

THE
NORTHERN LIGHT
A WINDOW FOR FREEMASONRY

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STANLEY F. MAXWELL, 33rd

Flag Day, 1976

Flag Day, June 14, is a day on which ceremonies are often held to honor our national flag. This is the anniversary of the day in 1777 when the Continental Congress adopted the first official national flag. Composed of 13 horizontal stripes, seven red and six white, with a field of blue on which were 13 stars. The Continental Congress declared that the white stood for purity and innocence; the red for hardiness and valor, and the blue for vigilance, perseverance, and justice.

According to Whitney Smith of the Flag Research Center in Winchester, Mass., the first large-scale public observances of Flag Day in the United States probably were held at the time of the first centennial in 1877. In the 1890's, public school officials began to encourage commemorative activities on June 14.

Congress officially declared June 14 as Flag Day in 1949.

Montgomery Ward started in 1975 a program to promote more participation in Flag Day observances and as a result more than 300 such ceremonies were held in 38 states. The company again, in 1976, is promoting Flag Day salutes.

The proposed program calls for a bicentennial 21-day flag salute, wherein the citizens or organizations that participate will fly the flag continuously for 21 days from June 14, 1976, through July 4, 1976.

We, as Scottish Rite Masons, should heartily endorse such a program and every Scottish Rite Cathedral, every Masonic Temple, and each of us as individuals should plan to display our flag for at least the 21-day period, but even more effectively, every day in the year.

I cannot imagine a more beautiful spectacle than to see our Country's banner flying from every home, every Temple, and every Cathedral this summer. I urge cooperation in this endeavor so the world may know that, as Masons, we are proud of our country and its banner. It will also show that we are true to our motto in the Scottish Rite Museum of Our National Heritage, "Pride in our past and faith in our future."

We, as Americans and as Masons, have great pride in our past and we certainly have great faith in our future. Let us express this feeling by participating in a great demonstration of patriotism and loyalty.

Stanley F. Maxwell

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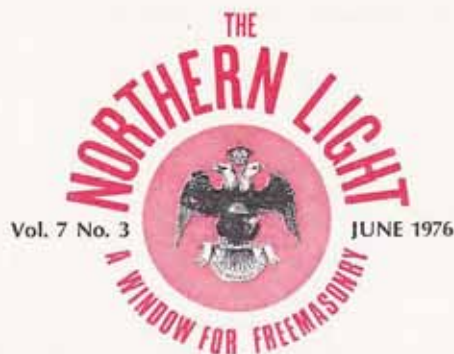
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Monday-Saturday, 9:30-4:30, Sundays, noon to 5:30.

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About the Cover

With a bicentennial flair, the cover scenes (from front to back) represent (1) a 1776 map of the colonies, (2) the Spirit of '76, (3) General Burgoyne surrendering to General Gates at Saratoga, (4) George Washington crossing the Delaware River, (5) a replica of the Liberty Bell, (6) the signing of the Declaration, (7) the Boston Tea Party, (8) flags flying at the Museum of Our National Heritage, (9) the Declaration of Independence. Cover design by George Thompson.



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Analyzing the Declaration

By ALPHONSE CERZA, 33rd

As we approach the 200th anniversary of the adoption of the Declaration of Independence there is presented the occasion to read and study this first great document in our national history. Americans hold the Declaration in high regard and are familiar with some of the glowing phrases that appear in it, but few have given this document the attention which it deserves. Over the years this document has been analyzed in many books which make interesting reading especially at this time. A brief description of the Declaration will help us appreciate its true place in history.

The Declaration of Independence was written by Thomas Jefferson; it was reviewed by several members of the committee, and a few changes were made. The Continental Congress considered this first draft in detail and made many changes before it was adopted on July 4, 1776. The Declaration was ordered printed that same evening for general circulation throughout the colonies; this copy is known as the Dunlap Declaration (see *The Northern Light*, September 1975).

The Continental Congress also ordered that the Declaration be engrossed on parchment; this was done and most of the signatures were affixed to this copy on August 2. Other signatures were placed on it from time to time. The engrossed copy is the one considered official today.

A comparison of the various copies of the Declaration show a number of minor differences. The changes made by the Continental Congress together with the differences between the various copies help us understand the general language used in the Declaration. In

some instances a full understanding can be had only by a consideration of existing documents that had some influence on Jefferson's thinking while drafting the Declaration.

The preamble. At the outset the Declaration states the necessity for separation from Great Britain, to "declare the causes which impel them to the separation," and that respect for the opinion of others requires that the colonists state the causes to the world. It is stated generally that the step was taken in accordance with the "Laws of Nature and Nature's God," as justification for the action taken.

Basic statement of philosophy of government. The main body of the Declaration starts with the familiar words:

"We hold these truths to be self-evident, that all men are created equal, that they are endowed by their Creator with certain unalienable Rights, that among these are Life, Liberty, and the pursuit of Happiness. That to secure these rights, Governments are instituted among Men, deriving their just powers

from the consent of the governed. That whenever any Form of Government becomes destructive of these ends, it is the Right of the People to alter or to abolish it, and to institute new Government, laying its foundation on such principles and organizing its powers in such form, as to them shall seem most likely to effect their Safety and Happiness."

The language is moving and eloquent, but the generality of the words calls for analysis in the light of events that existed 200 years ago.

Jefferson was charged with saying nothing new in the document. He answered that he was trying to state formally what was being said for years in the colonies and that he had not been delegated the job of stating anything new. The idea that government originated in a social contract is as old as Plato's Republic and was repeated many times down through the ages. The idea was used by John Locke, the English philosopher, to justify the English Revolution of 1688-1699, and his books had been circulating in the colonies for over 50 years.

Let us consider some of the phrases used. How can it be said that "all men



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of Independence

are created equal" when we know that all persons have not the same physical, mental, or spiritual characteristics? The members of the Continental Congress were chiefly men of means and of social position; they were not thus advocating the need for an egalitarian society; nor were they impractical visionaries using idle phrases. What was meant was that all persons are equal before the law and should be afforded the same opportunity in the activities of the community. The words "life and liberty" when linked together are easy to understand if one recognizes that there is no such thing as absolute liberty when one lives in a community with others. One is free to do whatever he pleases in the ideal situation so long as he does not interfere with the similar rights of others; any other rule would lead to utter confusion.

The phrase "pursuit of happiness" has been misunderstood because too often the emphasis is placed on the word "happiness." If it were the role of government to make each of us happy, the practical effect would be that a public official would have the power to direct our goals and our way of life. Under such circumstances each of us could make few, if any, choices in our daily lives. We must recognize that happiness is a personal matter with each individual; to attain this state one should be free to make his own choices in how he is to utilize his abilities and his time. Clearly, proper emphasis should be in the word "pursuit" in order to fit into the entire statement.

List of grievances. The Declaration then makes the general charge that King George was a tyrant, and it proceeds to specify the charges against him. There are 27 charges set out; no useful purpose would be served at this late

date in considering each in detail. They accuse the King of improperly exercising the veto power over colonial acts; forbidding royal governors from passing local rules of immediate necessity; refusing to permit extension of lawful authority over new lands settled toward the west; appointing judges subservient to his will; appointing officers to harass the colonists; keeping standing armies in time of peace; imposing taxes without the consent of the colonists; and making war against the colonies.

