

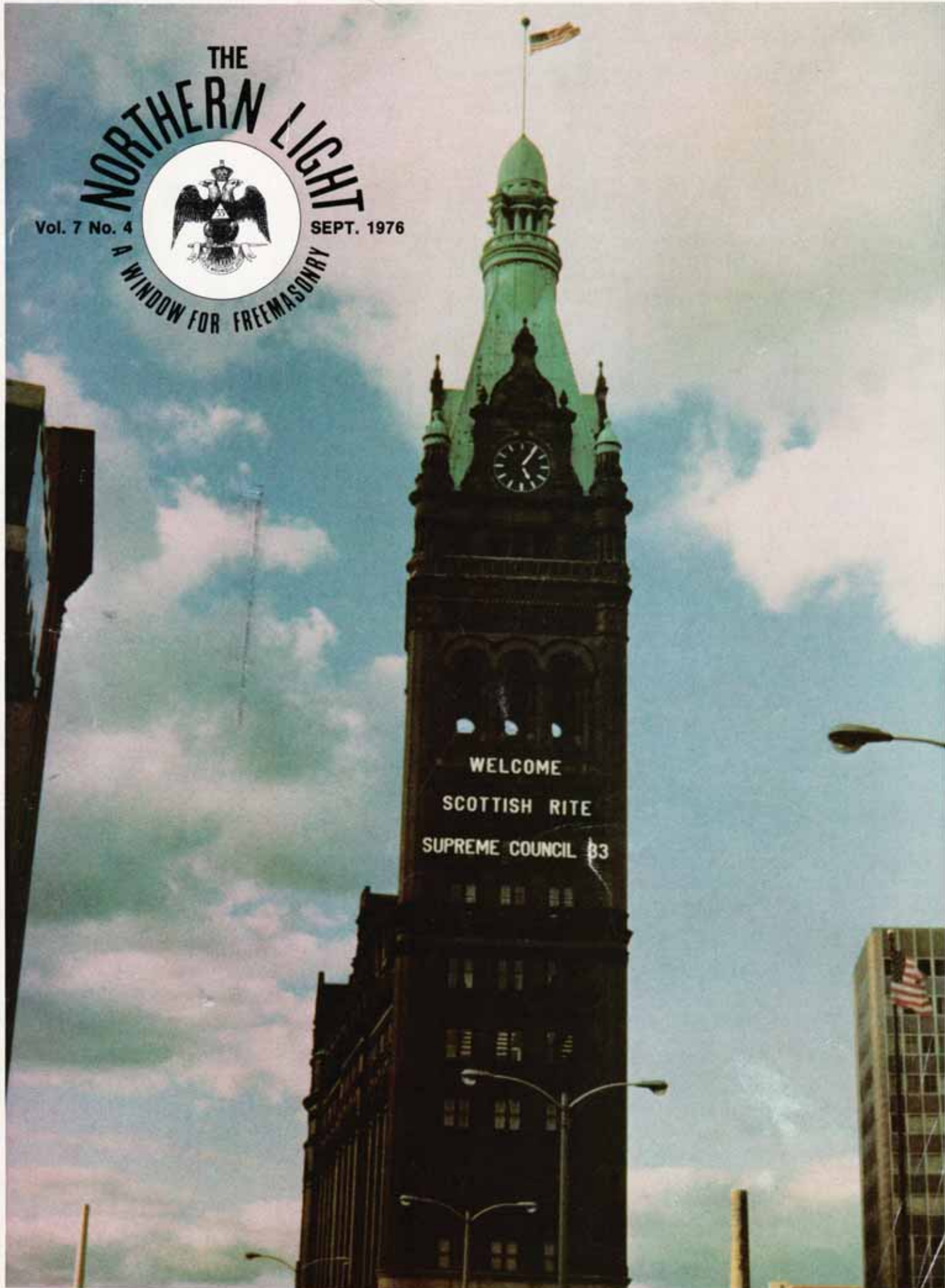
THE NORTHERN LIGHT

Vol. 7 No. 4

SEPT. 1976



A WINDOW FOR FREEMASONRY





STANLEY F. MAXWELL, 33rd

One at a Time

Recently I read an address by the Grand Orator of the Grand Lodge of South Dakota entitled, "One Mason at a Time." This address inspired me because of its simplicity and yet its inspiration of what "one man" might do.

When we reflect back on our experiences in Freemasonry, we realize that each Freemason could, in his own way, contribute so much to the welfare of mankind and the fraternity if he would put into practice the lessons which he learned within his own lodge.

I am aware of a lodge that is now building a new Temple and, as is the case so often these days, the lodge has been hard pressed for sufficient funds to complete the building as rapidly as they would like, and yet, by letting the problem be known, many hands have come forth to accomplish the sometimes menial tasks that are before them. For example, several members of the lodge have come forward who could use a paint brush, or do plumbing, electrical work, or carpentry.

It is a case of each member contributing what he can, whether it be his talents in labor or a donation in cash. But the job is done when "each man does his own thing."

I would remind you of the many blood banks that are in operation, many of them sponsored by symbolic lodges. Here is a prime example of where one person at a time gives of his life's blood to help another less fortunate than the donor. If the loyal support of each person—whether he be a donor, a nurse, a typist, or one with a required skill—one at a time, did not exist, we would not have the blood banks that now exist in so many areas.

In our lodges, we accept worthy men to become members, initiate them "one at a time," and teach them the great moral lessons of our fraternity. We can have only *one* Master at a time, and only *one* Senior or *one* Junior Warden at a time, and so on through all the offices.

How often we hear it said, "What can I, one person, do? How can my effort help or hurt?"

Remember, that in building with brick or stone, each stone must be placed by *one* man—and one at a time; thus, the structure grows.

In this new Masonic year, we should resolve to attend our blue lodge as often as we can, for each man on the sideline is an inspiration to the officer who is doing his work. More importantly, he gives great encouragement to the new candidate who, as he receives light, can see his friends and associates on the sideline. As each member contributes, by attendance at his lodge or other body of Freemasonry, he is giving the opportunity for enthusiasm and growth of the organization for the future.

In this particular year of remembrance, let us, therefore, rededicate ourselves to the practice of our Freemasonry not only in the lodge room but also in our everyday endeavors—whether at work, in church, or in school.

Stanley F. Maxwell

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About the Cover

The city of Milwaukee will once again welcome the members of the Supreme Council for the Annual Meeting on September 23-30. The cover photo of the city hall tower was taken by Ill.° Irving L. Heller, 33°, when the Supreme Council Annual Session was last held in Milwaukee in 1970.



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Galaxy of Revolutionary Heroes In Rhode Island Masonic Lodge

By NORRIS G. ABBOTT, JR., 33°

St. John's Lodge No. 1 of Providence, R.I., founded in 1757 by a charter granted by the Provincial Grand Lodge of Massachusetts, had more than its share of heroes in the War of Independence. The story of Colonel William Barton, with his successful capture of the British General Richard Prescott on Aquidneck Island, and the story of Silas Talbot, sometimes called the unsung hero of the war, who made his mark in conflicts of the Revolution both on land and on the sea, have been told previously. (See *The Northern Light*, April 1974 and Nov. 1973.) They were both members of St. John's Lodge as were Colonel Christopher Greene and Major Simeon Thayer. Both served under Brother and General James Mitchell Varnum of Rhode Island who was in command of the forts on the Delaware River in 1777.

Having been frustrated at Germantown in his attempt to capture Howe's army by a bold daring stroke, Washington turned his attention to the defense of the Delaware River in the hope that communication by water between the enemy in Philadelphia and Lord Howe's fleet in the Chesapeake might be successfully prevented; for without an open avenue for the replacement of supplies, the city could not be held.

The two main defenses held by the Americans were Fort Mercer at Red Bank on the New Jersey shore

and Fort Mifflin, constructed upon a low island, called Mud Island near the mouth of the Skuylkill River. General Varnum detailed Colonel Greene and 400 Rhode Island Continentals to the defense of Fort Mercer, while Fort Mifflin, on the island, was garrisoned by Maryland troops under Lt. Col. Samuel Smith of Baltimore. A few small armed vessels and galleys constituted the American fleet.

Colonel Greene immediately started strengthening the fortifications, realizing full well its importance from a letter of instructions from the Commander-in-chief which said:

"The fort with which you are now entrusted is of the utmost importance to America. The whole defense of the Delaware depends upon it and consequently all the enemy's hopes of keeping Philadelphia and finally succeeding in the present campaign."

