

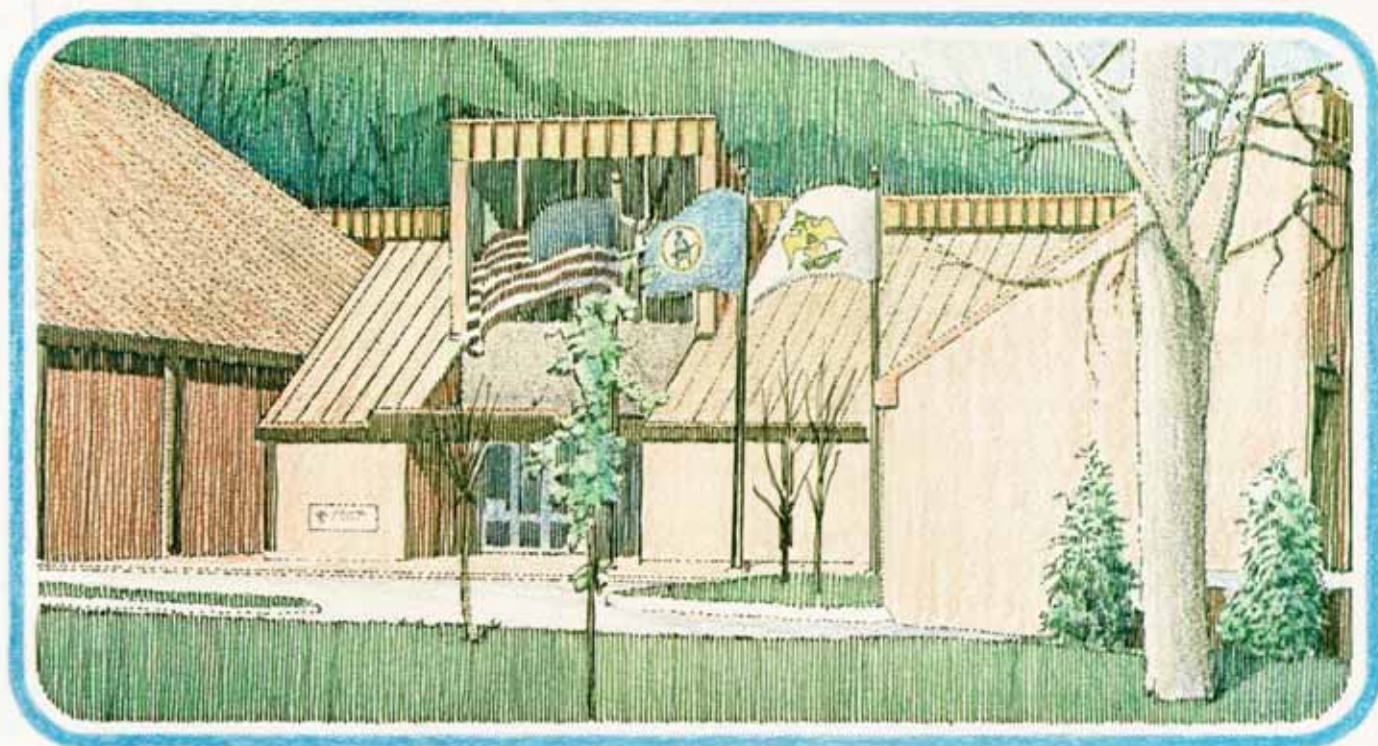


THE  
**NORTHERN LIGHT**  
A WINDOW FOR FREEMASONRY

Volume 6 No. 2

APRIL 1975

*Pride in Our Past...  
Faith in Our Future*



*Rafferty 1975*





GEORGE A. NEWBURY, 33<sup>rd</sup>

## *My Country 'Tis of Thee*

The articles in this issue of *The Northern Light* dealing with some of those heroic men who had the courage to risk their "lives . . . fortunes . . . and sacred honor" to bring our Nation into being two hundred years ago prompt some thoughts that should concern us.

The three decades since the end of World War II have been among the most chaotic in history. The United States as the leader of the countries of the Free World has been deeply involved in them. Quite naturally not all in our country have seen these world-shaking events, and our involvement in them, in the same light. In fact, wide differences of opinion concerning them have developed among large segments of our citizenry.

This is not surprising with a well-informed people such as ours often witnessing emotionally charged events as they occur. No one quarrels with differences of opinion. Generally speaking, they are helpful. They stimulate thought. Sound decisions, more often than not, are the result of sharp differences of opinion. However, regrettably in the past few years, these diverse opinions have led some to adopt anti-American attitudes, seeking to discredit our form of government and the idealistic tenets on which it was set up, and a few to ridicule our greatest national heroes, questioning their integrity and encouraging a contemptuous attitude toward their memory. A nationally syndicated article even made the statement that "patriotism has become a dirty word in America."

This can do nothing but harm to our Country and its people. Admittedly, the United States is not perfect, nor is it or any other country likely to be. But it has provided greater liberty, greater opportunity, and greater inspiration to its people than any other Nation in all history. Moreover, it has stirred peoples the world over to follow our example,

seeking those freedoms as individuals that we so lightly take for granted and setting up governments largely patterned after our own.

We in America have every right to be proud of our Country and its history, and to be proud of the great men who took the lead in establishing it by signing our Declaration of Independence. We can be equally proud of those in all walks of life who came after them and developed our land from a few struggling colonies along our Eastern seaboard to the great Nation it is today. Under their leadership we have achieved more in the short span of two centuries than any others in all the millennia of history.

As we approach our Bicentennial Anniversary let us reflect this pride on our Nation's history. Acknowledging our mistakes, let us see them against the background of our outstanding achievements. Conceding that our great national heroes often suffered from some of the weaknesses of all humanity, let us see their weaknesses against the background of their greatness. Reflecting this pride, let us look to the future with courage, with faith in ourselves, and with determination that the future of our Country shall be worthy of its glorious past.

A large, stylized handwritten signature in dark ink, which appears to read "George A. Newbury". The signature is written in a cursive style with long, sweeping strokes.

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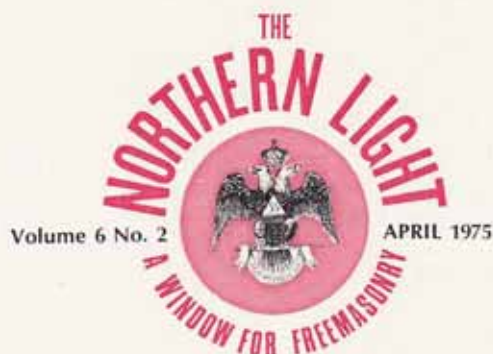
Stanley F. Maxwell, 33°

## About the Front Cover

The bicentennial cover, designed by David Robbins, salutes the opening of the new Scottish Rite Masonic Museum of Our National Heritage. Emphasizing its patriotic theme are sketches of the Concord bridge, the Concord minuteman, Paul Revere's statue near the Old North Church, and the Lexington minuteman.

## Index Ready in May

An index covering the first five years of publication of *The Northern Light* is expected to be made available by May 1st and will be sent without charge to members and subscribers who request it. Also available will be a specially designed slip case which will hold 25 issues (5 years) of *The Northern Light*. When ordering slip cases, enclose \$3 per case.



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Reprinted with the author's permission from a volume of addresses published in 1966 by the Grand Lodge of Free and Accepted Masons of the Commonwealth of Massachusetts.

By THOMAS S. ROY, 33<sup>rd</sup>

Freemasonry in America has its roots deep in the soil of the Revolution. It is difficult to think of Freemasonry without thinking of the Revolution, so closely were they related. It is just as difficult to think of the Revolution without thinking of Freemasonry.

Freemasonry was not passive during the struggle for independence in this country. It played a part, not only significant, but in a measure decisive. I hope that some day an historian, at once competent and honest, will focus his attention upon this phase of the Revolution, and let the world know about the part played by Freemasonry in the fight for freedom and Democracy.

Masonry made itself felt as a force for freedom very early in the revolutionary struggle. In her book on *Paul Revere And The World He Lived In*, Esther Forbes writes that much more was discussed in St. Andrew's Lodge in Boston than Masonic ritual and the mysteries of the Craft. Indeed, Governor Bernard, and the Lieutenant Governor, Thomas Hutchinson, felt that much of the opposition to them in Boston emanated from that lodge room. The Governor wrote to England that "the Masons were meeting in Adjutant Trowell's long garret, and were spewing forth such sedition and libel that they must have ransacked Billingsgate and the Tews for their language."

If we are inclined to be critical of those men, at once Masons and patriots, for discussing politics and plotting

## What Is Freemasonry's

against government in the lodge room, let us remember that there was neither law nor tradition against it at that time. It is difficult for men to learn of the worth of the individual, and discuss the principles that imply freedom, and not be stirred to action when they see the evils of tyranny and oppression about them. It is indisputable that Freemasonry played its part in turning the minds of men toward freedom long before there was fired "the shot heard round the world."

We may have a feeling of pardonable pride as we reflect upon the contribution Freemasonry has made in the establishment of a Democracy in this country, but we are instantly faced with the question: "What is Freemasonry's relationship to Democracy today?"

It is easy to be negative today. We are living in a day of denials, of contradictions, of conflicting ideologies, when we seem to think that the development of our own strength will be assured by the vehemence of our denunciations of the weaknesses of others. One

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*The influence of Masonry  
should be as a drumbeat  
in the ears of men'*

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of our outstanding citizens had something to say about this that is worth considering. He wrote: "A people who were real to themselves because they were for something, cannot continue to be real to themselves when they are merely against something. Are we still the journeying, restless people to whom the future was a direction on a map? Are we still the new people—discoverers, inventors, who were never satisfied to leave things as they were, but remade the world in every generation; or have we become protectors and preservers whose passion it is to keep things as they used to be? Freedom, which in the old days was something you used, has now become something you save, something you put away and protect like your other possessions, like a deed or a bond in a bank. The true test of freedom is its use. It has no other test."

We insist that the true test of Freemasonry is its use in the interest of a more vital Democracy.

Some years ago I read an article by Walter Lippmann. I do not recall very much in that article, but one sentence

ILLUSTRATION: THOMAS S. ROY, 33<sup>rd</sup>, was Grand Master of Masons in Massachusetts 1951-53. A native of Newcastle, New Brunswick, Canada, he is a graduate of Acadia University in Nova Scotia and of Andover Newton Theological Institute, Newton Centre, Mass. He served churches in Canada and America and for 23 years was Pastor of the First Baptist Church in Worcester, Mass. He retired in 1951 but has served since as Interim Pastor for some 14 churches.





# Relationship to Democracy Today?

has remained with me. He wrote that "we must have power equal to our commitments." We had commitments in the Philippines, but when the Japanese attacked we did not have the power equal to our commitments.

