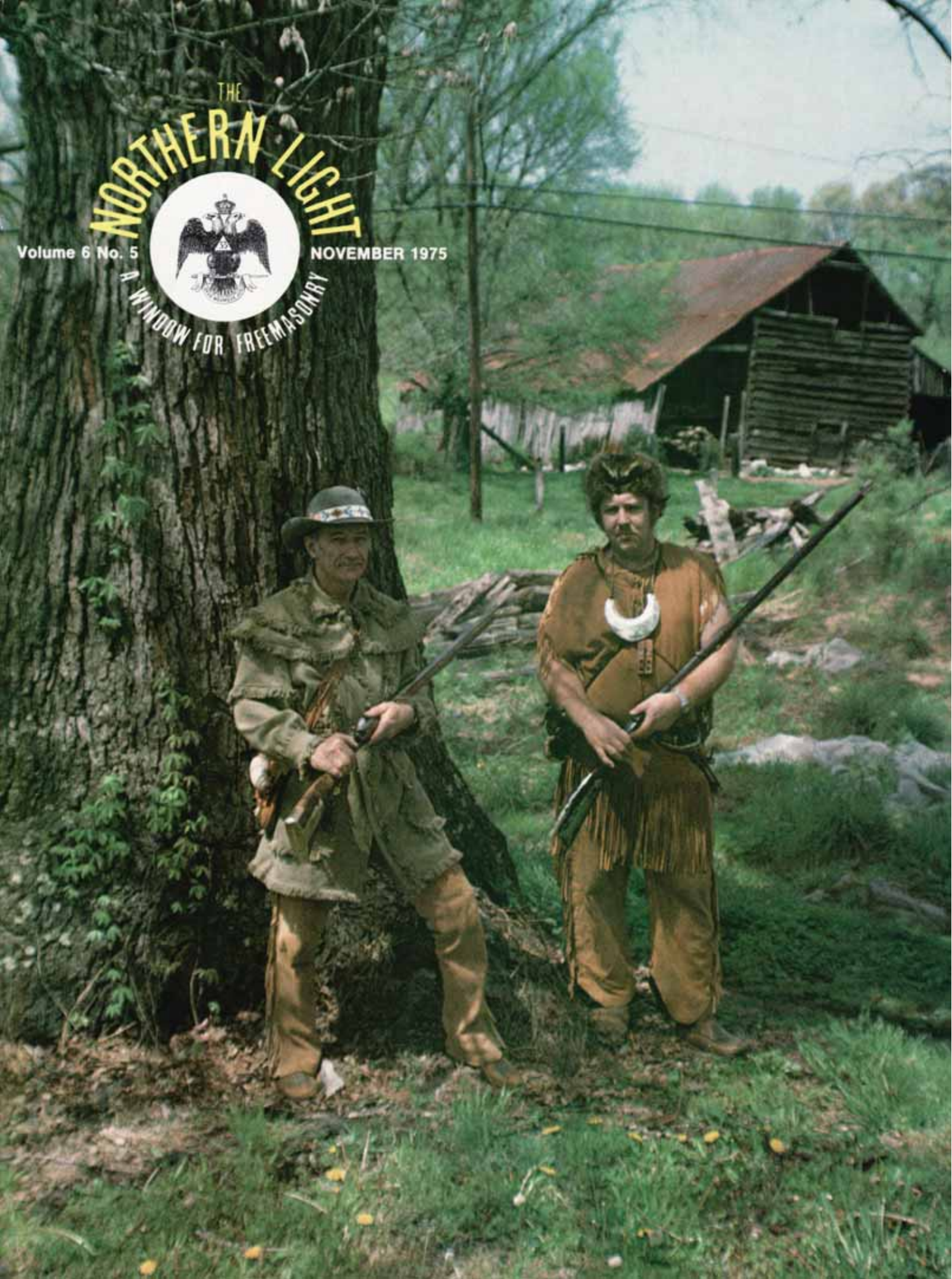


THE
NORTHERN LIGHT
A WINDOW FOR FREEMASONRY



Volume 6 No. 5

NOVEMBER 1975





STANLEY F. MAXWELL, 33°

A Time for Thanksgiving

This is the month when we traditionally celebrate the feast of Thanksgiving, a time when many families gather round a festive board and share not only the bountiful harvest of the season, but the home and its surroundings with family and friends.