Nowhere is there a statement against the acts of Parliament; this was probably deliberate as many of the Patriots contended that they never were subject to the authority of Parliament. In the early stages of the conflict when the colonists were seeking to become reconciled with Great Britain, they loudly proclaimed that all they wanted were the established rights of all Englishmen; there is no mention of this claim in the Declaration. This change in point of view was necessary under the circumstances as there was nothing in English law that permitted the people to withdraw their allegiance. In other words, rebellion and withdrawal or separation by dissatisfied citizens was not an established right of Englishmen. Declaring themselves independent was based on the general principle that the natural rights of the colonists had been violated.

They were saying, in effect, we became allied with Great Britain through the King by a compact, but now that the King has violated basic natural rights, the compact is no longer in effect and we are now withdrawing from that relationship. Under this point of view there is no need to consider the rights of Englishmen.

Declaration of free and independent states. The last paragraph of the Declaration states that the delegates and representatives of the United States of America, in the name of the people of the colonies, declare the United Colonies ought to be free and independent States, and they are absolved from all allegiance to Great Britain, and their association is dissolved. As free and independent states they now have the power to make war, conclude peace, make alliances, establish commerce, and do all other things which independent states can do.

This part of the Declaration amounts to a bold statement separating the colonies from Great Britain. From a procedural standpoint this was necessary not only to serve as the concluding part of the recital of grievances, but also to conform with the resolution adopted on July 2, offered by Richard Henry Lee, that the colonies make a declaration freeing themselves from Great Britain. This last paragraph states to the world that the colonies are now free of Great Britain, and tells foreign powers that this makes them available to engage in agreements to help each other and to engage in trade and commerce.

Solemn pledge. The Declaration ends on a serious note:

"And for the Support of this Declaration, with a firm reliance on the protection of divine Providence, we mutually pledge to each other our Lives, our Fortunes, and our Sacred Honor."

Many of the men who signed the Declaration were successful business men, land owners, doctors, lawyers, and leaders in their communities. They had everything to lose if the break from Great Britain were a failure. But they declared a willingness to submit their all that they would be free from tyranny and oppression.

The signers. The Declaration was signed by 56 men. Nine were members of the Craft. There is inadequate evidence available at this time as to 23 signers, and it appears that 24 were not Freemasons on the basis of present day available information. The nine who were members of the Craft are Benjamin Franklin of Pennsylvania, John Hancock and Robert Treat Paine of Massachusetts, Joseph Hewes and William Hooper of North Carolina, Richard Stockton of New Jersey, George Walton of Georgia, William Whipple of New Hampshire, and William Ellery of Rhode Island.

Military Lodge Formed on Old Ironsides

Celebrates 50th Anniversary

Editor's Note: The following are excerpts from a history of Major General Henry Knox Lodge compiled by the late Frederic G. Bauer, first Master of the Lodge, and Meyer Weker, 32°, presiding Master.

Following Henry Knox's extraordinary exploit in transporting the captured British cannon from Fort Ticonderoga to Boston, British troops were forced to evacuate Boston on March 17, 1776.

In 1926, the 150th anniversary of the evacuation, a new Masonic lodge was formed in honor of Henry Knox. The institution ceremony for the new military lodge took place on the gun deck of "Old Ironsides," and it is believed to be the only instance of a Masonic lodge being organized on board a commissioned warship in active service.

Major General Henry Knox Lodge owes its origin to a degree team which was organized from New England Chapter, National Sojourners, to confer the Master Mason's Degree on Major Louis Hopewell Bauer in Eliot Lodge, Jamaica Plain, Mass., in May 1924. This team composed of officers of the Regular Army, National Guard, and organized Reserves, was immediately called upon to work the degree on military candidates in various lodges throughout Mas-

sachusetts until at length the question was raised among its members: Why should we always work for someone else? Why should we not have a lodge of our own like the English military lodges and those which were attached to Washington's army during the War for Independence?

The project was presented to the Grand Master, Most Worshipful Dudley H. Ferrell, who expressed not only approval but a lively interest in the plan, and a formal petition for a dispensation was drawn up and presented to the various Boston lodges.

Although the idea of the lodge originated with Army officers, it was at once decided that the lodge should cover all

the armed services and following the precedent of all known military lodges, should include enlisted men as well as officers.

The name of Major General Henry Knox was selected for the lodge for two reasons: first, General Knox was a Bostonian by birth and was intimately connected with the history of Boston and Massachusetts, and second, it was a name connected with both the Army and Navy, because when General Knox was Secretary of War, the War Department included both the Army and Navy.

When the Lodge was instituted, the Masonic record of General Knox was unknown. He was believed to have been

The institution ceremony of Major General Henry Knox Lodge took place on the gun deck of the USS Constitution on March 17, 1926.





Lodge members reconvened on the famous frigate on March 17, 1976, to observe the 50th anniversary of the institution. Participating in the ceremony were District Deputy Alvin M. Steinberg, Presiding Master Meyer Weker, Charter Member Max Summerfield, Grand Master Stanley F. Maxwell, and Commander Tyrone Martin (Captain of the USS Constitution).

a member of The Massachusetts Lodge, which was organized in Boston in 1770, shortly before Henry Knox became of age. Research, however, by Prof. Gilbert Patten Brown of New Jersey indicated that General Knox was made a Mason in St. John's Regimental Lodge in the winter of 1776-77 at Morristown, N.J., where Washington's army went into winter quarters following the victories of Trenton and Princeton. According to the records, Maj. Gen. Philip Schuyler of New York presided and Washington himself was present.

Agreeably to the custom prevailing in all military lodges, so far as known, the bylaws of Major General Henry Knox Lodge provide that each member is expected to wear the uniform of his rank or organization at all meetings of the lodge. The uniform is the badge of fraternity among military and naval men and avoids any embarrassment to any member, no matter what his financial or social status.

As soon as it was evident that the required assents would shortly be forthcoming, plans were made for the ceremony of institution to take place on the U.S. Frigate Constitution whose construction was authorized by Congress and its keel laid while General Knox was Secretary of War, and to have the ceremony take place on the 150th anniversary of the evacuation of Boston by the British troops, an event which General Knox did so much to bring about.

The institution took place at dusk March 17, 1926, on the gun deck of the historic ship at the Charlestown Navy Yard, and so far as is known, is the only instance of a Masonic lodge ever being instituted on a war ship. The ceremony was conducted by Most Worshipful Frederick W. Hamilton for the Grand Lodge of Massachusetts, in the presence of 231 members and visitors, including

the Masters and Wardens of the various Boston lodges and representatives of 15 other States and the Philippine Islands.

The Bible on the altar was the family Bible of John William Shute, a soldier in the War of 1812 in which the Constitution won such fame, and the gavel used was made from a knee of the Constitution and a timber of Faneuil Hall.

One of the first tasks confronting the Lodge was to find a meeting place suitable for Masonic use and in keeping with the military character of the Lodge. In the meantime, business meetings and rehearsals of the ritual were held in the court-martial room at the Army Base and in the apartments of Eliot Lodge, which were kindly loaned for use.

The then Mayor of Boston was willing to give the Lodge a casemate in Fort Independence, the oldest continuously fortified spot in the United States, but difficulties of access and of heating and lighting made this place unwise.

The Shirley-Eustis House in Roxbury, where General Lafayette was entertained, was also offered, but in addition to inconvenience of access, the fact that \$10,000 would have been required to put the historic mansion in condition for use and the further fact that to prepare a suitable lodge room in the mansion would have marred the historic character of its appointments made it unwise to accept the offer.

Finally the lodge accepted the offer of the First Corps of Cadets and the Military Historical Society of Massachusetts to use the latter organizations' rooms in the Cadet Armory.

The first meeting held in the Armory was on October 27, 1926, and the last was on April 25, 1928, at which time by request of the then Grand Master, it moved to the Boston Masonic Temple, which has been its home ever since.