Freemasonry has commitments to Democracy. What is the power that will equal our commitments? Others have answers. The economist or industrialist will say that it is free enterprise; the labor leaders that it is the right to organize and the right to strike; the political leaders that it is self-determination, based upon universal suffrage and free elections. But Freemasonry says that the only power equal to our commitments to Democracy is the strength of character that we are able to develop.

In an autocracy, where one man assumes the whole responsibility for government and for the welfare of the country, the people as a whole do not need a character quotient. But in a Democracy, where the welfare of the country is dependent upon the ability and character of many men, it is imperative that the people as a whole have a high character quotient.

Some time ago our attention was called to what one man claimed to be the five great problems of our time. At the top he put "the mastery of science and technology." Did he mean that we should develop a moral control over our science and technology?

Some years ago Will Durant wrote that "some day our brains will catch up with our instruments, our wisdom with our knowledge, our purposes with our powers." Does he not mean that some day we shall develop the character to control our powers? The number one imperative in a Democracy is the devel-

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*'There is no substitute  
for high moral character  
in a Democracy'*

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opment of character.

We cannot make a collective impact upon a community as a group of Masons who campaign for a particular program. As individual Masons, however, who are interested in the perpetuation of Democracy, we should endeavor to see to it that where we live, the community is organized around the idea of the development of character. I am not particularly interested in the so-called released time plan for weekday religious education, but I am tremendously interested in a program of character education. Religion may be taught if it can be arranged, but character must be taught. Religious education is not identical with character education. Religious education is sometimes concerned only with developing religious devotees. And too often it happens that religious devotees do not permit their religion to interfere with their business or politics.

We should get into our public schools a program of character education that is just as definite as any cultural or science course in the curriculum. It is well to impart knowledge and develop skills,

but to teach the moral values that will control knowledge and skills is more important. It is well to teach the science of government, and to create the ambition to win political office; but to teach the moral values that will inspire a man to put honor above all in political life is far more important. There is no substitute for high moral character in a Democracy. If we are serious in our claims that Freemasonry has as its purpose the building of better character, then we must make our obligations consistent with our ideals and purposes.

There is a story that has come out of the Napoleonic wars that is worth repeating. At the end of a hard day of fighting in one of his battles Napoleon was facing defeat. He turned to a drummer boy standing near and ordered him to sound a retreat. The boy looked up at him and said, "Sire, I have never learned to sound a retreat, but I can sound a charge that will make dead men rise and fight." And Napoleon, sensing the possibility of a turn in the tide of battle, said, "Sound the charge!" The lad put his life into sticks and drum. Tired men heard it and forgot their weariness; wounded men heard it and forgot their pain. They went forward to the charge and won another victory for their Emperor.

Something similar spells our opportunity today. The influence of Freemasonry should be as a drumbeat in the ears of men, so that the fearful will forget their fears, the tired lose their weariness, the wounded defy their pain, the lethargic come to life again. Then we shall go forward together in the name of Democracy, to help men find their lives in nobility, and dignity, and high service to God and man.



# Paul Revere's Masonic Career

By RANDLE H. POWLEY

Most Americans and virtually all Masons in the United States are generally familiar with Paul Revere's contributions to the American Revolution. His traditional midnight ride from Boston in April 1775, to advise the colonial militia in Lexington and Concord of the departure of a British force to capture military supplies stored at Concord, needs no retelling. The colonial resistance organized at Lexington, which triggered "the shot heard round the world," effectively marked the outbreak of armed hostilities between the colonies and the British crown.

He continued to serve his country throughout the Revolution in many areas, with the same fervor and dedication that marked an even longer and equally renowned Masonic career. He took equal pride in being both a true patriot and an outstanding Mason, ever combining an energetic application of the principles of Masonry with his devotion to his country's cause. He was a man of action—first, last, and always.

In studying Revere as both a patriot and a Mason, let us dwell first on his patriotic contributions as a means of demonstrating the vigor and many talents he exercised just as fully in the service of the craft.

Born in Boston in 1735, he soon exhibited his natural mechanical ability and talents while working gold and silver in his father's smithy as a youth. He is still recognized as having been one of the leading silversmiths in New England. During this time, Paul Revere further developed extreme proficiency in designing, printing, engraving, bell-

founding, and dentistry.

He first became discontented with British rule during limited military service in the French and Indian War (1756-63), and, on his return to Boston, he was already a fervent propagandist for the colonial cause, even to the point of caustic caricaturing. The growing fermentation of colonial discontent manifested in opposition to the question of taxation without representation strengthened his conviction of the justice of the colonial cause. He became very active in several anti-English groups in Boston. As a prelude to his famous ride to Lexington, he carried confidential dispatches from the Committee of Correspondence in Boston to Portsmouth, which led to the capture of Fort William and Mary, together with 100 barrels of powder, in December 1774.

During the Revolution, he served in various military operations, as required, including special service as a confidential courier of dispatches between

Boston and New York or Philadelphia. He especially distinguished himself during the war, however, by applying his mechanical gifts to their fullest extent to what is now designated as logistical support. Among such contributions were designing the first seal for the united colonies, designing and printing the first Continental Bond issue, and, even more important, setting up a powder mill at Canton. The last was later converted, after hostilities ended, to copper-rolling and bell-founding mills.

Masonry in Massachusetts was established in Boston in 1733 under a Provincial Grand Master of New England chartered by the Grand Lodge of England. Henry Price was the first Grand Master. This is the famous First Lodge. It was followed by a "Masters Lodge" in late 1738, possibly in accordance with certain practices in England where some lodges were set up only for conferring the Master's degree. (Some argue that this involved the conferring

RANDLE H. POWLEY, a member of Dover Lodge AF&AM, Dover, Mass., received a Ph.D. from Cornell University and served the United States Government both here and abroad in various capacities for a quarter of a century. Presently semi-retired, he freelances as an editor-writer and recently became editor-designate of the MacArthur Memorial Foundation for completion of *The Reports of General MacArthur*. He holds York Rite membership in Natick, Mass., and belongs to Aleppo Shrine Temple. He is now serving the craft as a Grand Chaplain of the Grand Council of Royal and Select Masters of Massachusetts.





of the Capitular Past Master's degree. The issue is moot, but it is not unlikely provided that the Mark Master's degree was part of the Fellowcraft degree, in accordance with practices still prevalent in England.) Another lodge, designated "The Second Lodge in Boston," was established in February 1749, followed by "The Third Lodge in Boston" approximately a year later. These were consolidated as Saint John's Lodge in 1759.

Between the founding of the First Lodge in Boston in 1733 and the outbreak of the Revolution in 1775, there were 43 lodges, including three military lodges, formed under Massachusetts authority, embracing not only the home colony, but also New Hampshire, Connecticut, Pennsylvania, Virginia, North and South Carolina, the West Indies, Nova Scotia, and Newfoundland. The charter of the Provincial Grand Master of New England was extended to include North America in 1743, but this was amended in 1755 to cover "... provinces and places in North America ... of which no Provincial Grand Master is at present appointed."

The unrest and discontent with English rule in the colonies that began fermenting in the late 1750's did not spare Masonry in Massachusetts. It first surfaced in Boston at a meeting of a group of Masons at the Green Dragon Tavern, as early as 1752, to organize a lodge according to the "antient (ancient) usage," that is to say, acting without charter or authority from a governing Masonic body, as opposed to the "modern usage" prevalent in England. It may have represented an expression of the anti-English feeling in the colonies by joining with the Scots, who were still violently anti-English after the crushing of the last Jacobite uprising at Culloden in 1746. This group petitioned the Grand Lodge of Scotland in 1754 for a charter, which was granted in 1756 and received in Boston by the new lodge, known as St. Andrew's in 1760. This was protested by the Provincial Grand Lodge in 1761, and referred to England. In the following year, the Grand Lodge of Scotland indicated that it respected the position of the Provincial Grand Master of the English body, but insisted upon the same respect "without clashing or interference" for the Provincial Grand Master in North America under the Grand Lodge of Scotland, appointed in 1757.

This was ignored by the English lodges in Massachusetts, despite several attempts at reconciliation by the Scot-

tish brethren. (The rift was finally resolved in 1792.) Accordingly, with the support of three military lodges attached to the British forces in Boston at the time, St. Andrews' petitioned for and received the appointment of the Provincial Grand Master for Massachusetts from the Grand Lodge of Scotland, becoming the Grand Lodge of Ancient Masters, shortened to the Massachusetts Grand Lodge, to distinguish it from the St. John's Grand Lodge operating under the



1733 charter from the Grand Lodge of England.

In this climate of political discontent and Masonic dissension, Paul Revere entered his Masonic apprenticeship in St. Andrew's in 1760, and became its Right Worshipful Master in 1770. In 1769, however, he was named Senior Grand Deacon of the (Scottish) Massachusetts Grand Lodge of Ancient Masters, and advanced to Grand Warden from 1777-79. Hostilities in and around Boston often interrupted, and even precluded, its meeting during this period for the reason that most of its leaders were active in Continental forces, making them

marked men in Boston so long as the British remained. After the complete English military withdrawal, St. Andrew's resumed regular meetings, with Revere serving as Senior Grand Warden from 1780-83.

In 1782, St. Andrew's Grand Lodge severed all connections with the Grand Lodge of Scotland, and started the negotiations with St. John's Grand Lodge that led to the union of the two bodies in forming the present Most Worshipful Grand Lodge of Ancient Free and Accepted Masons of the Commonwealth of Massachusetts in 1792. (The use of the term "ancient" in this title is interesting, and may represent a compromise of some significance.) The opening of such negotiations dissatisfied Revere and 18 others in St. Andrew's, and they withdrew from St. Andrew's in 1784, to form the "Rising States Lodge," presumably in accordance with the ancient usage, with Revere as its first master. This proved relatively short-lived, and he returned to the Grand Lodge of Ancient Masons within a year to serve as its Deputy Grand Master until 1791. Following the union of the two grand lodges in the next year, he supported it energetically and loyally with complete Masonic dedication. This culminated in his service as Grand Master from 1794-97.

As Grand Master, he assisted in laying the cornerstone of the State House in Boston on July 4, 1795. While in the Grand East, moreover, he wrote many of the charges for the installation of officers still used among the craft, stressing the attributes of benevolence, reciprocal and harmonious love, impartiality, the preservation of unity, and judging mildly and amicably on the side of peace.

Of even more significance during this period, moreover, was the formation of 23 new lodges, supplementing the 42 chartered by St. John's Grand Lodge and the four set up by St. Andrew's as separate grand lodges. Twenty-one of the 23 lodges established by Revere were in Massachusetts, with one in Maine and another in Missouri. Eighteen of the lodges he set up in Massachusetts are still active, but it might be noted that two are revivals. The intertwining of patriotism and Masonry that characterized Paul Revere's life and times continue to inspire Masons today, and is as much in demand now as it was then. His unswerving loyalty and dedication to his principles command both admiration and reverence for an outstanding American and Mason.