This is a season when we should contemplate on the many things that we have to be thankful for, not the least of which is our great Masonic Fraternity. As we meet periodically, whether in Lodge Room or Cathedral, we enjoy the fellowship of our fraters and share the festive board of Brotherhood with them.

We are so thankful for the great service rendered to this Northern Jurisdiction by our Ill.° George A. Newbury, 33°, Past Sovereign Grand Commander. His service to the Fraternity extends round the world as he has worked so diligently in fraternal relations and is now the President of the XI International Conference. Scottish Rite leaders from all over the world have extolled his leadership. How thankful we are for his contribution.

As we now change leadership, for the time being, in our Supreme Council, we give thanks for all of our dedicated leaders and sincerely hope that we will all rededicate ourselves to the principles of Freemasonry and continue to work for that great goal of "Brotherhood of Man, under the Fatherhood of God."

This is the time for support of our great charitable enterprises, The Benevolent Foundation, The Scottish Rite Masonic Museum and Library, and the Leon M. Abbott Scholarship Fund. When you receive your blue envelope, please give with thanks for all that you are privileged to enjoy.

A handwritten signature in cursive script that reads "Stanley F. Maxwell". The signature is written in dark ink and is positioned below the main body of text.

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

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GRAND LIEUTENANT COMMANDER
Wayne E. Stichter, 33°

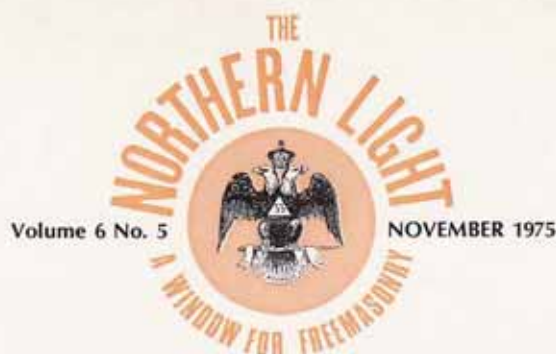
GRAND MINISTER OF STATE
Floyd W. McBurney, 33°

GRAND TREASURER GENERAL
William H. Cantwell, 33°

GRAND SECRETARY GENERAL
Laurence E. Eaton, 33°

About the Front Cover

Frontiersmen commemorate the 200th anniversary of Daniel Boone's carving a beech tree, "D. Boon Killed a Bar on this Tre 1775" near Exchange Place Restoration, Kingsport, Tennessee. Boone left the Holston River at Kingsport in 1775 to blaze the Wilderness Road through Tennessee, Virginia, and Kentucky over which thousands of pioneers traveled to the lands of the west. Exchange Place is the restoration in progress of an early 1800 farm complex including a large plantation log house, springhouse, smokehouse, store, and barn. It is located on one of the earliest roads in Tennessee—the main stagecoach road between Washington, D.C. and Nashville. Stagecoach horses were exchanged here giving the house its name.



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Supreme Council Elects New Officers

Ill.'. Stanley Fielding Maxwell, 33°, of Reading, Mass., was elected Sovereign Grand Commander of the Supreme Council of the Ancient Accepted Scottish Rite for the Northern Masonic Jurisdiction at its triennial meeting in Boston. He succeeds Ill.'. George A. Newbury, 33°, who retired after serving 10 years in that post. Other changes included the election of two new Deputies, 4 new Active Members, an Emeritus Member, and 3 other elective officers.

* * *

Ill.'. Brother Maxwell has been Executive Secretary for the Supreme Council for 10 years. He has had a leading part in the purchase and development of the Lexington Headquarters and in the building of the Scottish Rite Masonic Museum and Library. Raised a Master Mason in Good Samaritan Lodge at Reading in 1931, he served as Master in 1944-45. He joined Scottish Rite in 1959, was Commander of Massachusetts Consistory, 1970-73, received the 33° in 1965, and became an Active Member-at-large in 1973.