Washington wished to harass and retard the enemy as much as possible until his main army could be reinforced by the Massachusetts brigade which was marching south from the scene of Burgoyne's surrender at Saratoga.

While the outerworks of the fort were far from completion, the defenders were suddenly surprised by a force of 1200 Hessian Grenadiers, under the command of Count von Donop, who emerged from the woods and, under a flag of truce,

demanding the surrender of the fort. Although outnumbered three to one, Greene replied, "With these brave fellows, this fort shall be my tomb."

After a heavy cannonade, the Hessians advanced to the assault but met no resistance. On they moved through the outer ring of the defenses until they reached the ditch. Still no response. Colonel Greene allowed the advance to continue through the abatis until they reached the walls of the fort. Here the Hessians stopped as they had no scaling ladders. At that moment, as the attack bogged down, Greene gave the order to fire and a solid mass of grapeshot and bullets met the German forces—head on and from the flank. Hessians fell in heaps. The troops fell back to regroup for a counterattack. Another attack mounted—this time from the south side. But it was also a failure as direct fire came from the American ships as well as from the fort. The remnants of the assaulting regiment retired from the field in utter rout, leaving about 400 killed and wounded including their commander and several of their best officers. Greene's defense of the fort was completely successful with only eight killed and 29 wounded.

Count Donop languished for three days, being cared for by Dr. Peter Turner, Colonel Greene's regimental surgeon. As the Count, a young man of only 37 years, realized that he was about to die, he said: "This is

finishing a noble career early." As if realizing his position as a mercenary, hired to fight the battles of a foreign king, he added, "I die the victim of my ambition and of the avarice of my sovereign."

The Count was buried with all the honors of war. Dr. Turner, who tried in vain to save his life, used to tell the story concerning a Frenchman, the surgeon of the German brigade, who was also taken prisoner. As he watched the funeral procession and the interment of the body of his beloved comrade by the American soldiers, he was so overcome with emotion at the tenderness of the men that he exclaimed: "By gar, if dey bury me so, I die this moment."

Dr. Turner returned to his native state, to engage in the Battle of Rhode Island, and presented himself before the altar of St. John's Lodge in Providence with his regimental commander Colonel Christopher Greene. Together they received their Masonic degrees in 1779. The tie of comradeship and service on the bloody fields of Red Bank and Butts Hill was securely and imperishably cemented by their Masonic vows within the tyled walls of that lodge.

Colonel Greene shortly thereafter fell a martyr to the cause of freedom, but Dr. Turner was spared for a long and honorable career in his profession, ministering to the ills of the good people in East Greenwich and Kent County, as a devoted Mason. He became a charter member of King Solomon's Lodge No. 11 founded in 1806. His old homestead is still standing in East Greenwich, quite near the beautiful colonial residence of his brother-in-law, General James Mitchell Varnum. A pair of spurs presented to Dr. Turner by Count Donop, before his death, as a token of regard and appreciation, is now in the care of the Newport Historical Society.

After serving with distinction during the Rhode Island campaign, Colonel Greene's command, the Black Regiment, was detailed to service in eastern New York. He was quartered in a farmhouse near Croton Bridge when a group of enemy soldiers broke into the house one night. Although he succeeded in overpowering several of their number, he fell mortally wounded by the sabres of the others.



ILL. NORRIS G. ABBOTT, JR., 33°, is an Emeritus Member of the Supreme Council. During his 23 years of service as an Active Member, he served as Scottish Rite Deputy for Rhode Island, Grand Keeper of the Archives, and a member of various committees. He received the 33° in 1940.

Brother Greene never lived to receive the beautiful sword voted by Congress on November 4, 1777. When the sword was completely and properly inscribed, Brother Henry Knox, then Secretary of War, sent it to Colonel Greene's son accompanied by a letter under the date of June 7, 1786, in which was said:

"The repulse and defeat of the Germans at the fort at Red Bank on the Delaware is justly considered as one of the most brilliant actions of the late war. The glory of that event is irreparably attached to the memory of your father and his brave garrison."

After the bloody repulse of the Hessians at Red Bank, the British set about the reduction and capture of Fort Mifflin on Mud Island. The defense of the fort was hopeless from the start but any delay in the clearing of the river would help America's cause. For six weeks, prior to November 11, 1777, Fort Mifflin had resisted capture although subject to continual bombardment from the enemy ships and the land batteries on the Pennsylvania shore. Colonel Smith, in command of the fort was injured and compelled to retire, and Lieutenant Colonel Russell of the Continental line, who succeeded him, was not equal to the task.

Simeon Thayer, of Rhode Island, was a company commander and part of the detachment under Colonel Benedict Arnold that made the long march through the wilderness from the Kennebec River to Quebec to attack that stronghold. Thayer was one of the many that were captured and had only recently been exchanged, advanced to a Major, and sent to Fort Mercer. Learning of the opening at Fort Mifflin, he vol-

unteered to take command of the defense of Mud Island.

General Varnum, writing several years later, thus describes the gallant defense of the fort:

"In a moment so critical, when everything dear to Washington's feelings required an immediate decision, happy for him, and happier for the United States, Major Thayer presented himself as a volunteer. The offer was accepted with inexpressible satisfaction; and from the 12th to the morning of the 16th of November, 1777, he defended the island with the greatest skill against a furious and almost continuous cannonade and bombardment from a variety of batteries at small distance. The defense at best was trifling; the place itself was illy chosen. Better Hog Island and Billingsport instead of Mud Island and Red Bank. But on the morning of the 15th, the whole British force was deployed from their land batteries and their shipping on the river. The small garrison sustained and repelled the shock with outstanding intrepidity for several hours, assisted by our galleys and batteries on the Jersey shore. By the middle of the day their defenses were leveled with the common mud and the gallant officers and men philosophically expected each other's fate in the midst of carnage. During the day more than one thousand and thirty discharges of cannon from thirty-two to twelve pounders were made. Such a day America never saw 'till then. Early in the evening of the 15th Major Thayer dispatched all his garrison, less than three hundred in number, to the shore, excepting forty with whom he remained, braving death itself. At twelve at night, between the 15th and the 16th, the barracks were fired, all the military stores being previously sent away, and the Major and his brave companions, he being the last from the scene of slaughter, arrived at Red Bank, to the joy and astonishment of all the army."

(Continued on next page)

General Knox characterized this exploit as follows:

"The defense of Fort Mifflin was as gallant as is to be found in history. The brave little garrison, then commanded by Major Thayer, of the Rhode Island troops, had but two cannon but what were demounted. These soon shared the fate of the others. Everybody who appeared at the platform was killed or wounded by the musketry from the tops of the ships whose yards almost hung over the battery. All the embrasures were ruined and the whole parapet leveled. All the blockhouses had been battered down some days before."

Major Thayer's record during the subsequent campaign of the war was equally heroic. He performed with great bravery at the Battle of Monmouth, made memorable by the gallant conduct of Molly Pitcher, the wife of an American artillery man whose place she took when he fell wounded. Thayer's right eye was destroyed in this battle. He arrived in Rhode Island in time to participate in the closing days of the Battle of Rhode Island where he commanded the rear guard with great ability

and was the last to leave the field. He covered the retreat of Lafayette at Barren Hill Church where there was little possibility of escaping either being killed or taken prisoner.

Upon the consolidation of the two Rhode Island regiments, effective Jan. 1, 1781, Major Thayer retired from service in the Continental Army only to be chosen Major General of the state militia. Said the venerable John Howland of him, some years later: "There never was a better officer of his rank, or a braver man in any army, than Major Thayer."

Brother Thayer received the first and second degrees of Freemasonry in St. John's Lodge of Providence on Jan. 22, 1779, and the third degree on Dec. 14 of the same year. Of all the galaxy of Revolutionary heroes who were made Masons in this lodge during the War, none was more enthusiastic in his devotion to the Craft than was Brother Thayer. He rarely missed attendance upon meetings right down to the time of his death. He never held office in the lodge but was very active on committees and proposed many

names for membership. He was buried in the old North Burial Ground in Providence where lie the remains of Thomas Smith Webb and many other famous Craftsmen. Upon the stone marking the grave of Brother Thayer appears the following:

"Here rests the Body of Simeon Thayer, who died Oct. 21, 1800, in the 63d year of his age: warmly attached to his country, he engaged in the war, which led to her independence; a Prisoner on the Plains of Abraham, he suffered with cheerfulness for the cause he had embraced; nor did his patriotism transcend his intrepidity. In the defense of Mud Island he became illustrious by the prudence of his measures and the coolness of his courage which could only be the offspring of a head unclouded, when the shades of death were gathering around him and a heart unappalled by the vision of his terrors to consummate his military fame. He was distinguished by the approbations of Washington who knew that Major Thayer was a soldier indeed, in whom there was no fear and as a proof of the esteem of his fellow citizens he was chosen General of the Militia as a testimony of filial reverence."