# WASHINGTON'S 'SCOTTISH RITE' APRON

By JAMES R. CASE, 33°

"In the autumn of 1784, Lafayette came to America, and visited Washington at Mount Vernon. Of all the generals of the Revolution he had been the most beloved by Washington; and both to him and to his wife in France had the hospitalities of Mount Vernon been often tendered by Mr. and Mrs. Washington. Madame Lafayette had wrought with her own hands in France a beautiful Masonic apron of white satin groundwork, with the emblems of Masonry delicately delineated with needlework of colored silk; and this, with some other Masonic ornaments, was placed in a highly finished rose-wood box, also beautified with Masonic emblems, and brought to Washington on this occasion as a present from Lafayette. It was a compliment to Washington and to Masonry delicately paid, and remained among the treasures of Mount Vernon till long after its recipient's death, when the apron was presented by his legatees to the Washington Benevolent Society, and by them to the Grand Lodge of Pennsylvania, in whose possession the apron now is, while the box that contained it is in possession of the lodge at Alexandria.

"The apron presented to Washington by Messrs. Watson & Cassoul two years before, and which is still in possession of Lodge No. 22 at Alexandria, has been often mistaken for this, but the two aprons may be easily identified, by the Watson & Cassoul apron being wrought with gold and silver tissue, with the American and French flags combined upon it, while the Lafayette apron is wrought with silk, and has for its design on the frontlet the Mark Master's circle, and mystic letters, with a beehive as a mark in the centre. The same device is beautifully inlaid on the lid of the box in which it was originally presented to Washington; and as this box is also in possession of Lodge No. 22 at Alexandria, and kept

with the Watson & Cassoul apron, it has been by many supposed that this was the apron presented in 1784 by Lafayette. This mistake has also, perhaps, been perpetuated by a statement, that when Lafayette visited this lodge during his visit to America in 1824, he was furnished with the apron now in possession of Lodge No. 22, and in the box in which he had in 1784 presented one to Washington, to wear on the occasion; and that he there alluded to it as the one he had in former years presented to his distinguished American brother. . . .

"The historic descriptions of the aprons leave no doubt as to the identity of each, and both are among the valued memorials of Washington's Masonic history. The Watson & Cassoul apron was presented to Lodge No. 22, at Alexandria, June 3, 1812, by Major Lawrence Lewis, a nephew of Washington, in behalf of his son, Master Lorenzo Lewis."

The foregoing paragraphs are from Sydney Hayden's book, *Washington and His Masonic Compeers*, published in 1866.

A 'historic description' of the Watson & Cassoul apron is found in Watson's own statement, in his autobiography *Men and Times of the Revolution*. Elkanah Watson, then a merchant in Nantes,

France, associated with Francois-Coren-tin Cassoul in business and in Masonry, "employed, in company with my friend M. Cassoul, nuns in one of the convents at Nantes, to prepare some elegant Masonic ornaments and gave them a plan for combining the American and French flags on the apron designed for Washington's use. They were executed in a superior and expensive style. We transmitted them to America, accompanied by an appropriate address; and we received from him a beautiful and appropriate reply."

The apron and sash, accompanied by the "address" or complimentary letter of transmittal, reached Washington while in camp at Newburgh. It was acknowledged by a letter expressing Washington's sentiments of fraternal gratitude, although perhaps written by one of his aides. The text of both letters may be seen in *The Facts About George Washington as a Freemason*, compiled in 1931 by Ill.°, J. Hugo Tatsch, 33°, one time acting librarian of the Supreme Council.

The letter from Watson & Cassoul in France was subscribed "East of Nantes," where both were members of the Lodge La Parfaite, itself sitting under the

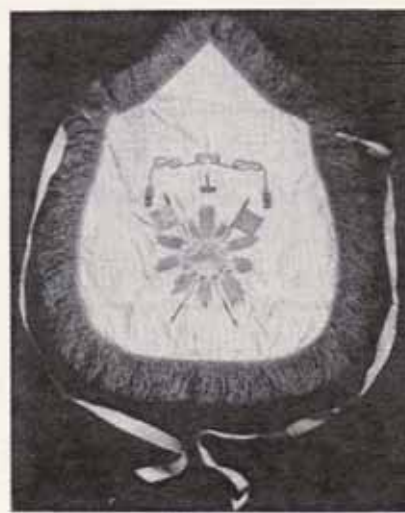
ILL.°: JAMES R. CASE, 33°, was made a Mason in Uriel Lodge in 1916, is a life member of Wooster Lodge, and a Sir Knight of Washington Commandery. He holds Scottish Rite membership in the Valley of Bridgeport, and received the 33° in 1965. A noted Masonic scholar, he has been Grand Historian of the Grand Lodge of Connecticut since 1953 and is a Past Master of the American Lodge of Research in New York.







The Lafayette apron, presented to George Washington in 1784, is on display at the Philadelphia Masonic Temple.



The Watson & Cassoul apron was given to George Washington in 1782, and is now the property of Alexandria-Washington Lodge No. 22, Alexandria, Va.

Grand Orient or Grand East of the Mother Lodge "du Rite Ecossais Philosophique." Richard H. Brown, Past Master of American Lodge of Research, began a determined search to identify Cassoul, and with the assistance of French brethren, developed a story on Elkanah Watson and Francois Cassoul, soon to appear in the Transactions of the American Lodge of Research. Brother Brown ascertained the name of the lodge at the Orient of Nantes, and also that the more correct spelling was Cossoul, for Watson's partner.

From William A. Brown, Custodian of Memorabilia at Alexandria-Washington Lodge No. 22, we learn that with the crossed flags as a background, in the center of the apron appears a Delta in gold on a cloud with a sunburst or glory behind it. The Ineffable Name is understood to have been on the Delta originally but the letters are indistinct today. Five stars appear beneath the Delta and the heads of seven cherubim surround it. Across the upper part of the ornamentation extends a triple knotted cable-tow, with a Master's mallet suspended from a bow of ribbon. Watson & Cassoul signed themselves as brothers "by all the known numbers," and on the design appear three, five, seven, and nine. There is no ornamentation on the flap.

In the first edition of his book, Hayden pictured the Lafayette apron, which has been reproduced in color as well as in black and white many, many times. No sketch of the Watson & Cassoul apron seems ever to have been made, and later photographs cannot recapture the details lost by age and fading over the last 190 years. Oliver Lloyd Onion

of the Archives Committee of Alexandria-Washington Lodge was kind enough to provide the author with color photographs which afford some interesting contrasts.

The Watson & Cassoul apron was worn by George Washington himself at the cornerstone laying ceremony at the National Capitol in 1793, according to a statement by George Washington Parke Custis. Lafayette wore it when he was guest of the lodge at Alexandria, February 21, 1824, mistaking it for the one he had presented. It was worn by the Grand Master of Masons in Virginia when the cornerstone of the Washington monument was laid in 1848, by a successor on a similar occasion at Yorktown in 1881, and by the presiding Master when the Master Mason degree was conferred on Lawrence Washington at the bicentennial of Washington's initiation.

The Watson-Cassoul and the Lafayette aprons are the only ones which can indubitably be traced to Washington as the owner. Tatsch says "stories crop up from time to time about other aprons which are said to have been worn by Washington, but no conclusive evidence to support them is presented."

But there is one other that he wore, shown in a painting of Washington in Masonic dress and made from life. Done by William Williams at the request of Alexandria Lodge in 1794 at Philadelphia, it plainly shows the scar, moles, and small pox marks the subject carried. Neither the Watson & Cassoul nor the Lafayette apron is painted in this picture, as the artist apparently used locally available sash, jewel, and apron.

In the mid 1800's, during the period

when Currier & Ives flourished, and lithographers were on a spree, a "large number of portraits were produced by adaptation or imagination." At the time of the bicentennial of Washington's birth in 1932, Mrs. Hattie Burnette was commissioned to paint his likeness in his own clothing, with the authentic chair and pedestal in the replica lodge room at Alexandria, and wearing the Watson & Cassoul apron. Sol Bloom, 32<sup>nd</sup>, Congressman from New York and Director General of the United States Constitution Sesquicentennial Commission, in a "Masonic Tribute to George Washington" published in 1939, used this painting whose authenticity was supported by detailed research. The heroic-sized statue of Washington the Mason, standing in the Main Hall of the National Masonic Memorial at Alexandria, shows him wearing the Watson & Cassoul apron. The Capitol Medal of the U. S. Capitol Historical Society depicts Washington at the cornerstone laying of 1793 wearing the Watson & Cassoul apron.

Tatsch comments that the Lafayette apron is "particularly notable because of the emblem on the flap depicting the Mark degree." Henry W. Coil in his *Masonic Encyclopedia* goes further and notes that "on the flap of the Lafayette apron are the letters HTWSSTKS, which are appropriate to the Royal Arch, thereby suggesting that Washington may have received that degree, or, at least, that of Mark Master."

The emblems on the Watson & Cassoul apron, which Washington actually wore, are those of the Rite Ecossais Philosophique. Do they "suggest" he was a Scottish Rite Mason?



# A Preview of the Opening Exhibits

A number of exciting exhibits will be on display when the Scottish Rite Masonic Museum of Our National Heritage opens on April 20.

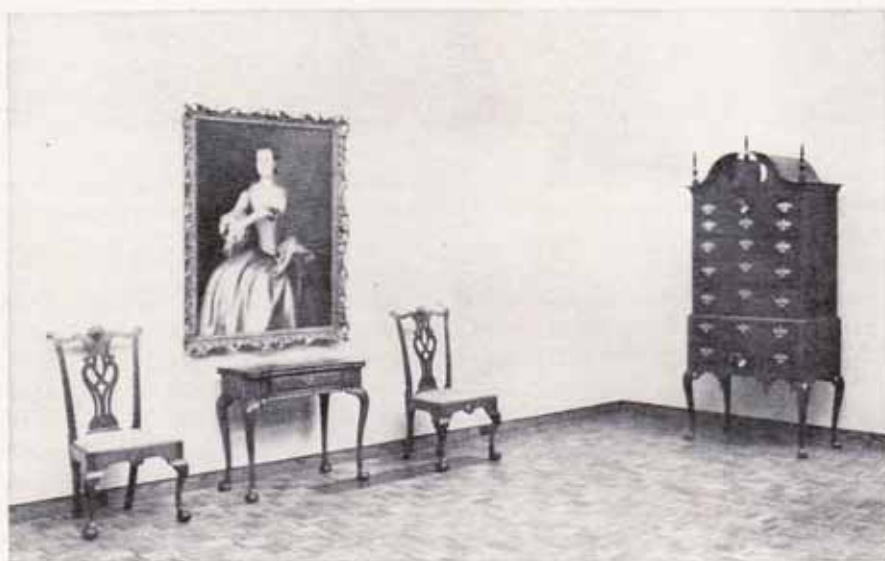
The orientation exhibit in the main foyer will point out the Masonic role and main objectives of the new Museum. It will explain collecting policies, exhibit policies, and educational programs, and will also feature a six-minute slide show suggesting various themes in American history that are planned for the exhibit program.