He is a Past Deputy Grand Master of Massachusetts, a Past Grand High Priest of the Grand Royal Arch Chapter of Massachusetts, a Past Chairman of the DeMolay Foundation of Massachusetts, a Past Potentate of Aleppo Shrine Temple, a Past Sovereign of the Red Cross of Constantine, and present Chancellor of the United Grand Imperial Council, Red Cross of Constantine. He also has a notable record in civic and service club endeavors.

Ill.'. Brother Newbury, holder of the Gourgass Medal for notably distinguished service in the cause of Freemasonry, humanity, or country and an Active Member since 1947, has served as our Commander since 1965. He gave notice a year ago that he would not accept an-

other term. His vision, foresight, and dynamic persuasiveness brought about the building of the Scottish Rite Masonic Museum and Library. He is President of the XI International Conference of Supreme Councils of the World, and his Masonic, business, professional, and civic careers span more than 50 years.

Raised a Master Mason in Summit Lodge No. 219 at Westfield, N.Y. in 1920, he joined the Scottish Rite in Buffalo in 1926, served as Thrice Potent Master and Commander-in-Chief, received the 33° in 1940, and became an Active Member in 1947. A Naval veteran of World War I, he is a graduate of Cornell University and has had an outstanding professional career both as a lawyer and a banker, having served as President of the New York State Bankers Association as well as the State Bar

Association. His civic services are numerous and varied with Salvation Army, Boy Scouts, Community Chest, Chamber of Commerce, Hospital and Blue Cross, the Presbyterian Church, and the Order of DeMolay, among others.

* * *

The new elective officers for the triennium are: Ill.'. Wayne E. Stichter, 33°, Grand Lieutenant Commander; Ill.'. Floyd W. McBurney, 33°, Grand Minister of State; Ill.'. Robert L. Miller, 33°, Grand Captain General. Re-elected were: Ill.'. William H. Cantwell, 33°, Grand Treasurer General; Ill.'. Laurence E. Eaton, 33°, Grand Secretary General; Ill.'. James F. Farr, 33°, Grand Keeper of Archives; Ill.'. Albert P. Ruérat, 33°, Grand Master of Ceremonies; Ill.'. Waldron C. Biggs, 33°, Grand Marshal Gen-

MAXWELL SUCCEEDS NEWBURY



STANLEY F. MAXWELL, 33°



GEORGE A. NEWBURY, 33°

eral; and Ill. James D. Green, 33°, Grand Standard Bearer.

Ill. Brother Stichter was raised a Master Mason in 1923, served as Master of Pyramid Lodge No. 701 in 1934-35, and joined the Scottish Rite in Toledo, Ohio, in 1930. He is a Past Thrice Potent Master, received the 33° in 1944, became an Active Member in 1959, and has served as Grand Standard Bearer and Grand Minister of State. He has been Deputy for Ohio since 1974, is a prominent attorney, a former instructor in the College of Law at Toledo University, a Past President of both the International Association of Insurance Counsel and the American College of Trial Lawyers, and a Naval veteran of World War I.



STICHTER

Ill. Brother McBurney is a Past Master of Commonwealth Lodge No. 325, F&AM of Madison, Wisc., in which he was raised in 1935. He joined the Valley of Madison in 1942, served as Thrice Potent Master, 1958-59, received the 33° in 1959, was elected an Active Member in 1966, and has been Deputy for Wisconsin since 1970. A graduate of the University of Wisconsin, he is a prominent attorney, President of the Board of the Madison Public Library, a Director of the Lutheran Social Services for Wisconsin, Past President of the Church Council for St. John's American Lutheran Church, and legislative counsellor for 1500 Protestant churches in Wisconsin.



McBURNAY



MILLER

Ill. Brother Miller was raised a Master Mason in South Bend Lodge No. 294 in 1946, joined Scottish Rite in 1948, is a Past Thrice Potent Master, received the 33° in 1962, and was made an Active Member in 1973. A graduate of Notre Dame University, he is an attorney and a former Judge of St. Joseph County Superior Court at South Bend. He is a former Trustee and Past President of the 33° Association, is a member of the Red Cross of Constantine, the

Royal Order of Jesters, a Naval veteran of World War II and the Korean Conflict, has the Purple Heart, and is very active in civic and service groups.

