

THE
NORTHERN LIGHT
A WINDOW FOR FREEMASONRY

Volume 7 No. 1

JANUARY 1976





STANLEY F. MAXWELL, 33

New Year's Resolution

Among the many papers that come across my desk, I recently found an article from an insurance report of the New England Life Insurance Company that I considered timely. It read:

"When Dickens wrote 'It was the best of times, it was the worst of times,' he could have been describing any era. Almost every age has challenged its institutions, accused its leaders of self-interest, and found the future of mankind highly doubtful.

"Certainly we should not minimize the profound and perplexing problems of our own age. At the same time, we cannot lose sight of our positive accomplishments.

"Perhaps one way to judge a society's well-being is to examine the well-being of its people. Americans are living longer, healthier, more productive lives. When we evaluate the achievements which make this 'the best of times' we also consider the problems that we consider 'the worst,' and it may be reassuring to recall Bertrand Russell's comment that 'There has never yet been, in the history of our civilization, an occasion on which men of vision and enterprise have not in the end come forth to set things right when all seemed to be lost.'"

This is a real challenge to our imagination and gives us the opportunity as we embark on a new year, the bicentennial year of the signing of the Declaration of Independence, to rededicate ourselves to the principles of Freemasonry. The tenets of this great institution remain the same, in good times and bad, and if we challenge ourselves in 1976 to "look for something good, and praise it," we cannot help but overcome some of the apathy with which all of our country has been afflicted.

Our patriots and Masonic brothers, in the early days of our new republic, actually pledged their lives, their fortunes, and their sacred honor to establish what has become the great nation that we are. Can we now do less than pledge ourselves in a love of country, a love of the flag that represents us, and support the institutions that truly believe in such patriotism.

As a new year's resolution, then, let us pledge ourselves to return to our symbolic lodges as often as possible, to renew the vows which we accepted when we knelt at the altar of Freemasonry. Such a return to the lodge and a pledge to support the great lessons and tenets of the fraternity such as brotherly love, relief, truth, temperance, fortitude, prudence, and justice will show the world, through our lives, that we can truly represent "the best of times" in spite of temporary adversities.

Paul Revere wrote in part, as a charge: "While these principles are supported, the lodge will be an honor to Masonry, an example to the world, and therefore a blessing to mankind."

Will you accept this challenge as your new year's resolution?

Stanley F. Maxwell

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

Printed in U.S.A.

EDITORS, Richard H. Curtis, 32°
George E. Burow, 33°

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

Editorial Office:
33 Marrett Road, Lexington, Mass.

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

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

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

SUPREME COUNCIL, 33°
Ancient Accepted Scottish Rite
Northern Masonic Jurisdiction, U.S.A.

SOVEREIGN GRAND COMMANDER
Stanley F. Maxwell, 33°

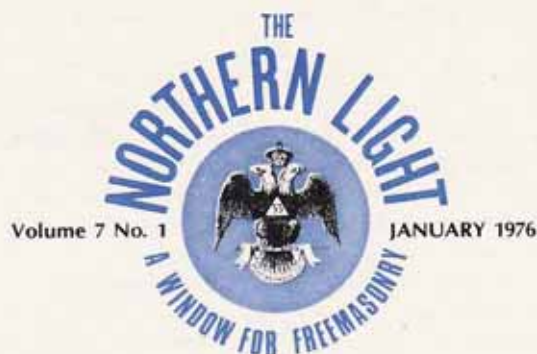
GRAND LIEUTENANT COMMANDER
Wayne E. Stichter, 33°

GRAND MINISTER OF STATE
Floyd W. McBurney, 33°

GRAND TREASURER GENERAL
William H. Cantwell, 33°

GRAND SECRETARY GENERAL
Laurence E. Eaton, 33°

EXECUTIVE SECRETARY
Winthrop L. Hall, 32°



In This Issue

- 2 **NEW YEAR'S RESOLUTION**
by Stanley F. Maxwell, 33°
Renewing our Masonic vows will show the world that we represent "the best of times" in spite of temporary adversities.
- 4 **MAINE TRAIN HONORS MASONIC PATRIOT**
by Richard H. Curtis, 32°
On the Machias River in 1775, Jeremiah O'Brien led a rebellion which has been called "the Lexington of the Sea."
- 6 **WHY ARE WE DEDICATED TO THE HOLY SAINTS JOHN?**
by Oscar A. Guinn, Jr., 32°
The conclusion of this two-part article explains the Masonic significance of St. John the Evangelist.
- 8 **AMERICAN UNION LODGE**
by James R. Case, 33°
A famous military lodge of the revolution celebrates its 200th anniversary in February
- 10 **CURRIER & IVES EXHIBIT AT MUSEUM IN FEBRUARY**
by Clement M. Silvestro, 32°
On display will be a wide selection of prints of American trotting horses and trotter racing scenes.
- 12 **HAYM SALOMON**
by George E. Burow, 33°
This revolutionary war hero was one of the leading financiers of the revolution.
- 14 **LET'S KEEP THE FLAMES BURNING**
by Mark A. Loose
For the betterment of DeMolay and Masonry we must be worthy of the precepts we take upon ourselves.
- 15 **IN A NOOK WITH A BOOK**
by Alphonse Cerza, 33°
A book review of The Lodge at Fredericksburgh
- 16 **ILLINOIS MASON PROUD OF APRON MADE BY MARTHA WASHINGTON**
by George E. Burow, 33°
A Masonic apron presented by George Washington has remained in the Finch family since the 1780's.

BRIEFS

- 15 Other Masonic Books of Interest
- 18 Penpoint: Wide-Eyed Pride
- 19 Burroing with Burow

About the Front Cover

The Bangor and Aroostook Railroad is celebrating the bicentennial with a red, white, and blue locomotive numbered "1776" and named in honor of one of Maine's patriots, Jeremiah O'Brien. Brother O'Brien, a charter member of Warren Lodge in 1778, led a spontaneous rebellion against the British warship, Margareta, off Machias, Maine, on June 12, 1775, forcing the British crew to surrender. James Fenimore Cooper later referred to the battle as "the Lexington of the Sea." The cover story appears on page 4.

JEREMIAH O'BRIEN

Maine Train Honors Masonic Patriot

By RICHARD H. CURTIS, 32°

Traveling about Maine during the bicentennial years is a red, white, and blue locomotive named the "Jeremiah O'Brien." The locomotive was unveiled by the Bangor and Aroostook Railroad in December 1974, when Mrs. Robert Crane, chairman of Maine's Washington County Bicentennial Commission, christened the locomotive with a bottle of champagne in a ceremony more in keeping with naval tradition than railroad custom.

The Bangor and Aroostook's bicentennial locomotive, appropriately numbered "1776," honors a Mason who led a group of Maine woodsmen in a spontaneous rebellion against the British warship, *Margaretta*, off Machias, Maine (then part of Massachusetts), on June 12, 1775. The fiery 31-year-old Irishman and his patriots forced the British crew to surrender in a battle which James Fenimore Cooper later called "the Lexington of the Sea." Observing the 200th anniversary last June, Machias residents reenacted the incident.

Jeremiah, born at Kittery, Maine, in 1744, was the eldest child of Morris and Mary O'Brien. The family moved to Scarborough and later settled at Machias in the 1760's to engage in the lumbering business.

Reports from Concord and Lexington reached Machias in early May 1775. Provoked at the news and sympathizing with the colonial cause, a group of rebellious townspeople gathered at Job Burnham's Tavern, which today is maintained as a museum by the local DAR chapter. At the suggestion of Benjamin Foster, a liberty pole was erected to protest British actions.

That spring, Captain Ichabod Jones, a wealthy Machias merchant, had sailed his ships, *Unity* and *Polly*, to Boston to obtain provisions for Machias inhabitants in exchange for lumber. Since British troops in Boston were in need of additional lumber to build barracks, Jones agreed to supply it. To make certain Jones fulfilled his commitment, British Admiral Graves ordered the armed vessel *Margaretta* to accompany Jones' sloop.

