is nothing about Monroe in the book.

As a diplomatic emissary to both London and Paris, Monroe had the opportunity to participate in Masonic functions, or to be recognized as one of the craft, but no such record has ever been revealed.

Albert G. Mackey, who researched, studied, and wrote about nearly everything Masonic in his encyclopedia, made no claim to Monroe as a Mason. But revisionists of later editions of "Mackey's" Encyclopedia have included him.

The *Virginia Masonic Journal* in January 1926 contained an allusion to James Monroe as having been made in St. John's Regimental Lodge in 1777. This was an army lodge held in the New York Continental Line and the assumption was not at all reasonable considering that no time or place was mentioned.

William L. Boyden, 33°, former librarian of the Supreme Council for the Southern Jurisdiction, was an assiduous seeker after factual Masonic records of our Presidents and other notables. He found that a James Monroe, while a student at William & Mary College, was made a Mason in the lodge at Williamsburg on November 9, 1775. That statement is difficult to accept these days when there is reluctance in many Grand jurisdictions to lower the

minimum age to 18 years. Finding a college student only 17 years, six months, and eleven days of age, "recommended as a fit person to be admitted a member" was unusual even in 1775. The bylaws of the lodge at Fredericksburg, adopted in 1769, provided that "no person was to become a Mason under the age of twenty-one years on any account whatever, being contrary to the Constitution of Masonry."

The statement that this James Monroe paid his dues in full from 1776 through 1780 is not acceptable, as the bylaws provided no one would pay dues unless he was in residence, that is, in Williamsburg. A member could be fined for not attending lodge if in town. James Monroe, the later President, was absent in the army far away. This may be a case of mistaken identity. Boyden goes on to remark that it is not known where Monroe obtained the other degrees, which is immaterial since they were not a requirement for lodge membership in the 1700's. A man became a Mason when made an Entered Apprentice, just as one does today.

George W. Baird, Past Grand Master of the District of Columbia, and author of a series of stories on "Patriots Who Were Masons," found that James Monroe was at one time a member of Kilwinning-Cross Lodge at Port Royal. He admitted that Boyden had independently found Monroe in the Lodge at Williamsburg, but suggested the apparent contradiction could be explained by Monroe's having been a member of both lodges at different periods. As a matter of fact, a John Monroe did sign the membership roll at Port Royal, but it was as early as 1758, the year that James was born.

There were skeptics among reputable Masonic scholars at the time, as there have been since. Ray Baker Harris, 33°, who succeeded Boyden as Librarian at the House of the Temple, while not denying the possibility that James Monroe had been made a Mason, found it certainly obvious that he was never very active or even moderately active thereafter.

J. Hugo Tatsch, in *Freemasonry in the Thirteen Colonies* published in 1929, mentions the reference to James Monroe on the minutes of the lodge at Williamsburg, but felt "still in darkness as to the identity and the actual Masonic record of the James Monroe referred to" adding "the impression that it was the Monroe who later became President

(Continued on page 9)



# A Modern Version of Solomon's Temple

By DONALD P. WERTMAN, 32°

Sometime ago three executives got together to discuss a building project they wished to undertake. One of them was a wealthy man with an idea. He had wanted to engage in this undertaking for some time, and now he had collected his resources and was ready to get the project going. However, he did need help since money and an idea don't get the job done.

He contacted a very eminent friend who was an industrialist. The industrialist had access to materials and the necessary equipment. He also knew whom to contact to arrange for subcontractors and various artisans who would be needed in the project.

The third executive included in the project was a designer and an engineer. All the first executive had was an idea and money. He sought the industrialist to provide men and materials, but they lacked the ability to organize the resources to accomplish the goal. So they sought the engineer and designer, who had the practical knowledge and ability to translate the idea to blueprints, draw up the specifications, and assign the various responsibilities.

Now the project could get underway. The scope of the project was unprecedented. The size was stupendous. The materials were of unparalleled quality, and the beauty and splendor of the

edifice was without equal. Seven years and undeterminable costs were involved.

This story should sound familiar to us as Masons, because it is an updated parody on the story of Solomon's Temple. The three executives are well known: Solomon, King of Israel; Hiram, King of Tyre, and Hiram Abif, the widow's son. This story has profound meaning for us as Masons.

Let us look at another building project which is underway right here and now. The end of it is not in sight. This project was also conceived in man's mind.

Men have always sought the association of their peers—those of common background, skills, and abilities. As such men gathered, plans were made to meet regularly. They looked forward to sharing ideas and exploring topics of interest during moments of rest and refreshment. In their efforts to perpetuate these associations they conceived the sublime concept of fraternity. Man is by nature a dreamer and an idealist. His dreams of the ultimate fraternal concept are also idealistic. The Masonic fraternity is the zenith of man's idealism. Those who had part in establishing the framework of Masonry as we know it today must have been divinely inspired. The concepts they proposed, the spiritual and intellectual plateaus they sought for themselves, and all Freemasonry's subsequent disciples are beyond our total comprehension and attainment. But those who strive to understand and attain are building ever on-

ward and upward toward more complete and perfect personal fulfillment and achievement.

Those initially engaged in the formation of speculative Masonry must have been men with assets—not only the material assets, but spiritual, intellectual, moral, and creative assets. These are treasures that money cannot buy. The welding of such quality assets has constructed a sure and unshakable foundation for our fraternity upon which we can build a towering edifice.

The concept of our fraternity has long been conceived. The designs have been drawn, and the materials and tools are available. As in the building of the temple at Jerusalem, the project needs skilled workmen to complete the task. These must be men of strength and intelligence to understand the plans, organize the effort, and take up the working tools—hammer and axe, setting mall and chisel, square and compasses, plumb and level, and the all-important trowel. Then with determination they must set out day after day to lay one stone on another until the new temple is complete.

What an impact we would have on society if all the Freemasons in the world set out today determined to complete the new temple using the designs set forth in the symbolic teachings of Freemasonry. Think of the new phenomenon we could create. There would be a quality of fraternity unknown before. The fraternity could set an example for all to follow transgressing the limitations set by race, religion, political systems, and economic differences. The scope of the project is worldwide. The quality of the effort must be as flawless as humanly possible. Our dedication must be unwavering. The value of such labor is priceless and the duration of the effort is timeless, until



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the workman is called to give final account of his contribution to the project. Then and only then can we expect ample reward for our work.

History records for us the details and subsequent occurrences of the fulfillment of Solomon's dream and the building of the temple. However, the outcome of the current project is unknown. Only time will tell our success or failure. We must accept the challenge of our fraternity to engage ourselves in this great venture.

Where and when do we begin? We can begin with our family by teaching and setting an example for our children. In our community we can take the lead in projects of charity and education. In our church we can try to keep politics and jealousies from ruining the true purpose of organized religion. In business we can insure justice and equality for all. In our personal life we can set

out to live by the principles of our fraternity.

Mankind pays attention to established institutions of philosophy and morality on a cyclical basis. Freemasonry has its highs and lows in terms of progress made and empathy for its purposes. Today we are again on an upward swing.

Masonry was on the high side of the cycle from the end of the anti-Masonic period in the United States until after the Second World War. During this period the most respected men of the community were Masons. They were sought for their advice, wisdom, and help in times of need.

The period of great affluence that took place between 1948 and 1972 caused many people to forget about ideals, principles, and philosophies. They were too busy making money and spending it for all sorts of new pleasures

and conveniences. Masonry as well as organized religion lost some impact on society. In times of great prosperity we forget what is really important in life.

Now times have changed. Recession, unemployment, shortages, political instability, and widespread apathy toward all good things have caused men to seek strength and to look around for something to hang onto and bolster them when physical pleasures and satisfaction no longer satisfy the inward needs.