* * *

Ill. W. Henry Roberts, 33°, former Deputy for Indiana and an Active Member, requested and was granted Emeritus status. He had served as Chairman of DeMolay and Youth Activities for many years and was Chairman of the Nominating Committee. Raised a Master Mason in Ancient Landmark Lodge No. 5 at St. Paul, Minn., in 1914, he transferred to Millersville Lodge No. 126, Indianapolis, was its Master in 1924-25, and was Grand Master of Indiana in 1945. He joined the Scottish Rite in 1914 at St. Paul, transferred to Indianapolis in 1935, served as Thrice Potent Master, 1943-44, received the 33° in 1944, and was made an Active Member in 1951. He is a retired executive of an Indianapolis dairy firm, a Field Artillery veteran of World War I, a Past President of Purdue University Alumni Association, a veteran Trustee of Purdue, and very active in civic and community service groups.



ROBERTS

* * *

Ill. Neal L. Cobb, 33°, succeeded Ill. Waldron C. Biggs, 33°, as Deputy for Vermont and Ill. Leon A. Bradbury, 33°, succeeded Ill. Irving E. Partridge, 33°, as Deputy for Connecticut.

Ill. Brother Cobb was raised a Master Mason in St. John's Lodge No. 41, Springfield in 1943, served as its Master in 1949-50, and was Grand Master of Vermont in 1962. He joined Scottish Rite in 1945, served as Thrice Potent Master in 1954-55, received the 33° in 1963 and was made an Active Member in 1964. He was elected Grand Captain General in 1972 and is a Past Chairman of the Committee on General State of the Rite. He is a retired Chief Engineer for the Machine Tool Company, and



COBB



BIGGS

has been active in the American Gear Manufacturers Association, the Metal Cutting Institute, and Vermont Historical Society.

Ill. Brother Biggs has been Grand Marshal General since 1973 and Deputy for Vermont since 1964. He served as Master of Granite Lodge No. 35 in 1934, was raised a Master Mason in 1927, is a Past Grand Master of Vermont and a Past Grand Commander of Knights Templar of Vermont. A retired banker, he joined Scottish Rite in 1942, is a Past Thrice Potent Master, Past Sovereign Prince, and Past Most Wise Master, received the 33° in 1954, and was made an Active Member in 1963. He is a Past Imperial Sovereign of Red Cross of Constantine, a Past Grand High Priest of Royal Arch Masons for Vermont and the present Grand Illustrious Master of Royal & Select Masters of Vermont.



BRADBURY



PARTRIDGE

Ill. Brother Bradbury is a Past Master of St. John's Lodge No. 4 of Hartford, Conn. He was raised a Master Mason in Aroostook Lodge No. 197, Mars Hill, Maine, in 1946. He joined Scottish Rite in 1949, is a Past Thrice Potent Master at Hartford and Past Commander of Connecticut Consistory, received the 33° in 1968, and was made an Active Member in 1971. He is a prominent attorney, a graduate of Harvard University with degrees in both Jurisprudence and Business, a Captain in the U.S. Naval Reserve and a past State Commander of the Reserve Officers Association, and is active in numerous community organizations.

Ill. Brother Partridge received the 33° in 1945 and has been an Active Member since 1949 and Deputy for Connecticut since 1958. He was raised a Master Mason in St. John's Lodge No. 4, Hartford, in 1923, served as Master 1930-31, and was elected Grand Master of Connecticut in 1964. He holds numerous medals and honorary certificates from many Masonic and Masonic-related organizations in America and abroad and will long be remembered as

(Continued on page 18)

'Go Forth and Illumine the World'

The following is an excerpt from the Allocution of the retiring Sovereign Grand Commander delivered at the Annual Meeting of the Supreme Council, 33°, at Boston on Sept. 23, 1975.

By GEORGE A. NEWBURY, 33°

This will be my last report to you as Commander. As I reflected on it in preparing this Allocution, a multitude of thoughts floated through my mind. Most must remain unspoken. However, there are a few that I will mention.

The first is one of gratitude to you—gratitude for having had the privilege of serving you these past ten years—gratitude for your kindness and consideration on all occasions—gratitude to those who have worked most closely with me for your cooperation and helpfulness, our Active and Emeriti Members, our Staff, and the Secretaries and Officers of our Valleys. You have made the past ten years among the happiest of my life. I will be forever grateful to you.