In addition to Silas Talbot, William Barton, Christopher Greene and Simeon Thayer, St. John's Lodge No. 1 of Providence included among its members:

John Brown. The leading merchant of the Colony and the planner of the burning of the Gaspee.

Capt. Abraham Whipple. In charge of the expedition that burned the Gaspee. In command of the *Katy* and other vessels that captured British merchant ships and ships-of-war. First Commodore of the American Navy.

Jabez Brown. Deputy Governor of Rhode Island 1778-1780, 1781-1786. Master of the lodge when reactivated in 1778. Grand Master of Rhode Island 1794-98.

Capt. Samuel Ward. In charge of a company in the abortive attack on Quebec under Colonel Arnold.

Col. John Topham. Sent by General Washington, with Lafayette and General Nathanael Greene to assist in Battle of Rhode Island.

Lt. Andrew Stanton. Col. William Barton's second in command at the capture of General Prescott.

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PICTORIAL REVIEW OF BICENTENNIAL CELEBRATIONS



An estimated 47,000 spectators lined the streets of Syracuse, N.Y., to view the joint city and Masonic-sponsored bicentennial parade on July 3. With 120 marching units, 38 floats, and 15 bands, officials called the three-hour parade the "largest, loudest, longest, and most successful event of its kind" in the city's 160-year history. The "Architects of Freedom" float was entered by the Scottish Rite Valley of Syracuse.



Entering a float depicting Washington at Valley Forge, the Scottish Rite Valley of Scranton, Pa., participated in a city-wide bicentennial celebration in May.



A portrait of General George Rogers Clark was unveiled in April in the East Parlor of the Governor's mansion at Springfield, Ill. The East Parlor is one of the public rooms of the mansion. The portrait is a bicentennial gift from the Scottish Rite Valley of Springfield to the State of Illinois. The Valley commissioned Dr. Lloyd Ostendorf of Ohio to execute the portrait. Historical research for the portrait was done by Dr. Wayne C. Temple, 32°, of the Valley of Springfield. Participating in the unveiling ceremony were Albert W. Cylden, Grand Master of Masons in Illinois, and Mrs. Dan Walker, wife of the Illinois governor.

An all-Masonic Flag Day Parade was held in Columbus, Ohio, on June 12. The event was sponsored by the 32 lodges of the 14th Masonic District of Ohio and was climaxed by a fireworks display. Among the participants was the Valley of Columbus with a float carrying nine men in colonial costume, representing the nine Masonic signers of the Declaration of Independence.



Scottish Rite's Glorious Past

Opens Door to Challenging Future

By SIDNEY R. BAXTER, 33°

Although the branch of the Masonic fraternity known as Scottish Rite has a history in the Northern Jurisdiction that parallels the development of our nation, its bodies and members place stress on activities in the 20th century and on plans for the future. The earliest Scottish Rite lodge in the United States that is still functioning started to operate at Albany in 1767, nine years before the Declaration of Independence was signed. Within a few years other Scottish Rite centers were established in the cities along the eastern seaboard, and as the country grew and turned westward, so did Scottish Rite.

April 20, 1975, brought the formal dedication of the \$6 million Scottish Rite Masonic Library and Museum complex in Lexington. This new facility is a contribution by the Masonic fraternity to the bicentennial observance and was erected over a period of two years by Scottish Rite members and friends for the purpose of disseminating knowledge of the

country's history, purposes, and ideals among all the people—especially our youth. The complex, consisting of four museum galleries, a library and a moderately-sized auditorium, will be a repository for historic and Masonic artifacts; but more than this, it will be the focal point of an "ongoing" program designed to make our country's history "come alive" in a manner that is relevant to this day and age.

Although its major undertaking in the 1970's has been the creation of a Museum of Our National Heritage, the Scottish Rite branch of the fraternity has endeavored for nearly half a century to be of increasing service to all nations and peoples throughout the world by means of longstanding and professionally-recognized sponsorship of basic and coordinated research into the underlying causes of schizophrenia. This was undertaken in 1933 at the behest of one of the nation's most distinguished Masons, Dr. Melvin May-

nard Johnson, 33°, then Sovereign Grand Commander of the Scottish Rite Supreme Council and Past Grand Master of Masons in Massachusetts. From a small beginning, research appropriations have increased steadily to the point where approximately a half million dollars is expended annually on basic research investigations in leading hospitals, university medical schools, and research laboratories located throughout the United States, Canada, and overseas.

More than \$5 million has been devoted to pursuing the elusive but vital search for the underlying cause or causes of schizophrenia—the most prevalent and serious form of mental illness. Progress has been slow, and the question of what actually causes the development of schizophrenia remains in great part unanswered. However, the Rite continues to work toward an eventual solution. In the meantime, much information has been developed that has led to earlier diagnosis and more effective treatment of those afflicted with this dread disease.

While research in schizophrenia has been the major charitable undertaking of Scottish Rite, assistance to young people has been high on the organization's agenda. Increasing contributions have been made to the Order of DeMolay to assist in its purposes and development among the youth of the nation. Key financial aid has encouraged the holding of a DeMolay International Congress annually, bringing DeMolay's finest young men together from within and without this country.

ILLUSTRATION: SIDNEY R. BAXTER, 33°, Administrative Assistant to the Sovereign Grand Commander, joined the Supreme Council staff in 1950 and has since served under four Commanders. He is a member of King Cyrus Lodge, AF&AM, Stoneham, Mass.; the Scottish Rite Valley of Detroit, and the Moslem Shrine Temple in Detroit.



For the last two decades Scottish Rite has also steadily increased the capacity of another benevolent activity—the Leon M. Abbott scholarship program, named for another benefactor of the Rite and a Past Sovereign Grand Commander. Through the generosity of Commander Abbott's will and subsequent contributions from Scottish Rite bodies and members, numerous scholarships are granted annually to deserving students in the schools of journalism at Boston University, Indiana University, Syracuse University, Northwestern University, University of Wisconsin, Ohio State University, Michigan State University, and Pennsylvania State University. Additionally, Abbott educational grants go to American University's School of International Service and to the Fletcher School of Law and Diplomacy at Tufts University. Recipients are selected by officials of the universities and solely on the basis of scholastic achievement, aptitude, and applicants' needs.

As vital as its charitable activities and building program may be, Scottish Rite's principal purpose continues to be the encouragement of the practice of true brotherhood under the Fatherhood of God, a Supreme Being, the Grand Architect of the Universe, or by whatever name deity may be known. Scottish Rite provides a setting where men of different backgrounds, occupations, religious and political opinions may gather together and where the discussion of topics which tend to be divisive and to create animosities is

prohibited. In this atmosphere the Rite strives to teach lessons that improve and strengthen the character of the individual and, through the individual, the character of the community.

The Scottish Rite organization in the Northern Masonic Jurisdiction has endeavored to exemplify the spirit and meaning of brotherhood in its relations with its neighbors in the community. Its officers have been in the vanguard of members of the Masonic fraternity who have worked with officers and members of the Knights of Columbus to bring about a new era of understanding and respect for the purposes and feelings of each group. Members of the Rite welcome opportunities to dispel misconceptions and misunderstandings which have arisen or may arise between our fraternity and other organizations which are also working toward the development of the human spirit and character through knowledge and education that in the end tend to improve the world about us.

Scottish Rite from its inception has occupied a unique niche in the structure of the Masonic fraternity. Often it has been a leader and catalyst in developing and improving contacts and building genuine friendship and greater understanding between the countries of the world. Scottish Rite in the era of the 1970's exists in more than 40 countries throughout the globe—in North America, Central America, South America, Europe, Middle East, Africa, Asia, the Far East, and Australia.