The foyer will also contain a special case to hold the Golden Book and the Founders' Scroll. The Founders' Scroll will list all donors who have contributed to the building fund. The Golden Book will list those who have contributed \$50,000 or more.

After viewing the orientation exhibit, visitors can then begin their tour of the four museum galleries. The galleries were designed to facilitate frequent changes of exhibits. Some exhibits will be on view only six to eight weeks, some three months, and some as long as a year.

The Bowdoin College Walker Art Museum has placed on loan through December an extremely valuable collection of Colonial and Federal paintings and furniture. A prize in the collection is the world-renowned painting of Thomas Jefferson by Gilbert Stuart, which has never left Bowdoin College since 1811. Also included is the Gilbert Stuart painting of President James Madison, and several paintings of prominent Colonial figures done by such important 18th and 19th century artists as Robert Feke, Joseph Badger, John Smibert, Benjamin West, and John Singleton Copley. The New England and Pennsylvania pieces of furniture are of similarly high quality.

The Lexington Bicentennial Com-



*The Bowdoin exhibit includes a collection of period furniture as well as paintings by such well-known artists as Gilbert Stuart, Robert Feke, and John Singleton Copley. This exhibit, on loan from the Bowdoin College Walker Art Museum, will be on display in Lexington through December 15.*

mittee has been granted permission to use one gallery for an exhibit entitled "The Hand and the Eye: A Historical Survey of American Quilts and Coverlets, 1700-1900." The Bicentennial Committee has been successful in locating objects in private hands that had never before been exhibited. To add "zip" to the show the Committee is arranging for local women to give demonstrations showing how these quilts and coverlets were made, using authentic implements. The quilt display can be seen through August 15.

A third exhibit is entitled "Civil War Drawings." This show, sponsored by the International Exhibition Bureau in Washington, will be on display through June 15. The drawings are from a re-

cently acquired collection owned by American Heritage Publishing. Originally, the drawings were commissioned in the 1880's by Century Magazine. Important artists represented include Edwin Forbes, Alfred R. Waud, and Theodore Davis. There will also be a special slide show of contemporary views and photographs of the Civil War period as well as a collection of hand-chased Civil War presentation carbines from a private collector in Chicago.

In addition to the main exhibits, there will be a collection of smaller exhibits in the fourth gallery.

The museum will be open Monday through Saturday from 9:30 A.M. to 4:30 P.M., and on Sundays from noon until 5:30 P.M.



*'A thing of beauty is a joy forever'*

—JOHN KEATS

# Museum Window Reflects Masonry and America

The Masonic and patriotic facet glass window in the Scottish Rite Masonic Museum of Our National Heritage is an almost-perfect object to fit the quotation from John Keats. It is the all-round accomplishment of the artist, designer, and craftsman, Dr. Rudolph R. Sandon of Painesville, Ohio, who thought of the idea, sketched his designs on paper, then fashioned it in glass, and supervised its installation.

The sixth generation of his family to work in the artistic field of stained glass windows, Dr. Sandon, a native of the

Tyrol, is a member of the Valley of Cleveland and has been plying his trade since he was 10 years old. The window at Lexington is his first venture in the Masonic field as practically all of his work in this country has been for churches and religious buildings. His father, Arturo, was the artist-designer of the only stained glass Rose Window in St. Peter's Cathedral at Rome.

Other prominent windows in important edifices which Dr. Sandon has helped fashion with his late father include one in the Music Chapel for the late King Boris of Bulgaria at Sofiya, another at Antwerp for the late King Albert of Belgium, and one in a chapel at Amsterdam for Queen Wilhelmina of the Netherlands. He also has assisted with many others for Cardinals, Bishops, Archbishops, and in Moslem Mosques and Jewish Synagogues in Europe, Asia Minor, and the United States.

The window in the Museum is on the left of the foyer between the entrances to the Auditorium and the Library. It is approximately 12 ft. high and 16 ft.

wide, composed of 1800 pounds of glass and about 600 pounds of sand mixed with epoxy, a form of resin. The glass is approximately an inch thick and will withstand the force of a bullet. The window was made in sections and is held in place by aluminum frames. There is a clear glass of extra strength behind it for added protection.

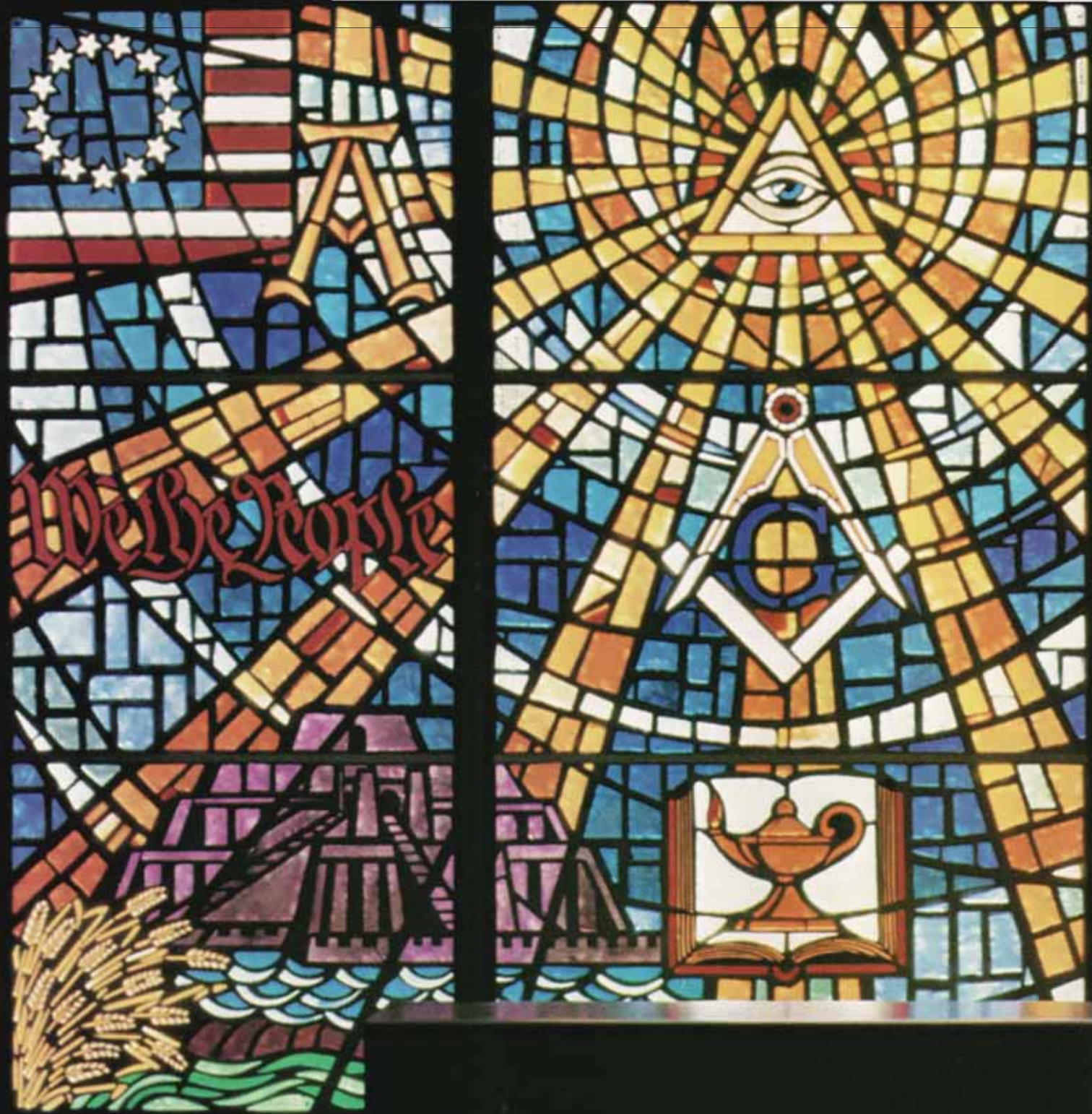
Dr. Sandon, who has been an American citizen for 30 years, said he accepted the challenge to create his first Masonic window with facet glass to show Masonry and patriotism in league together as his contribution to the bicentennial of American Independence. He first had to arrange his thoughts into an acceptable complex, then determine a color scheme, select his dominant color, and make all blend into a beautiful whole. The major task is to project the completed picture as a whole or into a unified artistic project. This window is the result of three strenuous months of effort with a good mixture of time, patience, perseverance, and hard work, he said.

Each one of the hundreds of pieces of glass in this window has been faceted (chipped and shaped) by the artist to fit into its proper niche. Some of the glass comes from France and some from the United States. He started working with facet glass in the 1950's and has worked at this art rather steadily through the years to develop this special technique.