The second relates to retirement. Having retired twice previously—first, from a law practice, then as President of a bank—and having observed, over the years, the retirement of others, I claim to be an expert on the subject. From that experience and observation, I have reached a few conclusions which I will place in writing both for my own guidance and for yours.

1) The primary objective of retirement is, or ought to be, not the turning of an incumbent out to pasture, but rather the placing of his successor firmly in the seat of authority. Few things can be more disrupting to a business, a fraternity, or an organization of any kind, than for a retired chief executive to continue to make his presence felt, hovering over his successor like a dark cloud. That I will not do. I am returning at once to my old home in Buffalo, and our new Sovereign Grand Commander will have no more enthusiastic booster nor obedient follower than I will endeavor to be.

2) I will be available at all times to counsel and advise when requested and will be happy to undertake any task that he may assign to me or with which he may request my help. But I will wait to be asked.

3) I will accept no assignment from Scottish Rite Bodies within our Northern Masonic Jurisdiction except at his request. If any Valley should want me as a speaker or to perform any other chore, the request must be channeled through the Sovereign Grand Commander's office. I will not be a party to running a sideshow within our Jurisdiction in competition with him.

I realize these are some rather blunt statements. However, I have seen far too many splendid leaders handicapped by the interference and activities of their

predecessors. I intend to do all in my power to avoid that mistake.

And now, one final word. "Go forth and illumine the world."

These words, spoken near the conclusion of one of our Scottish Rite degrees, give vivid expression to the central theme of Freemasonry. It is the ringing challenge every Mason is encouraged to hear and heed as he progresses through our degrees—go forth and illumine the world with your understanding, your charity, your toleration, your justice, your truthfulness, your veneration, your respect for sacred things, and all the rest.

Freemasonry came into being as a fellowship of builders—the workers in stone, metals, and wood—who constructed the great cathedrals of Europe during the Middle Ages. Freemasons, today, no longer work in stone, metals, and wood, but in that intangible but far more precious material—the human character, the mind and heart of man.

How well we Freemasons work with this precious gift of God will have an important bearing on what kind of a world tomorrow's world will be. Freemasonry cannot shape the future of mankind, but it can, today, as it has in the past, exert an important influence in shaping it. Tomorrow's world will be what men make it. You and I are a part of the building crew and we should never forget it. As individual Masons,

we should have ever in mind that profound statement of Voltaire:

"How infinitesimal is the importance of anything I can do, but how infinitely important it is that I should do it."

We sometimes speak of "building for the future." All too frequently, it carries a connotation of something that we will start tomorrow. What is overlooked is the important fact that we are *building the future* every minute of every day of our lives in everything that we say and do. We are building it in all our daily activities and contacts. We are building it as we conduct our business and professional affairs. We are building it in our wide-ranging fraternal, social, and civic organizations. We are building it in our wide-ranging fraternal, social, and civic organizations. We are building it in our Masonic fraternity and in our youth organizations—DeMolay, Rainbow, Job's Daughters. We are building it in our churches and all their related organizations. Yes, we are building it on the streets of our cities, in our slums and ghettos, as well as in our schools, our colleges, and our universities.

We sometimes mistakenly think that the future of a People is shaped by its government and its many intricate and powerful agencies. They, of course, are factors, composed, as they are, of people thinking, acting, and reacting. However, the influence of government can be overestimated. We had a demonstration of that in our War of Independence. We have seen many demonstrations of it in recent years. The culture of a People and its social mores are developed in large part quite independently from government.

The most important factors in *building the future* are you and me, and all the you's and me's in our country and the other countries around the world. Our commonplace, everyday thinking and doing far outweigh dramatic feats of statesmanship.

Regretfully, evil men exert far too great an influence in the affairs of men. Good men are far too inclined to be complacent and inarticulate, not wanting to become involved. Organizations, such as ours, motivated by finer sensibilities, by worthy aims and ambitions, can do much to arouse their members and others from their complacency and exert an influence far beyond their numbers.

We live, today, in a time of great technological development strikingly

dramatized by our explorations into space. The scientific wonders men have created during the past few decades stagger our imagination. How will our generation, and the generations of the future use these great technological developments and scientific wonders? Will they be used for the betterment of mankind or for his injury, his suffering, his torture, or even his destruction? The answer will be found not in further scientific development, not in governments, not in laws, nor in enforcement agencies, but in the common man's devotion—your and my devotion—to the things of the Spirit.

