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A WINDOW FOR FREEMASONRY

JANUARY 1975

Brotherhood Is the Business Of Freemasonry



GEORGE A. NEWBURY, 33

Elsewhere in this issue you will read an article on brotherhood and love written by one of the most dedicated and sincere Masons I have ever known. His eloquence has often moved us at our annual Supreme Council meetings by its quiet yet forceful sincerity. It has prompted me to also reflect on the subject of brotherhood.

Edwin Markham in his moving poem, "Brotherhood," wrote:

"The crest and crowning of all good,
Life's final star, is Brotherhood."

Katherine Lee Bates expressed much the same thought in the refrain of that lovely hymn, "America the Beautiful":

"America, America, God shed His grace on thee
And crown thy good with brotherhood
From sea to shining sea."

This is no new thought. Teachers down through the Ages have proclaimed it. But men have failed to heed it. All of us must admit, if we are honest with ourselves, that in far too many of our thoughts and actions we still echo Cain's cynical question: "Am I my brother's keeper?"

We may be approaching a time when mankind will see the wisdom of answering that cynical question with a fervent and prayerful affirmative. It quite possibly is the only remedy for the tragic ills of our society—crime on the streets, hate and despair among wide segments of our people, and even more bitter hate and despair among the peoples in many other lands, the threatened breakdown of the economy and even of the governments of some nations due to the rivalry of groups seeking their own welfare at the expense of others.

We have seen the futility of laws. The statute books of our nation, our states, and the countries of the world are filled with them. We have been witnesses to the efforts of the police and the military, in our cities, in our nation, and on the world front—and they have provided no permanent solution to the problem of widespread disorder and defiance.

Isn't it high time that we heeded the advice of the great teachers and prophets of all the Ages and of all civilizations from the time of earliest recorded history? It is found in the Holy Books of all religions. It is inherent in the Ten Commandments to the ancient Israelites. The great Teacher of the Christians put it in these simple words: "A new commandment I give unto you that ye love one another."

St. Francis of Assisi pointed the way for us to do it in his

beautiful prayer:

"Where there is hate, let us sow love; where there is injury, pardon; where there is doubt, faith; where there is despair, hope; where there is darkness, light; and where there is sorrow, joy. . . . Grant that we may not so much wish to be understood as to understand; to be loved as to love; to be pardoned as to pardon. . . ."

Political philosophers looking to the end result rather than to the means by which it is attained have called it "obedience to the unenforceable." They point out that no society or civilization can function effectively unless the overwhelming majority of its members are "obedient to the unenforceable." This is brotherhood in action. It is the result of a sincere regard for the rights of others—or even better, that of finding happiness in promoting the welfare of others even at some sacrifice to ourselves. A simple illustration of the latter would be giving a fellow motorist a break as he strives to cut into a stream of fast-moving traffic, or faces the difficult problem of entering your lane of traffic to get around some obstruction in his own. It is in such simple acts that we give eloquent expression to the true meaning of brotherhood.

As we enter the New Year with its discouraging problems—but also with its glorious opportunities—let us reflect on how each of us in our several walks of life can do his or her part within the orbit of our individual influence to further the great cause of brotherhood. It is only thus that this great force for good—brotherhood—can be made effective. It cannot be decreed by government nor enforced by civil or military might. Only you and I can do it. In the words of a recent United Fund motto: "If you don't do it, it won't get done."

We in the Masonic Fraternity should be especially conscious of the fact that "brotherhood is the business of Freemasonry." It is the heart of our philosophy and the dynamic core of all our degree rituals.

Promoting it also will be a chief function of our Museum and Library as we visually and audibly depict our nation's history.

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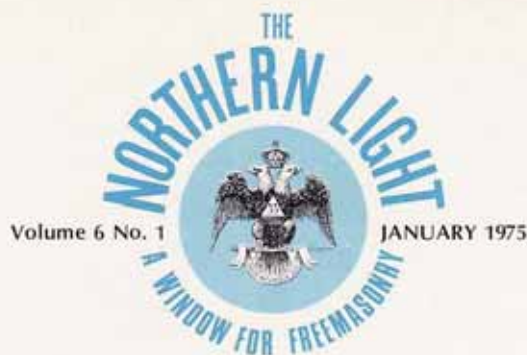
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About the Front Cover

Skating on a patch of ice can be great afternoon fun at Tunbridge, Vermont. Photo courtesy of the Vermont Department of Development.

Correction

In the tribute to Ill.° Gerald R. Ford, 33°, in the November 1974 issue of *The Northern Light*, the President's lodge should have been listed as Malta Lodge No. 465 instead of No. 405.



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CAPTURE OF FORT WILLIAM & MARY

New Hampshire Masons Stage Bicentennial Pageant

Historians of the American Revolution mention New Hampshire as one of the 13 original colonies but seldom is any mention made that one of the early military actions occurred there. The capture of Fort William and Mary at the entrance of Portsmouth Harbor by citizens of Portsmouth, Rye, and New Castle was an armed amphibious assault against the Crown. Had any of the men been apprehended and convicted, they would have been hanged.

Masons took part in the attack and capture of powder and ammunition from the fort on December 14 and 15, 1774. Masons of New Hampshire in 1974 remembered that event by staging a pageant telling the story of that important event.

The bicentennial committee was composed of Masons from the seacoast area of New Hampshire. It was appointed about a year ago by Ensley Tibbits, Master of St. John's Lodge No. 1, a lodge which had been functioning nearly 40 years prior to the attack. It resolved early that no matter what the history books say about the actual dates, there was no sense trying to observe the event on what might be a bleak winter day. Thus October 6 was chosen as a time when travel throughout the state could be made without threat of ice or snow. The choice proved to be a wise one for the day could not have been more beautiful for travel during the height of colorful fall foliage.

Early in the year, the date was cleared with every Masonic organization in New Hampshire that no other event would conflict with it. Invitations to at-

tend were sent to every Masonic lodge and every Grand Body of Freemasonry in the State of New Hampshire. Thirty lodges sent their Masters, Wardens, or representatives, some of whom traveled over 300 miles to appear on stage. Nearly every line officer of the Grand Lodge of New Hampshire was present, and every Grand Body was represented by the top officer of each organization.

The bicentennial committee studied several modes of relating the attack on Fort William and Mary, including a visit to the site by bus, but eliminated all except music, a stage show, and a dinner.

Paul C. Kohl, Past Master of Granite Lodge No. 65, known for his talent in



FOSS
Researcher



KOHL
Producer

writing and producing plays was asked to undertake this task. He was assisted by Ill.° Gerald D. Foss, 33°, Grand Lodge Historian, who researched all original documents of that period now extant for historical accuracy.

The public was invited to attend. The Portsmouth High School auditorium



Lester B. Tobey, 32", portrayed Samuel Cutts, merchant of Portsmouth, N.H., and chairman of the Public Safety Committee to whom Paul Revere brought his message from Boston. Revere was played by Ill. Raymond H. Chase, 33".

was rented since it could seat more than twice the number of persons than could be accommodated in the Masonic Temple. Music was furnished by Bek-tash Temple Shrine Band and Richard Gremlitz at the organ.

The pageant was divided into six scenes. With appropriate furniture of the period, the rooms in five scenes resembled the living rooms of Samuel Cutts, Governor John Wentworth, Judge Theodore Atkinson, and John Sullivan. The sixth scene was portrayed as out-of-doors in Market Square, Portsmouth. Here, Judge Atkinson stood upon the steps of the State House pleading with the citizens of Portsmouth to disperse and return to their homes; but when they refused, he read the riot act to them.

The opening scene was impressive, for it depicted Paul Revere being received in the living room of Samuel Cutts after a long cold ride from Boston. Revere had brought important messages from the Committee of Correspondence in Boston. He arrived about 3 P.M. on December 13, 1774. The dialogue was crisp and lively but it had to be improvised as it did in other acts, for there is no known record of the conversation between the men. There are several letters of Governor John Wentworth; a proclamation; a letter by Captain John Cochran dated December 14, and a report written by Governor John Sullivan, which records facts of the capture of ammunition and weapons at the fort.