They need not look very far, for the door to every lodge room is open. Many are the outstretched hands of Masons welcoming the fainting spirit and ready to shelter and rebuild the faltering brother. Men will look to the fraternity. Although not complete, will it stand a magnificent edifice? We must be ready to resume our project and take our place in society. The call goes forth as it has from time immemorial: "Let's build!"

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## THE MYSTERY OF MONROE THE MASON

Continued from page 7

of the United States is difficult to substantiate, for if the candidate were the same brother, he was elected when not yet eighteen years of age." It was a violation of the ancient landmarks.

William Moseley Brown accepted Monroe as a Mason, but as late as 1958 found the evidence not too convincing. He further stated that Monroe was a member of the lodge at Fredericksburg. In the absence of records for that lodge for the year or two when Monroe lived in the city, that statement cannot be confirmed or confuted but has been generally accepted and repeated. There is a Masonic apron in the Monroe Museum at Fredericksburg attributed to Monroe, but it lacks any acceptable provenance. Its designs include Royal Arch emblems which remove it still further from any connection with a man who does not appear on the minutes of any lodge as a visitor, much less as a Chapter member or visitor.

George E. Kidd, Past Master of Williamsburg Lodge No. 6 published an account of "Early Freemasonry in Williamsburg" in 1957. He had in front of him the early record books, which were stolen from the lodge during the war between the states, found later in the Archives of the Library of Congress, and returned to the Lodge by special

action of Congress. In his "Gleanings from the Minutes" he quotes and illustrates the factual entries he cited, which prove beyond all doubt that James Monroe was made a Mason.

The month of November 1775 was an interesting one. On November 6, John Monroe, identified as a cousin of James, was initiated. On November 9, "James Monroe pet. prefer'd received & balloted for passed accepted and entd an Apprentice." That same date the Treasurer charged four pounds against William Yates "To your assumpsit for initiating James Monroe a student at the college." Yates was on the faculty at William & Mary.

On November 11, Capt. John Fleming was initiated. He had been commissioned on October 2 in the 1st Virginia Continentals and used his military titles. Although both had been commissioned as officers of Virginia Continentals on September 28, the Monroe cousins did not use their titles. Why not?

Daniel C. Gilman in his biography, outlines the career of a great American as follows:

"The name of James Monroe, fifth President of the United States, is associated with the chief political events in the history of this country during a period of more than fifty

years. He served with gallantry in the army of the Revolution and was high in office during the progress of the second contest with Great Britain, and during the Seminole War; he was a delegate and Senator in Congress; he was called to the chief legislative and executive stations in Virginia; he represented the United States in France, Spain, and England; he was a prominent agent in the purchase of Louisiana and Florida; he was a member of Madison's Cabinet, and directed (for a while simultaneously) the Departments of State and War; he was twice chosen President, the second time with an almost unanimous vote of the electoral college; and his name is given to a political doctrine of fundamental importance."

How unfortunate that we cannot find any testimony of Monroe as a Mason, as complete and as complimentary as the foregoing paragraph. How regrettable that he never appears to have been taken and accepted by the craft during his adult lifetime, and while he was in the public eye. By adherence to the landmarks of strict trial, due examination, and lawful Masonic information, it must be concluded that we lack the signs, words, and tokens from the man himself which would indubitably mark him as a Mason and proud of his attachment to the fraternity.



## Fall Exhibits and Programs for Young People

"I am on famously friendly terms with all the little folks . . .," wrote P.T. Barnum in 1899. "I would rather be called the children's friend than the world's king."

Following Barnum's lead, the Scottish Rite Masonic Museum of Our National Heritage will be featuring exhibits of special interest to younger audiences for the fall season.

"American Circus Posters," a collection lent by Mrs. Ralph Trower of Brockton, Mass., evokes the sights, smells, and carnival atmosphere of the great circus road shows of a bygone era when the circus was a major American entertainment industry.

Mrs. Trower, who hosts a daily variety radio program in Brockton, Mass., is the widow of the late Ralph E. Trower, former treasurer of the Tenney Service Company of Boston, parent firm of many utility companies. Mr. Trower had acquired the circus posters over a number of years.

Although for many people, Barnum's name is synonymous with circus, he operated a museum of curiosities for

most of his life, and only in later years became a circus proprietor. These posters, dating from the 1850's to 1920's, advertise many of the major circuses that were contemporaries of the famous Barnum and Bailey Circus. Sells Floto Circus, Ringling Brothers Circus, Dan Rice Circus, and Cole Brothers Circus are some of the circuses represented.

Young people today who only know the circus from what they have seen on television, cannot appreciate the full impact and meaning of Barnum and Bailey's "Greatest Show on Earth." These colorful posters, that were used to announce the arrival of circus companies in cities and towns along the tour, recapture the spirit of the great American circuses and document this unique phase of our national heritage and the tradition of wholesome entertainment.

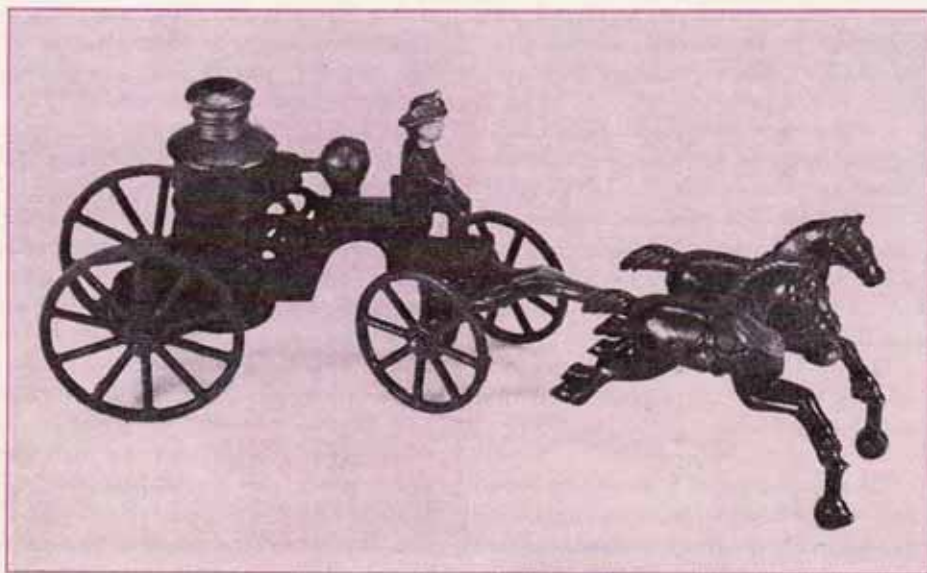
Also from the period 1875 to 1930 is an exhibit of "Cast Iron Toys" which reflects many commonplace but often forgotten aspects of American life in the past. These horse-drawn vehicles, automobiles, trucks, trains, and miniature



stoves were manufactured in small foundries and toy shops, and marketed by department stores and mail-order houses. The most popular toys then, and those which today remain the favorites of collectors of all ages, are the examples of early transportation, including ice trucks, fire engines, and cars with running boards. This selection from the Smithsonian Institution's Sears Roebuck and Company Collection are exhibited through the courtesy of the Arlington, Mass., Historical Commission.

A third exhibit introduces our younger visitors to another aspect of American culture—the Kachinas of the American Southwest. "Kachinas" focuses on how these supernatural beings are seen and used in the society of the Hopi and Zuni Indians as Kachina dancers, Kachina dolls, and decoration on dance wands and pottery.