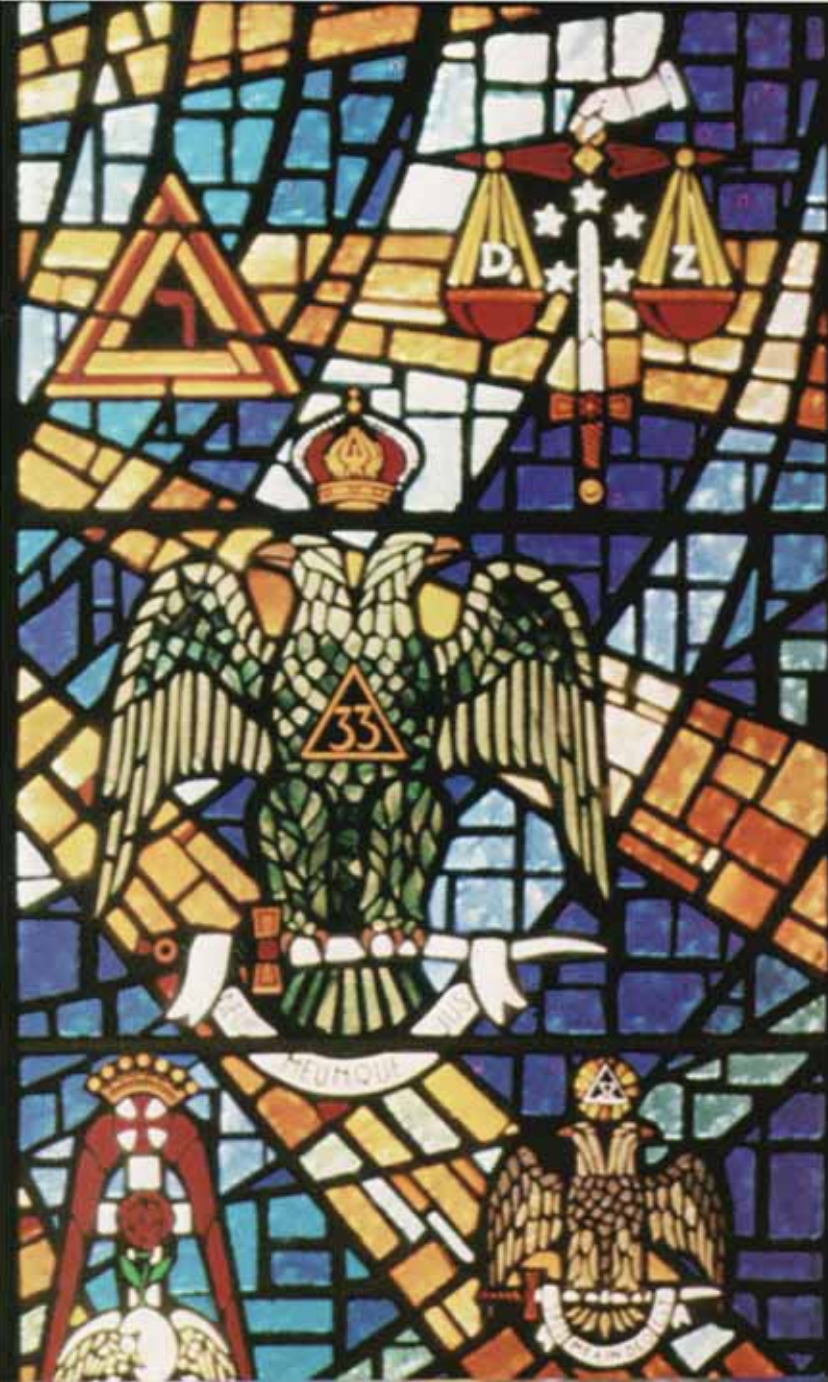


*Dr. Rudolph R. Sandon, 32, of Painesville, Ohio, is the creator of the Museum window and followed it through from the dream stage to its installation.*











Installed in sections by a crew from the Sandon Studios, the window is composed of hundreds of colorful pieces of facet glass. It measures approximately 12 feet in height by 16 feet in width.

He selected the different blue tonalities in this project to give his interpretation a mystic feeling and an artistic, contemporary mood.

The All-Seeing Eye of God, which is surrounded by a glorious nimbus from which a spread of rays are predominant in the whole window, is the central theme of this beautiful work. This eye seems to follow one as he strolls to any part of the huge foyer. Below the All-Seeing Eye is the Square and Compasses, the major symbol of our Masonic Fraternity. Just below this symbol is the open Bible and the Lamp of Knowledge for God's wisdom.

The first panel, on the left, shows the first letter of the Greek alphabet, the Alpha, symbolizing "the beginning" and the 13-star American flag—for the 13 original states—which is the symbolic beginning of our free country. Just below the words "We the People" (from the Constitution of the United States) is shown the Temple of Ur in Sumer, between the two green rivers, Tigris and Euphrates, where some historians say the first Masons built man's first large cities. A spray of wheat is depicted, symbolizing the fact that in the above-mentioned area the first wild wheat and barley grew. Masonry and agriculture are said to have been born in this area about 7,400 years ago.

The third panel from the left features the Ancient Accepted Scottish Rite of the Northern Masonic Jurisdiction which sponsored the erection of the Museum of Our National Heritage as a memorial for the bicentennial of the Declaration of Independence. The 33° double-headed eagle, the symbol of the Supreme Council, is surrounded by the symbols of the four coordinate bodies—Lodge of Perfection, Council of Princes of Jerusalem, Chapter of Rose Croix, and Consistory.

The right panel depicts the Temple of Solomon, so dear to the hearts of all Masons, and the phrase "Pride in Our Past—Faith in Our Future." Below is shown the last letter of the Greek alphabet, Omega, and the 50-star American

Flag. This window is a memorial gift of the Valley of Danville, Illinois.

Dr. Sandon was a youth of 18 studying art at the University of Padua when he was called into the Italian infantry and served that country in the Ethiopian War and other conflicts. He was a member of the Italian Ski Teams in the Olympics of 1936 at Garmisch-Partenkirchen and in 1940 at Helsinki. He also did mountain climbing in the Swiss Alps with the late King Albert of Belgium. During World War II he was commissioned a lieutenant in the Alpine troops, served mainly in France, Greece, and Russia, and was a Lieutenant Colonel by war's end. He did graduate studies in late 1945 to earn his doctorate, came to the United States in 1946, and to Cleveland. He worked primarily as a painter and a church artist but became ill and was hospitalized in 1948.

Upon his recovery, he entered business for himself and founded the Sandon Studios, now located at Painesville, Ohio, with stained glass windows as his specialty. He worked mainly for various churches, and his artistry is evident in approximately 400 churches, both small and large and in almost every state in America. He generally has five or six employees on his staff. He believes that he now is at the peak of his profession which he hopes to continue for another 10 years.



The Sandon tradition of artistry in stained glass started in 1736 in Munich, Germany, with Galeazzo Sandon. For more than 200 years, through six generations of the family, special craft secrets have passed from father to son. The glass is painted with colored glass powder mixed with water. When the painted glass is electrically kiln fired at 1,000 to 2,000 degrees, the glass powder is fused with the background glass to make it last several lifetimes.

Dr. Sandon was featured in *The Wonderful World of Ohio* magazine in January 1974, which pictured him at work in his studio. "I am in love with the artistry of stained glass," he said therein. That writer termed him: "artist, sculptor, author, holder of four degrees, veteran of four wars, and master interpreter of the Bible, who finds fulfillment in his work with stained glass. . . . The making of stained glass is as exacting today as it was in the 12th century."

In expressing his love for his work, Dr. Sandon says: "If I cannot put love into my work for my clients, and receive the feeling of faith from them, then my work becomes an 'enforced ceremony'. . . . There are no tricks in plain and simple true faith. . . . I have given my best to show the true teachings of Masonry linked with patriotism under the All-Seeing Eye and the Holy Bible in this window."



# Dedication Ceremonies Set for April 20

A special dedicatory ceremony, written by Sovereign Grand Commander George A. Newbury, will officially open the new Scottish Rite Masonic Museum of Our National Heritage on Sunday afternoon, April 20, at 2:30 P.M.

Those expected to be present for the opening will include national leaders of several branches of Freemasonry, Active and Emeriti Members of the Supreme Council, local historical society represen-

tatives, members of the museum advisory board, and a selected group of prominent museum directors from throughout the country.

Speaking at the dedication will be Secretary of the Air Force, John L. McLucas. An invitation had been extended to President Gerald R. Ford, but he has indicated that he will be unable to attend.

In a letter sent to Valley Secretaries,

the Sovereign Grand Commander said: "We do not want to discourage our members from coming to witness this historic event; however, all should understand the probable physical difficulties that will be encountered."

The Commander mentioned that Valley groups, members, and visitors will receive a real Scottish Rite welcome to the museum in the weeks immediately following the dedication and that many may find this more attractive than attending the dedication itself.

A number of Valleys are planning tours of the area during the spring and summer months and will be including a visit to the new museum. Those that have begun making preparations include the Valleys of Abington, Akron, Canton, Chicago, Danville, and Milwaukee.

Two new films will be shown in the auditorium. One film, featuring Fred Waring, has been produced by the Supreme Council. The other is on loan from the U.S. Department of the Interior. See the back cover for more information.

## Touring Slide Show Available for Groups

A 40-minute slide show describing the many sides of the new museum and its exhibit policies has been prepared for use by both Masonic and non-Masonic groups. A tape recording, narrated by Museum Director Clement M. Silvestro, accompanies the slide presentation.

The program presents a preview of forthcoming exhibits, provides a visual

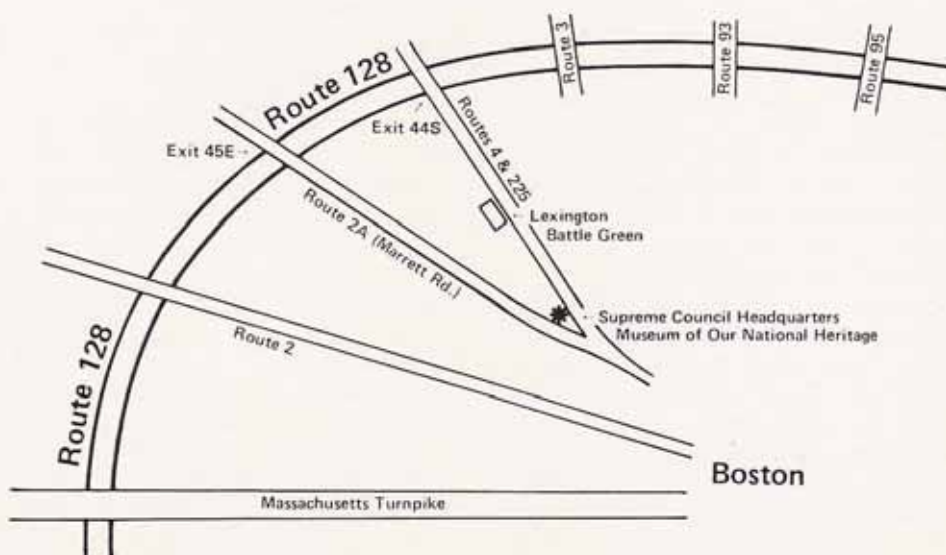
tour of the complex, and also explains plans for the auditorium and library.

Groups borrowing the slide program will need a Kodak carousel slide projector and any cassette tape recorder.

Information about the loan of the slide show is available from the Supreme Council headquarters, P.O. Box 519, Lexington, Mass. 02173.

## HOW TO GET TO THE MUSEUM

Located at the intersection of Routes 2A and 4-225 in Lexington, Mass., the new Scottish Rite Masonic Museum of Our National Heritage is easily accessible from Route 128. Approaching via Route 2A, the museum is approximately 2½ miles from Route 128 (Exit 45E). Using Routes 4-225, the museum is located approximately 3 miles from Route 128 (Exit 44S). The museum is adjacent to the Supreme Council headquarters with adequate parking facilities available for both buildings. The entrance to the 22-acre complex is located on Route 2A (Marrett Road). The museum will be open Monday through Saturday from 9:30 A.M. to 4:30 P.M., and on Sundays from noon until 5:30 P.M. Large groups are encouraged to make touring arrangements in advance.







# LAFAYETTE AND RHODE ISLAND

By NORRIS G. ABBOTT, JR.

Brother and Marquis de Lafayette, a favorite of George Washington, who treated him as a son, made four trips to America and during each visit he was recorded as being in Rhode Island.