During the forenoon of December 14, 1774, men gathered in Market Square, Portsmouth. Other men of Rye and New Castle were gathering on the island of New Castle. About noon the men of Portsmouth marched through the streets to the river where they boarded boats which carried them to New Castle. Here they joined the men of Rye and New Castle and made an assault on the fort about 3 P.M. Shots were exchanged, entrance was gained, the captain of the fort and his five men were confined, the powder magazine was opened, and about 100 barrels were removed to the boats. The flag of Great Britain was torn down. The powder was taken to



Durham and stored there. No documents exist today to name any of the men who took part in the first raid on the fort, though a letter by Governor John Wentworth records that they were well known. Jeremy Belnap wrote a history of New Hampshire about 1790. He knew many of the prominent men of the day. He wrote that John Langdon and Pierce Long were the leaders of the initial assault.

On December 15, John Sullivan of Durham, member of the Continental Congress, came to Portsmouth with 60 volunteers to conduct further raids on the fort. They believed that the English soldiers were on the way from Boston to occupy the town. Governor Wentworth tried to assure them that none had been requested. Though they at first believed him, skepticism remained, and after sunset, the men gathered to go down river in boats to the fort. On this raid, Sullivan wrote that they removed cannon, muskets, and other arms, loaded them in boats, and returned to Portsmouth before sunrise. In a letter which he wrote after war was over, he named several men who accompanied him, either by name or by occupation. He admitted that he was the actual leader of the second attack.

The removal of arms came none too soon, for on December 17, HMS Can-ceaux arrived from Boston in response to a call for help from Governor Wentworth to General Gage dated December 14, 1774. On December 19, 1774, HMS Scarborough arrived and remained in Portsmouth Harbor blockading the port until the latter part of August 1775.

A narration between scenes of actions which could not be reproduced on stage kept the audience informed of the sequence of events during those days in December 1774.

The cast of characters was selected from five different Masonic lodges in Portsmouth and vicinity, many of whom have appeared numerous times in Scottish Rite degree work. They appeared in costumes loaned by the New Hampshire Consistory.

At the conclusion of the pageant, Most Worshipful Ellis W. Howard, Grand Master of the Grand Lodge of New Hampshire, made a short stirring speech comparing the crisis of 1774 with that which faces the nation today. He said that Masons helped to solve the problem of founding a new government in that century and he was certain that Masons could help to solve the problems which confront this nation today.

Abbott Scholar from India Directs Center for Performing Arts

One of the most outstanding of foreign educator-artists, who received an Abbott Scholarship for advanced study at Boston University, is Mr. H. S. Dilgir of Chandigarh, India. He now is General Secretary and Executive Director of Kala Darpan, a leading center of the performing arts (drama, dance, and music) in Chandigarh and a Lecturer in Panjab University where he teaches mass communications and public relations.

Dilgir received a Master of Science degree in journalism at Boston University in 1962 and returned to his native land to continue his work as an educator. In 1969 he was awarded a Siropa (Robe of Honour) at a public ceremony marking his silver jubilee of "selfless service to mankind through performing arts." It was presented by Dr. M. S. Randhawa, Vice Chancellor of Panjab Agricultural University, at Tagore Theatre with the inaugural ceremony by Dr. Gopal Singh Dardi, Member of Parliament.

Messages of tribute came to Dilgir on this occasion from the Governor of Haryana, the Vice-Chancellor of Panjab University, the Governor of West Bengal, Members of Parliament, several newspapermen of India, Dr. David Manning White of Boston University, John W. Zorn of Emerson College at Boston, and other leading dramatists and artists.

In his honor the Dilgir Award, the first of its kind in the State of Punjab, was instituted by Dr. R. K. Janmeja Singh of the Community Mental Health Service of Berkeley, Calif., to "honor a



DILGIR

person who has always silently but significantly enriched his environment, not only in Punjab but outside India as well." Dr. Singh said, "People love Dilgir not because he has a towering personality of a great artist but because he has used his knowledge and art to serve mankind." This award goes annually to a prominent artist who makes significant contribution to the Punjabi arts that year.

Born August 18, 1924, Dilgir has been giving his message of love as a teacher, writer, director, and performing artist for 30 years through plays, poetry, short stories, dance, and music. He is a published author of eight books in English, Urdu, and Punjabi, two of which, *Scattered Thoughts* and *Morche Wich*, have received awards from the Sahitya Aka-

demi, Chandigarh, and the Language Department of Panjab. A humble, ever-smiling Dilgir is one of the few artists who have given the gift of art to mankind not as a medium of entertainment but as a fountain of eternal joy.

Dr. White, Professor of Journalism at Boston University, said: "Dilgir radiates life wherever he goes for within him there courses a turbulent commitment to the act of living."

Whatever Dilgir writes, he writes with a pen dipped in love, compassion, immortal joy which one could call "ananda," a state of ecstasy which only few can enjoy. That is why Richard Neff, formerly of the Christian Science Monitor, wrote in the foreword of *Scattered Thoughts*: "to read this book is to live a little more."

In 1956 Mr. Dilgir accepted a job with Atlas Cycles, for which he brought in the love of arts and produced many plays while continuing to arrange concerts of performing arts outside the industry. "This was the time when he distinguished himself as the only impresario in India who could bedeck a dance performance with jewels of poetry," said Dr. Singh. "Since then he has been presenting classical music, dance, and drama to the masses, won their approval, and created a new appreciation of arts."

Dilgir visited with Dr. Singh at Detroit in 1961 while en route to Boston to study journalism, broadcasting, and theatre arts. Singh said, "I saw him with his professors, friends, and colleagues. He transmitted the same intense, alive, and creative force. It won

Dilgir was presented with a Robe-of-Honor on behalf of the artists of the State by Dr. M. S. Randhawa, a former Chief Commissioner of Chandigarh and now the Vice-Chancellor of Panjab Agricultural University, on the occasion of the Silver Jubilee Celebration of Dilgir's services to the arts, culture, and literature of the State. At the microphone is a motion picture producer, Miss Vidula, the convenor of the Dilgir-award committee.



the respect of every one who came into contact with him, not just for himself but for the place and country from which he came."

Mr. Dilgir's response to such acclaim is that he got so much of love from the Americans that he felt it obligatory on his part to bridge the gulf between the people of different countries which exists mainly because of ignorance. His theory is that the world needs better understanding between peoples and this can be created very well through the forceful medium of performing arts.

He now is building and developing a Center of Art in which the people from the East and West will assemble and sing the song of love. He has used all of his worldly wealth to establish such a center and says, "God willing, I will make this venture successful. I owe a debt of gratitude to the people of the United States and particularly to my teachers and many friends who made my schooling in journalism, theatre arts, television and radio broadcasting such a wonderful experience. My education and blessed reception and treatment in America will serve as a beacon light all through my life. . . . How I wish I could bring my troupe of internationally known dancers to the United States and dance His message of love to those who gave me love."

In the words of Dr. White, written for the silver jubilee program: "Our lives are like streams of water that ebb and flow toward the ultimate sea of our destiny. . . . I think of Dilgir as one of the joyous, pure rivers who has meandered from his native India and who for a few delightful years shared his cooling, refreshing joy of living with some of us in Boston. No one who has ever seen Dilgir put the bells on his ankles and pay homage to life and the giver of Life (God) in his own rhapsodic way will ever forget him."

Scholarship Grants Continue for 23rd Year

The Supreme Council Education and Charity Fund—often referred to as the Abbott Scholarships—makes grants to nine universities annually to be used as scholarships in the fields of journalism, international service, and diplomacy. During the past year and also for the present year Sovereign Grand Commander George A. Newbury has announced grants totaling \$13,850 per year.

Universities participating are Boston University School of Public Communications, Division of Journalism; American University School of International Service; Tufts University, Fletcher School of Law and Diplomacy; Syracuse University, School of Journalism; Indiana University, Department of Journalism; Northwestern University, Medill

School of Journalism; University of Wisconsin, School of Journalism; Pennsylvania State University, School of Journalism; Ohio State University, Department of Journalism.

University officials at these respective schools choose the scholars who are to receive these awards. In 1973-74, there were 23 young people benefiting from such grants.

This is the 23rd consecutive year in which the Supreme Council has participated in these grants which come from a fund originating from the will of the late Leon M. Abbott, 33°, a Past Sovereign Grand Commander. The fund principle continues to grow through various gifts each year; only the proceeds from investments of the fund are used for the scholarship grants.