The Kachinas are supernatural beings who visit the Hopi villages during







the first half of every year, and are believed to live on the San Francisco Peaks the rest of the year. They come to the villages to dance and sing, to bring gifts for the children, and above all, to bring rain. When a Hopi man impersonates a Kachina in religious ceremonies, he puts on the appropriate mask and costume and applies body paint in traditional designs. When he does this,

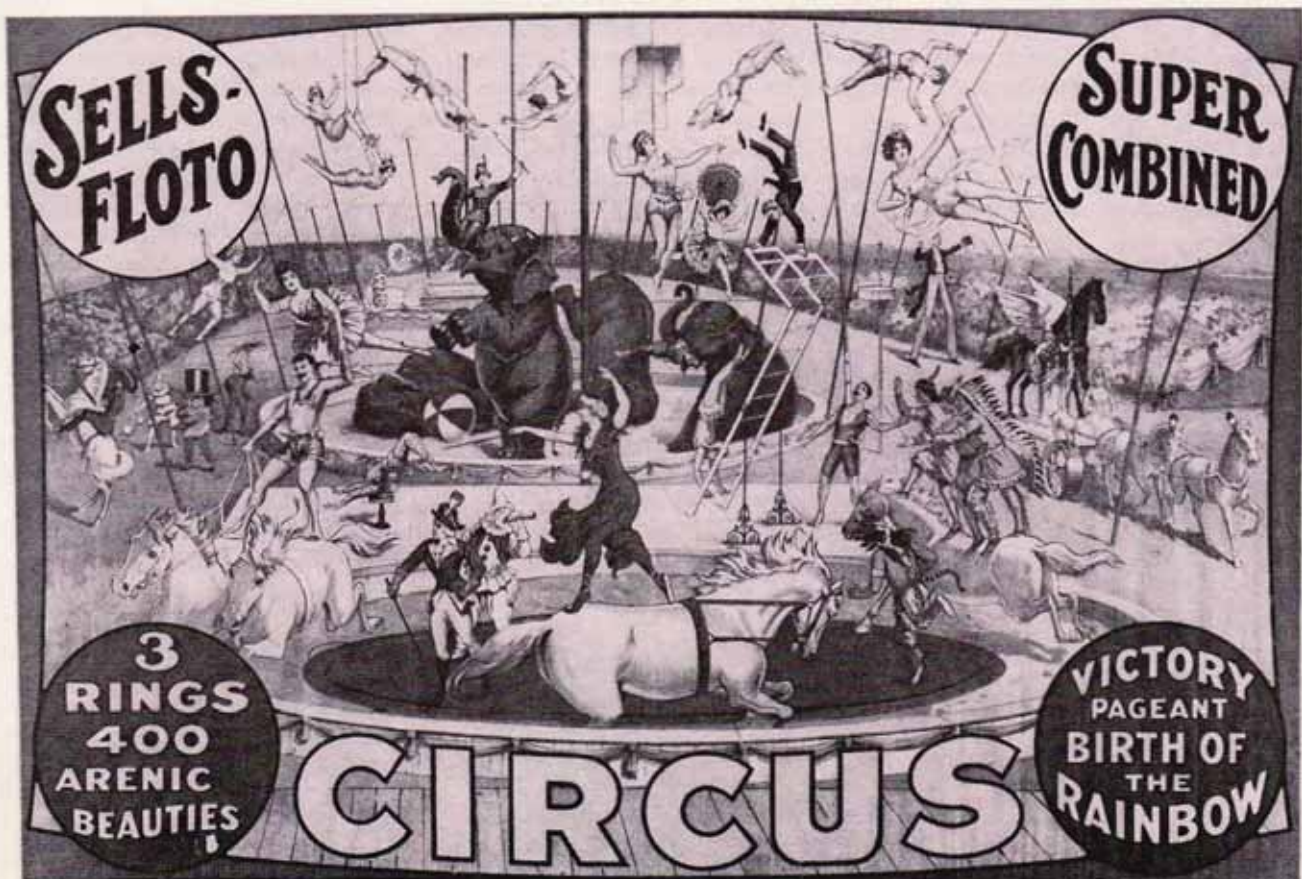
he loses his personal identity and becomes the Kachina he is impersonating.

Of particular interest are the Kachina dolls which are made and presented to children as a way of teaching them about the Kachinas. The Hopi men carve the figurines from cottonwood roots and paint them to resemble the Kachina dancers. The children take

them home where the dolls are usually hung on the wall or rafters as a means of learning what each Kachina looks like.

A series of events associated with these exhibits is also scheduled for the fall. On September 25, the opening of "American Circus Posters" will be accompanied by an all-day "Circus Fun-fare" of circus music, films, clowns, and entertainment for the whole family, in cooperation with the Aleppo Temple Shrine Clowns. Two concerts for children are also planned. "New England in Song and Story" will be presented by Arthur Schrader of Old Sturbridge Village on September 11, and a concert of folk music for children is scheduled for October 2.

The original goal of the Museum and Library, to offer programs for young people and foster knowledge and interest in American history, is being realized. Although the Museum does not yet have a formal education program and staff, information on exhibits and tours will be sent to area schools in an effort to increase the number of young people who take advantage of this extremely worthwhile institution, supported by the contributions of the Scottish Rite Masons of the Northern Masonic Jurisdiction.





OCTOBER 1777

# Burgoyne's Surrender at Saratoga

By GERALD D. FOSS, 33°

If one battle in the American Revolutionary War was more decisive in the final victory, it was the one known as Saratoga. Had this battle been won by the British, the colonies would have continued to be ruled by Great Britain for some time. This battle proved to be the victory needed by the Americans, while it was a bitter defeat for the British.

The battle plans were drafted in England in the winter of 1777. Orders were issued to General John Burgoyne, then in England, and to General William Howe, then in New York. Howe was to march north to Albany, N.Y., while Burgoyne was to march south from Montreal to Albany thereby severing New England from the other nine colonies. It almost happened! Here is a summary of some of the events which led to the surrender of General Burgoyne.

Burgoyne arrived in Quebec May 6, 1777, with about 7,000 well-trained and disciplined men. One half was English and one half was German, the latter under the command of Major General von Riedesel. The weakness in this army was the language barrier for few could speak the tongue of the other. More deficiencies would soon become apparent in the British plan. The Americans were forced to make some highly unorthodox moves also, but the difference spelled victory.

Burgoyne recruited more men in Canada, including some Indians. From Montreal, Burgoyne dispatched Colonel

Barry St. Leger with nearly 1,000 men southwest via the St. Lawrence River to Fort Stanwix, N.Y., thence to Albany. Neither army arrived there. In the meantime, General Howe believed that he might win the war by seizing Philadelphia and proceeded to that city rather than to follow the plan of the British government. Another error! St. Leger arrived at Fort Stanwix where he was forced to retreat before General Benedict Arnold's advance up the Mohawk. Burgoyne's main force moved southward with little resistance until July 7, 1777.

On the American side, General St. Clair was commanding Fort Ticonderoga while General Philip Schuyler was commanding the northern department of the Continental Army. Schuyler was an experienced commander, but he lacked the leadership quality which motivates men—an essential in all commands, more particularly an army.

Burgoyne's force mounted artillery on Mount Defiance, July 5, prompting General St. Clair to evacuate Fort Ticonderoga and abandon substantial supplies. Some of Burgoyne's men pursued St. Clair. A battle ensued at Hubbardton, Vt., July 7, in which many Americans, caught unprepared, were killed, wounded, and taken prisoners, among the latter was Colonel Nathan Hale of the 2nd New Hampshire Regiment; thus Lt. Col. Winborn Adams was left in command. Col. Seth Warner and his

Green Mountain Boys delayed the British action, thereby permitting most of St. Clair's men to escape.