Although generally much smaller in membership than its counterparts in the United States, Scottish Rite in these varied countries around the world has numbered in its ranks distinguished citizens from many walks of life. International conferences have been conducted at regular intervals since the late 19th century. In the intervening periods, regional meetings of Scottish Rite Supreme Councils have taken place for the benefit of European and Latin American jurisdictions. English-speaking Supreme Councils with common interests have enjoyed meetings at various times in Canada, the British Isles, and the United States. All these international gatherings have promoted the exchange of information about the different countries, their customs, and problems, and have developed a better appreciation and understanding of the work of each jurisdiction in the light of its language, circumstances, and history. Such meetings of international character have not been designed to create a highly centralized and organized overall Scottish Rite structure. Each jurisdiction continues to maintain its independence and sovereignty but within a loose framework which, through organized meetings and the travels of individual members, leads to appreciation of other viewpoints, respect, and warm friendships.

Scottish Rite has a glorious past, but what about its future? Our Northern Jurisdiction, indeed, can look forward to many challenges as the nation enters its third century.

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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BRITISH EXHIBIT HAILED AS MUSEUM TRIUMPH

By CLEMENT M. SILVESTRO, 32*

With the opening of the British Library's exhibit on July 1, the Scottish Rite Masonic Museum of Our National Heritage made a tangible and significant contribution to the ground swell of bicentennial projects that suddenly erupted across the country on the 200th anniversary of the nation's birth. Notwithstanding the keen competition from the Queen's visit and the Tall Ships, the show did manage to capture its share of attention. *Boston Globe* art critic Robert Taylor summed it up nicely for us when he wrote in his laudatory review: "The Museum of Our National Heritage in Lexington has scored one of the bicentennial coups by landing for exclusive United States display the British Library and Museum's splendid 'The American War of Independence, 1776-1783'."

It indeed was a triumph for us but also a singular honor and privilege. It is the first time the British Library has ever sent an entire exhibition outside its country; the success of this venture could well determine whether it ever will be attempted again. The Queen recognized the importance of sending this special exhibition to America when she graciously granted special permission to lend from the Royal Library's Cumberland Collection three important maps never before exhibited. These were in addition to materials she had already loaned for the show.



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



Significant recognition came from this side of the Atlantic, too. Ronald Berman, chairman of the National Endowment for the Humanities, and Nancy Hanks, chairman of the National Endowment for the Arts, each awarded the museum special chairman's grants to help cover installation, transportation, and insurance costs. This support is particularly

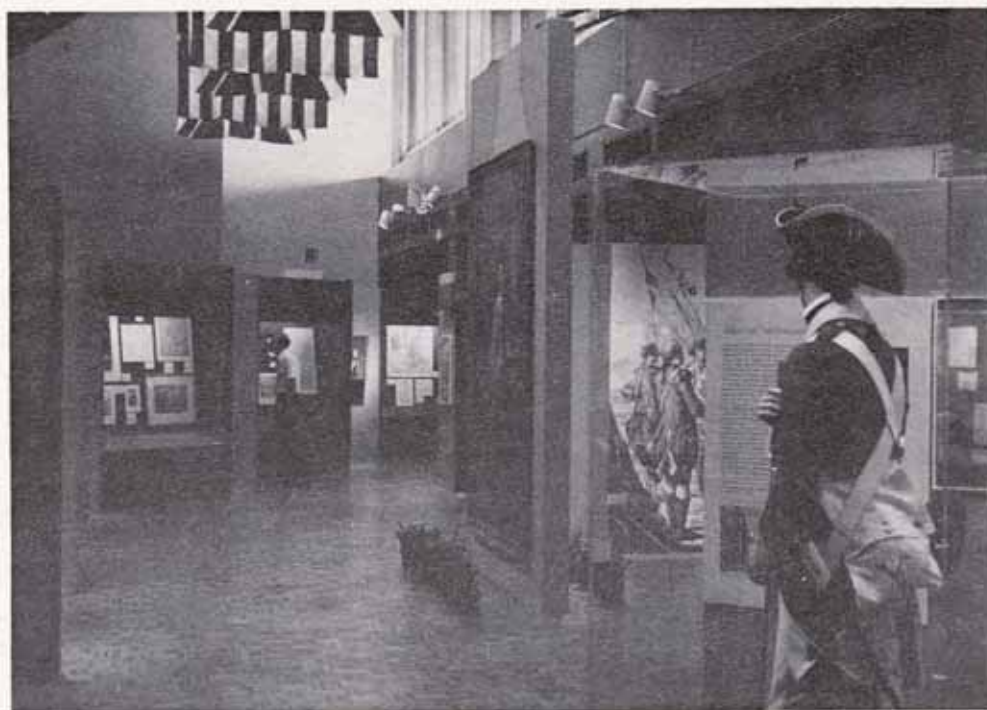
noteworthy because as a general policy neither Endowment makes financial grants to institutions in operation for less than two years.

A special preview party on June 30 brought to the museum and library a number of museum directors, curators, dealers, and donors. For many it was their first visit. Our professional colleagues unable to attend the opening sent congratulatory messages. Brooke Hindle, Director of the Smithsonian's Museum of History and Technology, wrote: "I gather (the exhibit) is similar to the one presented in the British Library,

which is absolutely smashing." Ron Tyler of the Amon Carter Museum of Western Art was equally enthusiastic: "What a marvelous exhibit! I am delighted that you have managed to get it for your museum. I saw the exhibit when I was in London last summer and remarked that it should be seen in America."

Since we opened we have had a steady stream of visitors, which is quite gratifying. My fervent wish is that more Scottish Rite Masons in the Northern Masonic Jurisdiction will have an opportunity to see this wonderful show before it closes on October 31. If ever an incentive is needed to spark various Valleys to organize special bus tours to Lexington, this exhibit should provide it.

We would be remiss not to mention in this article the splendid cooperation we received from American museums, libraries, and private collectors, who loaned materials needed to replace those that were unobtainable because of some prior commitments. The Mint Museum of Art, Charlotte, N.C., was kind enough to provide the Allan Ramsay portraits of King George III and Queen Charlotte. The Boston Public Library lent the exceedingly scarce



contemporary broadside of the Declaration of Independence. Warren M. Moore of Ramsey, N.J., loaned the rare Ferguson Rifle. Other loans of supplementary material

came from the American Antiquarian Society; the Charleston Museum, Charleston, S.C.; C. R. L. Anderson, Norfolk, Va.; Chicago Historical Society; Joe Kindig, Jr. III, York, Pa.; Library of Congress; Massachusetts Historical Society, and several private collectors who wish to remain anonymous.

Our first major publication, *Masonic Symbols in American Decorative Arts*, is off the press. A special hard-cover edition is available exclusively through the Masonic Book Club. (For information, please write to Ill., Louis L. Williams, 317 N. Main St., Bloomington, Ill. 61701.) The soft-cover edition may be ordered directly from the museum. (See the special order form in this issue.) This publication is certain to add to the growing interest in the use of Masonic symbols as a decorative design in America. The first surge came when we opened our exhibit back in September 1975. Almost immediately visitors and dealers began to give or offer for purchase a number of unusual objects. This we expected, and it was precisely why we hesitated in rushing into the publication of a catalog. If the flow of good material continues, we undoubtedly will have to publish a supplement. Our collection

(Continued on next page)

Executive Mansion

Washington D. C. Sept. 28th 1868

Brother

I accept with pleasure the copy of the Big Laws of "Star of Bethlehem Lodge," I rec'd. which accompanies your letter of the 26th instant. As you have anticipated, the reference which the newly published pamphlet makes to the masonic ceremonies in Boston, on the 24th of June, 1867, affords me peculiar interest, for it recalls to mind the many pleasant incidents of an occasion which must ever remain memorable in the annals of our noble Fraternity.

Yours fraternally,
Charles D. Bay, Secy.
Worshipful Master,
Chelsea, Mass.
Andrew Johnson

RECENTLY ACQUIRED

Among the recent acquisitions to the library collection is an 1868 letter from Brother Andrew Johnson written during his term as President of the United States. The letter was addressed to the Worshipful Master of Star of Bethlehem Lodge, Chelsea, Mass.

DEMOLAY BEFORE THE REVOLUTION?

Editor's Note. The Order of DeMolay was founded in 1919, but here the author dreams a bit to imagine what might have happened if the Order had existed in the 18th century.

By THOMAS O. PICKETT, 32°

The year is 1756 and the DeMolay International Convention being held in Philadelphia is ready to adjourn. In attendance were 76 boys and advisors, a spirited large group for those days. Coming by horse was a tremendous undertaking.