'LIGHT' SHINES IN MICHIGAN LODGE

DURING 19TH CENTURY 'DARK' YEARS

By J. FAIRBAIRN SMITH, 33°

One of the youngest lodges in the Territory of Michigan kept "the light of Masonry" glowing in that Territory and State from 1829-40, during which time the Grand Lodge of Michigan was "dark" or nonexistent. For some 10 years of that period Brother Daniel B. Taylor, the Tyler of Stoney Creek Lodge No. 7, made it his duty to see that the lodge room was opened on the regular meeting nights with a softly lighted candle in the window to signify such.

"Stoney Creek Lodge received a dispensation January 9, 1828, to meet in the village of Stoney Creek, Oakland County, Michigan Territory—near Rochester and about 30 miles north of Detroit. Armed with the dispensation, a small group of Master Masons who had

come to Michigan from the states of New York, Connecticut, and Massachusetts, repaired to the log school that had been built in 1825-26 and held a public installation of officers. William A. Burt was installed as Master with John Allen as Senior Warden and John D. Axford as Junior Warden.

For a time the lodge met in the home of Nathaniel Millerd; later, in the homes of Joshua B. Taylor and Jesse Decker. But—we may have jumped ahead in our story.

The Grand Lodge of Michigan was first created in 1826 and continued until 1829-30 when, by order of General Lewis Cass, Grand Master, it suspended labor for the time being. Its subordinate lodges were advised to do the same and all complied, with the exception of the youngest—Stoney Creek. Grand Lodge

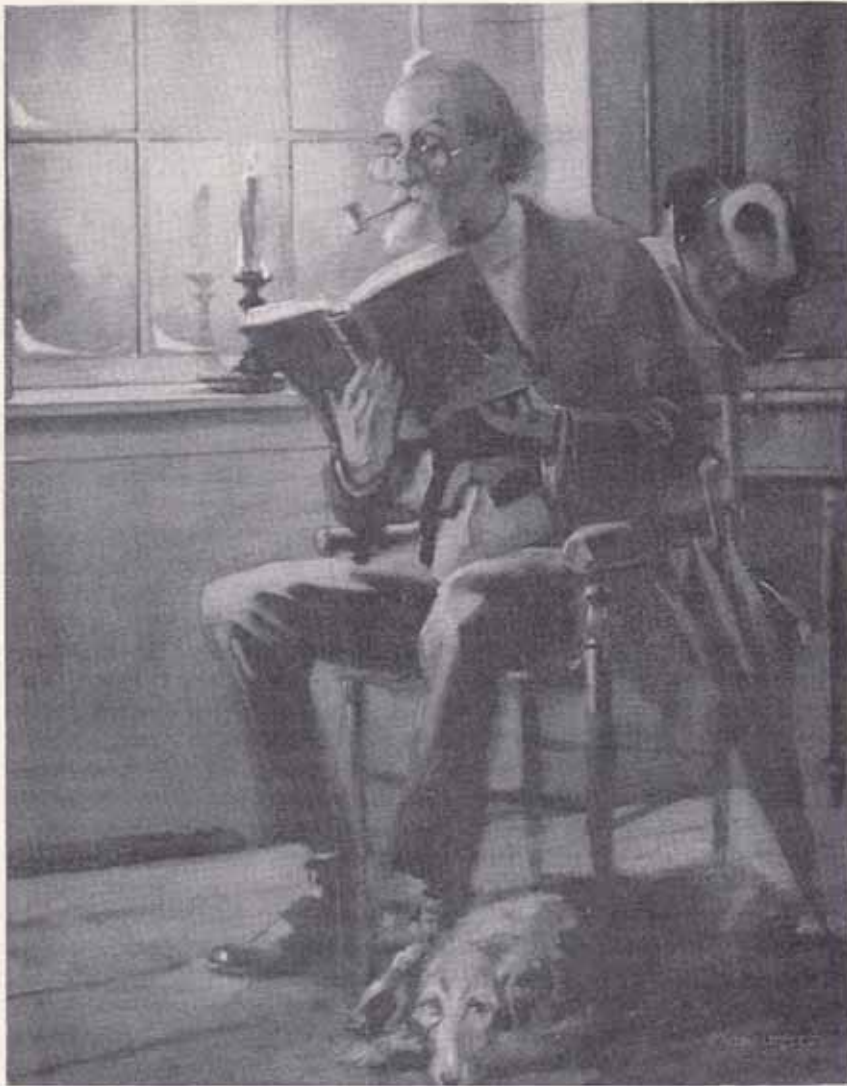
action was the result of the great wave of "anti-Masonry" which swept the country following the "Morgan excitement" which occurred in Batavia, N.Y., in 1826. A man named Morgan disappeared mysteriously from the Batavia community. No trace of him, alive or dead, ever was found, but Masons were blamed and Masonry suffered greatly throughout the United States. Dr. Morgan J. Smead, 33°, a Past Grand Master of Michigan, spent years in research on the Morgan incident, and correspondence now in my possession is prima facie evidence that Morgan took a ship to the British West Indies and to the Cayman Islands as a ship-wrecked sailor.

In Michigan, which became a State in 1837, the anti-Masonic cyclone expended its fury in nine years and in 1840 revival and reconstruction of the Grand Lodge set in. A convention of Masons was called on November 15, 1840, and held at Mount Clemens. At this meeting a committee of three was appointed to make careful inquiry and to report at another meeting set for May 5, 1841. By February 1841, this committee decided that it needed more help and it was increased to six members. It then was decided to revive the Grand Lodge of 1826-29. As the former Grand Master, General Cass, was then U.S. Minister to France, the Junior Grand Warden, Martin Davis of Ann Arbor, agreed to act.

He issued a dispensation to Oakland Lodge to resume labor under its old charter, then issued a dispensation to



ILLUSTRATION: J. FAIRBAIRN SMITH, 33°, a Past Commander-in-Chief of Detroit Consistory, was Secretary of the Supreme Council History Committee from 1949 to 1955. He is the author of *The Rise of the Ecossais Degrees* and seven other Masonic books as well as the editor of the news-magazine, *Masonic World*. He has written hundreds of articles and pamphlets on Freemasonry. He was initiated as a Lewis Mason in Scotland while a student at the University of London and has served many branches of the fraternity.



While the Grand Lodge of Michigan was nonexistent from 1829-40, Stoney Creek Lodge was kept alive mainly through the aid of a dedicated tyler, Brother Daniel B. Taylor, who would "open" and "close" the lodge on lodge nights.

Lebanon Lodge at Mount Clemens, and these two lodges along with plucky Stoney Creek Lodge met June 2, 1841, in Detroit and proceeded to revive the lapsed Grand Lodge. Thus, through the perseverance of one lodge—Stoney Creek No. 7—the Grand Lodge of Michigan will be able to observe the 150th anniversary of its founding as Americans celebrate the Bicentennial of the Declaration of Independence in 1976.

Stoney Creek Lodge, under the leadership of its founders, overcame many obstacles to continue its existence, too. The infant lodge met for several years in the home of Brother Millerd but anti-Masonic excitement became so intense that neighbor rose against neighbor and even families were ruthlessly divided.

The church of which Brother Millerd was a member became so outspoken and bitter in its denunciation of Masonry

that, for the sake of peace, he asked the lodge to remove to the home of another Brother. This was done twice in order to keep the lodge alive and active. Brother Daniel B. Taylor, the Tyler, was the member most active and most persistent in maintaining the lodge through those trying years. Records show that Stoney Creek Lodge conferred degrees in 1833-34. At least one Master Mason was raised in 1834.

On lodge nights, as soon as the stage arrived bringing the mail, he would get his newspaper and wend his way to the lodgeroom. On arriving there he would light a candle, place it in the window and then sit down to read. If no one else came, Brother Taylor waited the usual time "to close the lodge." Then he would blow out the candle, lock the door, and go home. Such sturdiness of spirit and forthright action among the

Masons of Stoney Creek Lodge enabled the Craft to survive the attacks of its many enemies.

In 1847, the Stoney Creek Masons took action to build their own Temple. This they did on the summit of Mt. Moriah, just west of the village of Stoney Creek, with the hills and valleys beyond forming a panorama of rare beauty. Right in front and below was the inn kept by Brother Joshua B. Taylor within whose walls the pioneers of those days were wont to gather and discuss the news of the day. Just beyond was the house built by Nathaniel Millerd, which had served as the first lodge room for Stoney Creek; while almost perpendicularly below flows the little stream from which Stoney Creek took its name.