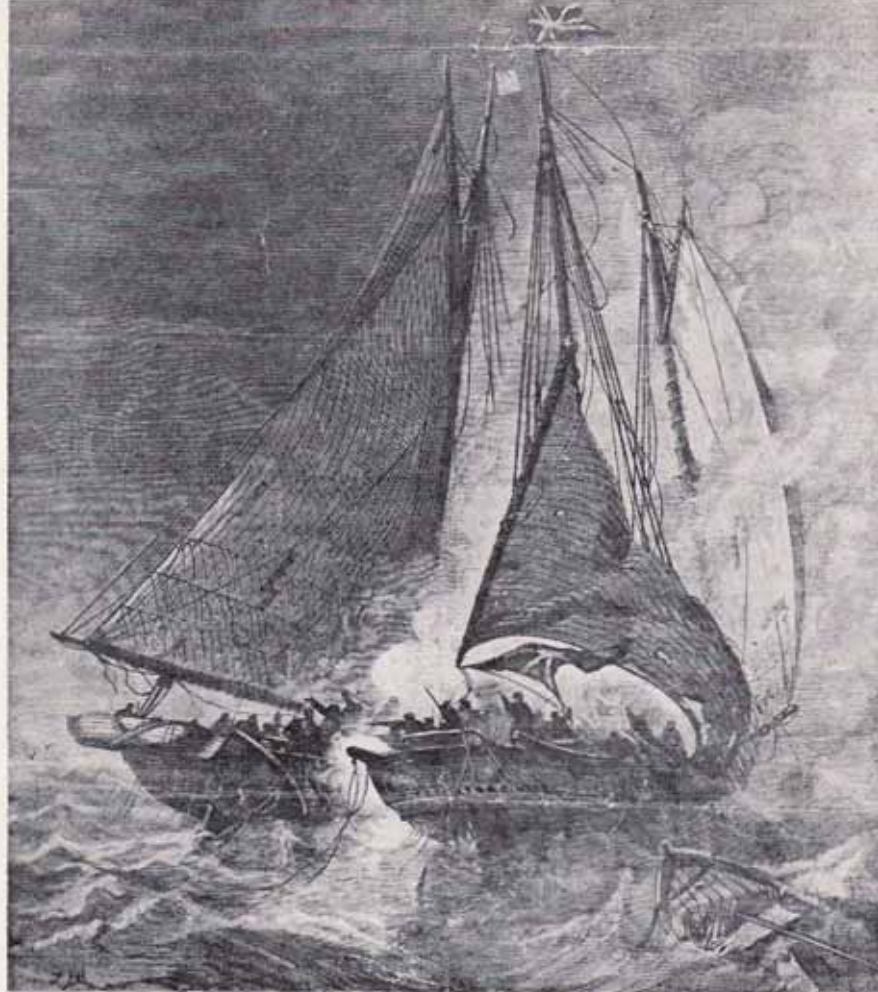
When Jones arrived in Machias on June 2, 1775, with his two ships and the British escort, the townspeople resented the idea of supplying lumber for its intended purpose and refused to load the cargo. The people became more hostile when Captain James Moore, in command of the British *Margaretta*, ordered the liberty pole to be removed.

Foster conceived a plan to stop Jones from delivering the lumber. He and other rebels decided to seize the British officers while they attended church on Sunday, June 11. Their plan was foiled when the vigilantes were spotted approaching the church, and the British officers were able to escape to their vessel, sailing it a short distance down the river.

The next morning Foster gathered a crew, boarded the schooner *Falmouth Packet*, and headed down river in pur-

At Burnham's Tavern, unhappy Machias patriots plotted their moves against the British. The Tavern was also the site of the first Masonic lodge meeting in Machias. Today the building is maintained as a museum by the local chapter of the Daughters of the American Revolution.





The battle on the Machias River in June 1775 has been referred to by James Fenimore Cooper as "the Lexington of the Sea."

suit of the *Margaretta*. Unfortunately, Foster's schooner ran aground.

Meanwhile, Jeremiah O'Brien, with his brothers and other rebels, had seized the *Unity* and began to approach the *Margaretta*, which was fleeing toward the open sea. The latter ship was heavily armed, but for reasons unknown Captain Moore failed to make use of the power at his disposal. Jeremiah, in command of the *Unity*, brought his ship so close to the *Margaretta* that his brother John was able to leap aboard the British vessel. As the two ships parted, John was forced to jump overboard but was rescued by the crew on the *Unity*. O'Brien's ship again pulled alongside the *Margaretta*, and the *Unity*'s bowsprit split the British mainsail. Attempting to demoralize the rebel crew by destroying its leader, Captain Moore threw hand grenades toward Jeremiah, but O'Brien remained unharmed. When the rebels finally boarded the *Margaretta* to find Captain Moore mortally wounded, the leaderless British crew surrendered. The *Margaretta* was brought back to town and her arms transferred to the

Unity, which was renamed the *Machias Liberty*.

When the news spread throughout the colonies, O'Brien was hailed for leading the effort which boosted the morale of those fighting for the colonial cause.

In 1811, President Madison appointed O'Brien collector of customs for the Machias district, a position he held until his death in 1818.

Today the U. S. Navy has several new destroyers under preliminary construction. One will be named the Jeremiah O'Brien, the fifth naval ship to be named in honor of O'Brien. The new "O'Brien" will be officially christened this March, and the ship is scheduled for delivery to the Navy in early 1977.

At one point there was a proposal before a Congressional Committee to appropriate money for a monument to the Irish-American. The proposition received strong support from several societies, including the Ancient Order of Hibernians. Some of the descendants of the O'Brien family as well as some patriotic societies felt that the hero was at least entitled to be called "an unhyphenated

American." Appearing before the committee in support of the project, Brother George W. Baird, Rear Admiral of the Navy, pointed out O'Brien's Masonic record. Soon thereafter the original support began to wane.

However, Secretary of the Navy John D. Long, a Maine native and former governor of Massachusetts, thought the name entitled to consideration. Under his influence a naval destroyer was named for him, and the USS O'Brien was launched on September 24, 1900.

Jeremiah received his Masonic degrees in the Lodge of St. Andrew at Boston in 1777-78. When Warren Lodge at Machias was chartered by the Grand Lodge of Massachusetts in September 1778, Jeremiah and his father Morris became charter members.

The first recorded meeting was held on May 20, 1779, when the brethren gathered in an upper room at Burnham's Tavern "to consult matters respecting the lodge." They then adjourned to Brother Stephen Smith's house to elect officers. Jeremiah served as the first Junior Deacon. He served later as Senior Deacon and Junior Warden.

For several years lodge meetings were held in various homes, until 1787, when the lodge voted to return to Burnham's Tavern. Mr. Burnham, not a member of the lodge, agreed "to furnish a room for the lodge to meet at twice in each month, & oftener if necessary, to furnish sufficient firing, for 12 dollars a year."

Falmouth Lodge (now called Portland No. 1) suspended its meetings in 1786 for nearly nine years, and Lincoln Lodge at Wiscasset was not chartered until 1792, so that for six years Warren Lodge was the only lodge holding meetings in the district of Maine.

The lodge met at Brother Samuel Ellis' inn from 1800 until 1824, when Brother Ellis opened a public house at "East River" (now East Machias), and the lodge followed him there. No meetings were recorded from December 28, 1829, to October 6, 1847. The property of the lodge was stored in the house of Brother Peter Talbot, Sr., and occasionally the brethren gathered there informally.

Since 1847, Warren Lodge has continued to meet regularly in East Machias. The lodge still has in its possession the original charter issued in 1778 by Grand Master Joseph Webb. The charter also carries the signature of Paul Revere as Junior Grand Warden.

Why Are We Dedicated to the

In the November issue, the author discussed St. John the Baptist. This concluding article of the two-part series deals with the Masonic significance of St. John the Evangelist.

By OSCAR A. GUINN, JR., 32°

As much as I appreciate John the Baptist, I must admit that my admiration and respect is even more for John the Evangelist. Part of this could be due to the greater knowledge we have of his life and work. Especially for me, the meaning of John the Evangelist comes from his Gospel, which I love greatly and have read 63 times.

C. C. Hunt, writing for the Grand Lodge of Iowa in 1924, said, "one (John the Baptist) prepared the way or, as they said, laid the foundation of our spiritual Temple, and the other (John the Evangelist) builded thereon."

Who was this man?

He was the son of Zebedee and made his living as a fisherman on the Sea of Galilee. Another brother, James, joined him as a disciple of Jesus. John became a member of the inner circle of Jesus' disciples, often being designated the "disciple whom Jesus loved." He is thought of as being gentle, mild-mannered, and quiet; but he and his brother were known as "Sons of Thunder." He was a friend of Caiaphas, the High Priest, for he was able to get into his courtyard during Jesus' trial. This would indicate some status beyond a fisherman. With Peter, he rushed first to the empty tomb on Easter morning.

He went to Rome and, during the

persecution under the Emperor Domitian, was thrown into a pot of boiling oil. We do not know how he escaped, but he lived to be an old man. Some say he died in Ephesus, but the date of his death is hotly debated by scholars, who place it anywhere from 89 to 120 A.D.

What does John the Evangelist teach us as Masons? The answers can be many and varied, but for me there are two major contributions.

First, John the Evangelist always is known as the Apostle of *love*. In Christian circles, he is called the "beloved disciple," and his Gospel is often known as the "Gospel of love." In Chapter 13, verse 35, he quotes Jesus: "A new commandment I give you, that ye love one another." And, in 15:13, he emphasizes the demand for love: "Greater love hath no man than this, that a man lay down his life for his friends." These are only two of many references to "love" in this one book of the Bible. I have not checked it, but one scholar says that there are 43 places where John uses "love" in his Gospel.

The lesson for our second degree deals with love (or charity, as it was often called in the 17th century when the King James version of the Bible was translated). It does not quote from JOHN, but from I CORINTHIANS 13, wherein Paul summarizes wonderfully what John intended in the word "love."

Whenever one uses "love" today he has to be very definite in his meaning. We use it in so many ways—we love God, our family, our friends, books, golf, pizza, America, music, and thousands of

other things. "Love" can mean almost anything, depending on the speaker, time, and place.