From the beginning, the lodge foresaw the conditions which would arise when officers of the lodge who were members of the regular services were ordered away, and when in time of war a large part of the members might be gone, and passed votes to meet those situations in advance. The first Senior Warden, Colonel (later Brigadier General) George Davis Moore, reached the Senior Warden's chair in Hancock Lodge at Fort Leavenworth, but was ordered away before he could occupy the East—an honor which he later obtained in Henry Knox Lodge. The recorded votes of the lodge not only provide for this situation, but also for the situation where, in time of war or other emergency, lodge officers are called away on active duty. In World War II, when many were away, the lodge preserved their places in line, and on their return they were severally given the office next above that held at the time of leaving. A similar situation arose in the Korean situation.

On Sunday, December 7, 1941, came the crisis which was to determine whether Major General Henry Knox Lodge could justify its existence as an armed services lodge. As the members were in virtually every branch of the military and naval establishments and scattered wherever the United States flag flew, it was out of the question for the lodge to take the field with any one command, in imitation of the English military lodges whose members are all in a single organization.

Although nine-tenths of the members and many of the officers were called to active duty in Europe, Africa, the Pacific, and parts of the United States, the lodge continued to function. Members residing near Boston who were not called to active duty and members whose duty stations were in the area kept the light burning. Members of other lodges, some of whom have since been rewarded by honorary membership in this lodge, came forward to help.

In 1952, Major Frank B. Crandall, a Unitarian minister and charter member

(Continued on page 18)

A TRIBUTE TO HENRY KNOX

By MEYER WEKER, 32^{*}

The saga of Ticonderoga commenced the brilliant career of Henry Knox, destined to become a great soldier and military hero.

Born in Boston on July 25, 1750, he was raised in an atmosphere of increasing opposition to the rule of the British crown. Apprenticed to a bookseller, and owner of his own bookstore at 21, he was a voracious reader on many subjects, including history and government. As a true patriot, who correctly sensed the course of future events, he studied warfare and military science, weaponry, and especially artillery.

Tall and strong, with a booming voice, the imposing soldier joined an artillery militia company. Later, he helped form the Boston Grenadier Corps, and became its second in command, with the rank of lieutenant.

In 1775, while aiding in the construction of a fortress in Roxbury to strengthen the siege of Boston, he had the good fortune to meet the newly-designated head of the Continental Army, General George Washington, who was on a tour of inspection. The Virginian was at once deeply impressed with the young man and his work, and thus began a lifelong relationship which resulted in fruits of lasting value to the people of America.

As the Chief of Artillery, Knox was in the forefront of practically every campaign and every battle of the Revolutionary War. For example, he was in charge of the crossing of the Delaware on Christmas Eve, 1776. At this time, he engaged the services of General Glover and his intrepid Marblehead fishermen to successfully transport his heavy cannon to the other side of the river, which then played so important a role in the rout of the Hessians at Trenton. The Continental Congress promptly created the new title of "Brigadier General of Artillery" for Colonel Henry Knox.

In 1781 Knox's artillery, in close collaboration with our French allies, was a



GENERAL KNOX

highly significant factor in the decisive defeat of Cornwallis at Yorktown. In referring to Knox, Washington's report to Congress stated that "the resources of his genius supplied the deficit of means," and recommended his promotion to Major General.

As one of his last official military acts, the Commander-in-chief named Major General Knox to succeed him as General-in-chief of the Army, effective December 23, 1783, as Washington prepared to return to Mount Vernon. With the arrival of peace, Knox served as Secretary of War (and Navy) both under

the Articles of Confederation and in President Washington's first cabinet. He proved to be an excellent administrator.

Henry Knox originated the idea of forming the Society of the Cincinnati, of which Washington was the first president and he the first secretary; this fraternal organization is still functioning among the descendants of American and allied officers.

Firmly believing that for its future defense the new nation must produce trained and efficient leaders for our military establishment, Knox took the initial steps that led to the founding of the U.S. Military Academy at West Point. He also favored a trained citizen army for defense, later to be known as the National Guard.

Henry Knox is revered for the tremendous contributions he made toward winning the War of Independence; as the closest advisor and confidant of the Commander-in-chief throughout the seven long years; as the Father of American Army Artillery, recognized by no less an authority than Napoleon as one of the world's greatest artillerists of all time.

It was Henry Knox of whom the "Father of His Country" said in 1799: "I can in truth say that there is no man in the United States whom I love more sincerely, nor any for whom I have a greater friendship."



LT. COL. MEYER WEKER, 32^{*}, a member of the Scottish Rite Valley of Boston, is the presiding Master of Major General Henry Knox Lodge and previously served as its Secretary for 18 years. He also is a Past Master of Hammatt Lodge in Boston and Ocean Lodge in Winthrop, Mass. He is a retired Lt. Colonel in the Judge Advocate General's Corps, U.S. Army Reserve.

Ten Schools Issue Abbott Scholarships

The Supreme Council Education and Charity Fund, which annually supports the Leon M. Abbott Scholarships in nine colleges and universities, continues its steady progress. Action taken at the annual meeting of the Supreme Council last fall approved the addition of another university to the list and Sovereign Grand Commander Stanley F. Maxwell has announced the inclusion of Michigan State University for the 1976-77 school year.

Reports from university officials reveal that Abbott Scholars continue to do outstanding work, and letters of appreciation from scholarship recipients show the great good that is being accomplished from this scholarship assistance. The participating schools are divided among states of the Northern Masonic Jurisdiction from Boston to Madison, Wisc.

The Supreme Council now is allocating \$14,850 to this program annually and officials of each school determine the number of recipients and amounts allotted to each. There were 25 recipients for the 1974-75 school year in the fields of public communication, law and diplomacy, and international service. Comments have been received from many school administrators and student recipients.

A dean of journalism says: "Without exception, our students who have held the Abbott Scholarship have proved worthy and gone to excellent positions in the mass media. The recipient this year is doing straight A work on her Master's Degree and works in the University News and Publicity Office."

A student writes: "My surprise and pleasure on being informed that I had won a \$500 Abbott Scholarship is too difficult to describe on paper, but needless to say, my face lit up like a neon sign. As a student who must work to get

through school, it was encouraging to know someone else was interested enough in education to provide financial assistance to needy students like myself. You can be sure I will put your scholarship to good use. Many thanks again for your help."

Another dean: "We award the Abbott Scholarship to graduate students only. This year's recipient will study in Geneva, Switzerland and, upon completion

of this degree, hopes to enter a career in journalism or business."

Still another: "Your recipients include a grad student who has been specializing on medical magazine features and whose thesis is on the press handling of the California trial and execution of Caryl Chessman, . . . an ex-Marine officer and former reporter on the *Milwaukee Journal* whose thesis covers the career of China expert Edgar Snow; this man is now in Washington helping to complete a book on American-Sino relations, . . . a Mt. Holyoke graduate whose thesis involves Pravda's treatment of the United States during 1972, . . . a graduate of the State University of New York whose thesis stresses the changed attitude of students and compares today's career-oriented young people with the revolutionaries of the late '60s, . . . one whose thesis is on child abuse and press coverage of this problem, . . . a graduate of Goddard College with a thesis on oil drilling off the coast of New England."

Another recipient is a specialist in photojournalism with good Navy photo experience in Vietnam. He also serves as a stringer for UPI as well as a part-time instructor. A young man working in the field of diplomacy has studied in India, traveled extensively in Europe and the Near East, and hopes to qualify for foreign service.