Problems of the period included dress code such as dickey, frock coat, stockings, knicker pants, buckle shoes, and make-up. Hair was not a problem, since everybody wore long hair: some tied it in a bun.

Points of discussion were groupmanship, committee action, camping trips, governmental control, sponsorships, athletics, ritual, leadership, and finances. Guidelines that were to be used on chapter level were drawn up by DeMolay boys—all using quill pens.

A lot of competition took place for officers, but John Hancock of



DR. THOMAS O. PICKETT, 32°, is a reading specialist-psychologist for the Martinez, California, School District. He is a member of the Scottish Rite Valley of Oakland and the director of education and training for the Northern California DeMolay Jurisdiction. He was initiated into Masonry in Champaign, Ill., while a student at the University of Illinois, and is now a member of Alamo Lodge No. 122, Walnut Creek, Calif.

Massachusetts was elected Master Councilor. Senior Councilor elect was Ed Biddle of Pennsylvania, and Junior Councilor was George Walton of Georgia.

Four projects completed by the Americana chapter of the Lexington-Concord area received special recognition. They were cleaning lamps at the Assembly Hall, gathering wood for the poor, preparing Christmas baskets and caroling in the jail, decorating the graves in the cemetery, and weeding three times during the summer months.

The Christian Builders chapter of Boston won the sports trophy. They were the Lacrosse champions. La-

crosse was the interdistrict sport of the colonies.

Each DeMolay chapter was sponsored by a Masonic lodge. Many lodges came into existence in the 1740's and DeMolay started soon thereafter as a small but thriving boys' fraternity.

Many of the DeMolay boys who attended this convention eventually became Masons and in the trying years fought for independence—a sure sign of patriotism in action. Included were the elected officers and Elias Dayton (N.J.), Mordecai Gist (Maryland), John Greateon (Mass.), Richard Montgomery (N.Y.), William Palfrey (Mass.), Sam Parsons (Conn.), Rufus Putnam (Mass.), Jon Smith (Pa.), and John Sullivan (N.H.).

George Washington, Ben Franklin, Peyton Randolph, Bill Whipple, and William Ellery were the chapter Dads and Chief Advisors for DeMolay.

What was the major problem of DeMolay? It was getting enough interested Masonic advisors to help build boys and retain chapters. It seemed as though Masons would take an obligation to help others but they neglected to assume responsibility for helping the adolescent boy become a young, respectful, trustworthy man. Some men say that boys are immature, flighty, insincere, untrustworthy, discourteous, insecure, and boisterous. Building leaders is with the man who cares.

In 1976, will Masonry produce some loyal compassionate Masons who will help build a boy, build a man, and help build DeMolay?

BRITISH EXHIBIT

Continued from page 11

is now growing so rapidly (of good quality, too) that it will not be necessary to borrow as many items from private collectors when we do another exhibit on the subject. Ranking high on our list of recent acquisitions are two exceptionally fine powder horns dating from the first decade of the 19th century. Each is marked significantly with Masonic symbols. The first has an important historical association, because it has carvings depicting Indian scenes and symbols; it was used during the period of westward settlement into the frontier areas of the Old Northwest. The second is a double powder horn with a silver band at the joint and has, in addition to the Masonic symbols, carvings of a hunting scene: a

man holding a long rifle, a dog, a mountain lion, birds, and deer.

Our other significant acquisitions include: an unusual set of six Windsor chairs with painted graining and stenciled with Masonic symbols; a tin reflector oven from Western Massachusetts, c. 1830, with a die stamp of the square and compasses; a needlework picture honoring Benjamin Russell of Rising States Lodge, Boston, 1808 (Russell later served as Grand Master); an electric light bulb with a filament in the shape of the square and compasses (gift of Mrs. Willis R. Michael, York, Pa.). One of our most important acquisitions, however, is for the library collection: a President Andrew Johnson letter.



'Masonic Symbols in American Decorative Arts'

Reviewed by ALPHONSE CERZA, 33'

MASONIC SYMBOLS IN AMERICAN DECORATIVE ARTS. 110 pp. Published in 1976 by Scottish Rite Masonic Museum and Library, Inc., P.O. Box 519, Lexington, Mass. 02173. \$6.

Soon after the Scottish Rite Masonic Museum of Our National Heritage was formed in 1974, an extensive search was started to locate American art objects with Masonic symbols on them so that they could be exhibited at the museum as a group. With the cooperation of many persons, whose names are listed in the book, a large number of such art objects were located and were borrowed for an exhibit. Barbara Franco, curator of collections, was put in charge of the project, and the exhibit opened in September 1975. The display is on view through the end of September 1976. It is the first major collection of such items to be exhibited at one time and place.

In order to enable those who are visiting the museum during this period to have a permanent memento of their visit, and to have persons who are unable to visit the museum during the period nevertheless enjoy the many fine items on display, it was decided to prepare a catalog containing a history of the subject, with pictures of the art objects, and a detailed description of each item.

The preface, written by Brother Clement M. Silvestro, director of the museum and library, briefly explains how the project was started and gives the names of the many persons who helped make the exhibit a success. The publication of the book was made possible by entering into a cooperative agreement with the Masonic Book Club. There is reproduced as an introduction to the subject the frontispiece of the Jeremy Cross book entitled *Masonic Chart*, because it contains a wide variety of Masonic symbols. The introduction has a description of the craft blended with a brief history of Freemasonry in order that

this book may be more meaningful to the non-Mason as well as to the Mason who has done little reading on the subject of symbolism and the craft.

The major part of the book, written by Barbara Franco, bears the title, "Use of Symbolism in American Decorative Arts." It includes a brief history of art objects generally and a detailed history of the subject in relation to art objects with Masonic symbols on them. Many pages of this section of the book contain pictures which make the story clearer.

Then follows a glossary of Masonic symbols, in alphabetical order, with a picture of each symbol and an explanation of what it represents. Each symbol is important in its relationship with the art objects in the exhibit. The symbols are described as considered by William Preston, Jeremy Cross, and Thomas Smith Webb, traditional teachers of the Masonic ritual and ceremonies.

The next part of the book consists of the catalog listing each art object in the exhibit together with a description of the object, identification of the artist when possible, the pertinent information about the item, and all other available facts. The art objects in the exhibit consist of pictures, handkerchiefs, clocks, doorknobs, drawer pulls, jewels, ceramics, glassware, aprons, furniture, and other items.

At the end of the book is a bibliography so that the student who wishes to explore the subject further has a handy guide to lead him to material he seeks.

This is a volume to be treasured and enjoyed for years and years. It contains something for everyone: the artist, the student, the collector of items of Americana, the Masonic collector, one interested in knowing more about Masonic symbolism, and one who loves beautiful books. It is also the kind of book that makes an ideal gift for any occasion.



OTHER MASONIC BOOKS OF INTEREST

The Lodge and the Craft, by Rollin C. Blackmer. 1976. Reprint of a fine book describing the Craft which has been out-of-print since 1923. Available from Macoy Publishing Co., 3011 Dumbarton Road, Richmond, Va. 23228. \$6.50.

Foundations, by Henry S. C. Cummings. 1976. A good collection of quotations from Grand Lodge Proceedings covering many years plus many fine pictures. Available from the author, 33 Oak Hill St., Newton Centre, Mass. 02159. \$5.

The Fight, by Ralph J. Pollard. 1976. A one-act play on a bicentennial theme. Available from the Masonic Service Association, 8120 Fenton St., Silver Spring, Maryland 20910. \$1.

Launching the Craft, by Thomas C. Parra-more. 1975. History of the first 50 years of the Craft in North Carolina. Covering events of the revolutionary war period, the book contains many interesting items. Available from the Grand Secretary, P.O. Box 6506, Raleigh, N.C. 27628. \$10.

In the Beginning, by Ralph B. Duncan. 1976. The story of the Grand Royal Arch Chapter of Massachusetts. Available from the author, as Secretary of the Mass. Chapter of Research, 61 Lowell St., Methuen, Mass. 01844. \$4.

A History of the Ancient Accepted Scottish Rite of Freemasonry in the State of Delaware, by Charles E. Green. 1975. Available from Robert H. Vandegrift, Scottish Rite Cathedral, 20 W. Lea Boulevard, Wilmington, Del. 19802. \$3.50.