The Greeks were more precise than we are in English. They had several words meaning "love". *Eros* is a physical attraction for something in the material realm. It can be sexual desire which gives us the concept of erotic love. *Phileo* is a love between friends, a respect, admiration, attachment. *Agape* is a heavenly love, a love that is given but can never be deserved. It signifies someone doing something for another who could never demand it, nor even expect it. It is "agape" when a person gives his life for a friend. This is the love discussed in the second degree.

Listen to that lesson when it is given by the Chaplain. It is not there just to fill in a period of silence. What does it say? Even if we speak as no man ever spoke before; we could foretell the future; if we had all faith; if we gave away everything we had; if we were burned at the stake, but did not have love, then we would be a "zero." This love is actually happy when it can suffer for others and does not react when misunderstood, misquoted, and slandered. It does not go *only* the second mile, but continues until it wins back the brother. It can never fail, for it is God's love in our lives. It is the ultimate love, and it is the love a Mason is supposed to practice.

I know that Saint Francis of Assisi was never a Mason, but I covet for our Fraternity his life of love. Once when walking through the woods with a friend, they began a discussion of—the

Holy Saints John?

joy of love. It was a cold night, and they had been out for many hours. Francis turned to Brother Leo, and said, "Leo, do you know when we can know the joy of love? When we get to Sancta Maria (his monastic home), rain soaked, cold and hungry, and knock at the door, if our brothers come out and drive us away, even knock us down into the snow, calling us rogues, and we can still love them, then we will know the joy of love."

We may not have to face this kind of situation, but if we can still love those complaining, arguing, and irritating brothers in the lodge, then we might know the joy of love that is needed in Masonry.

But, John the Evangelist has another, and possibly greater contribution to Masonry.

Few of us are architects and builders by trade, although our Fraternity is based on the practices and tools of operative masons. We call ourselves speculative Masons—not building in wood and

stone, but in the hearts of men. We are not building another Temple of Solomon, but a spiritual Temple. It is this Temple that is discussed in the Gospel of JOHN.

The construction of a spiritual Temple is the most difficult kind of building. Even by mentioning it, it can be easily considered religious pride. If I attempt to aid you in building your spiritual life, my suggestions may not work for you. We are all different. The methods and tools which I use may not interest you at all, and I cannot say that mine are the best. We can learn from St. Francis of Assisi, St. Augustine, Albert Schweitzer, Martin Buber, or Toyohiko Kagawa. But this can be done only when we put ourselves in their places, and then apply their methods to our life in our own day. This is not easy! We must learn what is best for our building, but we must be constantly developing our spiritual Temple.

This form of Temple building moves us from the physical and materialistic realm, which so governs our lives most of the time. We must go to the inner, unseen, basic principles of our lives and eternity. Again, this is very difficult. We have become so materialistic that we have almost sold our souls for a "mess of pottage." Bishop Fulton J. Sheen, the Roman Catholic Bishop of TV fame, once said that communism frightens us so much, because it shows us what happens when one puts into practice what we really believe!

Ludwig Feuerback (the philosopher from whom Karl Marx got his basic materialism to unite with Hegelian dialectics to form dialectical materialism, the philosophical name for communism) summarized materialism in a few sentences. "Man eats before he thinks." "Man is what he eats." He did not mean that we are just meat, potatoes, bread, and vegetables, although we are to a certain degree. But he felt our material environment creates our patterns of thought and makes us what we are. Feuerback is right in some ways. If the food we ate tonight disagreed with us and we had indigestion, we might not be in a good mood. It is true that our home and community environment change our outlook on life.

But we are more than what we eat, or more than our environment. We have an eternal soul. It is in the realm of this soul, or spirit, that we construct our spiritual Temple. It is this unseen factor in life that can enable a Lincoln to rise above a log cabin on the frontier and become one of the great men of all times. It gives Gandhi the basis for life and leadership to become the father of modern India. And it gave Washington the courage and vision to come from Valley Forge, with all its hopelessness, and give us a new nation.

It is the basic foundation of our speculative Masonry, which we often forget. We forget when we spend time on forms and ignore the substance. We forget when we make great plans and fail to see the people for whom we plan. We forget when we emphasize the exactness of the ritual and lose the spirit behind it.

But, somehow, when we can withdraw from the world for a short time and in humility find the love of brotherhood and the fellowship with God, we learn to draw the designs on the trestleboards of our minds and begin to build the real Temple of Masonry—that spiritual Temple in our hearts.

REV. OSCAR A. GUINN, JR., 32nd, a son and grandson of Methodist preachers, has served pastorates in Virginia, Georgia, Massachusetts, and Malaysia, and is currently pastor at Carter Memorial United Methodist Church, Needham, Mass. He also has been a Missionary in China (1948-50) and Malaya (1956-60). A member of the Scottish Rite Valley of Boston, he has been elected to receive the 33rd at Milwaukee in 1976.



Master of the Massachusetts Grand Lodge and elected Grand Master when it added Independent to its name a year later. Richard Gridley never did visit the lodge he had chartered.

In April, Washington moved the main army to the vicinity of New York, expected to be the next objective of the invading British army. "A Lodge or Meeting of the Brethren of the Antient & Honourable Society of Free & Accepted Masons held by particular permission of the Rt Worshipful Middleton Deputy Grand Master of all Masons in the Province of New York" was held in the city on April 23.

Sir John Johnson, Provincial Grand Master, had removed to Canada; and while Dr. Middleton did confirm the warrant of American Union Lodge, he apparently did not approve the sentiment expressed in the name. The Secretary avoided use of the title approved by the Loyalist Doctor, *Military Union*, and dropped it entirely when the Lodge reopened in another jurisdiction at Redding, Conn.

While in New York 15 meetings were held during a period of about as many weeks. Only eight men were made Masons, but the table lodges were doubtless rewarding.

On St. John's Day in June, the usual election took place with Joel Clark continuing as Master, but with new Wardens, Colonels Samuel Wyllys and Samuel H. Parsons. The original Wardens had been transferred to military duties elsewhere. Following the last meeting of record during this phase, the lights of American Union Lodge were dimmed as related by a memo in the minute book:

The British Troops having landed with a Large Body on the Long Island the attention of the American Army was necessary to repel them therefore the Brethren did not meet—On the ever Memorable 27th of August, the Right Worshipfull Joel Clark, Elisha Hopkins, Ozias Bissell, Joseph Jewet, Nathl Gove, being taken prisoners & on the 13th of Sept'r Brother James Chapman & Micajah Gleason killed. Willm Cleveland & John Palsgrave Wyllys taken Prisoners—& Brother Otho H. Williams taken Prisoner at Fort Washington, by which Misfortunes the Lodge was deprived of its Master & some most worthy Members—& many other Brethren were call'd to act in Separate Departments wherefore the Lodge stood Closed without Day.

Jona Heart Secty

Three years to the day from the issuance of their charter, steps were taken to resuscitate American Union Lodge. After being driven away from New York, Washington moved the Main



The seal of American Union Lodge was designed by Benjamin Franklin and engraved by Paul Revere. The lodge was constituted by the Grand Lodge of Massachusetts in February 1776.

Army across New Jersey toward Philadelphia. Fortune smiled at Trenton and Princeton. Brandywine and Germantown were disastrous, Valley Forge a trial of endurance, Monmouth a drawn battle. When the Main Army was divided and sent into winter quarters 1778-79, the Connecticut and New Hampshire Brigades were in cantonment at Redding, Conn.

Summons to the members of American Union brought only an essential three together, with Jonathan Heart assuming the chair, and William Judd acting as Secretary. There were five visitors present of whom four were ballotted for and accepted as members. Samuel Holden Parsons, now a brigadier general, was elected Master although he was "Absent & not likely soon to Return or attend." It was "thought proper to Dispense with the Ancient Regulation of the Master being present at the Election of Other Officers" and the brethren chose Jonathan Heart as Senior Warden, also a Junior Warden and Treasurer.

The new officers took their places without ceremony and the Lodge went to work. On March 17, a captain of the Train of Artillery was made an Entered Apprentice. After a "short space" a Masters Lodge was opened, when the candidate "having appeared at Lodge in a Situation unbecoming the Character of a Mason, the Lodge unanimously resolved, and desired that Brother Brown inform him that he is not to attend Lodge, & that he is to be treated and considered in the same Manner as tho never made a Mason." Is it possible that they obligated the man while he was drunk and then expelled him?

Having grown to 15 in number, a "Feast" was arranged. The Honourable Brother and Major General Israel Putnam was invited, as were a number of respectable inhabitants, the clergy, and such ladies of the officers who were in town. The youngest Entered Apprentice carried "the Bag" and took up the customary offering for charity. Rev. Israel Evans, Chaplain of the New Hampshire Brigade, preached the sermon and was voted "a greatful Sense of the Honour" paid the Lodge by his "attending the Exercises of the Day." After dinner came a program of songs, and toasts to the Commander-in-chief, and the Masonic Martyrs of the war—Warren, Montgomery, and Wooster.