A midwest Abbott Scholar: "I have come to increasingly appreciate such organizations as the Scottish Rite that understand the importance of quality education and are willing to help support it." He is City Hall reporter on the university daily.

Another recipient is active in the "single mothers" group and has helped produce six video-tapes on this organization, while another is an honor scholar and writes music school articles for the university daily.

The following universities are associated with the Abbott Scholarships:

Boston University, School of Public Communication

Indiana University, Department of Journalism

Syracuse University, School of Journalism

Northwestern University, Medill School of Journalism

University of Wisconsin, School of Journalism

Ohio State University, School of Journalism

Pennsylvania State University, School of Journalism

American University, School of International Service

Tufts University, Fletcher School of Law and Diplomacy

Michigan State University, School of Journalism

Revolutionary War Weapons at

By JOHN HAMILTON

Included in the British Library Exhibit, "The American War of Independence," will be some outstanding British weapons borrowed from American collections especially for this showing of the exhibit, which opens at the Scottish Rite Masonic Museum of Our National Heritage in Lexington on July 1.

At the time of the American Revolution, the British Crown had developed an effective system of stockpiling critical arms components in order to be able to meet national emergencies. By mid 18th century, British military firearm locks and barrels, furnished by Birmingham gunmakers, were proved and inspected by Ordnance Board viewers in London and stored in the Tower Armourie. Roughstocking and final fabrication of the finished weapons were completed as the need for additional arms arose. Through critical inspection by both the

guilds and the Crown, a high standard of quality control was maintained. By duplicating as closely as possible the dimensions and design of a "sealed" pattern weapon, the various contractors providing weapons were able to achieve a degree of standardization.

Among the many rare British military weapons to be displayed in the exhibit will be a first model, Long Land Pattern musket, made by James Farmer in 1745; a Ferguson Breech-loading Rifle, ca.

1775; a variety of standard infantry muskets; Light Cavalry and Dragoon carbines; pistols, and British military edged weapons.

The Long Land Pattern musket, known familiarly as a first model "Brown Bess," was a gift to the Museum of Our National Heritage from Mrs. Alice G. Soldan in memory of her husband, William G. Soldan, 32nd, Valley of Chicago. This weapon is particularly interesting since it bears the markings of



An American Horseman's saber (ca. 1770). The sword was carried by Lt. Col. Moses Parker of the Chelmsford militia at the Battle of Bunker Hill.

MANY NEW EXHIBITS

By BARBARA FRANCO

The summer season will be a busy and exciting period for the Scottish Rite Masonic Museum of Our National Heritage. The National Park Service has estimated that there will be 1½ million visitors to the Boston area during this bicentennial summer period, and a good number of them will visit the museum.

The museum will offer visitors a wide range of exciting exhibits on America's history for the American bicentennial celebration. The British Library's exhibit, "The American War of Independence, 1775-1783," is the high point of the museum's bicentennial events. The exhibit provides a comprehensive historical view of the events of the American Revolution with original material from the British collections never before seen in America. "The American War of Independence" is quite unique in offering such a wide and unbiased presentation of the period which includes the British viewpoint. The exhibit is scheduled July

1 through October 31. Following its showing in Lexington, it will travel to Germany.

Pilgrim Hall. As the nation celebrates the 200th anniversary of American Independence, the Museum of Our National Heritage will appropriately feature an exhibit on our earliest beginnings more than 150 years before the Revolution from the collections of the Pilgrim Society's Pilgrim Hall Museum in Plymouth, Mass. "The Pilgrim Century, 1620-1720," will open in Lexington on May 15 and continue through September 19. The collection of original artifacts owned by pilgrims includes furniture, paintings, household utensils, tools, and clothing, and provides a view of 17th century life in America illustrating Governor William Bradford's statement that the pilgrims "had only been used to a plaine cuntry life and ye innoce[n]t trade of husbandry." In addition to the artifacts, the exhibit will also provide background material on the pilgrims. A fine model of the Mayflower is included as well as a diagram of the

original Plymouth settlement in 1627.

Visitors to Lexington are fortunate to have the opportunity to see this prestigious collection at the Museum of Our National Heritage during the bicentennial. For many Americans, the landing of the pilgrims in the new world and the establishment of Plymouth colony mark the beginning of American history and our traditions of democratic government.

Audubon birds. Other exhibits feature 19th century America. "Mr. Audubon and Mr. Bien" is a selection of the technically superb chromolithograph edition of John J. Audubon's "Birds of America" which is being circulated by the Smithsonian Institution Traveling Exhibition Service. John James Audubon, the brilliant artist and naturalist, dedicated much of his life (1785-1851) to identifying and painting the birds and animals of North America. Audubon is believed to have been a member of the Masonic fraternity since he often refers to "Masons" and "Brothers" in his diary. "Birds of America," his most fa-

Museum

the XXI Regiment (the Royal North British Fusiliers), to whom it was originally issued. Of the seven British Regiments which General John G. Burgoyne ordered on the 1776 expedition to America, the XXI was the oldest (raised in 1678) and most honored and tested in the British Army at that time. This musket was probably used by one of the 538 men of the XXI who fought the Battle of Saratoga. As a result of the surrender terms, Regiment's arms were turned over to the Continental forces on October 17, 1777.

Another highlight of the British weapons displayed with this exhibit is the exceedingly rare military breech-loading rifle invented by Major Patrick Ferguson of the 70th Regiment. This weapon's greater firepower, increased through rapid loading from the breech end, was demonstrated by Ferguson before the Master General of Ordnance in 1776. On the basis of this impressive demon-

This 18th century British military musket was issued to the XXI Regiment who served under and surrendered with General Burgoyne at the Battle of Saratoga, October 17, 1777.

stration, Ferguson was permitted to organize a rifle corps and equip them with rifles of his design. This Company of 100 men served under Ferguson's command at the Battle of Brandywine, September 17, 1777, where Ferguson was seriously wounded.

In counterpoint to the British arms displayed in the exhibit, a representative group of weapons has been assembled in an exhibit of "American Weapons of the War of Independence" to show the diversity of sources relied upon to equip Washington's army. The Continental Congress and the various states depended primarily on arms purchases in Europe (France or Holland.) Weapons so obtained were subsequently surcharged with markings indicating government or state ownership: "US," "UNITED STATES," or "UNITED STATES."



The Committees of Safety established specifications to which local gunsmiths provided weapons styled after either the prevailing French Charleville or British "Brown Bess" design. Broken weapons were reassembled, often with a curious admixture of parts, and stocked in native American woods such as curly maple or cherry. Americans were not above using a favorite fowling musket, more suitable for providing wildfowl for the family dinner table than shooting the King's soldiers.

American edged weapons on display will be highlighted by loan of the sword carried by Lt. Col. Moses Parker who was wounded at the Battle of Bunker (Breed's) Hill and captured by the British. As a result of the seriousness of his wounds, he died in the British prison at Charlestown. The sword, on loan from a direct descendant of Moses Parker, is typical of those assembled in America using European blades.

AWAIT SUMMER VISITORS

mous work, consisted of 435 life-sized aquatints engraved by Robert Havell, Jr., in England. The original folio edition was a staggering accomplishment and established Audubon's reputation as a tenacious genius. Julius Bien, a New York lithographer and map engraver, began the equally challenging work of reproducing the series in 1858, but was only able to complete 150 species—one volume—before financial troubles forced him to abandon the project. His success in reproducing the great naturalist's original watercolors marked a new era in the history of American chromolithography and ushered in a virtual "Chromo civilization" during the late 19th century. The Audubon exhibit will open June 5 and continue to August 22.