In his excellent biography of John Burgoyne at Saratoga, General James Lunt writes that "Ticonderoga was formidable, but any fortification can only be as strong as the hearts of those who defend it. In this respect, Ticonderoga was lacking."

It was the sudden loss of the fort which set off a chain reaction of events which culminated in the surrender of General Burgoyne.

Ira Allen, Secretary of the Vermont Committee of Safety, sent letters urging immediate help from the adjoining states. In his letter to New Hampshire dated July 15, he says, "we cannot see why a stand may not as well be made in this State as in the State of New Hampshire." Seth Warner's appeals for help dated July 18 were as strong as words could convey. The Continental Congress replaced General Schuyler with General Horatio Gates—some say, without even consulting General Washington. General Washington ordered Colonel Daniel Morgan and his Virginia sharpshooters to join the northern army immediately. In a request dated July 11, 1777, John Hancock urged the "eastern States to send such reinforcements of militia for the army."

While these actions were initiated on the American side, Burgoyne was moving steadily southward. At Fort Edward July 29, Jane McCrea, fiancée of Lt. David Jones of Burgoyne's army, was murdered by Indians attached to Burgoyne's army. This atrocity aroused the northern settlers against the British even though the girl was a loyalist.

The New Hampshire House of Representatives adjourned June 28 to meet again September 3, but the military situation in eastern New York called for

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 numerous Masonic publications.





a special session July 17-18. Before this session concluded, all New Hampshire militia were placed under command of Brigadier General William Whipple and Brigadier General John Stark with commissions issued by the State of New Hampshire, not the Continental Congress. This procedure was unorthodox but Stark refused to accept any commission which required him to take orders from any officer in the Continental Army. Stark had served as a colonel in the Continental Army and had resigned after being bypassed for a promotion as brigadier general. New Hampshire granted his request and was censured by the Continental Congress. Stark, having recruited several hundred men, was marching to New York. John Langdon, Speaker of the House, made his famous speech in which he offered all he had—\$3,000 in hard money and 70 hogsheads of Tobago rum. He said, "If we succeed, I shall be remunerated. If not, they will be of little use to me."

Back at Skenesborough, N.Y., (now Whitehall), Burgoyne was running out of supplies. Schuyler had done a good job of destroying by fire any edibles for man as well as horses on his retreat. Another weakness in Burgoyne's plans was the lack of a supply train from his rear to Canada. He was forced to send a

*An exhibit at the Museum of Our National Heritage September 3, 1977, to January 22, 1978, commemorates the 200th anniversary of this important American victory. "Saratoga 1777: the Burgoyne Expedition" outlines the important events leading up to the defeat and surrender of General Burgoyne, using graphics, prints, maps, and British and Hessian weapons from the campaign.*

foraging party into Vermont for food and horses which proved a disastrous error. This action led to the battle of Bennington on August 16, which was the beginning of the end for Burgoyne. General Stark, acting independently, but supported by Seth Warner and his Green Mountain Boys, defeated Baum's well-trained German force on August 16. Only nine of 375 Germans escaped. Breyman's Regiment sent to assist Baum also lost heavily.

The Continental Congress now withdrew its censure and commissioned Stark a brigadier general in the Continental Army, a position he held during the remaining years of war.

During this action, Gates was sitting tight at his headquarters just north of Albany waiting for Burgoyne to approach him. Burgoyne could not retreat now as Stark had severed his tracks at Fort Edward, thus Burgoyne was in the noose he planned for the Americans. In trying to break out September 19 at Freeman's Farm, he lost over 500 men, among whom were 35 officers. A vicious battle, spurred by Arnold's tongue, was waged all afternoon by Morgan's sharpshooters and Dearborn's infantry. Lt. Col. Winborn Adams of the 2nd New Hampshire Regiment was killed this day as was Lt. Col. Andrew Colburn of Scammel's 3rd New Hampshire Regiment. Others lost their lives also, yet American losses were small compared to British losses.

Burgoyne knew now that the war was about over for him. He was short on supplies; he was not receiving military help from the south as expected; he could not retreat. So on October 7, he and his officers decided to make a reconnaissance to see if there was any way to circumvent Gates' army. Here he made a serious error, for he sent out a large force rather than a few men. The Americans, not knowing this was a reconnaissance party, called up all its forces in the

(Continued on page 17)





# Drive Continues to Complete Museum Campaign

To complete the initial \$10 million campaign for the Scottish Rite Masonic Museum of Our National Heritage, the Supreme Council has engaged the services of F. Weston Prior, 32°, as a fund-raising consultant. Brother Prior has created a plan to bring the campaign to a successful conclusion. Currently the campaign is nearing \$7 million.

Under the new program, each of the 15 states will have its own campaign organization headed by a chairman. State chairmen will select campaign leaders for their Valleys. Realizing that each state is unique, Brother Prior will work closely with the state chairmen to organize a campaign tailored to each state's special circumstances.

Campaigns are actively under way in Maine under the leadership of Kervin C. Ellis, 32°; New Hampshire under Ill.°. Dean S. Mattice, 33°; Michigan under Ill.°. James O. Lunsford, 33°; Indiana under Ill.°. Forrest A. Wake-man, 33°, and Ill.°. Robert L. Miller, 33°; Illinois under Ill.°. George E. Burow, 33°, and New York under Ill.°. Robert F. Case, 33°. Pennsylvania and Ohio are in the planning stages.

Many of these states have proceeded with the special gifts phase of the campaign and will eventually reach all members by letter and telephone. One of the goals is a high percentage of individual participation.

A new 10-minute slide/tape presentation has been prepared to acquaint members with the special mission of the Museum-Library. The presentation can be borrowed or purchased from the Supreme Council headquarters.

A special gifts brochure has been prepared to give more details on the Museum-Library, the campaign, and the many opportunities available for personal, state, and valley recognition. Also available are traveling displays which depict the story of the Museum-Library. These are suitable for use at meetings and reunions.

Sovereign Grand Commander Stanley F. Maxwell, 33°, has encouraged members to support the Museum. "By actively participating in this campaign," he said, "we have the opportunity to provide visibility to the ideals of our Rite, to introduce to the public the contribution of the Rite to the nation in honor of the bicentennial, and to strengthen the feelings of brotherhood and charity which underlie all Scottish Rite Masonry."

## STATE AND VALLEY STATUS OF MUSEUM CAMPAIGN

as of July 1, 1977

### STATES

### VALLEYS

#### 100% of Dollar Goal

Connecticut  
Maine  
New York

Binghamton  
Bloomington  
Bridgeport  
Buffalo  
Chicago  
Danville  
Hartford  
Indianapolis  
Lawrence  
Milwaukee

Nashua  
New Haven  
Norwich  
Oneonta  
Peoria  
Portland  
Salem  
Syracuse  
Waterbury

#### 60%—100% of Dollar Goal

Delaware  
Illinois  
Indiana  
Massachusetts  
New Hampshire  
Rhode Island  
Wisconsin

Boston  
Corning  
Dayton  
Detroit  
Evansville  
Ithaca  
Jamestown  
Lowell  
Portsmouth-Dover

Providence  
Rockville Centre  
Schenectady  
So. New Jersey  
Springfield, (Ill.)  
Springfield (Mass.)  
Utica  
Wilmington  
Worcester

#### 30%—60% of Dollar Goal

Michigan  
New Jersey  
Ohio

Abington  
Akron  
Albany  
Allentown  
Augusta  
Bangor  
Bay City  
Bloomsburg  
Brattleboro  
Brooklyn  
Cambridge  
Cincinnati  
Columbus  
Concord  
Cortland  
Eau Claire