Twoweeks later another dinner was held with 24 of the craft present, many having come back from leave or detached service. General Parsons was home from an inspection trip and presided. Chaplain Evans was again the guest speaker as apparently a mutual regard had grown up, by the Lodge for the Chaplain and by the Chaplain for Masonry. He was proposed for membership, made, passed, and raised all within a week's time. After the war he became a prominent minister and Mason in Concord, N.H., and endowed the Evans Foundation at Dartmouth.

While at Redding 18 meetings were held within a three-month period. Twenty men had been made Entered Apprentices, six members added by affiliation, and 22 raised to the degree of Master Mason. Many of the 14 visitors were officers in the New Hampshire Brigade.

Moving to the vicinity of West Point when the army was assembled there during the summer, American Union resumed work with a full day on the Festival of St. John in June. At 8 A.M. the semiannual election was held at Robinson House, which advanced Jonathan Heart to the East, where he would continue until the field lodge lapsed in 1783. Crossing the river and gathering at the Red House on West Point, they were joined in the bower alongside the tavern by General Washington with "his Family" or staff coming down from Newburgh, and a "number of gentlemen collected on the occasion." A sermon and oration preceded the dinner for which more than 100 paid their club. There followed the customary program of songs, toasts and music. When the feast broke up, General Washington was escorted to his barge at the landing,

(Continued on page 17)

Master of the Massachusetts Grand Lodge and elected Grand Master when it added Independent to its name a year later. Richard Gridley never did visit the lodge he had chartered.

In April, Washington moved the main army to the vicinity of New York, expected to be the next objective of the invading British army. "A Lodge or Meeting of the Brethren of the Antient & Honourable Society of Free & Accepted Masons held by particular permission of the Rt Worshipful Middleton Deputy Grand Master of all Masons in the Province of New York" was held in the city on April 23.

Sir John Johnson, Provincial Grand Master, had removed to Canada; and while Dr. Middleton did confirm the warrant of American Union Lodge, he apparently did not approve the sentiment expressed in the name. The Secretary avoided use of the title approved by the Loyalist Doctor, *Military Union*, and dropped it entirely when the Lodge reopened in another jurisdiction at Redding, Conn.

While in New York 15 meetings were held during a period of about as many weeks. Only eight men were made Masons, but the table lodges were doubtless rewarding.

On St. John's Day in June, the usual election took place with Joel Clark continuing as Master, but with new Wardens, Colonels Samuel Wyllys and Samuel H. Parsons. The original Wardens had been transferred to military duties elsewhere. Following the last meeting of record during this phase, the lights of American Union Lodge were dimmed as related by a memo in the minute book:

The British Troops having landed with a Large Body on the Long Island the attention of the American Army was necessary to repel them therefore the Brethren did not meet—On the ever Memorable 27th of August, the Right Worshipfull Joel Clark, Elisha Hopkins, Ozias Bissell, Joseph Jewet, Nathl Gove, being taken prisoners & on the 13th of Sept'r Brother James Chapman & Micajah Gleason killed. Willm Cleveland & John Palsgrave Wyllys taken Prisoners—& Brother Otho H. Williams taken Prisoner at Fort Washington, by which Misfortunes the Lodge was deprived of its Master & some most worthy Members—& many other Brethren were call'd to act in Separate Departments wherefore the Lodge stood Closed without Day.

Jona Heart Secty

Three years to the day from the issuance of their charter, steps were taken to resuscitate American Union Lodge. After being driven away from New York, Washington moved the Main



The seal of American Union Lodge was designed by Benjamin Franklin and engraved by Paul Revere. The lodge was constituted by the Grand Lodge of Massachusetts in February 1776.

Army across New Jersey toward Philadelphia. Fortune smiled at Trenton and Princeton. Brandywine and Germantown were disastrous, Valley Forge a trial of endurance, Monmouth a drawn battle. When the Main Army was divided and sent into winter quarters 1778-79, the Connecticut and New Hampshire Brigades were in cantonment at Redding, Conn.

Summons to the members of American Union brought only an essential three together, with Jonathan Heart assuming the chair, and William Judd acting as Secretary. There were five visitors present of whom four were balloted for and accepted as members. Samuel Holden Parsons, now a brigadier general, was elected Master although he was "Absent & not likely soon to Return or attend." It was "thought proper to Dispense with the Ancient Regulation of the Master being present at the Election of Other Officers" and the brethren chose Jonathan Heart as Senior Warden, also a Junior Warden and Treasurer.

The new officers took their places without ceremony and the Lodge went to work. On March 17, a captain of the Train of Artillery was made an Entered Apprentice. After a "short space" a Masters Lodge was opened, when the candidate "having appeared at Lodge in a Situation unbecoming the Character of a Mason, the Lodge unanimously resolved, and desired that Brother Brown inform him that he is not to attend Lodge, & that he is to be treated and considered in the same Manner as tho never made a Mason." Is it possible that they obligated the man while he was drunk and then expelled him?

Having grown to 15 in number, a "Feast" was arranged. The Honourable Brother and Major General Israel Putnam was invited, as were a number of respectable inhabitants, the clergy, and such ladies of the officers who were in town. The youngest Entered Apprentice carried "the Bag" and took up the customary offering for charity. Rev. Israel Evans, Chaplain of the New Hampshire Brigade, preached the sermon and was voted "a greatful Sense of the Honour" paid the Lodge by his "attending the Exercises of the Day." After dinner came a program of songs, and toasts to the Commander-in-chief, and the Masonic Martyrs of the war—Warren, Montgomery, and Wooster.

Two weeks later another dinner was held with 24 of the craft present, many having come back from leave or detached service. General Parsons was home from an inspection trip and presided. Chaplain Evans was again the guest speaker as apparently a mutual regard had grown up, by the Lodge for the Chaplain and by the Chaplain for Masonry. He was proposed for membership, made, passed, and raised all within a week's time. After the war he became a prominent minister and Mason in Concord, N.H., and endowed the Evans Foundation at Dartmouth.

While at Redding 18 meetings were held within a three-month period. Twenty men had been made Entered Apprentices, six members added by affiliation, and 22 raised to the degree of Master Mason. Many of the 14 visitors were officers in the New Hampshire Brigade.

Moving to the vicinity of West Point when the army was assembled there during the summer, American Union resumed work with a full day on the Festival of St. John in June. At 8 A.M. the semiannual election was held at Robinson House, which advanced Jonathan Heart to the East, where he would continue until the field lodge lapsed in 1783. Crossing the river and gathering at the Red House on West Point, they were joined in the bower alongside the tavern by General Washington with "his Family" or staff coming down from Newburgh, and a "number of gentlemen collected on the occasion." A sermon and oration preceded the dinner for which more than 100 paid their club. There followed the customary program of songs, toasts and music. When the feast broke up, General Washington was escorted to his barge at the landing,

(Continued on page 17)

Currier & Ives Exhibit

At Museum in February

By CLEMENT M. SILVESTRO, 32'

Bellfounder, Hambletonian, Flora Temple, Dexter, Dan Patch. Sound familiar? Only a small segment of today's population will recall the names of these famous American trotting horses, but during the last half of the 19th century they were common household words. In its heyday trotter racing was our national pastime sport. Enthusiastic turfmen and fans could recite the pedigree, vital statistics, and track record of these beautiful horses much as today's baseball and football buffs do their favorite teams and stars.

If you would like to recall this exciting and colorful era of our past, plan to visit the Scottish Rite Masonic Museum of Our National Heritage between February 1 and July 31. We will have on exhibition from the Hall of Fame of the Trotter museum the wonderful collection of Currier and Ives lithographs of famous American trotters and trotting events. Ideally located in Goshen, N.Y., the museum is virtually next door to the famous Historic Track, the site of countless harness races and now designated a national historic landmark. We were fortunate in arranging this exhibition through museum director Philip Pines,



an authority on the subject of American trotter horses.

When Nathaniel Currier of Roxbury, Mass., and James Ives of New York City established their partnership in 1857, trotter racing was a well-established sport. Although other firms published nearly as many lithographic views of trotters (particularly Haskell and Allen of Boston) few companies exploited the mass appeal of the subject more than

Currier and Ives. In the firm's 73-year history it published 7,000 different titles: of this number approximately one of every ten was devoted to the American trotting horse. Not discounting the importance of the profit motive behind this preference, it does reveal their distinct partiality (particularly Mr. Ives) for scenes of racing trotters.

Throughout the 19th century thousands of these colorful prints were snapped up by an eager American public and used as inexpensive wall decorations in houses, offices, and places of business. The smaller size sold for 15 to 25 cents retail; the large folio size ranged from \$1.50 to \$3. (Depending on the subject, size, condition, and scarcity, Currier and Ives prints today bring anywhere from \$100 to several thousand dollars.)



DR. CLEMENT M. SILVESTRO, 32', a member of the Valley of Boston, is the Director of the Museum of Our National Heritage. He is also chairman of the Advisory Council on Historic Preservation, charged with advising the President and Congress on historic preservation matters. This fall he was invited by UNESCO and the Italian government to serve on the Committee of International Consultants to Safeguard the City of Venice.