The Temple itself was a modest frame structure, painted red, standing upon a foundation a few feet high. The entrance was through a single door, in a deep stone foundation, and the visitor first found himself in a sort of cellar, from which a narrow stairway led to the lodgeroom above. This Temple was a conspicuous object for miles around. Meetings were held therein until 1853, when the lodge was removed to Rochester. In 1859 it was decided that the name of the lodge should be changed to Rochester Lodge No. 5. The Temple building stood for some 15 years before it was torn down and the lumber used to help construct a barn nearby.

The cornerstone of the original Temple was "rescued" some 70 years later by a committee appointed by Grand Master F. Homer Newton. This was imbedded in a monument erected in a cemetery near the former site of the Temple in 1929. This memorial plus the headstone bearing the traditional square and compasses emblem in memory of Daniel B. Taylor, the courageous and faithful Tyler who died August 13, 1874, are the major outward signs still extant of Stoney Creek Lodge No. 7.



Staff Named for Museum-Library

By CLEMENT M. SILVESTRO

After many months of screening applications and interviewing candidates from across the country we have been fortunate in bringing together the nucleus of a staff for the museum and library. In this search we sought experi-

enced, talented professionals who could work as a team in developing the exhibition, collection and education program. The qualifications and credentials of the five people who have joined us are impressive; their eagerness to accept the opportunity of starting this new operation is encouraging. By way of an in-

troduction I would like to tell you something about them.

Addis M. Osborne has combined his two special interests, architectural design and museum exhibit design, into a very successful career. From the Illinois Institute of Technology he holds a degree in architecture; from the School of the Art Institute, Chicago, his master of fine arts degree. For the past 21 years he has been associated with the architectural and engineering firm of Metz, Train, Olson, and Youngren, Chicago. In the early 1950's he was for a time affiliated with General Exhibits, Inc., of Chicago. Mr. Osborne has designed major exhibits for the Museum of Science and Industry, the Field Museum of Natural History, and the Art Institute of Chicago. For the past ten years he was the exhibit designer for the Chicago Historical Society. Some of his important installations include: "The Great Chicago Fire," "American Folk Art," and "Chicago Leaders and Builders." Mr. Osborne has been a lecturer and teacher at the Art Institute of Chicago and the Illinois Institute of Technology. He has traveled extensively throughout Europe and the Americas studying museums, their exhibit designs and installations. He served in the U.S. Army during World War II; his wife Johanna was formerly the chief store designer for Marshall Field and Co.

John D. Hamilton, a native of Buffalo, N. Y., joined the staff in November. A former Navy officer, he graduated from the University of Buffalo in 1958. From 1967 to 1970 he was curator and lecturer at the Chrysler Museum, Norfolk, Virginia. He then joined the National Park Service and was for a time curator of the USS Constitution at the Boston Navy Yard, and the historian

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L O N D O N

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The Holster American Military Pocket Atlas, published in London, 1776, was recently acquired for the new Scottish Rite Masonic Museum of Our National Heritage. This rare first-edition portable atlas, containing 6 large folding maps, was used in the field by British officers during the American Revolution.

and registrar at the National Park Service's Minuteman National Park, Concord, Mass. In June 1970 he became director of the High Point Historical Society at High Point, N.C., and supervised a large capital improvements project which included a new building for the Society's regional history museum; the restoration of an 18th century house museum, a blacksmith shop, and a log weaving house. He greatly expanded the collections and the education program. In 1972 the American Association for State and Local History singled out his work by giving the historical society an Award of Merit. Mr. Hamilton, who spent two years in Japan as a U.S. Naval officer, is an authority on Japanese swords and has written a catalogue of the Japanese sword collection at the Peabody Museum, Salem, Mass., which will be published next spring. Mr. Hamilton is an accomplished craft blacksmith and is a member of the Artist Blacksmith Association of North America and other professional associations. Mr. Hamilton's wife Martha is an artist. They have two children.

Barbara Franco has a rich background in the field of the American decorative arts. Since 1973 she has been the curator of the textiles at the Museum of American China Trade, Milton, Mass., and prior to that, curator of decorative arts at the Munson-Williams-Proctor Institute, Utica, N.Y. At Utica she was also the curator of "Fountain Elms," one of America's elegant Victorian historic houses. Barbara was born in New York City, received her BA in history from Bryn Mawr College, 1965; her MA in museum training from the Cooperstown, N.Y., graduate program, 1966. She also attended the Winterthur Summer Institute, 1970. She taught American Antiques at the Mohawk Valley Community College, Utica, and is the author of the following articles: "The Cardiff Giant: A Hundred Year Old Hoax," *New York History*, Oct., 1969; "Stoneware Made by the White Family in Utica, New York," *Antiques*, June, 1971; "New York City Furniture Bought for Fountain Elms," *Antiques*, Dec., 1973; "Plan for the Furnishings and their Interpretation: The Park-McCullough House, North Bennington, Vermont," National Trust for Historic Preservation. She also wrote the following catalogs for the Munson-Williams-Proctor Institute: *White's Utica Pottery*, Nov., 1969; *Shaker Arts and Crafts*, Nov., 1970; *Utica Silver*, Feb., 1973. Barbara is married and has

one child. Her husband teaches English and Social Studies at the Minuteman Regional High School.

For several years the Supreme Council Library has been under the guidance of Mrs. John G. Fleck on a part-time basis. Mrs. Fleck, a retired librarian, kindly consented to remain in that position until we were able to hire her replacement, Stephen G. Ferguson. Mr. Ferguson, a native of Camden, N.J., graduated from Bowdoin College, magna cum laude, 1969. At Bowdoin he was elected to Phi Beta Kappa. He majored in philosophy; his minor fields are art and religion. He also has done graduate work at Brown University. Since 1970, he has been assistant bibliographer at the John Carter Brown Library in Providence. His duties related to the study, growth, and bibliographical control of the collections, keeping advised of the rare book market, analyzing and developing bibliographical studies, proposing acquisitions, ordering, processing, and cataloging. His publications include: "British West Indian Medical Graduates to 1800" in *Journal of History of Medical and Allied Science*, 1974; "The Codigo Brasiliense: Brazil's First Legal Code" in *The Inter-American Review of Bibliography*, 1974. He compiled several John Carter Brown Library exhibition catalogs: *Early American Colleges*, 1971; *Civility and Faith:*

First Missionary Endeavors in the Americas, 1972; *The Browns of Providence Plantations: Their Public Life to 1800*, 1972; *French Participation in the American Revolution*, 1973; *Thomas Hollis and Other Friends of America 1760-1784*, 1973; *Imaginary Voyages of the 18th Century*, 1974; checklist of the collection of architectural books in the John Carter Brown Library, 1971; updated revision of the above in 1974. Mr. Ferguson's wife is a graduate student at Brown University.

An organization without a good administrative assistant and secretary could be in trouble; ours is a born diplomat with rather unusual credentials. She is Mrs. Ian E. Shalek, of Lincoln, Maine. Connie graduated from the University of Maine in 1971, where she majored in French and took a minor in history. She studied at the University of Dijon in France, and did graduate work at Boston State College. She is certified to teach in both Maine and Massachusetts. Her husband is an auditor with an agency of the Federal Government in Boston. For the past two years she has been the administrative assistant to the Assistant Director of Continuing Education, Middlesex Community College, Bedford, Mass.

It is a good group and each will demonstrate his abilities as time goes on.

April Will Be Busy Month in Lexington

There has been growing concern over the anticipated problems resulting from the increased traffic and crowds during the bicentennial celebration in the Lexington, Mass., area in April.

Concord and Lexington will be celebrating the 200th anniversary of the well-known battle with the British on Saturday, April 19. Town officials are anticipating crowds of 100,000 or more and are attempting to work out elaborate traffic and parking plans. Overnight accommodations will be extremely limited.

On Sunday, April 20, the Supreme Council will dedicate its new Scottish

Rite Masonic Museum of Our National Heritage.

In a recent letter to Valley Secretaries, Sovereign Grand Commander George A. Newbury, 33°, 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.

DeMolay Says Thanks For Support

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 RICHARD J. OLSON

The connection between DeMolay and Masonry is close to the hearts of us all, and it is indeed a great opportunity for me to express our appreciation.

In speaking about this connection it is somewhat hard for me to find a word that can really explain it all; but if I had to, I think one simple word will solve it for me, and that word is gift—the gift that Freemasonry gives to the Order of DeMolay through its association with them.