Fall River  
Harrisburg  
Keene  
Lewiston-Auburn  
Madison  
Moline  
Pittsfield  
Quincy  
Rockland  
Rutland  
South Bend  
Toledo  
White Plains  
Williamsport  
Windsor

#### Under 30% of Dollar Goal

Pennsylvania  
Vermont

Altoona  
Bennington  
Burlington  
Canton  
Cleveland  
Coudersport  
Elizabethtown  
Erie  
Fort Wayne  
Freeport  
Grand Rapids  
Green Bay  
Greenfield  
Haverhill  
La Crosse  
Lancaster (Pa.)  
Lancaster-Littleton (N.H.)  
Lockport  
Marquette  
Middleton  
Montpelier  
New Castle

New York  
Newport  
Niagara Falls  
No. New Jersey  
Norwood  
Oil City  
Olean  
Philadelphia  
Pittsburgh  
Reading  
Rochester  
Scranton  
Southern Illinois  
St. Johnsbury  
Steubenville  
Terre Haute  
Towanda  
Trenton  
Troy  
Uniontown  
Watertown  
Youngstown





IN A NOOK WITH A BOOK

## 'Symbolism in Craft Freemasonry'

Reviewed by ALPHONSE CERZA, 33°

**SYMBOLISM IN CRAFT FREEMASONRY**, by Colin F. W. Dyer. 178 pp. Published in 1976. A. Lewis Ltd., Terminal House, Shepperton, Middlesex TW17 8AS, England. \$12.

The one major characteristic which distinguished Freemasonry from other organizations is the use of symbolism in its ceremonies and philosophy as well as the method of teaching its members basic moral truths. As a result, a great deal has been written on the subject of symbolism and about specific symbols used by the craft, and it is a subject of perennial interest. This book will be most welcomed as it is unique and deals with the subject in a new way.

The author states that the purpose of the book is to trace the intended use of specific symbols and why it was chosen by our ancestors. In the course of his study the author read a great deal of material, and he makes frequent references to sources. He includes many quotations from books that may not be readily available to the reader. He expressly recognizes the spiritual aspects of the craft but warns against the use of symbology by some of our members in using their imagination to expand the meaning of symbols beyond what is customarily intended; in this connection he cites the Swedenborg Rite with its mythology and occultism.

The first chapter deals with the history of the craft and explores the origin of the words "free" and "accepted." It explains how the craft over a period of time developed from an operative to a speculative organization. The development of symbolism by the "ancients" and the "moderns" is explored

together with whatever light is shed by the early catechisms and some of the exposures of the ritual.

Throughout the book many sources of Masonic symbolism are explored such as the Holy Bible, the lectures and books by George Oliver, William Preston, W. L. Wilmschurst, and Hutchinson. A number of illustrations in the book are reproductions of seven tracing boards which were described in the early days as Master's Instruments intended to set out the moral teachings of the craft. It is explained that the earliest record of a tracing board was in 1819. The author does not restrict his search to Masonic material. For example, he explores the possible influence of John Bunyan with his allegorical *Pilgrim's Progress*.

As would be expected, King Solomon's Temple plays an important part in the book together with its many characteristics as applicable to symbolism. Included is a discussion of the greater and lesser lights, the letter G, Jacob's ladder, the point within a circle, the ceremonies of the craft as possible symbols, Masonic clothing, and the working tools.

A reading of this fine book will be a rewarding experience to anyone interested in the symbolism of the craft.

ILL.: ALPHONSE CERZA, 33°, noted Masonic scholar, researcher, and author, is a member of the Valley of Chicago and a past president of the Philathes Society. He is an avid reader and translator and has written columns for many Masonic publications.



## OTHER MASONIC BOOKS OF INTEREST

*Masonic History Was Made in Congress Hall*. Report of meeting held on Feb. 16, 1976, by Rising Star Lodge No. 126, in Independence Hall, Philadelphia, commemorating the part Freemasons played in the War of Independence. The Masonic Service Association, 8120 Fenton St., Silver Spring, Maryland 20910. \$1.25.

*History of the Cryptic Rite*, by Eugene E. Hinman, Ray V. Denslow, and Charles C. Hunt. The reissuance of a two-volume set originally published in 1931. Available from Bruce Hunt, Box 188, Kirksville, Missouri 63401. \$20.

*Transactions of Phoenix Lodge No. 30, Volume 7*. The English-speaking research lodge which meets in Paris, France, has a distinguished membership. This volume contains many valuable papers on topics of interest. Available from Arthur W. Barnett, Secretary, 65 Boulevard Bineau, 92.200, Neuilly, France. \$5.

*History of the Grand Encampment of Knights Templar*, by Dr. Francis J. Scully. Here are a recently found number of sets of an old favorite. Copies can be obtained from Jacob L. King, P.O. Box 574, Hot Springs, Ark. 71901. \$10.55.

*The Grand Experience*, by Toni Young, 1976. A history of Delaware's Grand Opera House, which is also the home of many Masonic groups. Available from Grand Opera House, Inc., 818 Market Street Mall, Wilmington, Del. 19801. Hardbound \$18.25, softbound \$9.25.

*Constitutions of the Free-Masons, 1723, and New Book of Constitutions, 1738*. For the first time these two editions of a Masonic classic have been printed in one volume. Available only through a member of the Quatuor Coronati Research Lodge in London, England, or its Correspondence Circle.



# Moses Michael Hays—

## Early Masonic Leader

By GEORGE E. BUROW, 33°

One of the early leaders of a forerunner to the Ancient Accepted Scottish Rite in our country was Moses Michael Hays, a prominent merchant-trader and businessman in the colonial period and later an outstanding citizen and insurance broker in Boston.

He was appointed a Deputy Inspector General of the Rite of Perfection for the West Indies and North America by Henry Andrew Francken on December 6, 1768. He was elected Grand Master of the Massachusetts Grand Lodge on July 24, 1788, and continued to serve until the Union of the two Grand Lodges in that jurisdiction in 1792.

Hays was born in New York City May 9, 1739, the son of Judah Hays, a descendant of Moses Hays of Holland. Judah was naturalized in 1729 and was listed as a freeman in New York City on December 2, 1735, where he was a merchant who later owned a ship, *Duke of Cumberland*, which was commissioned as a privateer in 1760 for use in the French and Indian War.

Moses Hays received a good education in New York and in 1760, at the age of 21, he went to England where he is believed to have been introduced to Masonry by Anglo-Jewish merchants active in the fraternity. The location of his Masonic initiation, however, has been questioned by many Masonic historians. He returned to America in the mid-1760s, engaged in business, and



became a noted watchmaker. On September 20, 1767, he was elected president of the Congregation of Shearith Israel and the following year was named a trustee. In the course of business he visited the West Indies often and became well acquainted at Newport, R.I., a regular port of debarkation in the West Indies trade. This also brought him into contact with Francken.

On February 23, 1769, Provincial Grand Master George Harrison issued a warrant for a lodge in New York City to be known as King David's Lodge in which he named Moses Michael Hays as Master. This lodge remained active for several years but soon after the British occupied New York City, a great number of the wealthy Jews left New York with their families and possessions and resettled in Philadelphia, Connecticut,

and Rhode Island.

Hays, together with his family and many of his close associates, emigrated to Newport, R.I. He took with him the warrant for King David's Lodge and proceeded to establish a new "King David's Lodge" at Newport on June 7, 1780, with himself as Master. Hays is believed to have left Newport in the latter part of 1782 for Boston and thereafter Moses Seixas served as Master and later became Grand Master of the Grand Lodge of Rhode Island.