Kirk silver. Another traveling exhibit, "Samuel Kirk and Son: American Silver Craftsmen Since 1815," spans the period of the 19th and early 20th centuries. Circulated by the Samuel Kirk and Son Museum of Baltimore, Md., the exhibit provides an opportunity to study the

contributions of the firm of Samuel Kirk and Son to the art of the silversmith over the past 160 years. Samuel Kirk was only 20 years old when he opened his shop and began work as a silversmith in Baltimore in 1815. For the young craftsman, who had only recently completed his apprenticeship in Philadelphia, the decision to strike out on his own seemed a perfectly natural one. Two of his forebears, Jonah Kirk and Sir Francis Child, were prominent 17th century English silversmiths. His own descendants have continued his tradition of silver craftsmanship for five generations. Today the company he founded is recognized as one of the most prolific and long-lived American silversmiths, and Kirk products have a worldwide reputation for quality and good design. The styles of the objects chosen for display are an index to changes in American taste during a century and a half. The inscriptions on some of the pieces relate to incidents and personalities from the nation's cultural and political history.

One of the most significant pieces is the Lafayette Goblet, commissioned in 1824 by the Marquis de Lafayette and presented to Davis Williamson, who had entertained Lafayette while he was in Baltimore on a previous visit to America. The exhibit will be on view from August 15 through October 17.

Two current exhibits continue through the summer. "The American Trotter," featuring 19th century Currier and Ives lithographs, is scheduled through July 31. The museum's major exhibit of "Masonic Symbols in American Decorative Arts" has been extended and will remain on display through September 16.

The museum anticipates large numbers of visitors during the summer season, and in order to accommodate groups planning to visit the museum, advance reservations should be made.

John Hamilton and Barbara Franco are curators at the Museum of Our National Heritage.

Bicentennial Activity Continues

Among the many commemorative items issued during the bicentennial is a 10-inch handcrafted bronze plate for the Grand Lodge of Michigan. The plate recognizes not only the bicentennial of the nation but also the sesquicentennial of the Michigan Grand Lodge.

Bicentennial medals have been struck for the Grand Lodges of Maine, New Hampshire, Vermont, Delaware, and Illinois.

• • •

A series of celebrations have been planned by the Grand Lodge of Pennsylvania. The first program, scheduled for June 12 at the Coudersport Scottish Rite auditorium for Masonic families, will include a patriotic play by the Coudersport Consistory Players, a concert by the Williamsport Consistory Band, and an address by Grand Master John L. McCain, 33°.

The second celebration, in Ligonier on June 26, will be highlighted by a Masonic parade, a dedication program at Fort Ligonier, a band concert by the Glenn Miller Orchestra, and an address

by Sovereign Grand Commander Stanley F. Maxwell, 33°.

For the third celebration, Masonic families and friends are invited to attend a picnic and cornerstone-laying ceremony for a new building at the Masonic Homes in Elizabethtown on July 24.

The final bicentennial celebration will

take place on October 9 at the Freedoms Foundation, Valley Forge. The program will include a rededication of the George Washington at Prayer statue and an address by James W. Stubbs, Grand Secretary of the Grand Lodge of England.

The Washington at Prayer statue was a gift from Pennsylvania Masons to

A 10-inch handcrafted bronze plate issued by the Grand Lodge of Michigan commemorates the 200th anniversary of the nation and the 150th anniversary of the Michigan Grand Lodge.



Freedoms Foundation at Valley Forge in 1967.

A bicentennial scroll, reaffirming allegiance to the nation and the Craft, has been circulated among the lodges in Rhode Island. The Knights of Mecca of Palestine Shrine Temple have hand-carried the scroll throughout the state and have gathered signatures of more than 3500 Masons. Among the signatures is that of President Gerald R. Ford, 33°, who signed the scroll during a visit to Newport. The scroll will be deposited in a container and will remain sealed until the year 2076.

A program of visitations by Indiana lodges to a lodge in each of the 13 original states has been encouraged by the Grand Lodge of Indiana. The program began in August 1974, when the then Grand Master, Frank J. Krug, 33°, paid a visit to St. John's Lodge No. 3, New Bern, N.C., on behalf of all Indiana lodges.

During 1975, South Bend Lodge No. 294, South Bend, visited Washington Lodge No. 1, Wilmington, Del.; Lessing Lodge No. 464, Evansville, traveled to Cincinnati Lodge No. 3, Morristown, N.J.; and Mooresville Lodge No. 78, Mooresville, to St. John's Lodge No. 1, Portsmouth, N.H.

Centre Lodge No. 23, Indianapolis, journeyed to Solomons Lodge No. 1, Charleston, S.C., in March 1976, and Tyrian Lodge No. 718, Elkhart, visited Norfolk Lodge No. 1, Norfolk, Va., in May.

Trips planned for June and July include Aurora Lodge No. 51, Aurora, to Compass Lodge No. 9, Wallingford, Conn.; Fellowship Lodge No. 68, Anderson, to Solomons Lodge No. 1, Savannah, Ga.; Monroe Lodge No. 22, Bloomington, to St. John's Lodge, Boston, Mass., and Summit City Lodge No. 170, Fort Wayne, to Lodge No. 3, Philadelphia, Pa.

Arrangements for visits to Maryland and Rhode Island did not materialize.

Two years ago a traveling Liberty Bell began its journey throughout New Hampshire. Beginning with St. John's Lodge No. 1, Portsmouth, the bell visited every Masonic lodge in the state and was returned to the Grand Lodge of New Hampshire at the annual communication in May.

GRAND LODGE BICENTENNIAL MEDALS

GRAND LODGE
OF
MAINE



GRAND LODGE
OF
NEW HAMPSHIRE



GRAND LODGE
OF
VERMONT



GRAND LODGE
OF
DELAWARE



GRAND LODGE
OF
ILLINOIS



ALL DEGREES ARE PRESENTED AT ILLINOIS FREEDOM REUNION

An outstanding observance of the bicentennial of American Independence was held by the Scottish Rite bodies of Illinois with the Valley of Peoria as host. The Illinois Bicentennial Freedom Reunion Class of '76 featured the portrayal of every Scottish Rite degree during a nine-day period this spring. This was made possible through the loyal assistance of each of the nine Valleys of Illinois, four Valleys in Indiana, one each from Wisconsin and Michigan, and two Valleys from Canada.

The class of some 600 members witnessed this "once in a lifetime opportunity" and all who participated in or viewed the various degrees had a rich and most rewarding experience. The reunion schedule was so arranged that all the mandatory degrees were given on Friday evenings and Saturdays to better accommodate both the members of the Class and the visiting degree teams. Likewise, the spacious facilities of the Mohammed Shrine Mosque and the Bradley University Fieldhouse were used so that all who wished might participate.

Degree work was staged on two Friday afternoons and evenings, all day on two Saturdays, and on the evenings of

the Tuesday, Wednesday, and Thursday intervening. The Indiana Valleys of Indianapolis, Evansville, Ft. Wayne, and South Bend participated, as did Madison, Wisc.; Detroit, Mich.; Winnipeg, Manitoba, and Saskatoon, Saskatchewan; plus the Illinois Valleys of Chicago, Quincy, Freeport, Peoria, Danville, Southern Illinois, Springfield, Bloomington, and Moline.

Sovereign Grand Commander Stanley F. Maxwell, 33°, was the guest of honor and gave the principal address. Commander Maxwell received Ill.' Harvey R. Doane, 33°, the Sovereign Grand Commander of Canada, who addressed the assemblage. Distinguished guests included Ill.' Albert W. Gylden, 33°, Grand Master of Illinois; Ill.' Walter C. McDonald, 33°, Lt. Grand Commander of Canada, and Ill.' Walter C. Ploeser, 33°, Grand Standard Bearer of the Southern Jurisdiction and S.G.I.G. for Missouri.