In 1778 he arrived with a detachment of troops from the Continental Army to assist General John Sullivan in the Battle of Rhode Island. On his second visit in 1780 he visited Count Rochambeau, recently arrived in Newport with French troops. During the fall of 1784 he visited both Newport and Providence, and from early 1824 to September of 1825 he was on a grand tour, visiting each of the then 24 states during which he was received with the highest honors by the American people who outdid themselves in expressing their gratitude for his services during the war.

Lafayette Lodge No. 19 (now No. 47), Cumberland, R.I., was chartered shortly after his last visit and just before the anti-Masonic period. With all the elaborate ceremonies accorded him by the Grand Lodges of the various states, it is surprising that so little attention seems to have been paid him by the Grand Lodge of Rhode Island for no record of his presence appears in the Grand Lodge Proceedings.

On March 21, 1825, Lafayette laid the cornerstone of a monument to General Nathanael Greene with the Grand Lodge of Georgia in Savannah. He had previously presented a medal with a Masonic insignia to General Greene. This is the only tangible connection between Greene and the Masonic fraternity. The medal is preserved in Freemason's Hall at Providence.

On June 17, 1825, just 50 years to a day after the battle of Bunker Hill, Lafayette laid the cornerstone of the Bunker Hill Monument with the Grand

Lodge of Massachusetts. On this occasion the Grand Commandery of Massachusetts and Rhode Island participated for the first time in a parade.

In 1824, many Masonic honors were accorded Lafayette and his son, George Washington Lafayette. Among them were the conferral of all the Capitular degrees, the Orders of Templary, and all Scottish Rite degrees from the 4° to the 33° inclusive.

But what was Rhode Island Masonry doing? At first all that could be found was the expression: "He passed through Rhode Island on his way to Boston." It is known that he was heading for that city that his son might receive from Harvard the honorary degree of Master of Arts. Lafayette himself had previously been the recipient of the degree of Doctor of Laws from the same institution. When it was known that the general would travel from New York to Boston, many towns en route extended invitations to him to visit with them. Acceptances were received by New Haven, New London, Plainfield, and Providence.

The Town Council of Providence selected two of its number to journey to Plainfield, Conn., to escort the General to Providence. One was Zachariah Allen, then only 27, but with a fluent knowledge of French and who, a century later, was to be selected as one of the ten outstanding citizens of Rhode Island of all time. He was also the founder of

Manufacturers Mutual Fire Insurance Company. The other representative was Ephriam Bowen, the last survivor of the Gaspee Incident and a Past Grand Master of the Grand Lodge of Rhode Island. They drove to Plainfield by carriage where they picked up the general, and with other carriages of distinguished men from New York and Connecticut the entourage moved over the Plainfield Pike toward Providence. They were met at the Providence town line in Olneyville where the chairman of the reception committee, the Acting President of the Town Council and the presiding Grand Master of Masons in Rhode Island, John Carlile, delivered the address of welcome. It is worthy of note that Most Worshipful Brother Carlile held the office of Grand Master for eight years—the longest period in Rhode Island Masonic history.

After the address the lines were formed—a mile in length—with carriages containing members of the Town Council, state and local governments. Included in the parade were members of the First Light Infantry, mounted officers, citizens, and students of Brown University. Throngs stood on the sidewalks and applauded, bells rang, and as the parade passed the Dexter Training Grounds cannons roared a salute. Down Westminster Street to Market Square and out North Main Street the parade continued until it reached the Old State

ILLUSTRATION: NORRIS G. ABBOTT, JR., 33°, is now 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.





House where its arrival was announced by a salute by the United Train of Artillery stationed on Prospect Hill. Two hundred young ladies in white gowns formed an open pathway from the street to the steps of the State House and threw flowers in the path of the guest of honor. Lafayette was conducted to the Senate Chamber where Governor James Fenner held a reception with veterans who were with Lafayette at Yorktown. Committees of Aldermen from New York, the Committee from Boston, and local dignitaries enjoyed dinner at the Globe Tavern, formerly the Golden Ball Inn, after which the General reviewed the troops. After more speeches, Lafayette joined Messrs. Allen and Bowen and rode with them to the state line where the Boston Committee took over. The honored guest spent the night of August 23, 1824, at the home of the Governor of Massachusetts in Dedham.

When the British evacuated Boston in 1776, the troops (numbering around 7,000) were transported to the lower end of the island of Rhode Island where they proceeded to occupy Newport, then one of the most important ports on the Atlantic coast. This caused consternation throughout the colony and fear that the army might move north and endanger all of southern New England. To provide an efficient warning of any such intention, beacon poles were erected throughout the colony that the word might be quickly passed to call the citizenry to arms. Poles were erected on Tonomy Hill, Chopmist Hill, Prospect Hill, and Beaconpole Hill in Cumberland. These poles, 70 or 80 feet high, carried an iron bucket on a crane at the top of the pole. The bucket was filled with combustible material which could be ignited to provide an alarm.

To prevent any mass attack of this nature General Washington sent Major General John Sullivan of New Hampshire to Rhode Island to command all troops and sent General Lafayette with a detachment of troops from the Continental Army. The French fleet under Count d'Estaing with 4,500 marines arrived from New York. The few British ships that were at Newport were sunk at once to blockade the harbor. Other American generals including Nathanael Greene, arrived to help General Sullivan, and volunteers poured in from all the New England colonies. The plan of battle was that Sullivan and his men would land at the North end of the island and move South. The marines would attack from the west and the

The Marquis de Lafayette, born Sept. 6, 1757, at Auvergne, France, was christened Marie-Joseph Paul Yves Roch Gilbert du Motier de Lafayette and died May 20, 1834 at his town house in Paris. No documentary evidence has yet been uncovered which will give positive proof of the time and place of Lafayette's initiation into Masonry.

The best evidence available establishes that Lafayette was initiated in a military lodge, either in France in 1775 before coming to America or in a lodge at Valley Forge in the winter of 1777-78. There is documentary evidence that Lafayette was "a visiting brother at the institution of the Lodge of St. John de la Candeur, Paris, in December 1775." The Grand Lodge of Pennsylvania enrolled Lafayette as an Honorary Member in 1824.

He landed in America for the first time on June 13, 1777, and was commissioned a Major General in the Continental Army on July 31, 1777, holding that commission until Nov. 3, 1783. He was wounded at Brandywine, Sept. 11, 1777, served at Valley Forge during the winter of 1777-78, and in numerous other engagements.

Lafayette never asked payment for any of his services but claimed citizenship in America on account of his commission in the Continental Army. On Dec. 28, 1824, Congress granted him \$200,000 and one township of land for his services and sacrifices in the Revolutionary War.

(From *Masonic Membership of the Founding Fathers* by Ronald E. Heaton, published by the Masonic Service Association.)

French fleet would shell the British fortifications. It was an excellent plan but it failed for several reasons:

The arrival of a British fleet prompted the French Admiral to recall his marines and set out to do battle. This greatly depleted the attacking force, forcing Sullivan to await the fleet's return. A severe storm which lasted for days badly damaged both fleets and played havoc with the land troops who, with little protection, were drenched by the rain and wind and had difficulty keeping their powder dry. At last the fleet returned, and a thrill went through the ranks, for now the plan of battle could be consummated.

Unfortunately the thrill was of short duration, for in spite of Lafayette's plea to continue as planned, the French Admiral announced that he was taking his fleet, including the marines, to Boston for repairs. Sullivan was left to his fate. Food was short, the long delay created discouragement and dissatisfaction in the ranks, many volunteers deserted, many whose short term of enlistment had expired left for home, and the New Hampshire troops left in a body. The American forces were greatly outnumbered, and the British were advancing.

Lafayette made a final attempt to influence the French fleet to return by going to Boston for a conference but to no avail. He returned by horseback in seven hours, just in time to assist in the evacuation of the island. The retreat under fire of the British artillery was a remark-

able accomplishment and was so described. While multiple campfires indicated the presence of the American troops, all equipment stores and men were safely taken to the mainland at Tiverton during the night—a piece of strategy that has been termed a masterly stroke of military wisdom. General John Sullivan later became the first governor of New Hampshire and the state's first Grand Master of Masons.

The British left Newport in October 1779, and Lafayette returned to France, as that country had declared war on England. While there, he was able to secure the support of his King and the promise of aid for the American cause. On July 9, 1780, six ships of the line, escorting 35 transports bearing 6,000 French troops under Count Rochambeau arrived in Newport and were welcomed with open arms. Lafayette's promise to Washington had been kept.

Lafayette died in 1834, and because he had once expressed the wish that he might be buried on American soil, one ton of earth was shipped to France from Bunker Hill and placed about his coffin.

Lafayette has been recognized by America as one who, with great personal sacrifices, left France to help us in our hour of need and to whom we are eternally grateful. As General John Pershing said in 1917 when the first American troops landed in France: "Lafayette, we are here!" So may we recall his contributions made in our behalf and say: "Lafayette, we remember."



# Connecticut Masons Convene In 18th Century Lodge Room

By MERLE P. TAPLEY, 33°

The soft flickering light from burning tapers struggled to dispel the darkness from the room. Above the wainscoting, paintings of the Cedars of Lebanon relieved the starkness of the recessed panels on the high walls. A leather-upholstered chair sat imposingly at the East end of the room, and, over it, the blue-painted ceiling was decorated with a letter "G," an all-seeing eye, and a cluster of stars. Two rows of chairs lined the North and South walls, filled to capacity by a group of some 50 men.

The occasion was a Masonic lodge meeting. The setting was a small meeting room on the second floor of General Salem Towne's home at Old Sturbridge Village at Sturbridge, Mass.

Old Sturbridge Village is an authentic reproduction of a colonial New England Village from the period 1790-1840. All the houses, the tavern, the church, and the shops are original buildings of the period. They were purchased or donated and moved to the Village site. The furniture shop, the print shop, the blacksmith shop, and others are operated today by skilled craftsmen, and many authentic reproductions are for sale. Several of the buildings are excellent museums with large collections of firearms and other colonial relics, clocks and watches, glassware, and many interesting items. The Village was opened to the public in 1946.

The Salem Towne House was built in Charlton, Mass., in 1796. General Towne and his family lived there until

about 1830.

Here at the Towne House the Masons of Sturbridge, Charlton, Dudley and Palmer had met from the founding of the first local lodge in the mid-1790's until the lodge moved to new quarters in 1804. Since 1804, no lodge had been convened in this room.

Now, 170 years later, members of the ancient craft again were assembled at the call of the Master. In the West, near the Senior Warden's station, a door opened and the Senior Deacon escorted a candidate into the room. Sitting in the East, Brother Monroe H. Palmer, Worshipful Master of Evergreen Lodge No. 114, South Windsor, Conn., brought down the gavel, and the age-old ritual of candidate instruction began. The date was October 19, 1974.