JOHN H. BELLAMY

Antique Masonic Frame Was Carved by Noted Craftsman

By H. STERLING FRENCH, 32'

Have you ever experienced the thrill of discovering a rare—possibly one-of-a-kind—Masonic treasure? The realization that such a treasure might be in my possession began to dawn last September shortly before the opening of the exhibit of "Masonic Symbols in the American Decorative Arts" at the Scottish Rite Masonic Museum of Our National Heritage in Lexington.

At that time Dr. Clement M. Silvestro, director of the museum, examined an antique handcarved wooden Masonic diploma frame which had been given me some 20 years ago by my father's closest friend—the man who had sponsored him in Masonry many years ago. It had belonged originally to the friend's uncle, George Washington Southworth, who had taken his symbolic degrees in Golden Fleece Lodge, Lynn, Mass., in 1868. The frame, which still holds the 1868 Masonic patent, is praised for its accurate delineation of so many of the Masonic symbols, and currently is on loan for the museum exhibit.

The frame is 32 inches high and 22 inches wide. The center section holds the Masonic patent. On either side of the center section are the two symbolic pillars adorned with chapters, complete with lily-work, network, and pomegranates, and topped with globes. Surmounting the scrollwork at the top of the



frame is a representation of the "all-seeing eye" above a square and compasses enclosing the letter "G." Other symbols in the scrolls are the point within a circle supported by two perpendicular parallel lines and topped by the book of Holy Scripture, the sword pointing to a naked heart, book of constitutions guarded by the Tyler's sword, and Jacob's ladder with its three rounds.

At the bottom of the frame in heraldic fashion, the trowel forms a shield and the level has been treated

like a chain-mail hood. These implements are surrounded by the 24-inch gauge, square, plumb and gavel, and on either side are the 47th Problem of Euclid, cable tow, and anchor and ark. The frame has been carved in several pieces and the pieces joined by splines—a tongue-and-groove method rarely used today.

The antique frame was discovered to be the work of John Haley Bellamy of Kittery Point, Maine, 19th century carver of ships' figureheads, sternboards, and gangway panels, and more importantly the originator of the Bellamy or "Portsmouth" eagles.

The careful execution of all the Masonic symbols on the frame would suggest more than a passing knowledge of the craft; however, researchers have been unable to locate any record of Bellamy's Masonic membership.

Although he did a considerable amount of work for commercial shipbuilders, much of Bellamy's ship carving was done for the U.S. Navy at the Portsmouth, N.H., and Boston Navy Yards. The most famous of his ships' carvings is the great eagle he fashioned as the figurehead of the USS Lancaster when that vessel was reconditioned at the Portsmouth Navy Yard in the early 1880's. This impressive piece has a wingspread of more than 18 feet and weighs approximately 3200 pounds. It is now on permanent exhibit at the Mariners' Museum at Portsmouth, Va.

Bellamy is most renowned for his distinctive spread eagle carvings, and his treatment of our national bird is still the definitive work in this field. A number of his eagles are two-dimensional, carved from two pieces of inch-thick Maine white pine. Although Bellamy produced a number of eagles in the round, a single beautiful specimen is the only known survivor. This is the pilothouse eagle carved for Fred J. Frost. Measuring 32 x 40 inches, it is carved from one block of wood, except for the wings which are splined to the body.

The largest collection of Bellamy carvings was exhibited at the William A. Farnsworth Library and Art Museum at Rockland, Maine, during the summer of 1975. The Peabody Museum at Salem, Mass., also possesses some fine examples of his artistry with the chisel.

John Bellamy was born in the ancient (1682) Sir William Pepperell mansion at Kittery Point, Maine, on April 16, 1836, a descendant of a family who were among the earliest settlers of the area. Purchased in 1830 by his father, the Pepperell mansion was Bellamy's home throughout his lifetime until just before he died on April 5, 1914 at the home of friends in nearby Portsmouth. He had never married, and was the last survivor of a family of eleven children.

His workshop was the loft of the old Pepperell counting house set below the mansion at the edge of the old granite Wharf. For a time, also, he maintained a shop at 17 Daniel Street, Portsmouth, and his business card at that address announced "John H. Bellamy, Figure and Ornamental Carver—particular attention paid to House, Ship, Furniture, Sign, and Frame Carving—furnished on short notice."



H. STERLING FRENCH, 32", received his Masonic degrees in Fourth Estate Lodge, Boston, and later affiliated with Good Samaritan Lodge, Reading, Mass., where he served as Worshipful Master in 1966. Brother French is also a member of the Scottish Rite Valley of Boston.

Bellamy's pilothouse eagle, considered one of the finest extant specimens of his work, was carved from one block of wood, except for the wings which were splined to the body of the bird.



He was a man of many talents, and was a frequent contributor to the local newspapers and periodicals. He established a reputation, also, as an authority on heraldry, although there are only two known existing examples of his heraldic carvings: the Bellamy coat of arms done on a piece of mahogany and the United States shield.

For a time after the Civil War, the seacoast area of New Hampshire and southern Maine was the summer rendezvous of a considerable colony of the popular artists, writers, and actors of that era. Many of them sought out Bellamy's workshop as an informal gathering place. His frequent visitors included Mark Twain, William Dean Howells, Henry Clay Barnabee, and George Wasson.

A leading authority on Bellamy is Joseph W. P. Frost, a member of St. John's Lodge No. 1, Portsmouth, and the Scottish Rite Valleys of Portsmouth and Nashua, N.H. Bro.

Frost's forebears were among the original settlers of the Portsmouth area, and he is a descendant of Fred Frost for whom the pilothouse eagle was carved.

In 1943, the Sir William Pepperell mansion passed from the last of the Bellamy heirs to the Frost family. Joseph W. P. Frost made his home in the old mansion and was responsible for its restoration and upkeep until 1975, when he moved to Eliot, Maine.

In the preface which he wrote for the catalog of items included in the Farnsworth Museum's exhibit of Bellamy carvings, Bro. Frost said, "When I first entered his workshop in the loft of the old Pepperell counting house, overlooking the dock and cove, it was much as he had left it, except for the decay and dust of 30 years. The many posters on the walls, the workbenches, vises, stove, pieces of unfinished carving, tools and patterns, along with his stuffed eagle, still lay about the room. On the outside, above a large door at the southwest corner, still attached to the building was an old sign, weatherbeaten and worn, bearing the inscription: J. H. Bellamy, Woodcarver."

Thus it was Brother Frost who painstakingly gathered together the Bellamy patterns, drawings, and unfinished carvings; searched out numerous examples of Bellamy artistry, and preserved them all for posterity.

Chambersburg Temple Built in 1823

Is Oldest Masonic Building in Pa.

By MARTIN D. RIFE, 33°

The Masonic Temple at Chambersburg, Pa., holds a unique place in American Masonic lore. It is the oldest building in Pennsylvania erected solely for Masonic use and still used exclusively for that purpose. And it may well be the oldest Masonic Temple in the United States in that category.

A history of Freemasonry in Chambersburg, written by the late Ill.[°] William E. Montgomery, 33°, was published in 1959. Brother Montgomery was a former member of George Washington Lodge No. 143, Chambersburg, and later, Warrant Master of William S. Snyder Lodge No. 756, Harrisburg, Pa. His work has been the principal point of reference for this concise narrative.

About the year 1725 Benjamin Chambers, in his late teens, a native of County Antrim in Ireland, joined three older brothers as they sailed to America. They first settled near Harris Ferry, a trading post on the Susquehanna River that ultimately became the city of Harrisburg, capital of Pennsylvania. Here they constructed a grist mill that later was to become a fortification during the French and Indian Wars.

About 1730 the brothers parted. Young Benjamin joined the pioneer movement westward and settled in a region known as the Cumberland Valley. There he found an attractive spot and in 1734 received a "license" that authorized him "to take and settle and improve four hundred acres of land . . . for the convenience of a Grist Mill and plantation."

This settlement, originally named Falling Spring, became the town of Chambersburg when in 1764 the

area was laid out and the streets and boundaries designated. Located 25 miles west of Gettysburg on one of the main colonial crossroads (now Route 30—the Lincoln Highway), Chambersburg soon became an important settlement in South central Pennsylvania. Among the early settlers were a number of Masons. An excerpt from the minutes of the Quarterly Communication of the Grand Lodge of Pennsylvania held March 4, 1799 reads as follows: "A petition was presented from several Brethren resident in and about Chambersburg . . . praying for a Warrant to hold a Lodge." The prayer was granted and the Grand Secretary provided a warrant designating the new body "Lodge No. 79." The Warrant Master was James Chambers, a son of Benjamin and a general in the Revolutionary War.