Of and in themselves the prints do not tell the full story of the American trotter but this selection of Currier and Ives prints should convey some of the excitement the sport generated, the visual beauty and the majesty of these magnificent animals, and surely a tinge of nostalgia. It should also perk the curiosity of our visitors to learn more about this fascinating subject.

Before the age of rapid transit and the automobile, a trotter was an indispensable draft animal for many American families. He carried his owner under saddle or hauled his light carriage, wagon, or buggy—common conveyances of the day. The trotter became highly desirable for this work because his gait produced a smoother ride and his endurance enabled him to travel farther. In a trotting gait the horse moves a foreleg on one side and a hind leg on the other simultaneously. Fast trotters were called roadsters. The bays, chestnut, dark brown, or black horses were the popular colored horses.

There were numerous strains of these horses in New England and the northern states toward the end of the 18th century but as a whole the breed was considered mediocre. The infusion of English thoroughbred blood radically improved the American stock and acquired for it two significant traits: speed and stamina. Many of the best American trotters trace their bloodlines to two outstanding English thoroughbred horses. The first was Messenger brought to Philadelphia in 1788, and whose progeny (particularly the second generation) exhibited a strong tendency to trot. The second horse, more well known perhaps, was Justin Morgan, another great English thoroughbred whose impoverished owner took him to Randolph, Vt., and sold him to a local farmer as an ordinary draft animal. He never developed into a fast trotter, but he had style, endurance, form, and speed. His descendants manifested his very best characteristics, and the strain developed into natural trotters.

Long before trotting racing had become a formal sport, proud owners of majestic animals challenged friends and neighbors in sporadic contests over country roads and lanes. This popular form of activity led to more serious associations. As early as 1817 Boston organized a trotting association but it was the New York Trotting Club founded in 1825 that established the first successful trotting course near the old Jamaica Turnpike on Long Island. Philadelphia



soon followed as did other cities along the east coast and in the midwest.

By the 1850's the breeding, training, and racing of trotting horses was a full-blown sport. Trotting matches were a major attraction at county and state fairs. Wealthy Americans, like railroad magnate William H. Vanderbilt and New York newspaper publisher Robert Bonnor, kept elaborate stables and expended a considerable fortune toward acquiring prize-winning animals both for breeding purposes and racing, and improving the reputation of the sport.

After the Civil War trotter racing gained national popularity and achieved the status of a national sport. Nowhere else did it receive the recognition and support as it did in the U.S. By 1870, virtually every town with a population over 5,000 had facilities for light harness racing. By the end of the 19th century national trotting associations controlled over 800 tracks across the nation, including these great tracks: The Great Buffalo Driving Park, Hampden Park at Springfield, Mass., and parks in Cleveland, Utica, Poughkeepsie, Rochester, and Hartford.

Harness racing continues to this day to be a popular sport. Undoubtedly, this is one of the reasons why these unusual Currier and Ives prints are in as much demand today (notwithstanding appreciation in price) as they were in the 19th century.



In October, Massachusetts Consistory recognized one of its past commanders-in-chief, Ill., Stanley F. Maxwell, 33°, for being elected Sovereign Grand Commander by presenting to the museum an exceptionally fine rare emerald green Masonic flask (c. 1820) in Commander Maxwell's honor. The unique flask varies from the basic design by the use of the Past Master's quadrant. This flask is from the Charles B. Gardner bottle collection which was recently dispersed at auction in Bolton, Mass. The Gardner collection, which contained over 3,200 bottles, represented the finest and best known personal collection of its type in the United States.

HAYM SALOMON

Financing the Revolution

By GEORGE E. BUROW, 33⁺

One of the lesser known heroes of the American Revolution was Brother Haym Salomon of Lodge No. 2, Philadelphia, who was one of the leading financiers of the Revolution. As an outstanding linguist, he also was instrumental in persuading Hessian mercenaries to desert their British employers and serve in colonial forces.

In addition to English and German, he was proficient in French, Polish, Russian, and Italian languages. An astute banker and broker, Brother Salomon negotiated securities of friendly governments and helped raise huge sums of money for Robert Morris, Superintendent of Finance. This was a major factor in keeping American troops in the field and particularly for the Yorktown campaign.

Salomon was born in 1740 in Lissa, Poland, of Jewish parents who had fled to that country to escape persecution in Portugal. He was educated and grew to manhood there but fled his native land in 1772 after its partition by Russia, Austria, and Prussia. He visited several countries but eventually landed in New York City about 1775.

Making good use of his ability to speak several languages which he had improved in his travels, he became a dealer of commercial bills of trade or a commodity broker. He soon became an impassioned patriot as he mingled with the American troops stationed on New York's northern limits.

When the British occupied New York City, they arrested him and threw him into one of their infamous military prisons. He might have perished there had

he not been released by the German mercenaries who served the British. It is very probable that one of the German-Jewish quartermasters who had accompanied the Hessians persuaded their general to free and employ him.

Salomon went to work for them, but operated underground as an American agent. He used his language ability inducing Hessian officers to resign and in helping French and American prisoners to escape. Unfortunately, the British finally caught up with him and if he had not fled, he would certainly have been executed. He escaped to Philadelphia, leaving behind a wife and infant child, both of whom he later rescued.

After some two years of struggle, Salomon again achieved a degree of affluence as a dealer in securities. His remarkable linguistic skills helped him to become a financial agent for the consul general of France and the treasurer of the French army. By 1781, he was probably the best known bill broker in the country and Morris employed him to sell the bills of friendly governments.

With frequent entries of "I sent for Haym Salomon," Morris's diary indicates that some 75 transactions were made by the two men between August 1781 and April 1784. Preparing to undertake the Yorktown campaign which was to end with the surrender of Cornwallis, the Americans needed large sums of money to equip their troops. Salomon's job was to serve Morris as an alchemist; he was to transmute paper into gold, and this he did. The Battle of Yorktown brought the Americans total victory.

Because the delegates to the Continental Congress were often in need, they

were driven to borrow money to tide them over. In the summer of 1782, a necessitous delegate from Virginia appealed to Salomon for help—and not in vain. "I have for some time past been a pensioner on the favor of Haym Salomon, a Jew broker," wrote James Madison to his friend Edmund Randolph; and in a later letter he reported how Salomon had again rescued him. "The kindness of our little friend in Front Street, near the coffee-house, is a fund which will preserve me from extremities, but I never resort to it without great mortification, as he obstinately rejects all recompense."

Other historical records show that Salomon helped a large number of public men who were in financial difficulties because the American treasury was so much in arrears that it could not meet bills of either civil officers or military leaders. These included other delegates



The U.S. Postal Service issued a commemorative stamp in honor of Haym Salomon. On the reverse side of the stamp is an outline of his involvement.



A bronze statue in Chicago's Heald Square pays tribute to Robert Morris, George Washington, and Haym Salomon. Designed by Lorado Taft, the monument was erected in 1941.

to the Continental Congress, military leaders such as Generals Baron Von Steuben, Thomas Mifflin, and Arthur St. Clair, and even Spain's representative, Don Francisco Rendon, who wrote to the governor of Havana that, but for Salomon he would not have been able to maintain his majesty's mission in the style and credit demanded.

Salomon also devoted a considerable part of his energies to matters of Jewish importance. He helped to build the first synagogue, Mickve Israel, in Philadelphia by contributing a fourth of its expenses and was one of its first trustees. He contributed various sums to those who needed aid without regard to religion or race, and helped his parents considerably as well as relatives and friends in Poland. He also was a leader in the fight for political and religious liberty in Pennsylvania.

However, this brave patriot came to an untimely death, virtually penniless, at age 45 when most men are at the height of their manhood and usefulness. Death on January 6, 1785, was attrib-

uted to a chronic lung disease which he probably had contracted while in the roofless Old Sugar House prison. He had been incarcerated there by the British because of his aid to the colonists. He went to prison for his patriotism when he could well have made his peace and fortune with the English in New York City. Haym Salomon was colonial America at its best.

"The mills of the Gods grind slowly" is an appropriate mot for the final parts of this story which has so close a connection to the American bicentennial. On July 4, 1936—more than 150 years after Salomon died—The Patriotic Foundation of Chicago was founded. This group planned The George Washington-Robert Morris-Haym Salomon Memorial with Ill'. Barnet Hodes, 33", as a major leader, with the expressed good wishes of President Franklin D. Roosevelt.

The preminent sculptor, Lorado Taft, designed and prepared a clay model of the memorial which was created in bronze by his associates after

his death. It depicts General Washington standing between and clasping the hands of two civilians, Robert Morris and Haym Salomon, whose financial genius and personal sacrifices were essential to victory in the War of Independence. The memorial was completed, placed in Heald Square on Wacker Drive in Chicago and dedicated on December 15, 1941, the 150th anniversary of the ratification of the American Bill of Rights.

Inscriptions on the base include the words of President George Washington in 1790: "The government of the United States which gives to bigotry no sanction—to persecution no assistance—requires only that they who live under its protection should demean themselves as good citizens in giving it on all occasions their effectual support." A presentation tablet includes: "Symbol of American tolerance and unity of cooperation of people of all races and creeds in the upbuilding of the United States . . ." Another tablet reads: "Rededicated by American Masonic Heritage Council, October 6, 1962."