This was a special day at Old Sturbridge Village. The date chosen by the Master was a significant one in the Nation's history for it was on October 19, 1781, that General Cornwallis surrendered his forces at Yorktown. As this

military victory for the Revolutionary forces heralded the independence of a new Nation, so the 193rd anniversary of the event became a prelude to the official observance of the bicentennial of the Declaration of Independence.

A dispensation had been issued by M. W. L. Donald W. Vose, Grand Master of the Grand Lodge of Massachusetts, for Brother Elmer J. Hicks, Worshipful Master of Quinebaug Lodge, Southbridge, to open a special communication in the old lodge room and receive Evergreen Lodge for the purpose of portraying a degree. Meanwhile, M. W. L. Wesley F. Gomez, Grand Master of the Grand Lodge of Connecticut, had issued his dispensation which allowed Evergreen Lodge to travel to Sturbridge and exemplify the Entered Apprentice Degree on one of its own candidates. It was not by accident that the candidate was Ronald Monroe Palmer, son of the Worshipful Master.

Prior to the meeting a special buffet dinner for the lodge members and their

ILLUSTRATION: MERLE P. TAPLEY, 33°, is a Past Master of Evergreen Lodge No. 114, South Windsor, Conn., a Past Thrice Potent Master of Charter Oak Lodge of Perfection in Hartford, and a recipient of the Pierpont Edwards medal for distinguished Masonic service. In 1971 he served as Grand Master of the Grand Lodge of Connecticut. He received the 33° in 1972.





families was served in the Old Tavern next to the General Salem Towne House. Standing in front of the huge fireplace, Village ladies in colonial costume served the guests from tables laden with typical New England dishes.

After dinner, the ladies and children were escorted to the small white church at the opposite end of the Village Green where a program of magic and music was presented for their entertainment. Here they spent the evening while the lodge was in session.

A history of Masonic activity in the area from about 1795 was read by the Secretary of Quinebaug Lodge, with a special emphasis on the period when the Towne House was the meeting place.

Early in 1796, a group of Masons headed by Ebenezer Phillips had petitioned the Grand Lodge for a charter for a lodge to be located in Charlton and to be known as Fayette Lodge. The charter was granted on March 14, 1796, while the Towne home was still under construction. General Towne was, at the time, an active Mason. On the second floor of his new house he had a lodge room prepared and invited the new lodge to use it as a meeting place. The lodge accepted.

With such an excellent arrangement as had been provided by General Towne, one might wonder why the lodge later chose to move. A bit of history recorded in a 1918 edition of the by-laws of Quinebaug Lodge sheds some light on the mystery.

In 1804, the Weld Tavern was erected on the Common at Charlton Center and for a short time the lodge met in this convenient location until the famous "Dresser Hill Tavern" was completed by Major Moses Dresser. Major Dresser furnished a hall in the Tavern at his own expense and offered Fayette Lodge extraordinary inducements if it would use it as a meeting place. He would "give them meals of two or three dishes of meat, puddings, and pies, with white bread and cheese for 25 cents." He would also "care for the horses for 10 cents each, and would give the hall free of expense except when a fire was needed." This was, of course, a matter of no little consequence to the membership of the lodge, scattered as it was. They met, as lodges did in those days, at nine o'clock in the morning and devoted the whole day to the exemplification of the work and to the cultivation of the social and fraternal side of Masonry.

*Worshipful Master Monroe H. Palmer, seated in the ancient leather-upholstered Master's chair, was responsible for initiating and executing plans for the historic meeting.*



*Interior of the old lodgeroom in the Gen. Salem Towne House showing the hand-painted Cedars-of-Lebanon and the ceiling decorated with symbols in the East. The lodge furniture is in an adjoining room, roped off for protection.*





# BENJAMIN FRANKLIN



By WHITFIELD J. BELL, JR.

For nearly two centuries American Masons have rejoiced that the nation's two earliest heroes were both members of the fraternity. Unlike in personal qualities, in their achievements for their country, even in their Masonic character and service, George Washington and Benjamin Franklin nevertheless embodied much of what was admirable in the national character.

Information about Franklin's Masonic career is disappointingly scanty. He probably first heard about Masonry when he was a journeyman printer in London in 1723-25, when the British Grand Lodge had but recently been organized, and its *Constitutions* printed. On his return to Philadelphia he heard more about the Masons, who were then establishing lodges in America.

To inform the readers of his newspaper Franklin occasionally printed in the *Pennsylvania Gazette* bits of Masonic news extracted from London papers. His curiosity about the craft grew as public notice and evidences of its work increased. To Franklin, the Masonic organization, its international links, and its

broad membership that included professional men and well-to-do merchants as well as artisans, mechanics, and shopkeepers, offered greater promise than his own Junto—the club of learned tradesmen—in promoting knowledge and virtue, twin pillars of a good society.

Perhaps Franklin applied for membership in the order and was rebuffed; perhaps he wanted only to amuse his readers with a half-serious, half-humorous account of Masonic mysteries. Whatever the motive, on December 8, 1730, the first page of the *Gazette* was filled with what purported to be a revelation of Masonic secrets. To the uninitiated it must have seemed absurd nonsense; but the brethren knew how much was truth; and Franklin—or the original London author—left no doubt what he thought: "Their grand secret," the article declared, "is that they have no secret at all. . . ." This was getting uncomfortably close to the truth. At the first possible moment after Franklin became eligible for admission (on reaching the age of 25), he was made a Mason. The *Gazette* printed no more jibes at the fraternity.

Franklin's initiation into St. John's

Lodge in Philadelphia in February 1731 benefited both him and his brethren. It brought business to his shop—he reprinted the *Constitutions of the Free-Masons* for the American market in 1734, and he printed his lodge meeting notices. On the other hand, as the most facile writer in the Lodge, he was promptly called on to serve as secretary. In June 1732, for example, he was one of a committee that drafted by-laws for the Lodge. They recommended, among other things, that the Lodge purchase "the best Books of Architecture, suitable Mathematical Instruments, &c.," for the use and instruction of the members.

More important was the way Masonic ideals and practices inspired and confirmed Franklin's own ideas. The Masons offered a pattern for a world-wide party of knowledge and virtue that Franklin believed might reform society. "There seems to me at present," Franklin wrote a few months after he was made a Mason, "to be great Occasion for raising an united Party for Virtue, by forming the Virtuous and good Men of all Nations into a regular Body, to be governed by suitable good and wise Rules, which good and wise Men may



probably be more unanimous in their Obedience to, than common People are to common Laws."

Such men, Franklin continued on another occasion, might "travel, every where endeavouring to promote Knowledge and Virtue; by erecting Junto's, promoting private Libraries, establishing a Society of Virtuous Men in all parts, who shallehaddecan universal Correspondence and unite to support & encourage Virtue & Liberty and Knowledge by all Methods." This party of Virtue, Liberty, and Knowledge Franklin named the Society of the Free and Easy. The terms were taken from a Masonic song.

Masonic organization was not so formal in Franklin's day as in ours. Much of the work was done in the Entered Apprentice's Lodge, and progress through the hierarchy of offices might be swifter and less formal than with us. That explains why Franklin might be named Junior Grand Warden by the Provincial Grand Master in June 1732, less than 18 months after he entered. Two years later, in 1734, he succeeded as Grand Master.

In 1737 both Franklin and Philadelphia Masonry were seriously involved in a scandalous episode that resulted in the death of an innocent youth. David Reese, the credulous apprentice of Dr. Evan Jones, an apothecary, was eager to be made a Mason. Jones and several cronies decided to have some sport at the lad's expense. Accordingly, at the time appointed David was led into Jones' backyard, where he was made to take a gross and irreligious oath, forced to submit to several indignities, and instructed in some ludicrous signs—all of which he was told formed the first degree. Pleased with their success, the jokesters told others about it, including Franklin. They showed him a copy of the oath they had administered, Frank-

lin laughed heartily at it, asked for a copy, and read and showed it to his cronies. Meanwhile, young Reese was prepared for the second degree. Again there was a profane invocation; he was given a libation that was in fact a purgative, and made to kiss what he was told was a book. All this was being done in the cellar of Jones' house. A pan of brandy was lighted; Reese's blindfold was removed; but the lad was unterrified. Taking up the flaming bowl, Jones approached nearer. Probably by accident the burning spirits splashed or spilled over Reese. Three days later he died of his burns.

One of the initiators fled; the others were indicted for manslaughter, and two were convicted. This made spectacular news throughout the colonies, and, the crime provided a convenient club to any who wished to beat the fraternity and Franklin.

Franklin's part was, in fact, not wholly innocent. In his robust, earthy way he had enjoyed the oath and had done nothing effective either to warn Reese he was being gulled or to stop the proceedings. In his defense he rejected imputation of connivance at the mock-initiation; but one feels that an enemy, writing in the rival *Weekly Mercury*, had the better of the exchange. "But surely if Mr. F-----n has been in earnest or so serious upon the occasion, as he mentions, he would not have contributed to debauch and corrupt the minds and manners of so many by publishing and communicating to them a diabolical writing."

The sensational news was reprinted in New York and in Boston. There old Josiah Franklin and his wife read the accounts, including their son Benjamin's defense, with mounting concern. His religious opinions had long distressed Abiah Franklin; she had never liked his

associations in secret orders; and here seemed proof that Masonic secrecy covered dark and criminous practices. In this spirit of anxious admonition she wrote to her son. Benjamin replied on 13 April 1738:

As to the Freemasons, . . . I know no Way of giving my Mother a better Opinion of them than she seems to have at present (since it is now allow'd that Women should be admitted into that secret Society). She has, I must confess, on that Account, some reason to be displeas'd with it; but for any thing else I must entreat her to . . . believe me when I assure her that they are in general a very harmless sort of People, and have no principles or Practices that are inconsistent with Religion or good Manners.

These assurances were sufficient for Mrs. Franklin; in her next letter she declared she was satisfied with her son.

In 1749 Franklin, now retired from active business, was named Provincial Grand Master of Pennsylvania, and the next year was appointed Deputy Grand Master. By this time the fraternity in Philadelphia was sufficiently respected, large, and prosperous, to undertake to build a hall for its own meetings and to lease for those of other bodies. Franklin was on the committee for the erection of the Freemasons' Hall, subscribed 20 pounds toward the cost, and participated in the dedication in 1755, when his son William, as Grand Secretary, bore an open Bible in the procession.

Thus when Franklin went to London in 1757 as agent of Pennsylvania, he bore a Masonic character. Attending a Communication of the Grand Lodge of England in 1760, he was identified as the "Provincial Grand Master." This Masonic character was useful to him in his work in England for Pennsylvania. It was to be even more useful twenty years later, when he represented the American States at the Court of France.