Ill.' William H. Boley, 33°, Commander-in-chief of the Valley of Peoria, headed a lengthy list of members of the Valley of Peoria who served as committeemen for this large and very successful project. The Shrine Mosque seats 2,500 and the Bradley Fieldhouse 7,000; the banquets were held at four different locations and special entertainment was shuttled. Wives of the class, of the distinguished guests, and of Peoria officers and committeemen were guests for special programs and the banquet on the final Saturday.

Gathering at the Freedom Reunion were William H. Boley, Peoria Commander-in-chief; Stanley F. Maxwell, Sovereign Grand Commander; Harvey R. Doane, Sovereign Grand Commander of Canada, and George E. Burow, Deputy for Illinois.



FREEDOM REUNION DEGREE SCHEDULE

Friday afternoon, April 23

- 4° Valley of Springfield, Ill.
- 5° Valley of Springfield, Ill.
- 6° Valley of Moline, Ill.
- 7° Valley of Moline, Ill.

Friday evening, April 23

- 11° Valley of Southern Illinois
- 14° Valley of South Bend, Ind.

Saturday morning, April 24

- 15° Valley of Freeport, Ill.
- 16° Valley of Freeport, Ill.

Saturday afternoon, April 24

- 17° Valley of Chicago, Ill.
- 18° Valley of Chicago, Ill.
- 21° Valley of South Bend, Ind.
- 29° Valley of Danville, Ill.

Saturday evening, April 24

- 31° Valley of Chicago, Ill.
- 26° Valley of Evansville, Ind.

Tuesday evening, April 27

- 8° Peoria Scottish Rite Clubs
- 9° Peoria Scottish Rite Clubs
- 12° Peoria Scottish Rite Clubs
- 13° Peoria Scottish Rite Clubs

Wednesday evening, April 28

- 22° Valley of Madison, Wisc.
- 25° (Old) Valley of Quincy, Ill.

Thursday evening, April 29

- 28° Valley of Bloomington, Ill.
- 25° (New) Valley of Peoria, Ill.
- 30° Valley of Bloomington, Ill.

Friday afternoon, April 30

- 19° Valley of Ft. Wayne, Ind.
- 27° Valley of Springfield, Ill.

Friday evening, April 30

- 20° Valley of Indianapolis, Ind.

Saturday morning, May 1

- 10° Valley of Winnipeg, Manitoba
- 24° Valley of Saskatoon, Saskatchewan

Saturday afternoon, May 1

- 23° Valley of Detroit, Mich.
- 32° Valley of Danville, Ill.



'Masonic Membership of the Founding Fathers'

Reviewed by ALPHONSE CERZA, 33rd

MASONIC MEMBERSHIP OF THE FOUNDING FATHERS, by Ronald E. Heaton. 1965. Second printing, 1974. 164 pp. Soft-bound. Masonic Service Association, 8120 Fenton St., Silver Spring, Maryland 20910. \$3.

During the bicentennial anniversary of the formation of our country, there is need for an authentic book presenting available facts relating to the Masonic membership of the leaders of the War of Independence. Unfortunately, enthusiastic members of the Craft have sometimes engaged in extravagant claims in this regard.

This book covers 241 leaders of the period and they are classified into three groups. The first includes 69 persons who are claimed to have been members of the Craft on the basis of adequate evidence. The second group includes 26 persons for whom there is some questionable or inadequate evidence indicating that they might have been members. The third group includes 146 for whom there is no evidence at this time of their Craft membership.

The book starts with a brief historical background of the period. It then lists the names of the Presidents of the Continental Congress and then sets out the Capitals of the United States. One page is devoted to a classification of the names on the basis of what they did. It lists the names of Masons as follows: ten who signed the Articles of Association; nine who signed the Declaration of Independence; nine who signed the Articles of Confederation; 13 who signed the Constitution of the United States; 33 who were General Officers of the Continental Army; and eight who were Washington's aides and military secretaries. Then follows an alphabetical index of each person described in the book, listing the state where each person resided, the group classification, and the page in the book where the material is covered.

The book is outstanding for its brevity in supplying

the facts. Looking at the first group, we find that in each instance there are stated basic biographical facts, a brief list of his accomplishments, his picture, and his signature. Then follows the documented evidence of his Masonic membership with the name of the lodge, date of receiving the degrees, and other pertinent data on this subject. In the second group there is for each a biographical sketch, a list of his accomplishments, and statements from Masonic writers indicating that he may have been a member of the Craft. The third group presents a biographical sketch of the person, his accomplishments, and quotations from Masonic records and historians relating to the possible connection of that person with the Craft. To indicate the meticulous care in which the material is documented, for example, it is stated in the case of John Rutledge: "A card in the Library of the Supreme Council, 33rd, Washington, D.C., notes: 'referred to as a Mason,' with no further information or documentation." In the case of John Hart, there is a quote from a Masonic history of his being a member of American Union Lodge; there is a "note" stating: "This is no doubt another John Hart, 1760-1800."

Brother Ronald E. Heaton, the author of this book, lives in Pennsylvania, close to many original records of the period. He has been a student of the subject for many years and has gathered information from many sources. He is a meticulous and skilled researcher with a rare ability of knowing how to weigh available evidence discovered by him. When it was decided to have a second printing of the book to serve as a valuable tool during this bicentennial period it was only necessary to make two corrections in the material.

This book should be in the library of every Masonic student and will serve as an important reference work during the bicentennial period and for years to come.



OTHER MASONIC BOOKS OF INTEREST

A Documentary Notebook on the Latin Craft, by Norman D. Peterson. 1975. Explanation of the first three Scottish Rite Degrees with a brief discussion of their use in South America. Available from the author, 3660 N. E. 133rd Ave., Portland, Ore. 97230. \$15.95.

Connecticut Freemasonry and the American Revolution. 1976. A collection of six papers presented before the Philosophical Lodge of Research of Connecticut. Available from Morris Budkowsky, 45 Brightview Drive, West Hartford, Conn. 06117. \$3.75.

Patriotic Themes from the American Revolution. 1976. Collection of nine papers dealing primarily with famous Masons of the period, prepared for the Committee on Masonic Education of Missouri. Available from Frank A. Arnold, Grand Secretary, 3681 Lindell Boulevard, St. Louis, Missouri 63108. \$1.00.

The Plumbline, by Rev. Robert E. Anderson. 1976. Another delightful collection of inspirational statements weaving in Masonic ideals. Available from the author, 1219 14th St., Bedford, Ind. 47421. \$1.60.

More Than Bricks and Mortar, by Ralph Turtinen. 1975. A brief history of Freemasonry in Minnesota with a detailed explanation of the Craft at work in that state. Available from the Grand Lodge of Minnesota, 200 East Plato Blvd., St. Paul, Minn. 55107. \$5.65.

General Hugh Mercer, Forgotten Hero of the American Revolution, by Frederick English. 1975. Biography of a member of Fredericksburg Lodge at Virginia. Historical Soc. of Princeton, Bainbridge House, 158 Nassau St., Princeton, N.J. 08540. \$5.25.

MASONRY AND AMERICA FOLLOW SIMILAR THEMES

By MAX L. KAMIEL, 33rd

This year will witness many tributes inspired by the American bicentennial from many sources, and fittingly should include that of the Masonic fraternity. In the case of the Masons there are remarkable and frequent parallels in philosophy that call attention to the similarities in the structure of our great nation and our great organization. Noting these likenesses may serve to remind us of our proud heritage, tradition, function, and future. This should serve as a source of great support to our personal, fraternal, and national ego at this critical historic period of decline and depression.