At long last under the relentless prodding of Ill'. Brother Hodes, the United States government issued a Haym Salomon Memorial Stamp of 10-cent denomination and the First Day of Issue ceremonies were held in the Scottish Rite Cathedral at Chicago on March 25, 1975. Emmet E. Cooper, Jr., Postmaster of Chicago, presided with Brother Hodes, President of the Patriotic Foundation of Chicago, giving the "welcome" and Ill'. James D. Green, 33", of Chicago and Active Member of the Supreme Council, introducing distinguished guests. Proclamations were issued by Mayor Richard J. Daley and Governor Daniel Walker declaring March 25 as Haym Salomon Day in Chicago and Illinois.

Official first day cover envelopes were prepared and are still available at three for \$1 from the Valley of Chicago, Scottish Rite Cathedral, 915 N. Dearborn, Chicago, Ill. 60610. There also are some beautiful three-color programs at \$1.75 each. All proceeds go to the Scottish Rite Masonic Museum of Our National Heritage at Lexington, Mass.

Let's Keep the Flames Burning

The following is an excerpt of an address delivered by the DeMolay International Master Councilor at a luncheon held during the Supreme Council Annual Session in September.

By MARK A. LOOSE

I come before you today representing over 3 million young men who have passed through the doors of DeMolay Chapters, not only in these United States, but throughout the world. Well over 60% of those Senior DeMolays have gone on to assume the vows of a Master Mason. This is a silent witness to the outstanding support and inspiration you as Masons have given to millions of young men the world over.

It was well over six years ago when I was first initiated into the Order of DeMolay, yet it seems as if it were only yesterday. I was initiated into a special Ohio state-wide class honoring an outstanding Master Mason, a man who has served as an inspiration and guiding light to myself and thousands of DeMolays around the world. That class was the Dad George A. Newbury Class. It was an honor and distinction I will cherish throughout my lifetime.

I would like to share with you a brief but meaningful excerpt from one of our International Congress Reports, concerning Dad Newbury: "We would like to express our sincere thanks to Dad Newbury who to us was the *youngest* and most forward thinking of the members present."

This I feel gives the summation, at least in part, of the great respect and love DeMolays internationally hold in their hearts for Dad Newbury, a true DeMolay Dad!

Dads, I'm here today to thank you, the Ancient Accepted Scottish Rite of the Northern Masonic Jurisdiction of the United States of America, for your tremendous and continuing support of the Order of DeMolay. We deeply appreciate your financial support through contributions to our International DeMolay Congress, so vitally needed and so well received by the International Supreme Council of DeMolay. Our delegates are composed of DeMolays from every jurisdiction in the United States and the 10 jurisdictions outside the U.S. which comprise our ninth International DeMolay Congress. This Congress will meet next March in Indianapolis just prior to the annual session of the DeMolay Supreme Council. There our various committees will discuss, study, review, and then recommend changes to the rules and programs which govern and provide guidelines to every Chapter in DeMolay International.

Yes, you are truly Dads, willing to help us develop into the "leaders of tomorrow." You are each a living example of what good Masonry truly represents. I only hope that when I reach my 21st birthday in November that I may be deemed worthy of membership in your great Masonic fraternity.

For me, DeMolay is a way of life!

The principles which Frank Marshall ingrained into our DeMolay ritual are just as significant to my life today, as I'm sure they were to Louis Lower, the first DeMolay over 56 years ago. Some people might doubt the success and teachings of DeMolay, yet to me they are a salvation for our society.

Picture with me for a moment, a half-lit room. Centered upon the altar is the Holy Bible, the rule and guide of our faith; the school books, which symbolize our intellectual liberty without which there could be neither civil nor religious freedom; not far away, rests the banner of our beloved country, which protects the church, the school, and the seat of civil government. Standing as sentries are the seven burning candles, beacons in the darkness, lights to illuminate our pathway as we journey ever onward down the road of life. They are the symbols of all that is right with the world. They are the standards upon which we as DeMolays have pledged to base our lives.

Yet, we live in troubled times, when tumult is upon the land; when the bulwarks of the Bible, flag, and schoolbooks are in danger of sinking into the waste of doubt and uncertainty; when these seven glorious precepts are not the most coveted standards upon which to base one's life; when trust and justice and brotherhood are not considered the most virtuous qualities.

If we as DeMolays do not stand unswervingly in defense of the teaching of the Order, and if we do not seek to perpetuate them in our daily lives, then perhaps these flames will be extinguished, muted in the shadows, and darkness shall inherit the land.

Yet, each of us, as a DeMolay, holds within our hearts a flame, a beacon to guide us through the darkness. If we can make this light shine upon another, if we can reach into the innermost depths of his soul and set his flame afire, then therein lies the purpose of the Order of DeMolay, and therein lies our purpose for living.

(Continued on page 18)



MARK A. LOOSE of Upper Sandusky, Ohio, is the current International Master Councilor for the Order of DeMolay and the 1974 DeMolay of the Year. He has served as Master Councilor of his local chapter and State Master Councilor of Ohio. Mark is a student at Bowling Green State University and is active not only in DeMolay but also many other organizations.



The Lodge at Fredericksburgh'

Reviewed by ALPHONSE CERZA, 33'



THE LODGE AT FREDERICKSBURG. Compiled by James R. Case and Ronald E. Heaton. 1975. 95 pp. Available from Ronald E. Heaton, 728 Haws Avenue, Norristown, Pa. 19401. \$5.

It was the Lodge at Fredericksburgh that conferred the Masonic degrees on George Washington in the years 1753-1754. At that time the town was the business and shipping center of Northern Virginia and Washington was the 16th member listed in the lodge records. This lodge is still in existence under the name of Fredericksburg Lodge No. 4, under a charter issued by the Grand Lodge of Virginia. Washington retained his membership in this lodge all his life. Since Virginia permitted dual membership he was able to help form Alexandria Lodge and to become its first Worshipful Master.

During this bicentennial period the early minute book of this lodge has special interest not only because of its connection with George Washington but because it gives us a fine detailed picture of how lodges were functioning at that time. Fortunately the first minute book of the Lodge at Fredericksburgh is still in existence and it was made available for study and inspection to two skilled Masonic researchers who are the compilers of this book.

Instead of reproducing the entire minute book and letting each reader struggle on his own in gathering the interesting material, the book is divided under 25 topics with the facts set out in logical order. The book starts with a description of the condition and make-up of the minute book together with the meeting places of the lodge. Then there is described the business aspects of the lodge such as the fees charged, the degrees conferred, the

entertainments, and the election of officers. We learn how the St. John's day observances were held and that in some instances the cost was divided equally among all the members whether they attended or not. The other activities of the lodge are covered briefly and clearly thus making the book easy to read as one gets a good picture of how the lodge was functioning.

Of special interest are the details of George Washington's membership and the connection of the lodge and its members with the War of Independence. There are some unusual items, in the light of how lodges work today, such as the lodge operating without a charter for years and finally securing one from the Grand Lodge of Scotland. Since the charter had a general statement regarding the authority of the lodge it was construed as authorizing the lodge to help its members form a new lodge. The book contains a number of interesting pictures; one shows the pages of the minute book which list the degrees received by Washington. Of great historical interest is the reference dated December 22, 1753, stating that the lodge worked on that day as a Royal Arch Lodge thus giving us the earliest such record in the Western Hemisphere. In 1754 the lodge received a petition for relief from a woman, and the lodge also purchased six lottery tickets. There are entries indicating that the lodge on occasions loaned money to its members. One important part of the book is the appendix; it lists the members and visitors of the lodge in alphabetical order and gives enough facts about them to identify them. A short description of the book cannot do justice to the wealth of descriptive material it contains. Masonic students will cherish this book for many years.

OTHER MASONIC BOOKS OF INTEREST

The Light of Truth, by L. Todd McKinney. 1975. Collected perceptive observations from annual reports to the Ohio Council of Deliberation. Available from Ralph M. Francisco, Secretary, 411 Judith Drive, Dayton, Ohio 45429. \$2.95.

Masonic Americana. 2nd enlarged edition, 1975. Collected articles from the *Knight Templar* magazine on bicentennial subjects. Grand Encampment, 14 E. Jackson Blvd., Chicago, Ill. 60604. \$1.50.

The Ancient Landmarks. 1975. Position taken by each state on the basic laws of the craft. Available from Masonic Service Association, 8120 Fenton St., Silver Springs, Md. 20910. \$1.

Jachin and Boaz. 1975. Script adapted from an old exposé suitable for use in presenting as an illustration of degree 200 years ago. American Lodge of Research, 71 W. 23rd St., New York, N. Y. 10010. \$4.

Masonic Speech Making, by J. W. Hobbs. Reprinted in 1975. Valuable suggestions for the Masonic speaker. Macoy Publishing Co., P.O. Box 9759, Lakeside Branch, Richmond, Va. 23228. \$5.