Unfortunately, this early venture in Freemasonry lasted for only a few years. Because of delinquent Grand Lodge dues and a lack of communication from the lodge, Grand Lodge declared the warrant vacated on April 4, 1814. But then, about a year later a Masonic revival brought about the warranting of George Washington Lodge No. 143 according to Pennsylvania Grand Lodge minutes dated January 5, 1816.

During the first six years of its

existence the lodge used three meeting places none of which were satisfactory. The desire to build a home of their own was intensified in 1822 when a number of Chambersburg Masons participated in the laying of the cornerstone of the Masonic Temple at Hagerstown, Maryland, by Mount Moriah Lodge. On April 8, 1823, a committee was appointed to purchase a building lot, determine a plan for the building, and receive proposals for its construction. On June 24 of that year the cornerstone was laid with ceremonies that included a street parade, a band, a choir, a sermon, and a lengthy Masonic oration. On September 16, 1824, members of the lodge held their first meeting in the new building.

Life was more leisurely in those days and the building was not dedicated until July 11, 1826. With the erection of the temple in Chambersburg, a bright Masonic future was anticipated. But even as the hall was being consecrated a chain of events had begun which would lead to the anti-Masonic movement. During this dark period in American Masonic history the lodge, plagued by declining membership and lack of funds, lost ownership of the temple. Average attendance during 1830 was nine. In 1831 the lodge passed a



ILL.[°] MARTIN D. RIFE, 33°, is a veteran dispenser of Masonic light. He is a Past Commander-in-chief of Harrisburg Consistory, a Past Most Wise Master, and a Past Master in Ancient Craft. He also has served as secretary for Harrisburg Scottish Rite and the Pennsylvania Council of Deliberation and is a member of the Culture Committee of the Grand Lodge of Pennsylvania.

resolution to return the warrant to Grand Lodge. There is no record of an immediate response from the Grand Secretary; however, in 1837 the Grand Lodge of Pennsylvania declared the warrant vacated together with those of 54 additional lodges in Pennsylvania. Certain other lodges in the state whose warrants had not been surrendered nevertheless suspended operations. Freemasonry in Pennsylvania was all but extinguished.

After several years of inactivity, except for occasional informal meetings in private homes, the possibility of reviving Lodge No. 143 began to be openly discussed. A "reconstitution" resulted and in 1845 the lodge was reopened. During the ensuing years Lodge No. 143 prospered and future progress now seemed assured. Then suddenly on April 12, 1861, came a bolt from the blue—Fort Sumter was bombarded and the Civil War had begun. In 1864 this conflict brought an appalling disaster to the town of Chambersburg when on July 30 of that year, almost every building in the town was burned by Confederate forces.

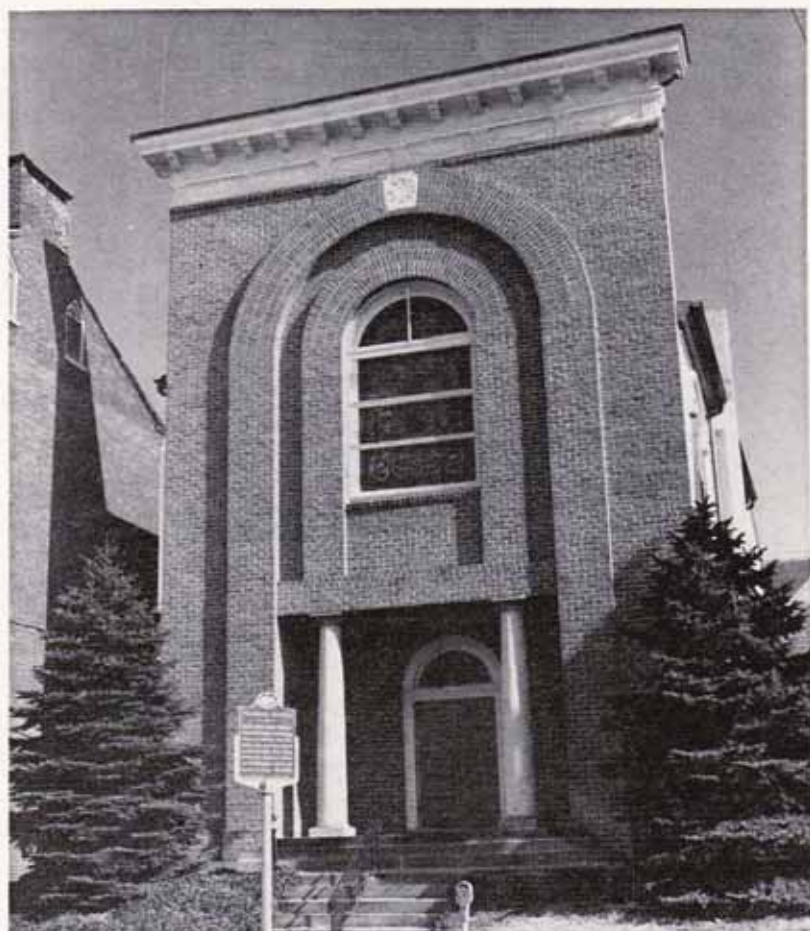
In the summer of 1863, General Robert E. Lee had opened operations in Southern Pennsylvania. In 1864 General Bradley Johnson and General John McCausland received an order from their superior, General Jubal A. Early:

"At Chambersburg, levy \$100,000 in gold or \$500,000 in northern money to pay for houses of Andrew Hunt, Alexander R. Boteler, Edmund L. Lee of Jefferson County, Va. If not paid, burn the entire town in retaliation."

In an interview years later, General McCausland is quoted as saying, "As a professional soldier, Early's idea did not appeal to me."

The citizens were unable or perhaps unwilling to raise the money demanded. Regardless of who was responsible, 278 residences and places of business, 98 stables and barns, and 173 other buildings were destroyed by fire. Estimated loss at the time was \$1,700,000. The heart of the town was completely devastated except for a half-block in which a few buildings were located, one of which was the Masonic Temple.

In most accounts of the burning no reference is made as to the reason



for this small area having escaped the conflagration. However, in a history of Chambersburg printed in 1887 this notation appears:

"When Chambersburg was burned it (the Masonic Temple) was one of the buildings saved and this was the secret of the other buildings in the same region being spared."

Actual details of this rescue are unknown and likely never will be revealed. Nevertheless, according to a well authenticated legend, a Confederate officer riding through the town, saw the building and recognized its character. He confirmed his observation by stopping at an adjacent house where he chatted briefly with the occupants. At his instruction guards were posted to prevent the firing of the temple and such adjacent buildings which would have endangered it. A nearby Methodist Church parsonage, already set afire, was spared when the officer ordered his men to permit the occupants to extinguish the flames. Having done this good deed the stranger rode on. Unfortunately, the name of this bene-

factor will never be known but George Washington Lodge must be everlastingly grateful to this southern gentleman.

Although the temple was saved, most of the lodge members lost virtually all their worldly possessions. In the Pennsylvania Grand Lodge minutes of its Quarterly Communication of September 5, 1864 the following is recorded:

"A communication was received from George Washington Lodge No. 143 located at Chambersburg . . . appealing to the Grand Lodge for relief of the suffering brethren . . . made destitute by the terrible conflagration consequent upon the rebel raid at that place."

At the same time a resolution was adopted by the Grand Lodge to contribute \$2,000 to Lodge No. 143 to be distributed to suffering brethren. The resolution also included a recommendation that all subordinate lodges in the jurisdiction "grant such aid as may be in their power." Many contributions were received, not only from nearby lodges but

(Continued on next page)

Where Do We Go From Here?

It was a gala celebration on the Fourth of July. Bands marched down Main Street, displays of fireworks burst in the air, bells rang from church steeples, orators read the Declaration of Independence, large crowds gathered to see the Tall Ships, wagon trains from all directions converged at Valley Forge. That's only the beginning of an endless list of bicentennial celebrations—and the party is far from over.

Although our first reaction might be to rejoice about our glorious past, we suggest also that the pride and enthusiasm generated from the bicentennial celebrations be used to motivate us toward a productive future. Yet we cannot proceed aimlessly without thoughtful direction. So we must ask ourselves, "Where do we go from here?"