I feel it is most rightly expressed by an ancient statesman named Cicero when he said, "What greater or better gift can we give to the republic than to teach and counsel our youth." This short sentence in my mind expresses many of the feelings between DeMolay and Masonry.

The lessons that we learn from the teachings that we have and from our association with our advisors, as was started by our founder, Dad Frank S. Land, a 33° Mason. Dad Land had a dream when he formed the Order of DeMolay. He wanted to give a basis for living, some understanding and guidance to young men as they were growing.

This is the job that he set forth, and it is the job that Freemasonry has taken in stride for 55 years.

Since then every body of Masonry has taken on the job of supporting DeMolay. As with all the bodies of Masonry, you of the Northern Supreme Council have taken on a great part of this job. You have taken on the direct sponsorship of our DeMolay Congress, which not only benefits the DeMolay leaders who attend it but also the more than 150,000 young men that we represent throughout the world. At this time I would like to give you a report on your investment in youth which would not be possible without the gifts that you give us.

It has been a privilege for me, as a young man, to be involved in this Order and to be with men who have tried to help DeMolay. It brings all young men together where we can solve problems and talk them over with the men who sponsor our Order. It has allowed the voice of a DeMolay Brother to say, "I want to help," and then to go ahead and do so.

Much of the material that you may have seen written about DeMolay may have come from that Congress that you support. During the committee meetings held until all hours of the morning, the young men come up with their ideas and then give them to the DeMolay Supreme Council, our governing body. I know that any of you who have had an opportunity to speak with Dad Newbury about his experiences at the Congress will know just what kind of a free flow

of communication we have with our advisors. There is no generation gap there.

Dad Newbury along with many other distinguished Masons have served as advisors to the Congress. I want to read a section of a committee report to the DeMolay Congress referring to a part of the Congress that Dad Newbury was associated with. I would like to quote just one part from that report: "This committee wishes to thank Dad George Newbury for his insights and assistance. He has proven to be the youngest-thinking one amongst us."

This was written by the young men who served under Dad Newbury along with that committee. It is a short sentence, but I feel that it expresses many of the feelings that DeMolays have for their advisors.

I hope that in some way I have been able to convey the feelings and the expressions of gratitude from DeMolays all over the world to the Master Masons who have been sponsoring us and supporting us.

As a close to my remarks, I would like to use a short story that I heard from a distinguished Master Mason whom I met just about two weeks ago at a Chevalier Degree given for the Executive Officer of New Jersey. It is a short story, but it has great meaning and I feel it expresses the concern and the reason that you as Freemasons work for DeMolay.

It is a story about a young man on a journey. It has been a long journey, a tiring journey, but he has a very succinct goal in mind; he wants to get to this one quiet area where he can sit and reflect on everything that he has done in his life. Just as he spots his goal, he finds out that there is a yawning chasm in the way. It is very deep, and there is no bridge. He cannot seem to get across it. The cliffs are rocky, and it is very hard for him to climb down to get to the other side. It takes him a long time with many stumbling blocks. He falls; he meets many obstacles, but finally he reaches the other side as a man.



RICHARD J. OLSON is the International Master Councilor for the Order of DeMolay. He has served as Master Councilor of Union Chapter, Woodbridge, N.J., and State Master Councilor of New Jersey. He is a sophomore at Seton Hall University, where he is majoring in political science to be a corporate lawyer.

'The First 100 Years'

Reviewed by ALPHONSE CERZA, 33'

THE FIRST 100 YEARS OF THE GRAND LODGE AF&AM OF SOUTH DAKOTA, 1875-1975. Published in 1974, by the Grand Lodge of South Dakota, Box 468, Sioux Falls, So. Dakota 57101; 236 pp. \$1.50, soft-bound; \$3.00 hard-bound.

The 100th anniversary of the Grand Lodge of South Dakota was the occasion to publish this book skillfully distilling the pertinent contents of the *Proceedings* of the state. Dakota Territory was opened for settlement in 1861. On April 23, 1862, the Grand Lodge of Iowa issued a dispensation to Dakotah Lodge, but there is no evidence that any work was done under the dispensation. A dispensation was issued on December 2, 1862, to St. John's Lodge, the document was received on December 18, 1862, and that same day the lodge was organized in the Council Chamber of the Territorial Capitol. Five more lodges were to be formed in the area by the Grand Lodge of Iowa. The sixth lodge was formed by a Dispensation dated February 16, 1875; two months later the lodge started its work; and it was so efficient that the Charter was issued on June 3, 1875.

In the meantime there had been some preliminary talks about the formation of a Grand Lodge. A Masonic Convention met on July 21, 1875, and the Grand Lodge was formed. Brother Thomas J. Brown was elected Grand Master; his picture appears in the book with a biographical sketch, followed by a summary of the Grand Lodge work during his term of office. This format is followed for the ensuing years. The book contains a picture of each Grand Master, a picture of the building where the Grand Lodge was formed, a picture of Theodore S. Parvin, of Iowa, who helped form the Grand Lodge, a list of the Grand Treasurers and the Grand Secretaries, a bibliography, and an index.

This volume is of special interest to the brethren of South Dakota, but there are enough items of general interest to make this book worth reading by students outside the state. For example, there is a report of the Rapid City flood of a few years ago and how the Craft

came to the rescue; that gold was discovered in the state in 1874 and brought in many new settlers; that during World War I the Grand Lodge expressed its support of the United States Government; that on one occasion a George Washington program was presented on radio with every lodge in session at that time. At one of the Grand Lodge meetings a member was introduced who had 50 grandchildren and 14 great grandchildren! Of interest to Scottish Rite Masons is the statement of the Grand Lodge disapproving Cerneauism.

The following words of wisdom spoken at two sessions of the Grand Lodge are worth repeating:

"Our social and economic conditions are changing rapidly in this space age. I do not propose that Masonry be changed, but I do think we must as Masons find a new approach of dispensing Masonic light to create an image of Masonry that will attract young men the same as you and I were attracted to Masonry."

And in 1936, in the midst of the Great Depression, this was said:

"The brethren are beginning to learn that Masonic recovery is not a one-man job. It is your job. It is my job. It is every Mason's job and responsibility. It's a man's job to put Masonry on its feet when the six-year fog of depression and crop failures is hiding what the future holds. 'Men Wanted' is the slogan for this drive towards recovery."

The compilers of this book, Harold L. Tisher and Roger S. Brown, are both Past Grand Masters of South Dakota. Brother Tisher has been Grand Historian for many years; and Brother Brown has been editor of the Grand Lodge's official periodical for many years. Together, with their special individual talents, they have produced a fine picture of their Grand Lodge.

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

He sees some of his friends there enjoying the quiet and peace of that side; instead of going back to them, sitting down, taking it easy, and just reflecting on what he has done, he starts to build a bridge. He starts heading the bridge back

toward the other side, the side that he just fought so hard to get from.

One of his friends comes to him and says, "Why are you doing this? It took so long to get here, why head back?"

Well, this man very quietly lifts his

arm and points across. On the other shore they can see a young man looking over the expanse. And he says, "So that young man has it easier than I did."

This is my idea of why Freemasonry has done so much for DeMolay.

*Through universal brotherhood and faith in God
the colors of the flags around the world
can become a giant rainbow of peace*

BROTHERHOOD AND LOVE

By JULIO U. GUTIERREZ R., 33*

The history of humanity is strange, extraordinary, and interesting, and for that reason it is very important to study things that have happened in the past and also to compare them with things of today. Out of that comparison we learn a very important lesson about the history of humanity. In this history we can see many disagreements and quarrels that have run almost parallel with the history of war, because in some respects, although it is painful to admit it, the history of war has played a very important role.

What do we hear from the great sacred books? We remember about Samson killing one thousand persons with the jaw of a jackass. And what are we told about in the great classics of the *Odyssey* and the *Illiad*? There was fantastic ingenuity in the creation of the Horse of Troy in a war in which even the gods came down to fight. Don't we remember about Venus covering her son Eneas with a cloud in order to protect him from war? What were the Thermopylae, the famous campaigns of Alexander and those of the great Napoleon that now rests in The Invalids in Paris? And are not still fresh in history Verdun and Marne and Guadalcanal and Normandy? And I ask you, are not the majority of our heroes in America those captains and leaders who with their heroic swords gained independence and freedom for our countries?