Seed Thoughts for Masons, by Rev. Robert E. Anderson. 1975. Reproduction of a series of talks presented at a Masonic lodge on various aspects of the craft. Available from author, 1219 14th St., Bedford, Ind. 47421. \$1.

Illinois Mason Proud of Apron Made by Martha Washington

By GEORGE E. BUROW, 33°

An Illinois Master Mason with more than 57 years of continuous membership in Carmi Lodge No. 272 is the proud owner of a beautifully decorated silk Masonic apron reported to be the handiwork of Martha Washington, wife of General George Washington. It has been in the Finch family since the 1780's when General Washington presented it to John Finch, a member of the Commander-in-Chief's Guard and a Brother Mason in Alexandria Lodge.

The fifth generation owner is William L. Finch, who had just passed his 21st birthday when his father, George Washington Finch, died unexpectedly May 2, 1917. The apron has passed from father to the oldest son who is a Master Mason and is "reserved" for William R. Finch of San Antonio, who also has a son, Shawn, now 17. But we are getting ahead of ourselves with the story.

Documented records show that John Finch was a member of the Commander-in-Chief's Guard of the Continental Troops in the Revolutionary War under the command of Lt. Levi Holden. Payroll records show that he received a monthly pay of \$6.60 for December 1782; muster roll records are available for January, February, and March 1783.

John Finch was born in 1762 and died in August 1808. He served in the First Pennsylvania Regiment and received a grant of 200 acres of land, April 6, 1794, as a further reward for his services. His father, James Finch, also received a similar grant. At John's death in 1808 the apron went to his son, George Washington Finch. The Finch genealogical record is authenticated by the Daughters of the American Revolution.

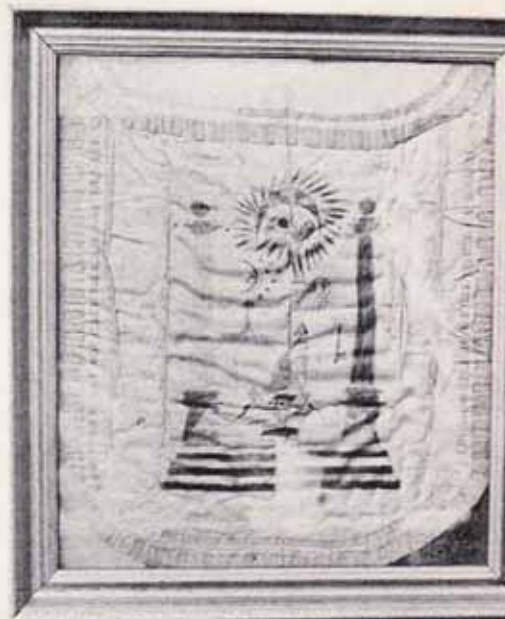
George Washington Finch moved to Kentucky and was Junior Deacon of Mays Lick Lodge No. 74 in 1828. He took a demit dated March 2, 1829, and affiliated with Owensville (Indiana) Lodge No. 364, a copy of which is framed and in possession of the present holder of the apron. In his effects was a clipping from the Baltimore Sun which states: "Gen. George Washington presented a silk Masonic apron made by the hands of Martha Washington to my father, John, which he bequeathed to me."

The story said that George W. would request his son, James, to keep it during his life then pass it on to his oldest son who is a Mason, and keep this tradition in the Finch family. If the time arrives when there is no eligible Finch son to inherit this apron, it is to revert to the Grand Lodge of Virginia. This story is reprinted in the June 14, 1877 edition of the *Cumberland (Indiana) Presbyterian*.

At the death of George W. on Oct. 22, 1875, at Poseyville, Ind., the apron came to James Finch, grandfather of the present owner. He was a resident of Franklin and White Counties in Illinois and a member of Carmi Lodge No. 272. He had served as Captain of an Illinois Regiment in the Union Army during the Civil War.

James' son, George W. Finch, was born Sept. 5, 1856, and was raised in Carmi Lodge on Feb. 8, 1884. This George W. was the father of the present owner. He later affiliated with Enfield Lodge No. 667, near Carmi, and died May 2, 1917.

William L. Finch came into full possession of the apron when he was raised in Carmi Lodge on Feb. 15, 1918. His oldest son, George W., is not a Mason but the second son, William R., is a



member of Chickasawka Lodge No. 134, Blytheville, Arkansas, and has been for several years. Son William is a retired Lt. Colonel in the U.S. Air Force with 22 years of service.

Brother Finch says the apron, which is 17 x 22 inches, was kept folded and tucked away in a drawer through the many years until he became its owner. Naturally, it deteriorated and shows many creases and signs of wear. He had it carefully framed and sealed under glass about 55 years ago to preserve it as much as possible.

As an interesting side note, Bro. William L. Finch is looking forward to celebrating his 80th birthday on February 22, 1976—the traditional George Washington birthday!

"amidst a Crowd of Brethren" and with the music playing. A round of cheers from the shore, three times three, was answered from the barge.

Only ten meetings were held while the Lodge sojourned with the army in the Hudson Highlands. The attendance averaged over 30 as the Massachusetts and Pennsylvania Brigades were in the vicinity. The most notable initiate was Rufus Putnam, later chosen as the first Grand Master of Masons in Ohio.

Before the Connecticut troops moved to winter quarters at Morristown, N.J., Jonathan Heart was deputized to see that a lodge in the Massachusetts line was "duly formed & erected into a regular Lodge." This was Washington Lodge, the first of hundreds of Masonic bodies to honor the American Mason by taking his name. This lodge carried on at West Point and vicinity after American Union departed.

At Morristown conditions were so crowded, accommodations so inadequate, and the winter so severe that it was impossible to conduct regular lodge meetings. Very little degree work was done but a very important development began when Jonathan Heart was appointed to meet a committee from the different lines or formations in the army "to take into consideration Some matters respecting the good of Masonry."

On St. John the Evangelist's Day in December 1779, over 100 of the craft, including General Washington, met at Brother Kinney's tavern and marched to the meeting house where they heard a sermon by Rev. Abraham Baldwin. On return to the tavern no dinner was available but a "collation" was served and the Lodge resumed a tiled session. A petition was read, addressed to the several Provincial Grand Masters in America, suggesting the advisability of having one Grand Master for the United States. It was voted to circulate the petition and request delegates from each army lodge, the several lines, and the staff to meet and consider what action might be taken. With General Washington present it is quite apparent who would become General Grand Masters of Masons in the United States if such a plan were ever to be adopted.

The delegates assembled with representatives from the Massachusetts, Connecticut, New York, Pennsylvania, Delaware and Maryland lines; from American Union, Washington, and St. Johns Regimental Lodges; also the staff

and artillery. They approved the petition of address which had been read out at the St. John's Day assembly, and a Convention Lodge was to be called under the authority of American Union Lodge to further the plan. It was proposed to establish a National Grand Lodge in America if agreement could be reached among the existing Grand Lodges on a brother who would be recommended to the "Grand Mother Lodge in Europe." Copies of the proposal were sent to the several Grand Lodges, where it met with such mixed reaction that nothing resulted. The long and involved story of efforts down through the years to form a General Grand Lodge does not belong in this story. *Coil's Masonic Encyclopedia* contains a good account of the several abortive efforts.

A half dozen of the members met at Britton's Tavern one night in January and passed three Entered Apprentices to the Fellowcraft degree. On March 27, the Assembly Room was at last available, and 11 members with 36 visitors were present when two Fellowcrafts were examined in open lodge and then raised. Jonathan Heart, sitting in the East of American Union Lodge and managing the Convention Lodge, had become the best known Mason in the Main Army.

Ordered back to the Hudson Highlands in the spring of 1780, the Connecticut regiments were again quartered near Robinson House, across the river from West Point. Field and camp duties were such that the usual June election was delayed a month. Little degree work was possible and meeting attendance averaged less than 16. One candidate was made to wait for initiation until a "convenient opportunity will permit."

The convenient opportunity was a long time in coming. Deployment of the army took many members into the field. Jonathan Heart was on special duty as Brigade Inspector. Once again circumstances forced a long recess on American Union Lodge. Early in the spring of 1781 the light companies of the Connecticut and other regiments were sent to Virginia to serve under Lafayette, opposing Cornwallis' invasion of territory north of the James River. Many officers of those elite units were members of American Union and Washington Lodges. It was well into the new year of 1782 before the light companies returned to the Hudson Highlands and then most of the officers went home on the extended leave they had earned.

The minute book shows that the lodge resumed meetings at the Connecticut "Hutts" or cantonment near Robinson House on March 25, 1782. A belated election was held as consolidation of the army had retired several officers who had filled chairs in the lodge. Some new material was found for degree work, five Entered Apprentices being made, one of whom had been proposed two years before. Meetings were held in some officer's cabin or tent, there was little business and no further proposal for initiation. Doubtless the instruction and lectures were continued.

On St. John's Day in June 1782, 18 members and seven visitors crossed the river to West Point and joined Washington Lodge for the usual procession, dinner, and program. Meetings were held during the summer but the average attendance was less than nine members. Although unofficial, a virtual armistice prevailed, and activities planned to keep the dwindling army occupied disrupted the regularity of Lodge meetings.