WHITFIELD J. BELL, JR., is a member of Cumberland Star Lodge No. 197, Carlisle, Pa. A graduate of Dickinson College and the University of Pennsylvania, he has become a leading authority on Benjamin Franklin. His works include *Mr. Franklin: A Selection from his Personal Correspondence*, published in 1956, and *The Papers of Benjamin Franklin*, first five volumes, 1959-1962. He has served as a professor of history at Dickinson College, College of William & Mary, and the University of Pennsylvania. Since 1966, he has been librarian of the American Philosophical Society.





## Gourgass Medal Presented to Ford

President Gerald R. Ford, 33°, is the 16th recipient of the Gourgass Medal, the highest honor given by the Northern Masonic Jurisdiction.

This medal, established in 1938, is awarded in recognition of notably distinguished service in the cause of Freemasonry, humanity, or country. Sovereign Grand Commander George A. Newbury made the presentation to Ill.° Brother Ford in a special ceremony at the White House at the time of the Grand Masters Conference in February. In attendance at the ceremony were 25 Active Members of the Supreme Council.

"I count this as one of the greatest honors I have ever received," President Ford responded. "My father, my brothers, and myself have always thought highly of Freemasonry. Our induction into Malta Lodge was the highlight of

*On behalf of the Supreme Council, Sovereign Grand Commander George A. Newbury presented the Gourgass medal to President Ford during a visit to the White House in February. Former Congressman George A. Goodling, 33°, (center) assisted with arrangements for the meeting.*



my Dad's life. . . . I'll treasure this medal forever. I am highly honored to be included in the group that numbers men like President Harry Truman, General Mark Clark, and others. . . . I'm proud to be in this company."

President Ford also received a special framed certificate and a pair of Scottish Rite bookends.

Earlier in the day, President Ford attended a meeting of the George Washington Masonic National Memorial Association in Alexandria, Va., at which time a bronze memorial medallion recognizing him as the 14th Masonic President was unveiled. Ill.° Raymond C. Ellis, 33°, Deputy for New York and president of the Association, presided.

### IN MEMORIAM

#### Ill.° Noah J. Frey, 33°

Ill.° Noah J. Frey, 33°, an Emeritus Member of the Supreme Council and former Deputy for Wisconsin, died on Nov. 10, 1974, at the age of 91.

In 1911, Ill.° Brother Frey accepted a position with the Wisconsin Life Insurance Company and after 11 years of service was elected President of the Company. He later served as Chairman of the Board. When he retired in 1967, he was elected a director-emeritus. He also served as Chairman of the Board of the Madison Bank and Trust Company.

Active in civic affairs, he was a director of the Madison Association of Commerce, Madison Associated Charities, and Madison General Hospital. Also, he was a trustee of the Administrative Council of the Wisconsin Synod of the Presbyterian Church of the United States.

Ill.° Brother Frey was raised a Master Mason in Madison Lodge No. 5, F&AM, Madison, Wisc. He was a member of all York Rite bodies; Red Cross of Constantine, in which he was a Past Sovereign; and the Shrine.

In Scottish Rite, he received the degrees in the Valley of Madison, 1934; served as a Trustee of the Valley, 1935-52; was created an Honorary Member of the Supreme Council, 1940; was crowned an Active Member, 1943; served as Deputy for Wisconsin, 1955-63; and became an Emeritus Member of the Supreme Council, 1966.

#### Ill.° Myron Kendall Lingle, 33°

Ill.° Myron Kendall Lingle, 33°, Active Member of the Supreme Council and former Deputy for Illinois, died on January 3, after a brief illness. He worked as a civil engineer with the Wabash Railroad and later as the Chief of the Bureau of Traffic, Illinois Division of Highways, from which position he retired in 1963.

He served in the U.S. Army during World War I and in the U.S. Navy during World War II.

Raised a Master Mason in Stephen Decatur Lodge No. 979, AF&AM, Decatur, Ill., in 1919, he affiliated with Tyrian Lodge No. 333, Springfield, and served as its Master in 1943. From 1965 to 1967, he was Grand Master of Masons in Illinois.

He also presided over all York Rite bodies, and was a lecturer and author of national prominence on Masonic subjects. Among the most noted, he authored "The Word," a York Rite drama which portrays Capitular, Cryptic, and Chivalric Masonry in chronological order.

In Scottish Rite, Ill.° Brother Lingle received the degrees in the Valley of Springfield, Ill., in 1923; served as Thrice Potent Master, 1963-65; received the Meritorious Service Award, 1960; was created an Honorary Member of the Supreme Council, 1961; was crowned an Active Member, 1963; and served as Deputy for Illinois from 1971-74.





## Burroing with urow

Our kudos this month go to Ill.' David Fine, 33°, Secretary of the Valley of New York City and author of several good Masonic plays, which are most appropriate for use during the bicentennial years in particular. Latest in his series, "First in Peace," features our beloved Worshipful Brother George Washington, our first President as well as the faithful leader of the Revolutionary Army. The time is 1796 as Brother Washington was about to complete his second term as President and the cast includes several patriots who were Masons and in the forefront of battle. Another of Ill.' Brother Fine's creations is "Court Martial," which concerns the year 1780 and the West Point plot involving Major John Andre of the British Army and Gen. Benedict Arnold, Commander of West Point. Once again justice triumphed and, under the leadership of Gen. Washington, our Army went on to victory and freedom from tyranny.

Illustrious Brother Fine is a veteran attorney with a rich background as a motion picture operator, producer, and distributor of films as a sideline. He also has a rich Masonic background which includes being a Past Master, Past District Deputy Grand Master, Past High Priest, Past Thrice Potent Master, a founder and director of the "6th Manhattan Players," a director of Mecca Shrine Players, and about 20 years of dedicated service to the Valley of New York City. His address is: 71 W. 23rd St. (Suite 1006), New York, N.Y. 10010.

As we are making plans to observe our own American Bicentennial, it is interesting to note that the Supreme Council of the Republic of the Philippines has adopted a new Heraldic design featuring a "triangle with two Philippine lion-headed dolphins, an old Sixteenth Century ordinary." In the center of the triangle is a native syllable for "Liberty" and above it are three stars symbolic of Luzon, Visayas, and Mindanao. The design was prepared by the late Bro. Gilbert S. Perez, 32°, KCCH, and the explanation reads: "In offering this design, it is not at all the intention to supplant the double-headed eagle of the Supreme Council, but merely to provide a subordinate device for special occasions."

We tip our hat to the Rev. Emery J. Kocsis, 32°, of the Valley of Trenton, N.J., for his many years of dedicated service to the American Indians and his labors in their behalf. Last fall Brother Kocsis became the first white man to receive the Six Nations Humanitarian Award given by the Iroquois Tribes of Western New York. It is made of white deerskin attached to a shaft that was fashioned from a pew of his first church and reads: "Presented to Rev. Emery J. Kocsis for his interest in native American Indians, and his efforts to present the Indian cause to the

United Nations Assembly while serving the U.N. as an observer." It is signed by the Head Chief of the Tuscarora Nation and was presented at the New York State Fair.

Brother Kocsis is a third-generation Baptist minister from his native Hungary and was a social worker near the Indian reservation in North Tonawanda, N.Y., when he was asked by six Indian chiefs to become their minister in 1940. He served five years on the Tuscarora Reservation; rejoined the Indians in 1949 for a homecoming celebration in New York City as the Six Nations were honored by the newly-formed United Nations as "the first U.N. on this continent," served as their official U.N. observer through the years, and in 1952 took their cause directly to the U.N. Rev. Kocsis is living in retirement in Florida now and is writing a book about his Indians in which he will extol their "beauty of generosity . . . childlike sincerity . . . and in giving all they have to relatives and friends, guests, the poor, and the aged."

We learned the hard way long ago not to put into print such words as "the best, the largest, the most, etc." So, we carefully hedged in our reference to Sun City, Arizona, Lodge and its 189 charter members as "believed to represent the greatest number ever to be included on the charter rolls of any U.S. Lodge." Sure enough! Pennsylvania Brothers want all to know that Lowther Manor Lodge No. 781, of Camp Hill had 203 on its charter roll in 1957, and the present membership of Lowther Manor is 544. We are happy for both Lodges and wish each continued growth and success.

Our good friend and fellow-worker, Ill.' Winslow E. Melvin, 33°, Deputy for New Hampshire, offers an interesting and timely Masonic reminiscence. The New Hampshire class of 33° recipients in 1961 at Chicago was composed of Ill.' Brothers Ellis W. Howard, Paul N. Ricker, and Robert B. Vaughan. In 1974, Ill.' Brother Howard was installed Most Worshipful Grand Master of the Grand Lodge of New Hampshire, Ill.' Brother Ricker was serving as Commander-in-Chief of New Hampshire Consistory, and Ill.' Brother Vaughan was Potentate of Bektash Shrine Temple. Here is ample proof that being coroneted a 33° is truly a "Commencement Exercise"—a real beginning of a life of service to Masonry in its many facets.

Spreading good cheer and potential beauty is the devoted task of Brother John K. Morton, 32°, of the Valley of Southern Illinois. This Marine veteran of World War I is popularly known as the "Johnny Appleseed of Hollyhocks." Since 1972 he has distributed more than 10,000 packages of hollyhock seeds in his efforts to "make our country prettier with blooming hollyhocks all over it." Often termed "The Hollyhock King," he estimates that he had more than 800,000 individual seeds to dispense in 1974. This venerable Marine also writes some verse and his favorite saying is: "If you meet someone who has no smile, give him yours." He resides at 2423 Pocahontas Pl., Brentwood, Missouri 63144.

GEORGE E. BUROW, 33°



## NEW FILM WILL PREMIERE IN AUDITORIUM

The "Song of America," a new 16 mm motion picture produced by the Supreme Council with the cooperation of Fred Waring, will premiere this month in the auditorium of the Scottish Rite Masonic Museum of Our National Heritage. The 30-minute film, directed by Ill. W. William W. Merrill, 33°, is based on Waring's music arranged by Roy Ringwald.

The Supreme Council will have exclusive use of the film through December 1976. After that date it will also be made available for use by Fred Waring.

Narrated by Waring as his orchestra and Pennsylvanians provide inspirational background music, the film is filled with colorful and uplifting scenes of America's past and present.

Another motion picture to be shown in the auditorium will be "To Keep Our Liberty," on loan from the National Park Service of the United States Department of the Interior. This 25-minute orientation film will eventually be shown at the visitor center of the Minute Man National Historical Park now under construction in Lexington. The film is designed to provide a background for the "why" of the Revolution. Beginning with the years after 1763, it will build up to the historic events on the Lexington Battle Green on the morning of April 19, 1775.

The auditorium will also be used for concerts, lectures, and theatrical productions.

For a preview of the opening exhibits at the new Scottish Rite Museum, see page 10.