We have seen that man has been fighting constantly. Man fights against man, groups against groups, and nations against nations.

The first men who walked in the red dawn of time lived for self; their hearts were a sanctuary of suspicions, every man feeling that every other man was his foe and therefore his prey. So there were wars, strife, and bloodshed. Slowly, there came to the savage a gleam of the truth that it is better to help than to hurt, and he organized clans and tribes. But tribes were divided by rivers and the men on the other side were their enemies. Again there were wars, pillage, and sorrow. Great empires arose and met in the shock of conflict, leaving trails of skeletons across the earth.

Then came the great roads, reaching out with their stony clutch and bringing the ends of the earth together. Men met, mingled, and passed each other learning that human nature is much the same everywhere, with hopes and fears in common. Still there were many things to divide and estrange men from one another, and the earth was full of bitterness. Not satisfied with natural barriers, men erected high walls of sect and caste to exclude their fellows, and the men of one sect were sure that the men of all other sects were wrong and doomed to be lost.

Barriers of race, of creed, of caste, of habit, of training and interest separate men today as if some malign genius were bent on keeping man from his fellows, begetting suspicion, uncharitableness, and hate. Still there are wars, waste, and woe! Yet all the while men have been unfriendly and, therefore, unjust and cruel, only because they are unacquainted.

The basic element is man, so we have to focus on him as the product of an

evolution and civilization that works as in a ladder.

Because we come to this world without knowing and without asking: We find differences in size, color, languages, tastes, social position, geographic location; and as we enjoy freedom of thought and possess a mind that guides us in accordance with our own way of thinking, we find indeed a different degree of evolution in man.

There are tremendous contrasts in human nature, and so we find a man who, in order to become famous, sets fire to the very famous Library of Alexandria, while a Joan of Arc trying to defend dear principles dies in sacred holocaust. We have a Nero who sets fire to Rome so that he may play his musical instrument but we also have a man like Albert Schweitzer, who gives a life of sacrifice and love to the service of the poor people of the Black Continent.

We find a man in the laboratory, making fantastic discoveries, searching the sea, setting foot on the moon, showing his grandeur and desire for progress.

We must recognize, then, that there is goodness and love in the heart of man, and also incomprehension and injustice in many of his actions. After the French Revolution, we started to feel a special strong movement toward liberalization, and there have been more opportunities and justice for humanity.

In our Americas, Simon Bolivar, Jefferson, and many other leaders have proclaimed more freedom with human rights, and more humanity in the different freedoms.

We live now in a time in which nature is taking away blindness from the

eyes of man, and the desire to study, to know, and to act grows stronger every day. The great enigma of man in the problem of life and death is always a challenge. We are part of the scheme of things in the fantastic plan of the Great Architect of the Universe who has given us a free mind so we can decide between good and bad.

No matter how powerful man can be, no matter how many buildings, roads, and planes can be built, there is this spiritual need that can only be received from the Supreme Being. I believe in matter, but I am more moved by the manifestation of the spirit; because the spirit reflects more clearly the hand of God in humanity, and as we must know, it is only in trying to use that reflection of the spirit, that our efforts on behalf of brotherhood, on behalf of humanity, will make us feel that our purpose in this life is not in vain.

Let us remember that we have a dual existence. One is our outward life—our daily pursuits, our search for food, shelter, rest, and relaxation. The other is our spiritual life—full of the real truth, the real meaning, the glory of life.

Humanity has always been calling to men of good will for help. This call is persistent and we can hear it today from many needy people in America and all over the world. It is a special call of those that have encountered misfortune in their lives and are in need of a helping hand.

We Freemasons as part of that humanity must answer the call. We have done so in the past and we must continue doing it in the future, because all of us in one way or another are involved and have a tremendous responsibility on what the effect will be in this difficult and chaotic period of change.

Outside of the home and the house of God there is nothing in this world more beautiful than the spirit of Masonry. Gentle and wise, its mission is to form mankind into a great brotherhood, a league of noble and free men enlisted in the radiant enterprise of working out in time the love and will of the Eternal.

Masonry appeals to lovers of beauty, bringing poetry and meaning to the aid of philosophy, and art to the service of character. Broad and tolerant in its teaching, it appeals to men of good will and intellect to help them get a better spectrum of the meaning of life and the mystery of the world; but the most important appeal is the deep heart of man, out of which are the issues of life and

destiny.

I believe very firmly how important it is for us to remember that of our own free will we have decided to become Masons, to belong to this brotherhood that is so important, not only to us, but also to humanity.

What kind of people are we? We are Freemasons who believe in God and country and who work hard for the benefit of humanity. We must always remember to keep this good work as long as we live.

We can see the importance of brotherhood, because we need to be friends with all men however they may differ from us in creed, color, or condition, filling every human relation with the spirit of friendship. The universe is ours and we must learn to be friends in order to honor the world in which we live and our own origin and destiny. Since God is the life of all that was, is, and shall be, and since we are all born into the world by one high wisdom and one vast love, we are brothers to the last man of us forever.

For better or for worse, for richer or for poorer, in sickness and in health, and even after death do us part, all men are held together by ties of spiritual kinship, sons of one Eternal Father, and upon this truth human fraternity must bloom like a splendid flower.

The world is slowly moving toward a great friendship in the middle of difficulties and delays, reactions and reconstruction. The day will surely arrive when nations will be reverent in the use of freedom, just in the exercise of power, and human in the practice of wisdom; when no man will ride over the rights of his fellows; when no woman will be made forlorn and no little child wretched by bigotry or greed.

Love is the law of life. If men are to be won from hate to love, if those who doubt and deny are to be moved to faith, if the race is ever to be led and

lifted into a life of service, it must be by the fine art of brotherhood and love.

There is a parable written by Max Muller which tells how the gods, having stolen from man his divinity, met in council to discuss where they should hide it. One suggested that it be carried to the other side of the earth and buried; but it was pointed out that man is a great wanderer and that he might find the lost treasure on the other side of the earth. Another proposed that it be dropped into the depths of the sea; but the same fear was expressed that man in his insatiable curiosity might dive deep enough to find it even there. Finally, after a space of silence, the oldest and wisest of the gods said: "Let's hide it in man himself, as that is the last place he will ever think to look for it!"

It was so agreed, all seeing at once the subtle and wise strategy. Man did wander over the earth for ages, seeking in all places high and low, for the divinity he sought. At last, slowly and dimly, he began to realize that what he thought was far off, hidden in "the pathos of distance," is nearer than the breath he breathes, even in his own heart.

Let us be aware of that goodness and divinity within ourselves wherefrom our lives take its beauty and meaning and inspire us to follow good rules and to be good always to everyone.

How lucky we Masons are when we can break the bread and drink the wine of fraternal love together and when we can show our appreciation to the giver of all goods.

Let's renew our faith in God that is very alive in our hearts and thoughts, in our order that works for the benefit of mankind, in the universal brotherhood, in ourselves as creatures of God, and in our societies and countries, so that the colors of the flags of the world become like a giant rainbow of peace.



ILL.: JULIO U. GUTIERREZ R., 33, is Defense and Armed Forces Attache to the Embassy of Nicaragua in Washington, D.C. Since 1966, he has been a Nicaraguan delegate to the General Assembly of the United Nations. A member of the Lodge Veteranos in Managua, he has held various posts in the Craft including that of Grand Master. Gen. Gutierrez is an Active Member of the Supreme Council of Nicaragua and has represented his Jurisdiction at our Annual Sessions since 1967.