It is my strong feeling that our obvious strength and natural optimism have too long been overlooked while gloomily viewing profit statements, employment statistics, and political maneuvering. Organizations and nations survive on principle and performance. Our country and our Masonic fraternity can therefore well afford to feel strong, safe, and hopeful.

This government was founded by an enlightened and inspired group revolting against injustice and intolerance. Their response was militant, direct, and persevering. While actively asserting their rights, early American revolutionaries codified their beliefs into a rigid statement of the purposes and procedures which persist to this day as our Declaration of Independence and Constitution.

Does this not remind one of the origins of Masonry? Are we not the forebears and progeny of a group of righteous men who understood their moral obligation to defend and protect those decent and noble principles that are constantly threatened by yielding to base temptation and immediate need?

Perhaps because Masonry precedes the birthdate of this nation, an enterprising

scholar can and may yet trace much of the language of the Constitution and the British Acts of Parliament which precede it, to original Masonic text. It is not that we should take credit for this fact but rather to illustrate that humane principles are permanent and unswerving and survive changes in style and format. And what may be said of Masonic doctrine and the U.S. Constitution can be reiterated in the great religious texts as well. Common to all these traditions are the great moral principles of liberty, pursuit of happiness, and justice for all. Whether the pronouncement is made in the Bible, Koran, Masonic ritual, or articles of representational government, the underlying theme of survival with dignity appears as the fundamental and inflexible principle.

Thus it follows that there is consistency in religious belief, patriotism, and fraternalism. Each of us is therefore identified by free choice of faith, our American citizenship and our involvement with Freemasonry.

No society that defies oppressive authority is founded without initial struggle and hardship. The persecution of the early Masons, such as the initial defeats of the Continental Army, represent our "Winter at Valley Forge." Coincidentally, it was a fellow Mason, George Washington, whose genius and perseverance salvaged the then threatened infant democracy. Rewarded by the first Presidency, strictly observant of

the Constitution, and morally guided by his Masonic dedication, he launched this country on a brilliant historical course. Those familiar with Masonic history will no doubt call to mind our leaders who played similar roles when hostile forces attempted to subjugate and submerge our ideas.

Growth in our nation, as in our brotherhood, has depended on perception, energy, and courage—all combined with warmth and faith. Both our nation and the fraternity have expanded by welcoming those who sought a better expression of human dignity founded on equality and providing the hope of opportunity protected by rule of just law. How often in our ritual do we resound these very sentiments? Can one deny this identity—or should one attempt to do so? One can only be flattered by the similarity.

America and Masonry do not solicit aspirants. Both have established reputations for leadership in charity and fairness. Immigrants and applicants are welcome, provided for, educated, and offered opportunity.

We are a unity under Providence and a government of laws not men. Unlike the disastrous dictatorships of the recent past, our destiny does not depend on the caprices of evil genius but rather on Scripture. Although Presidents and Grand Masters can stamp their adminis-

ILLUSTRATION: MAX L. KAMIEL, 33rd, is a Past Master of Menora Lodge No. 903, Brooklyn, N.Y., and a Past Sovereign Prince of Long Island Council Princes of Jerusalem, Rockville Centre, N.Y. He also has served in various capacities for a number of other Masonic-affiliated organizations. In professional life he is a Certified Public Accountant.



trations with the flavor of their personality and interpretation, there still remain the doctrine and higher tribunals, Councils and Supreme Courts of ultimate judgment. Permit me to add that as can be best illustrated by the fate of public officials, Masonic law is less tolerant of turpitude than the law of the land and infinitely swifter in application. We, however, pride ourselves on the sympathetic, equitable and charitable application of punishment, and in every case—be it convicts, former enemies, or simple transgressors—rehabilitation and restoration are fostered, encouraged, and assisted. A generous and mighty helping hand is extended to the needy, weak, and penitent lest one day we falter and require succor. A basis having been laid for humanitarian response permits us to feel safe even in extreme travail. May we as individuals, as a fraternity, and as a nation never require the help we would so justly deserve; but should that time ever come, we would then harvest a crop sown in good faith.

Charity and legitimate welfare, domestic or foreign, are our social privilege and ennobling opportunity. Be it reduced to medical research, orphanages, sanatoria, children's camps, feeding of the poor, or, on a larger scale, foreign aid or involvement in the myriad functions of the United Nations, the theme remains the same—brotherhood and decency.

If, as has been suggested, there are always elements who will exploit generosity, distort intention, and corrupt practice, our national and Masonic poli-

cies have never permitted this fact to divert us from our original commitments. Nor shall we ever. History suffices as the answer to all our critics. Our nation and our fraternity remain preeminent—having survived the carping criticism of those who would isolate us in frightened self-protection or outdated self-service.

The future is viewed by American Masons with eagerness and hope. As patriots and brethren we have intimately identified with the bicentennial of American tradition probably more so

than any other fraternal order, for we provide an impressive list of Presidents, political, social, scientific, and cultural leaders. We are jointly tempered by time and hardship and have emerged with unscathed principles, physically sound and comprehensive of approaching challenges. Confidently, we address ourselves to the next 200 years armed with moral strength and skill provided by willingness to adapt to new techniques, modern concepts, and the commands of a changing world.

IN MEMORIAM Ill'. Byard Hale Smith, 33°

Ill'. Byard Hale Smith, 33°, Emeritus Member of the Supreme Council and former Active Member from Indiana, died on May 1, 1976, after a lengthy illness.

Prior to his illness, Ill'. Brother Smith was engaged in the brokerage business, specializing in securities, and earlier had served as principal of the Monroe and Decatur High Schools. From 1923 to 1956, he was with the Medical Protective Company and served as its President from 1952 to 1956.

In Masonry, Ill'. Brother Smith created an enviable record. He was raised a Master Mason in 1919 at Decatur Lodge No. 571. In 1925, he affiliated with Maumee Lodge No. 725, Fort Wayne, where he served as Master in 1945 and trustee from 1945 to 1948. He also presided over all York Rite bodies in Fort Wayne.

In Scottish Rite he received the degrees in the Valley of Fort Wayne in 1920. He was Thrice Potent Master of Fort Wayne Lodge of Perfection, 1952-54, and was created an Honorary Member of the Supreme Council in 1950. He was crowned an Active Member of the Supreme Council in 1960 and served with distinction until his retirement in September 1974.

MUSEUM PUBLICATIONS 1976

1 The American War of Independence 1775-1783
The British Library bicentennial exhibit; a chronological survey of the American Revolution.
167 pages, illustrated. \$6.00 postpaid.

2 Masonic Symbols in American Decorative Arts
The importance of Masonic symbols used as decoration on American objects, 1775-1900.
110 pages, illustrated. \$6.00 postpaid.

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Freedoms Foundation Award

There is always pleasure associated with announcements of the presentation of awards. Needless to say, we were overjoyed when we were notified recently that *The Northern Light* had been selected to receive an honor certificate from the Freedoms Foundation at Valley Forge.

The annual national awards program was established by the Freedoms Foundation in 1949. The program was designed to "recognize and draw public attention to constructive words and deeds which support America, suggest solutions to basic problems, contribute to responsible citizenship, and inspire love of country." The award selections are determined by an independent national awards jury composed of state supreme court justices and national officers of patriotic, civic, service, and veterans organizations, in accordance with established procedures.