Another reduction of the army became effective on January 1, 1783. American Union was now doing little business, had no degree work, and the officers were carried over without a regular election. During March the Master and Senior Warden were appointed to confer with the Massachusetts and New York lodges concerning the "Propriety or impropriety of a Constitution held by Sergt McMullin being legal." This supports tradition and other evidence that Washington Lodge, St. Johns Regimental Lodge, and Independent Royal Arch Lodge were still working in the vicinity, some presumably at New Windsor.

Organized in Massachusetts, and sojourning as related in New York, Connecticut, New Jersey, and again in New York, the minutes of this famous military traveling lodge record that on April 23, 1783, "the Lodge was closed, to stand closed until the Master should call them together."

Seven years later, Jonathan Heart, now a major in the 2nd United States Infantry, was stationed at Fort Harmar, across the Muskingum River from Marietta, Ohio. He had the lodge warrant in his military chest and brought it out at request of some of the brethren and former members among the Marietta pioneers. Its provisions were invoked to revive American Union Lodge, which carries on today with the name as Number One in Ohio.

Wide-Eyed Pride

After years of anticipation and preparation, the big bicentennial year has finally arrived!

There have been times when we may have had reservations about the country's future, when we may have been ashamed at decisions rendered, when we may have wondered whether this nation would ever reach its 200th.

But it's here!

This is the year when Americans can sing the national anthem louder than ever without worrying about the sound of their voices, when they can choke up as the flag passes in review without feeling embarrassed about having tears in their eyes, when they can reread much of the 200-year history of the nation without having to search through dusty books on the bottom shelf of the library.

There will be plenty to shout about during the coming months, and hopefully some of the bicentennial excitement will remain with us for a while. It wouldn't hurt us a bit if our pride made us pop our buttons as we look back at the people and events of the past 200 years.

Total concentration on the past, however, can bring us to an abrupt end. In the same manner, barreling into the future without availing ourselves of the wisdom of past generations can lead us down the wrong road. Masonic leaders have emphasized this point time and time again so far as the future of Masonry is concerned, but at the dawn of our gala celebration we would do well to review these thoughts in terms of the future of our nation.

Reflection on the past can serve as a guide for the future. Oh, yes, there will always be a certain amount of blind devotion in the name of patriotism. But what we need is a sense of pride that will make us look beyond merely the events of the past. We must understand why the nation has weathered the storms and how it can withstand the many obstacles that lie ahead.

Pride can take us a long way if we proceed with our eyes open.

RICHARD H. CURTIS, 32°
Editor



KEEP THE FLAMES BURNING

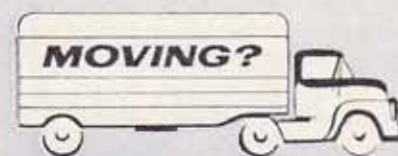
(Continued from page 14)

Nearly seven centuries ago, Jacques DeMolay was burnt at the stake near the river Seine; that fire burnt down to a single spark; that spark has traversed the centuries and ignited a flame! That very flame burns on in the heart and soul of every DeMolay. The image that radiates from each of those flames reflects our teachings and serves as a constant reminder to us of the solemn vows we have taken as members of the Order of DeMolay. The example which those about see as they view us is the example and vision of Frank S. Land, our founder. Indeed, his dream which may have seemed as only a dream has blossomed into a reality and a very sincere one at that.

DeMolays are not the ones who burn flags and lead strikes. DeMolays are not the ones that are plastered on the front pages of our newspapers for outrageous crimes. No, rather DeMolays are the young men that are assisting in charities, such as Shrine Burns Institutes, Eye Foundations, and Muscular Dystrophy. They are the young people becoming involved in bicentennial projects and they are proud of their American heritage!

DeMolays are not the ones getting high on drugs while attending rock concerts, but rather DeMolays are getting high on DeMolay and life. They are enjoying life and its many facets to the fullest extent, becoming involved in good wholesome activities and functions. That is what DeMolay is all about!

Let's keep our flames burning, yours and mine—burning for the betterment of DeMolay and Masonry, and be ever worthy of the lessons and precepts we have taken upon ourselves.



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 Burow

One of the best ways to start any new year right is in the use of brotherly love and kindness. We commend the officers of Caldwell Consistory at Bloomsburg, Pa., for setting an excellent example thereof. On a recent Sunday morning a fire broke out in the basement of St. Matthew Lutheran Church at Bloomsburg and made the sanctuary untenable for the morning service. The congregation was offered and accepted the use of the Caldwell Consistory Cathedral which was just across the street from the church. In his letter of thanks, Rev. Craig J. Dorward noted the fine setting provided for their service and added: "In fact, Caldwell may be the first Consistory to have had four children baptized within its building." We add our "So mote it be" to that of Brother Dorward.

We thought you'd like to know that the small community of Glen Rock, Pa., started its bicentennial observance by having three tapers burn brightly throughout the night in the belfry of the United Church of Christ. They were placed there by Daniel J. Mays, a Past Master of Shrewsbury Lodge No. 423, and his son, Andy, and were lighted at dark by the vicar. At noon the next day, Worshipful Brother Mays tolled the bell 200 times.

We tip our hat to Ill.°. Howard E. Moore, 33°, of Couderdport, who is serving as Secretary for the newly-formed Saddleback Valley Scottish Rite Association of Orange County, California. Luncheon meetings are held frequently to encourage and improve Scottish Rite fellowship for Masons from every state of the Union, the Philippines, Japan, and the Canal Zone.

If you wish to shake the hand of someone who has exchanged greetings with the President of the United States, Ill.°. Gerald R. Ford, 33°, we suggest that you contact Brother Delbert J. Springer, 32°, of Convoy, Ohio, and Toledo Consistory. Brother Springer, a master wood carver, fashioned the familiar double eagle and presented the beautiful engraved plaque to President Ford in special ceremonies at the White House.

What is sure to be one of the highlights of the bicentennial in Philadelphia will be the bicentennial vespers conducted by Chaplain Walter H. White of the Chapel of Four Chaplains in the 2,000-seat auditorium of the Baptist Temple, 1845 N. Broad St., at 4 P.M., Sunday, May 16. Features include hundreds of colonial costumes worn by

Swedish, Dutch, Indians, English, Catholics, Protestants, and Jews; flags of the 13 original states; horse-drawn vehicles; authentic music of that period; a prayer given at the First Continental Congress, and excerpts from a sermon given by the noted Rev. Jonathan Edwards, colonial minister. The public is invited and also may visit the Chapel of Four Chaplains nearby.

Our kudos go to Rev. Robert E. Anderson, 32°, of St. John's Episcopal Church, Bedford, Ind., for his booklet "Seed Thoughts for Masons." This was printed by the *Indiana Freemason* and includes several inspiring articles including "Religion and Masonry," "Spectators or Participants," "Friendship and Fellowship," and "I Believe in America." "Father Bob" is a member of Bedford Lodge No. 14, F&AM, and of the Scottish Rite Valley of Indianapolis. His address is 1219 14th St., Bedford, Ind. 47421.

One of the most interesting and useful publications with a wealth of data on Freemasonry and appendant orders to come to our attention is *Freemasonry a Way of Life* by Brother William E. Parker. It is well illustrated and includes a brief history of Freemasonry, a digest of most Masonic and Masonic-related organizations, and a section entitled "Accent on Youth" with emphasis on the Order of DeMolay. Brother Parker resides at 168 Sheffield Rd., Battle Creek, Mich. 49015.

A pat on the back for Ill.°. Ralph A. Herbold, 33°, coordinator of Education and Americanism Committees for the Orient of California, as he champions the bicentennial activities for that great state. He highly recommends "Declaration of Independence," a one-act, two-scene play featuring the origin of that great document. The cast includes 24 speaking parts of patriots of that day dressed in colonial costumes and can be given in less than an hour. For details, please write: Dick Abramson, Secretary, Long Beach Scottish Rite, 855 Elm Ave., Long Beach, Calif. 90813.

Our congratulations and best wishes go to Ill.°. Leonard B. Friedman, 33°, of the Valley of New York City, who spends much time in Florida these days. The year 1975 was very good to him as he received several Masonic honors such as being installed President of the Empire State Club of Florida. He also received his 50-year pin as a member and Past Master of Truth Lodge No. 881 of New York and was elected a veteran-of-honor of said lodge. He is a two-gallon blood donor to the Masonic Blood Bank, a Past Commander of New York Consistory, and holds both the American Red Cross citation and the U.S. Treasury Department award for meritorious service in war fund raising efforts. We hope Ill.°. Brother Friedman will have many more years of happiness in service to his brothers.

GEORGE E. BUROW, 33°

'TROTting CRACKS' ON THE SNOW



A Currier & Ives exhibit will open on February 1 at the Scottish Rite Masonic Museum of Our National Heritage, 33 Marrett Road, Lexington, Mass. For more information on the exhibit, see page 10. Museum hours are Monday-Saturday, 9:30 to 4:30, and Sundays, noon to 5:30.