Masonic Jewels Survive Civil War Raid

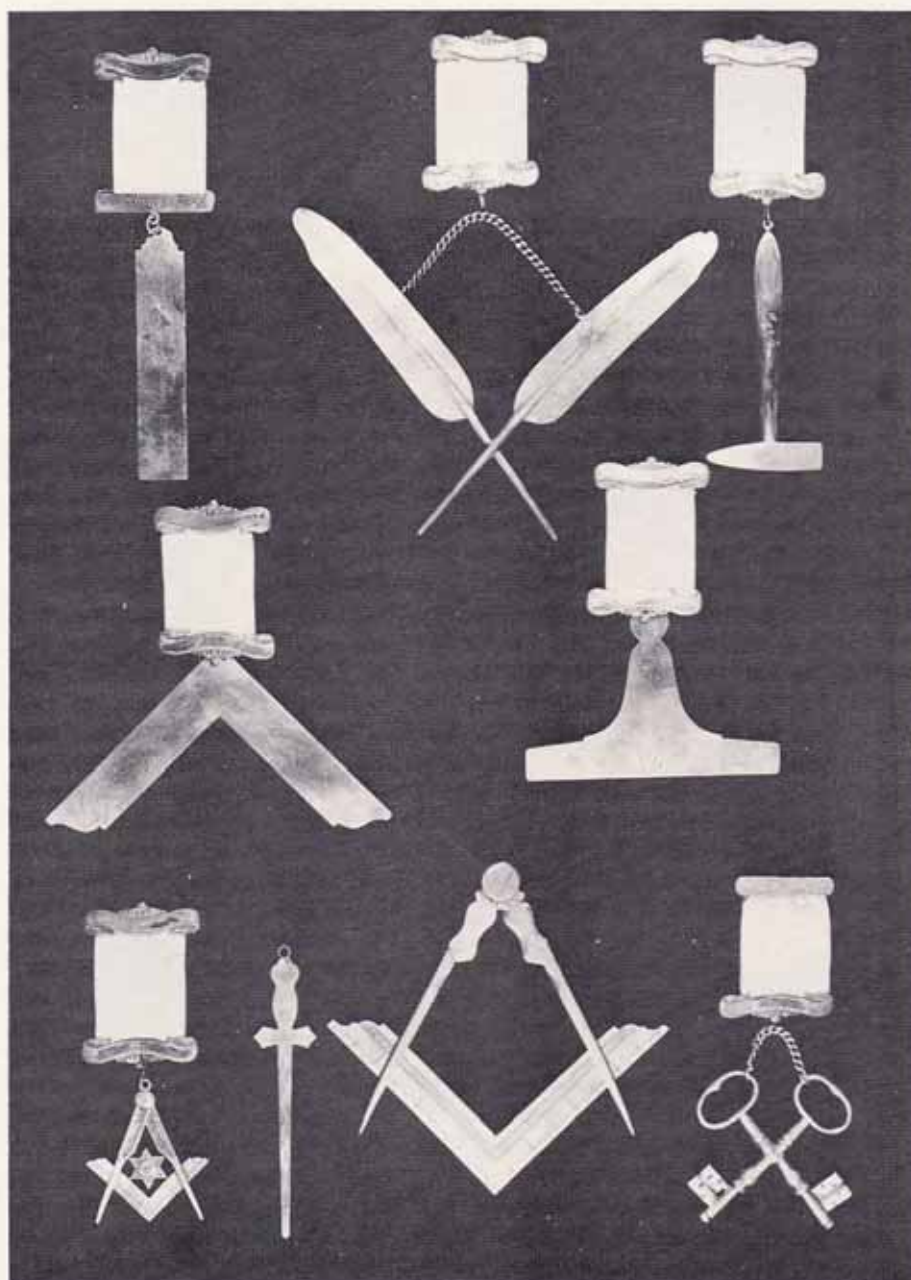
By GAYLE S. EADS, 33°

The officers' jewels, or badges of office, of Versailles Lodge No. 7, F&AM, at Versailles, Indiana, would have a most interesting story to tell if they could but speak. In addition to an interesting origin, they would tell of the time they were confiscated by a Civil War raiding party of Confederate soldiers and headed for the South.

However, their journey was cut short by General John Hunt Morgan and they were returned to Versailles Lodge before very many people even realized that they were not in their usual resting place. General Morgan, who was a Mason, commanded the foraging party in 1863 which ravaged Southern Indiana. When this group visited Versailles, one of his men saw the silver jewels in the lodge hall and seized them for their intrinsic value.

As soon as General Morgan heard of the matter and saw the booty, he immediately realized their use and significance and ordered the soldier to return them to the lodge hall post haste. This was done and the jewels are still the valued property of Versailles Lodge.

Some of the jewels are plain looking replicas of the tools of the old working stone masons—a square, plumb, and level. More ornate is the badge of the Secretary, a pair of crossed quill pens and that of the Treasurer, a pair of crossed keys.



A Confederate general ordered his men to return these confiscated lodge jewels to Versailles, Indiana.

These jewels were made by one of the members, John B. Carrington, who was commissioned on February 22, 1845, to make them and who was paid \$15 in advance. The advance most probably was necessary because he was to furnish the material, which turned out to be silver franc pieces.

Brother Carrington previously had made a seal for the lodge for \$2.50. Both the seal and the jewels are now retired from service and are displayed in a case in the lodge room along with a picture of the craftsman who made them. The faithful Brother was buried in an old section of the Benham Cemetery, south and west of that church.

In 1966, just prior to the celebration of the 150th anniversary of the founding of the Grand Lodge of Indiana, that organization dedicated a marker on the site of the first building used by Versailles Lodge No. 7 which stood in the court yard at the southwest corner of the town square. This marker makes reference to the lodge jewels which were stolen by one of General Morgan's men as well as to mark the site of the original building.

History records an unusual arrangement for the location of the first lodge hall as noted in the old minutes. A small brick building at the site housed the county auditor and the county recorder. The lodge committee, con-



ILL. GAYLE S. EADS, 33, is a Past Master of Versailles Lodge No. 7, Versailles, Indiana, a Past Thrice Potent Master of Adoniram Lodge of Perfection, AASR, Valley of Indianapolis, and is presently Hospitaller of the Indianapolis Valley. His efforts in introducing a new concept in the services provided by the Hospitaller have been widely recognized. The story of the historic jewels was first published in a column written by the author for the *Versailles Republican* called "Chips from an Old Chopping Block." It later appeared in *The Indiana Freemason*.

sisting of John Hunter, Michael Fall, and James H. Connelly, arranged to build a second story on this county building.

They were granted an eight-foot easement to the sidewalk, added an entry way to the west for the stair and paid all expenses, \$500. The commissioners at the time—Aaron Culver, Evan Miles and James Mavity—required \$5 for the easement to the sidewalk.

This building was abandoned and sold to William M. Hunter in 1918 for \$50. When it was demolished, a double floor was found on the second story. It was laid on large, hand-hewn poplar beams, and clay had been placed between the floors as insulation.

Dedication on June 23, 1849, caused

quite a flurry of activity. After all, high rent was at an end. The Lodge had paid \$12 for the first year and \$15 for the next three, and members must have resented the inflation of those days. Minutes also show the purchase from John Hunter of 12 new chairs, 19 yards of carpet at 30 cents per yard, and a new broom.

The committee also placed a stone step and "two boot scrapers" at the entry, and reported they had fixed the "eve" spouts and put up "curtains" for the Lodge hall. The spelling may have been a little doubtful, but the members apparently planned to be good housekeepers. It is easy to see and understand why Masonry has withstood the exigencies of time.

150TH ANNIVERSARY CELEBRATION AT ALBANY



It was a time for celebration this fall in the Valleys of Albany and Troy, N.Y. During a joint reunion on Nov. 2, Albany Sovereign Consistory and Albany Sovereign Chapter of Rose Croix were celebrating their 150th Anniversary while Delta Council of Princes of Jerusalem and Delta Chapter of Rose Croix in Troy were observing a 100th Anniversary. The two Albany bodies received charters from the Southern Supreme Council in November 1824, and were later transferred to the Northern Jurisdiction. Ill. Henry C. Clausen, 33, Sovereign Grand Commander of the Southern Supreme Council, joined

our own Sovereign Grand Commander, Ill. George A. Newbury, 33, for the anniversary observance. Participating were Ill. Charles F. Gosnell, 33, anniversary co-chairman; Ill. Sewall E. Smith, 33, Commander-in-Chief, Albany Sovereign Consistory; Commander Clausen; Commander Newbury; M. W. Harry Ostrov, 33, representing M. W. Arthur Markewich, Grand Master of Masons in New York; Ill. Raymond C. Ellis, 33, Scottish Rite Deputy for New York; and Ill. John H. Van Gorden, 33, Emeritus Member of the Supreme Council.

Golden urn made by Paul Revere

holds lock of Washington's hair



HONOR IN AN URN

By MRS. GEORGINE KLEWANS

"To their expressions of sympathy on this solemn dispensation, the Grand Lodge have subjoined an order that a Golden Urn be prepared as a deposit for a lock of hair, an invaluable relique of the Hero and the Patriot preserved with the jewels and regalia of the Society."