On November 5, 1782 Hays was elected to membership in The Massachusetts Lodge of Boston. By then he had moved his family to Boston and set himself up in business as an insurance broker. He and his son, Judah, had their shipping office and counting house on Long Wharf from which they conducted an extensive trade with the West Indies and Gulf ports. He was one of a group of prominent citizens who organized the Massachusetts Bank which later became the First National Bank of Boston.

On December 3, 1782, Hays was elected Master of The Massachusetts Lodge. The following month he appeared in Grand Lodge as a lodge representative. He served as Master of The Massachusetts Lodge until May 12, 1785, when the lodge suspended activities for four years.

Hays' name appeared continually in the records of the Massachusetts Grand Lodge. In 1785, he occupied the chair of the Junior Grand Warden and was subsequently elected. A year later he was elected Senior Grand Warden but refused to accept the office.

In 1788, when John Warren declined reelection as Grand Master, Hays was elected unanimously. He filled the position until 1792.

At the time there were two Grand Lodges operating in Massachusetts. The members of the Massachusetts



ILL.: GEORGE E. BUROW, 33°, retired as an editor of *The Northern Light* in 1976. He continues to serve as Chairman of the Editorial Board and the Scottish Rite Deputy for Illinois.



Grand Lodge, headed by Hays, were called the "Ancient" Masons. The members of St. John's Grand Lodge were referred to as the "Moderns." Hays was the last Grand Master to serve the Massachusetts Grand Lodge, for in 1792 the two Grand Lodges were united to become "The Grand Lodge of the Most Ancient & Honourable Fraternity of Free and Accepted Masons for the Commonwealth of Massachusetts" with John Cutler as Grand Master.

Hays' Masonic interests were reflected also in his activities in the Rite of Perfection, which had been introduced into America through Stephen Morin. Receiving his patent from France in 1761, Morin proceeded to confer degrees in the West Indies. One of the recipients was Henry Andrew Francken, who in turn conferred the degrees on others. It was from Francken in 1768 that Hays received his appointment as

Deputy Inspector General for the West Indies and North America. In the early part of 1781, Hays visited Philadelphia and there created eight Deputy Inspectors General, as follows: Isaac DeCosta for South Carolina, Solomon Bush for Pennsylvania, B. M. Spitzer for Georgia, Abraham Forst for Virginia, Joseph M. Myers for Maryland, Simon Nathan for North Carolina, Thomas Randall for New Jersey, and Samuel Myers for the Leeward Islands.

In 1791, he granted a charter for Solomon's Lodge of Perfection at Holmes' Hole, Martha's Vineyard, Mass., with the privilege of making Royal Arch Masons.

Hays died in Boston May 9, 1805, deeply mourned by the entire community where he was respected as a model of good citizenship. He was buried at Touro Cemetery, Newport, R.I.

His memory is preserved by Moses

Michael Hays Lodge AF&AM, of Needham, Mass., and by an oil portrait in the Boston Masonic Temple. Hays Lodge was granted a dispensation in December 1931 while Most Worshipful Herbert W. Dean was Grand Master. In November 1932, Most Worshipful Curtis Chipman presented the lodge with its charter.

The petition for a charter had been signed by 52 members of the fraternity in the summer of 1931 with Worshipful Harry Smith, a Past Master of Shawmut Lodge, Worshipful Joseph Brettler, a Past Master of Germania Lodge, and Worshipful T. Rutherford Edwards, a Past Master of Revere Lodge, as a committee. Edwards served as the first Master of Hays Lodge.

The only known portrait of Hays is a copy of an original attributed to Gilbert Stuart, the original having been destroyed by fire at Richmond.

## BURGOYNE'S SURRENDER AT SARATOGA

Continued from page 13

area. The slaughter on this bright sunny afternoon was terrible. Burgoyne had lost one third of his remaining forces including the competent Simon Fraser and Major Acland. The American losses were bad, but nothing compared to the British losses. General Benedict Arnold had been ordered to stay out of the action by Gates, but failing to obey, he had his horse shot out from under him. As the horse went down it broke General Arnold's leg. Next day was spent burying the dead and caring for the wounded.

Bemis Heights was the decisive battle but Burgoyne refused to surrender unconditionally. He was trapped and he knew it. Gates ordered a bombardment of Burgoyne's headquarters with artillery for six consecutive days. On October 14, Burgoyne sent a message to Gates that he would surrender—but on his terms. Burgoyne insisted that he and his men be returned to England provided that they take no further part in the war—and he insisted they embark from Boston—to which Gates finally agreed. The Continental Congress did not accept this surrender and ordered the prisoners kept until the end of the war.

On October 16, the British signed a document, the act of surrender. They gathered the next morning at a preas-

signed location, laid down their arms and marched to Boston. Trumbull, the famous artist, painted a portrait of the surrender at Saratoga. All but one of the men depicted can be identified. Of the 27, we find that 18 were Masons. Many others not shown in this portrait who had fought and some who died were Masons. Some men became Masons after this battle. Of the 27, the names and lodges of the 18 are:

Major William Lithgow, member of Massachusetts Lodge.

Col. Joseph Cilley, member of St. John's Lodge, Portsmouth, N.H.

Gen. John Stark, made a Mason in Masters Lodge, Albany, N.Y., after the battle.

Capt. Thomas Seymour, visitor at American Union Lodge.

Lt. Col. William Hull, made a Mason in American Union Lodge.

Col. John Groaton, member of Washington Lodge No. 10, Mass.

Lt. Col. Henry Dearborn, member of St. John's Lodge, Portsmouth, N.H.

Col. Alexander Scammel, wounded in this battle and died at the battle of Yorktown, member of St. John's Lodge, Portsmouth, N.H.

Col. Morgan Lewis, made a Mason in Union Lodge, Albany, N.Y., later served as Grand Master of Grand Lodge of New York.

Lt. Col. James Wilkinson, made a Mason in Masters Lodge, Albany, N.Y.

Col. Rufus Putnam, made a Mason in American Union Lodge, later served as Grand Master of the Grand Lodge of Ohio.

Col. John Brooks, made a Mason in American Union Lodge.

Lt. Col. Robert Troup was made a Mason in Masters Lodge, Albany, N.Y.

Capt. Elnathan Haskell, made a Mason in Lodge of St. Andrew, Boston.

John Armstrong, serving as Aide to Camp to General Gates at Saratoga, member of AYM No. 19, Pennsylvania.