We call your attention to an interesting article on page 8, written by Ill. Sidney R. Baxter, 33°. The article spells out the many accomplishments of the Scottish Rite in the Northern Masonic Jurisdiction and provides a fine overview of the various activities and programs. We are particularly intrigued with the closing paragraph of the article, which refers to the challenges that lie ahead.

So often we hear that the road to extinction is an easy route downward, but the road to survival requires a rugged mountain climb upward. During this bicentennial year, there have been many projections about the state of our nation in the year 2076. But what about the future of Masonry? Will it maintain its present form or will it evolve into something totally different? How will technology affect the future of the fraternity? What basic needs will it serve? What are the challenges that lie ahead?

We are sure that if our readers let their minds wander, they could come forth with a wide array of imaginative views on the future of Masonry in the year 2076. We'd like to hear your thoughts, and we're certain that our readership would enjoy reading them. As space permits, we will attempt to publish excerpts from some of your prophecies in a later issue of *The Northern Light*.

Let's hear it for the year 2076!

RICHARD H. CURTIS, 32°
Editor



CHAMBERSBURG TEMPLE

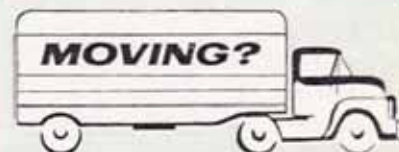
(Continued from page 17)

from more distant ones in Pennsylvania and from lodges located in other states. This Masonic relief aided greatly in helping the stricken brethren survive and rebuild their ruined homes.

The years that followed were more favorable. Membership increased and shortly after the turn of the century the lodge, at one time unable to retain ownership but later having regained possession of the temple, was now free of all debt. Throughout succeeding decades Freemasonry in Chambersburg has continued to thrive, so much so that in the early 1960's it became evident that an additional lodge in the town was feasible. Accordingly Lodge No. 801 was warranted September 2, 1964. Constitution of the new body, appropriately named "General James Chambers Lodge" with Walter T. White as Warrant Master, took place October 24, 1964.

In an impressive ceremony, on July 30, 1964, an historical marker placed in front of the temple by the Pennsylvania Historical and Museum Commission was unveiled.

If any conclusion may be drawn concerning the history of Freemasonry in Chambersburg, it must acknowledge the vitality of the Craft. The brethren in Chambersburg combated in turn, a lack of interest, public disapproval brought about by the anti-Masonic movement, financial failure, and the ravages and horrors of war. Nevertheless the temple, still in use, stands—a visible symbol of Freemasonry's indestructible durability.



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.



Burroing with Burow

The Illinois Bicentennial Freedom Reunion at Peoria, which featured the presentation of all Scottish Rite degrees portrayed by 15 NMJ Valleys and 2 Canadian Valleys for a Class of 604 new Sublime Princes, brought the following thoughts from Ill.°. Raymond K. Adams, 33°, Deputy for Manitoba, which we wish to share with you.

"Don't go home and do just what you did before! . . . The members of the Scottish Rite have a message to communicate to our brethren and indeed to the world. The message is what this whole Scottish Rite thing is about. We have brought into being a very powerful and dramatic means of communicating great moral truths to the people of our time. The fine degrees that were portrayed are living enactments of this thought. It is my hope and prayer that we in the Scottish Rite will continue to find methods of updating and upgrading the way in which we communicate our Scottish Rite message so that it will continue to flourish for many years in the future. That is why the Canadian Valleys of Winnipeg and Saskatoon traveled to Peoria to portray two degrees. We, in the Canadian Scottish Rite, are 'connected' to you and you are 'connected' to us. It was a great inspiration for us to see your degrees. We compliment you on their excellence. We from Canada are inspired by your message and we resolve to try to put many of the great truths that we saw into practice. You, brethren, should do the same. That, I suggest to you, is the message and challenge of the Illinois Bicentennial Reunion. Go out into the world and implement our Masonic beliefs. Be missionaries of Scottish Rite thought in the world today. . . . You can create a new civilization. Don't go home and do just what you did before!"

We are sorry and apologize for putting the "wrong hat" on Rev. Philip P. Steele, 32°, in our last column. Brother Steele is Grand Chaplain of the Grand Royal Arch Chapter for Michigan instead of the Grand Lodge. Grand Chaplain of the Grand Lodge is Rev. William H. Harmon, 33°, of Cheboygan, and we ask forgiveness from both Brothers.

A tip of the hat to our colleague, Ill.°, James O. Lunsford, 33°, Deputy for Michigan, who received the Honorary Degree of Doctor of Science in Business Administration awarded by Cleary College of Ypsilanti, Mich., in June. Deputy Lunsford, a retired executive of the Chevrolet Division of General Motors and alumnus of the University of Detroit, also was honored at a reception and dinner following the ceremony.

Speaking of Deputies, Ill.°. Winslow E. Melvin, 33°, Deputy for New Hampshire, was honored recently by the Grand Lodge of New Hampshire when he received the Je-

remy Ladd Cross Medal. The presentation was made by Grand Master Ellis W. Howard at a stated communication of Eureka Lodge No. 70, Concord, N.H., where Ill.°. Brother Melvin is a Past Master. Witnessing the ceremonies were 17 Brethren who are 33° Masons as well as four of the six living N.H. Past Grand Masters.

Kudos to Reginald H. Sullivan, 32°, twice mayor of Indianapolis, who was honored on his 100th birthday in March by leaders of the Valley of Indianapolis. Brother Sullivan was raised in Mystic Tie Lodge in 1905 and is a 68-year member of the Valley of Indianapolis.

Many Masonic groups who are working overtime to enroll new members may wish to take time out and cast an eye of envy at the Lyndhurst Masonic Senior Citizens Club which has been ordered to close its rolls to all new applicants in order to comply with safety regulations! The fire marshal for the Northeastern Ohio community has warned the club that it is trying to crowd too many people in a place that is too small under state-occupancy regulations.

The club was organized in January 1973 and by September 1974 had more than 235 members with an average attendance of more than 80 at regular meetings in the Lyndhurst Masonic Temple (near Cleveland). The fire marshal called, "Halt!" Club members obeyed but proceeded to help found two other such clubs in the metropolitan area. Membership represents 49 Blue Lodges including two from Scotland and one from Canada. Some 25 percent of the members belong to Scottish Rite and are active in Mummies Club, Chorus, and the Reception Committee.

The club meets weekly with blue lodge visitations as the Number One activity now, according to Ralph G. Watson, one of the leaders. Recently the club helped Woodward Lodge No. 508 observe its centennial, which included an address by the Grand Master of Ohio and the signing of a 100-year-old Bible by all present. This was one of six visits during the winter and early spring. Watson says, "We oldsters of the Scottish Rite in conjunction with our fellow Senior Citizens Club members contend that if a Masonic organization with an average weekly attendance of 125, twelve months a year, can have some of our enthusiasm spill over on the younger generation, we will make a great contribution to Masonry." We are happy to add, "So mote it be." (Anyone interested may write: Ralph G. Watson, 1175 Piermont Rd., South Euclid, Ohio 44121.)

Family ties of fathers, sons, brothers, uncles, nephews are now strengthened by the fraternal "brother" in the Valley of Schenectady, N.Y. Four Gibbons blood brothers—Kenneth T., Richard J., Donald R., and Robert M.—were joined in 1976 as Sublime Princes by Robert, son of Donald; Gregory, son of Richard; Patrick, son of Kenneth, and David Gonyea, son-in-law of Donald. How's that for a gathering of the clan? Our congratulations and best wishes to all.

GEORGE E. BUROW, 33°

MUSEUM RECEIVES NATIONAL RECOGNITION



The Scottish Rite Masonic Museum of Our National Heritage has been designated a national bicentennial project by the American Revolution Bicentennial Commission. At the official raising of the national bicentennial flag at the museum in May, Mrs. Georgia E. Ireland, regional director of the Bicentennial Administration made the formal presentation. Accepting the flag were Sovereign Grand Commander Stanley F. Maxwell, 33°, and Museum Director Clement M. Silvestro, 32°. Also participating in the ceremony were the Lexington

Minutemen. In according recognition to the museum, John W. Warner, Administrator of the American Revolution Bicentennial Commission stated that to "observe our bicentennial it is essential that recognition be given to those select projects which best commemorate this anniversary . . . The Scottish Rite Masons of the Northern Masonic Jurisdiction are to be commended for building a bicentennial landmark that will serve the citizens of the United States as an educational institution in the years to come."