So wrote committee members, Brothers Warren, Revere and Bartlett, Past Grand Masters of the Grand Lodge of Massachusetts, to Martha Washington on January 11, 1800.

On the 27th of that month, the widow answered, through Tobias Lear, "In complying with this request by sending the lock of hair which you will find enclosed, Mrs. Washington begs me to assure you that she views with gratitude the tributes of respect and affection paid to the memory of her dear deceased husband; and receives with a feeling heart the expressions of sympathy contained in your letter."

Brother Paul Revere set to work on the urn and turned out one of the finest pieces of early American goldware. Though small enough to be held in the palm (3¾ inches high), it is a masterpiece of classic art. Unhandled, its graceful shape is decorated with only a reeded band on the lid flange, rimmed with a row of beading. Its inscription, chosen by the committee, reads:

This Urn incloses a Lock of Hair
of the Immortal Washington
Presented January 27, 1800,
to the Massachusetts Grand Lodge
by His amiable Widow.
Born Feb. 11, 1732
Obt. Dec. 14, 1799

The hair is preserved under crystal and can readily be seen when the lid is removed.

Sometime before 1812 a Federal-style, mahogany case was constructed to hold the urn. When in use it stands, secured, upon the top; when not, it is enclosed in the blue velvet-lined case.

Still in the possession of the Massachusetts Grand Lodge, the urn is regularly used at the installation of the Grand Masters on St. John's Day (December 27). The custom began in 1801 when Most Worshipful Samuel Dunn took his office. At the feast in 1949 (the 150th anniversary of Washington's death), a cut of the urn and a description of it was featured on the program cover. The urn appeared again on the program cover for 1967.

Washington's contributions to his lodge were many but its greatest honor, due to his membership, was the full public Masonic ceremony on September 18, 1793, when he laid the cornerstone for the National Capitol building.

It is fitting that this great Master Mason, who became the first President of the United States, should be remembered by fellow Masons with a priceless golden urn.



MRS. GEORGINE KLEWANS is the daughter of a member of Dietrick Lamade Lodge No. 755, Williamsport, Pa., and the widow of an attorney who was a member of Shekinah Lodge, Williamsport Consistory, and Jaffa Shrine. She is a free lance writer who has studied at a number of universities. Her articles have been published in *Guideposts*, *Hobbies*, *Retirement Living*, and the *National Antiques Revue*.



Burrowing with Burrow

A grand way to start a new year is being demonstrated by our Scottish Rite Brothers in the State of Georgia. Under the direction of Ill.° John W. Zuber, 33° the Sovereign Grand Inspector General of Georgia (equivalent to Deputy in NMJ), they have launched a campaign to raise \$7 million for a new Scottish Rite Hospital for Crippled Children to be erected at Decatur, Ga. They already have \$1 million in hand plus the land for the site and we wish them Godspeed in their endeavors. Those Georgia Crackers really know how to "give for others." What a tremendous example for us—\$7 million in one state! And we believe they'll make it, too. We most certainly hope so.

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As we approach the coming bicentennial of the Declaration of Independence and the revival of enthusiasm for colonial relevance, it seems fitting that contemporary Masonic participation reflect our past ties. Thus we are pleased to note that Brother Benjamin B. Helfner, 32°, a Past Thrice Potent Master of Van Rensselaer Lodge of Perfection in the Valley of Newport, R.I., has earned a distinction unique to the Craft of that state. He is president of the congregation of Touro Synagogue and only the second Master Mason of St. John's Lodge No. 1, AF&AM, to hold this honored post. The first was M.° W.° Moses Seixes who chaired both institutions in 1790, according to Arnold Jackerson, a Past Master of St. John's Lodge. Brother Helfner is a professional engineer with the U.S. Navy at Newport.

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One of the outstanding bicentennial projects for youth involvement is that of the National Sojourners which will award a \$5,000 scholarship plus a 7-day, expense-paid vacation trip to Washington, D.C., to the winning boy and the winning girl in nationwide competition. The applicant is to be involved in some community or personal project promoting the bicentennial.

Applicants must have high standards of personal integrity, civic responsibility, and deportment, and at least acceptable standards of scholarship. Said girl and boy must be born between July 4, 1958, and July 4, 1962, and be in good standing or a graduate from an accredited high school in the U.S.A. Accomplishments in the fields of citizenship, scholarship and Americanism will be judged. Application blanks are available from: Bicentennial Youth Awards Committee, 917 Hamilton St., Carlisle, Pa. 17013. National Sojourners is a military-Masonic-patriotic organization.

* * *

Our kudos this month go to Brother Traver C. Sutton, 32°, who has completed 63 years of teaching our nation's

youth and is still dispensing knowledge at Adirondack Southern, an independent School in St. Petersburg, Florida. As further proof of his abilities, Brother Sutton was inducted into the Adrian College Athletic Hall of Fame in Michigan as one of that school's former star athletes. This ceremony took place at the homecoming football game in October. Brother Sutton of Adrian's Class of 1911 is a member of the Valley of Detroit and of Hadi Shrine Temple.

* * *

We are indebted to our good friend and Brother, Dr. J. Joseph Hersh, 32°, for a beautiful color picture of the Masonic Temple in Monrovia, Liberia. This beautiful and impressive structure of brick and stone has marble columns supporting a huge portico which has a large globe on top. On this globe are emblazoned in gold the various tools and implements of Masonry. The expansive structure is three stories high, almost a block long and occupies a dominant place in this West African nation. Dr. Hersh is one of our popular writers and a world traveler.

* * *

A motion picture producer and a publisher of Masonic books are searching for articles and paintings to be used in a script for a youth-oriented motion picture. The aim is to show our youth that Freemasonry has in its teachings what the youth are seeking. Articles should be about 2,500 words in length, typewritten and double-spaced; original paintings of historical, Masonic, or religious subjects that can be used in books and documentary films are needed. Cash awards are offered for those accepted. The documentary film is to be produced for the Masonic Service Association. Entries should be sent to: Imagination Unlimited, Drawer 70-A, Highland Springs, Va. 23075, Attention: Allen E. Roberts.

* * *

Brotherly love in action was very much in evidence in Wilmington, Del., the past summer as Mayor Thomas C. Maloney of that busy metropolis climbed a 54-foot extension ladder of a Wilmington Fire Department vehicle to help repaint the "all-seeing eye" which adorns the fourth-floor level of the Grand Opera House there. This building, the fourth floor of which is used by many of Wilmington's Masonic Bodies, is undergoing a \$300,000 face-lift as part of an expensive restoration program to again bring the original cast iron building into its early prominence. It is one of the few remaining cast iron buildings in our country and one of only three being restored now.

Brotherly love comes into play because Mayor Maloney is a good Roman Catholic of Irish descent who cheerfully helped restore beauty to the all-seeing eye, one of Masonry's most noted symbols. The building was erected in 1871 by the Masonic fraternity, and the upper floors have been used by Masonic units ever since, although the title to the property was transferred to the Grand Opera House, Inc., a tax-exempt public corporation, in 1971 and the main floor is used as a performing arts theater by civic groups. (See the January 1974 issue of *The Northern Light*.)

GEORGE E. BURROW, 33°

Dear Commander Newbury:

I pledge to attend at least
four (4) meetings of a
Masonic lodge during 1975.

Signed _____

My Scottish Rite Valley is located at _____

Clip along dotted line and mail pledge to:

George A. Newbury, Sovereign Grand Commander, Supreme Council, 33°, P. O. Box 519, Lexington, Mass. 02173

MAKE IT A NEW YEAR'S RESOLUTION

Support Your Blue Lodge!

The Supreme Council's Special Committee to Encourage the Support of Symbolic Freemasonry seeks to secure greatly increased support of Blue Lodge Masonry by Scottish Rite Masons.

The Blue Lodge is the foundation of the Craft, the repository of the philosophy of Masonry, the guardian of its basic teachings, and the primary force of its service to the Brethren and to mankind.

It is the duty of every Mason to be faithful in attendance and in service to his own lodge.

Won't you join with other Scottish Rite Masons

in showing your support of Symbolic Freemasonry by pledging to attend at least four meetings of a Masonic lodge during the year? If it is not convenient to attend your "mother" lodge, why not visit a lodge in your area.

You can support your lodge by reasonably regular attendance.

You can bring to your lodge the inspiration of your presence and your willingness to help.

You can strengthen the foundation of the Craft.

Sign the pledge today!