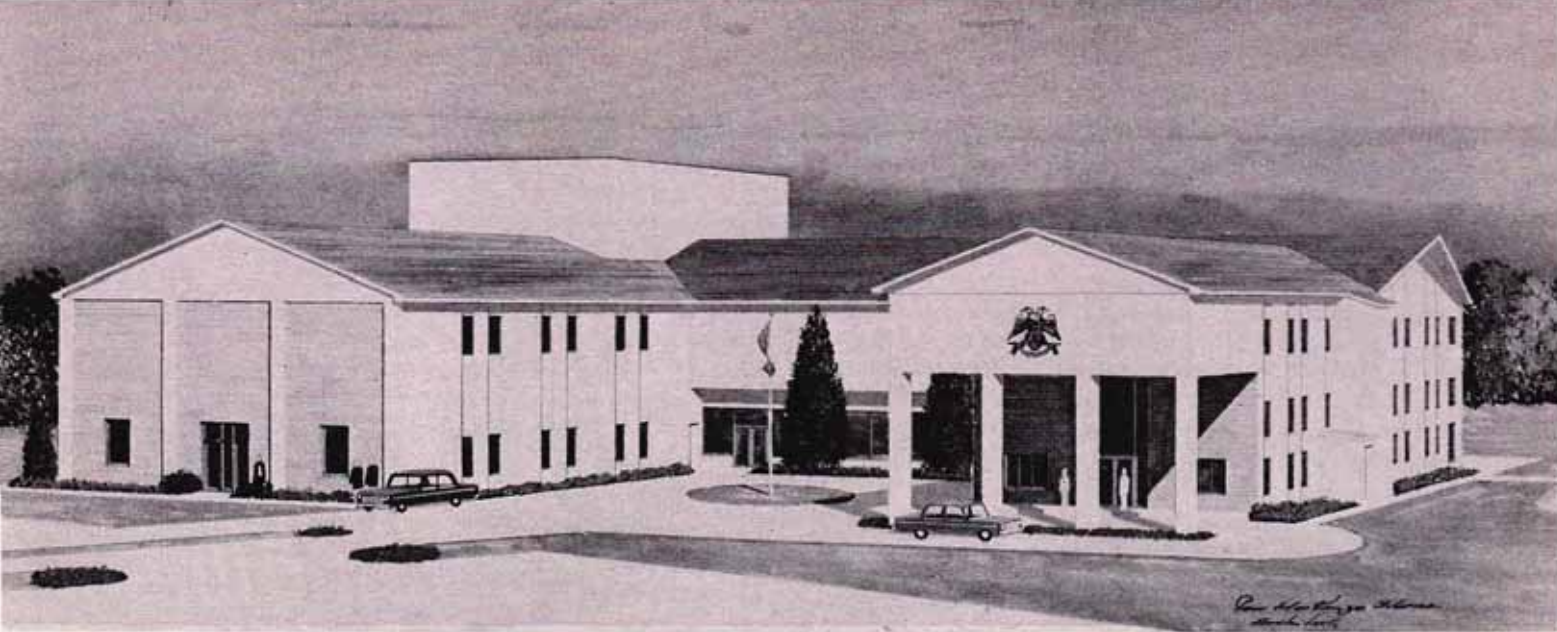
Col. John Glover, member of Philanthropic Lodge, Marblehead, Mass.

Brig. Gen. William Whipple, member of St. John's Lodge, Portsmouth, N.H.

Matthew Clarkson, an Aide to General Arnold at Saratoga, member of Holland Lodge, New York.

The portrait by Trumbull was depicted on a two-cent United States postage stamp in 1927. The identification of the men proven to be Masons was made by Ill. J. James R. Case, 33°, Grand Historian of the Grand Lodge of Conn. The list was published by the Masonic Service Association in 1959.





## *New Home for Northern New Jersey*

The Scottish Rite Valley of Northern New Jersey has a new home in Lincoln Park, N.J. The new Scottish Rite Cathedral, dedicated on Sunday, May 8, was formerly the Two Bridges Country Club.

The Valley of Northern New Jersey came into existence in 1972 with the consolidation of the former Valleys of Jersey City, Newark, and Paterson. Each Valley had been meeting in separate locations but at the time of the merger agreed to join forces with temporary quarters at the Salaam Shrine Mosque, Livingston, N.J. Attempts to find a suitable site for a Scottish Rite Cathedral in Livingston were thwarted by local zoning restrictions.

In 1975, the new Valleys acquired the Two Bridges Country Club building with 7½ acres of land, and made plans for extensive renovation to the existing 48,000 square foot U-shaped structure.

Architect for the remodeling project was Ill.° Ian MacKenzie Horne, 33°, who is currently the Commander-in-chief of the Consistory.

The space requirements for the Valley were designed within the confines of the existing walls, except for the addition of two stairways, an elevator shaft, and a 20-foot extension of the existing dining room to the rear line of the second floor above.

The existing wood trusses over part of the second floor were removed and new scissor trusses installed to give a higher ceiling in the auditorium. The

walls at the stage were carried up to a height so that scenery can be flown.

A new light steel and concrete floor ramped and dished to accommodate the seating arrangement was designed and installed.

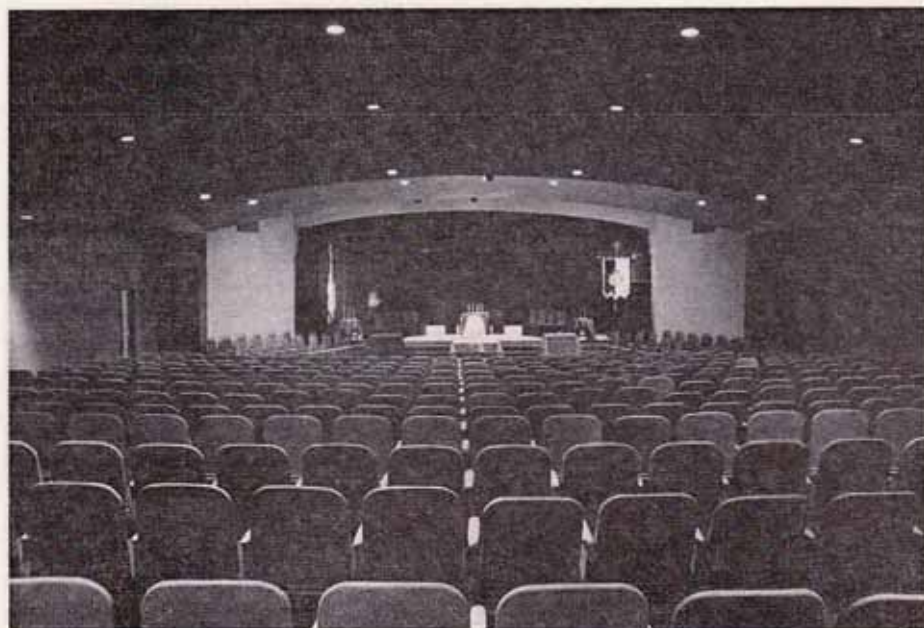
The building as it now stands has a new electrical system, zoned air conditioning, sprinkler system, and new floor, wall, and ceiling finishes throughout.

The latest in stage rigging, designed to accommodate 58 drops, stage lighting and sound systems have been incorpo-

rated, with the lighting and sound operated from the control room at the rear of the auditorium.

All exterior walls are now covered with white marble aggregate applied over the block and frame walls which gives the building a striking appearance against the beautiful setting of the golf course.

The existing parking facilities have been increased and the grounds surrounding the building have been landscaped.





# Footnotes\*

\* **From little acorns.** A descendant of Connecticut's famous Charter Oak has been planted on the grounds at the Scottish Rite Masonic Museum of Our National Heritage.

The original oak tree played an historic role in colonial days, and was characterized as a symbol of the "spiritual strength and love of freedom which inspired our colonial forebears in the military resistance to tyranny."

During a storm on August 21, 1856, the mighty tree finally fell, and its acorns were distributed to various individuals throughout the state. Some proceeded to grow trees from them.

Ill. W. Foster Schreeder, 33°, of the Valley of Hartford, was employed for 40 years in Connecticut's Forestry Department. At a testimonial dinner given to him on his retirement, he was presented one of the oak trees, a second generation of the Charter Oak.

Through the efforts of Ill. Brother Schreeder and the Valley of Hartford, the tree has been planted at Lexington for the State of Connecticut.

\* **Presidential class.** There were 80 candidates in the Scottish Rite class when the Valley of Bay City, Michigan, held its February Reunion last winter, but three names seemed strangely familiar—Gerald Ford, Herbert Hoover, and Woodrow Wilson. These three men have one thing in common. None of them have ever resided at the White House.

A closer look at the records reveals that they are Gerald W. Ford of Lapeer, Herbert C. Hoover of Flint, and Woodrow L. Wilson of Saginaw.

Following the customary practice in most Valleys, the class proceeded to elect officers, and Arthur A. Loeffler of Saginaw became class president. The three "presidents" ended up as vice presidents of the class.