The area of corporate and nonprofit publication, within which *The Northern Light* was cited, is only one of many divisions of the awards program. Also recognized are community and national activities, radio and television programs, motion pictures, public addresses and sermons, educators and school programs, college campus programs and youth essays, editorials, letters to the editor, editorial cartoons, and newspaper articles.

In making the selection, the jury had reviewed the 1975 issues of *The Northern Light*. During the past few years we have placed a great deal of emphasis on Masons and Masonry of the 18th century. That emphasis has prevailed throughout our 1976 issues, and our readers' response indicates that the articles have been well received.

The bicentennial articles appearing in the magazine are but a small selection of the many literary pieces which have been submitted for publication. It is highly encouraging to see the number of unsolicited manuscripts increasing. Some will find their way to the printed page, while others will be held for further review. But the ultimate winner in the selection process will be the reader who will benefit from the final verdict—a variety of articles on current Masonic events, historical accounts, and inspirational messages.

We are proud of our Freedoms Foundation award and hope that our readers and contributors will share that pride.

RICHARD H. CURTIS, 32°
Editor



MILITARY LODGE (Continued from page 7)

of the lodge, translated the "Loge de Table" ritual from French into English and staged the ancient Masonic Feast. The Table Lodge has become an annual event and the "Ritual of the Seven Toasts" has been followed faithfully. The Grand Lodge of Massachusetts later adopted the Table Lodge concept and established official rules and a ritual based on Rev. Crandall's translation.

Considering it fitting for the Lodge to hold a yearly observance to the memory of General Knox, a group of four devoted members journeyed to Thomaston, Maine, on July 25, 1963. At the Old Town Cemetery in which Henry Knox is buried, they joined with other military and patriotic groups in a ceremony in recognition of Knox's birthday. Since that time, a delegation from the lodge has made an annual sojourn on the Saturday nearest July 25.

The highlight of these Maine events occurred on the 10th consecutive pilgrimage in 1972, when the Knox Award for Patriotism was presented to the lodge by the Knox Memorial Association—the first time an organization, rather than an individual, was so honored.

Starting with 102 charter members, the lodge reached its highest mark of 514 members in 1962. Membership currently stands at 440. In 1972, the bylaws were amended to allow the degrees to be conferred on all veterans. Previously it was limited to men on active duty or in the active reserve.

Of the 102 charter members, the four surviving are Ray S. Adams and Max H. Summerfield of Massachusetts, Roland E. Falls of Missouri, and Theodore G. Holcombe of North Carolina.



**Notify your Valley Secretary
immediately!**

Address changes sent to *The Northern Light* are forwarded to your local Valley Secretary. You can save time by sending your change of address directly to your Secretary.



Burrowing with Burrow

Saugatuck Lodge No. 328 of Saugatuck, Mich., kicked off a triple-header celebration in honor of the American bicentennial, the centennial of Saugatuck Lodge and the sesquicentennial of the Grand Lodge of Michigan with a special concert by Saladin Temple's Million Dollar Band. This was the first of a 15-part series of observances over that many months which included the 100th installation of Saugatuck officers, parties, a Nathan Hale program, special visitations, dinners, church service, American and Masonic heritage programs, Grand Lodge visitation for a centennial visit, a Thanksgiving dinner observance, and will conclude with a 1976 Colonial-Christmas Party as a wrap-up. Eastern Star, Job's Daughters, Masonic widows, and wives of Lodge members are joining in the various observances along with Scottish Rite, York Rite, and Shrine organizations—a truly "Masonic family" participation. We tip our hat to the officers and members of Saugatuck Lodge for this ambitious program.

We congratulate Ronald E. Heaton, 32°, of Norristown, Pa., upon his selection as the sixth recipient of the James R. Case Medal of Excellence award by the Masonic Lodge of Research of Connecticut. Brother Heaton, a member of the Allentown Scottish Rite bodies, is a veteran and respected Masonic author whose writings include *Masonic Membership of the Founding Fathers*. It is particularly timely that Brother Heaton receive the award in this bicentennial year because of his many works on colonial Masons and Masonry including his latest in collaboration with Ill°. Brother Case on *The Lodge at Fredericksburg*. Brother Heaton also has written on Valley Forge, George Washington, Benjamin Franklin, the Liberty Bell, *et al.*

A tip of the hat to Elmer E. Dimmerman, 32°, of Cincinnati, Ohio, for more than 55 years of service as an organist for blue lodges with almost 50 years of that in Kilwinning Lodge No. 356. Naturally, he also shares his musical talents with those of his fellow church members and retired last year as organist and choir director of Philipps United Church of Christ with 54 years of service. At age 76 he is still playing for Kilwinning Lodge and we are assured that his music adds much to degree work in that lodge. We wish you many more happy and pleasant years at the keyboard, Brother Dimmerman.

Kudos to the Calvin T. Hubler family of Ohio. Ill°. Calvin T. Hubler, 33°, of Dayton, Grand Master of Masons in Ohio, had the distinct privilege of installing his older son, Thomas C., as Worshipful Master of Eastern

Star Lodge No. 55 in Franklin with his second son, Charles D., Worshipful Master of Bolivar Lodge No. 82 in Eaton, as Marshal. A month earlier, Worshipful Master Charles had received his father, Grand Master Calvin, into his own lodge as Bolivar was host to the Second Masonic District Officers Association meeting. So, for a 12-day period in late 1975, the Grand Master of Masons in Ohio had two sons presiding in lodges under his jurisdiction! This is believed to be a "first" in Ohio and possibly in the United States. Our Scottish Rite brothers will be further pleased to know that Ill°. Brother Hubler is Secretary of the Valley of Dayton and son, Tom, is Orator of Dayton Chapter of Rose Croix. A real hard-working Masonic trio!

We are pleased to note that Wor. Ben B. Lipset, a Past Master of Forest Hills Community Lodge No. 946, is still going strong in behalf of our youth despite having marked his 85th birthday. He is a 55-year member of the Scottish Rite bodies of New York City and justly proud of his Life Certificate. He is a great supporter of the mental therapeutic program at the Shriners Hospital for Crippled Children at Philadelphia to which he has sent quantities of stamp books and thousands of stamps through the years so that children might have a good start in stamp collecting as a hobby when they are dismissed. He also assists with programs at the Masonic Home in Utica, N.Y., and holds a Campaign Award from the Boy Scouts of America. In his spare time, Brother Lipset composes poetry and assists in other humanitarian projects.

We commend Rev. Philip P. Steele, 32°, of the Valley of Grand Rapids, for his efforts as chairman of the three-day "Celebration '76" program by Masons of the Greater Kalamazoo, Michigan, area. As Grand Chaplain of the Grand Lodge of Michigan and twice a Past Master, this active Scottish Rite and York Rite Mason spearheaded a program which featured a Royal Arch Chapter and Select Master Council Day, a Commandery All-Order Day, and an Ancient Craft Day on successive Saturdays at the Kalamazoo Temple. Special activities were planned for the ladies in the afternoons and a good time was had by all. The Scottish Rite degree team of the Grand Rapids Valley assisted in the Ancient Craft Day.

We are pleased to note that the Masonic Roundtable of Amateur Radio Operators in the Glenolden, Pa., area continues to do a wonderful job of promoting Masonry. Members visit numerous lodges and do plenty of talking on their net. They also have a good Ancient Craft degree team and help any interested lodge. The team has raised five in recent years, two of them have now joined Scottish Rite and four of the five are now helping on the degree team. A fine record, we say. David C. Higgins of WA3LGC is secretary, and if you don't talk on a ham net, you can write 136 Lamont Ave., Glenolden, Pa. 19036.

GEORGE E. BUROW, 33°