\* **Four chaplains for 1977.** The traditional Maundy Thursday celebration of the Ceremonial Feast of the Paschal Lamb at the Valley of New York City

this spring paid honor to the four valiant chaplains who lost their lives during World War II. The chaplains had given their life jackets to GI's and were last seen with arms linked about each other in prayer as the SS Dorchester sank in the North Atlantic under submarine attack in 1943. (For the story of the Chapel of Four Chaplains at Philadelphia, see *The Northern Light*, April 1974.)

The chaplains were Alexander D. Goode, Jewish Rabbi; Rev. George L. Fox, Protestant; Rev. Clark V. Poling, Protestant, and Father John P. Washington, Roman Catholic.

To commemorate the 1943 spirit of brotherhood, the principal address at New York City's 1977 Feast of the Paschal Lamb was entitled "The Lesson of the Four Chaplains." The address was delivered by four chaplains: Rabbi Ronald B. Sobel, 32°, the Senior Rabbi of Temple Emanu-El of New York; Rev. John A. Spalding, 32°, an Episcopal priest at St. Augustine's Parish in New York City; Most Rev. James J. Killeen, Auxiliary Bishop to His Eminence, Terence Cardinal Cooke; and Rev. Daniel K. Poling, 32°, minister at Fort Washington Collegiate Church of New York and a blood brother of Rev. Clark Poling.

\* **Following in the footsteps.** In Western Massachusetts there's an interesting parallel between two fathers and their sons.

Everett C. Hutchinson, 32°, is the District Deputy of the Chicopee 18th Masonic District for the Grand Lodge of Massachusetts; Francis G. Watson, 32°, is the District Deputy of the neighboring Springfield 33rd Masonic District.

Brother Hutchinson's son Warren is the Worshipful Master of Charles C. Spellman Lodge in East Longmeadow, Mass.; Brother Watson's son Frank is the Worshipful Master of Indian Orchard Lodge in Springfield, Mass.

Each father installed his own son in his respective lodge last November. In

May, a joint meeting of the two lodges was held in Spellman Lodge to confer the third degree. The two fathers and two sons shared the spotlight in the East.

Both District Deputy Grand Masters are members of the Scottish Rite Valley of Springfield. And the sons—well, maybe next year.

\* **Bicentennial exhibit is "permanent."** When bicentennial visitors toured the Philadelphia Masonic Temple last year, they were treated to an exhibit of bicentennial themes displayed by the Grand Lodges of the original 13 colonies. When the exhibit was removed, the colorful eye-catcher provided by the Grand Lodge of New Jersey was placed on permanent display in the Grand Lodge building at Burlington, N.J.

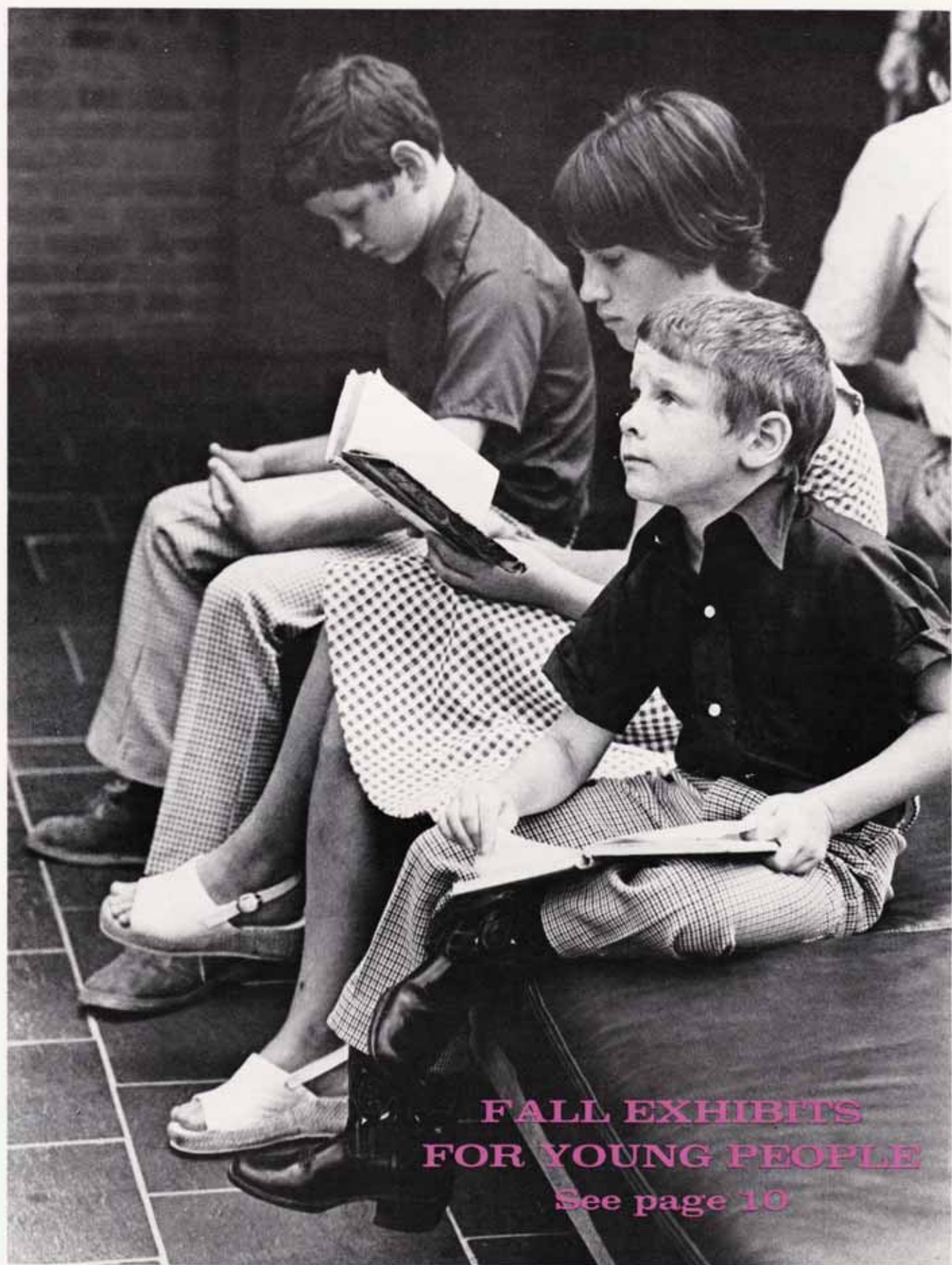
This is a huge, backlit stained glass mural of Washington Crossing the Delaware. The 6 x 12 ft. mural—not actually stained glass, but plastic—was the brainchild of Wilfred Hamson, 32°, a member of the N.J. Grand Lodge bicentennial committee. It was constructed by Brother David Cutler and Brother Hamson; and the rich, deep colors were provided by a process developed by Lloyd W. Murphy of Elton, N.J.

\* **Adventure at sea.** When the Russian fishing trawler, Taras Shevchenko, was seized by the U.S. Coast Guard off the Massachusetts coast in April, the Russian trawler was boarded by a five-man party from the Coast Guard cutter, Decisive. Heading the boarding party was Lt. Brian N. Durham, a member of St. John's Lodge No. 1, Portsmouth, N.H. Brother Durham was raised a Master Mason in the spring of 1976. His father, Raymond E. Durham, Jr. 32°, a member of Vestal Lodge No. 1144, Vestal, N.Y., and District Deputy for the 19th District of the Grand Lodge of New York, attended his son's raising. The father is a member of the Scottish Rite Valley of Binghamton, N.Y.

RICHARD H. CURTIS, 32°  
Editor







**FALL EXHIBITS  
FOR YOUNG PEOPLE**  
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