Man's progress over the centuries has been shaped far more by the thinking, the writings, and the examples of humble, often persecuted, teachers than by all the wars that have ever been fought, by all the inventions that have ever been developed, or by all the governments, laws, and edicts man has contrived for his communal existence. In our busy workaday lives, burdened as they are by heavy responsibilities with their accompanying stresses and tensions, we have far too little appreciation of this fact. But it is just as true today as it has been in ages past.

"If man neglects the things of the Spirit, and fails to put on the full armor of God, he will seal the doom of future generations."

Men all over the world today face the sternest challenge mankind has ever faced—far sterner than in all the past ages. It is the challenge inherent in that age-old contest between the forces of good and evil made more critical and fearsome in our time by the awesome forces man has brought under his control. The Masonic fraternity, and you and I as Masons, must not shirk our responsibility to respond to that challenge and to respond to it vigorously and effectively. Aside from our churches and religious organizations, no organization is better equipped to respond to it than Freemasonry. We will respond to it by *being Masons* in the finest sense of that proud title.

As I conclude my years of service as your Sovereign Grand Commander, my final message to you is: "Go forth and illumine the world"—illumine it with your understanding, your charity, your toleration, your justice, your honor, your truthfulness, your patriotism, and your unfaltering belief in the omnipotence and power of God.

HIGHLIGHTS OF 1975 ANNUAL SESSION

- Conferred the 33° on 195 members.
- Elected 211 candidates to receive the 33° at Milwaukee in 1976.
- Set March 19-21, 1976 for the mid-year meeting of the Supreme Council and the Annual Meeting of the Scottish Rite Masonic Museum and Library for Active Members to be held at Boston and Lexington.
- Set February 27-28, 1976 at Toledo, Ohio, for the first of five regional seminars on program development, ritualistic work, and Masonic education for Valley officers and leaders in Ohio and Michigan. Another seminar is scheduled October 29-30, 1976 at Harrisburg, Pa., for Valleys in Delaware, New Jersey, and Pennsylvania. A third seminar will be held in Chicago for Wisconsin, Indiana, and Illinois at a date to be announced. Two other such seminars are planned with dates to be announced.
- Approved the continued support of DeMolay and youth activities.
- Approved continuance of the Research in Schizophrenia program, and the Leon M. Abbott Scholarships with the addition of one more university.
- Continued the History Committee to prepare the "History of the Supreme Council, NMJ" without deadline for completion.
- Amended the Constitutions to cover the conferring of degrees. In a Lodge of Perfection two degrees are required, one of which must be the 14°. In a Council of Princes of Jerusalem, either the 15° or 16° must be conferred. In a Chapter of Rose Croix, both the 17° and 18° are to be conferred. In a Consistory, two degrees are required, one of which must be the 32°.
- Reported 14° membership to be 512,992 as of June 30, 1975.

FIGHTING PARSON OF THE REVOLUTION

By C. ROBERT GLOVER, 32

In Trappe, Pa., on October 1, 1746, was born the first son of the Rev. and Mrs. Henry Melchior Muhlenberg—John Peter Gabriel Muhlenberg, destined to become one of the pillars of the Republic in its formative and early days and to occupy forever a niche in its chronicle.

The upheavals of the time—religious, political, and social—in which the Muhlenberg elders were involved left deep impressions on Peter and the brothers and sisters who followed. In Peter, the military seed was planted.

The history of the family during his boyhood and early youth discloses a father who was often away from home for

extended periods and more attentive to church work than to his family. The circumstance, in part, fostered the tales of a "checkered youth" that not only took years for Peter to live down but were perpetuated by early biographers. Some ill-advised writings of the Rev. Muhlenberg, obviously not well acquainted with his son and inclined to see the worst in everyone, did not help matters.

The injustice of the unwarranted reputation, however, has been exposed in a scholarly and thoroughly researched book by Edward W. Hocker, *The Fighting Parson of the American Revolution*, published in 1936. Author Hocker lists a most imposing array of authorities in setting the record straight. The only "sin" that remained in Peter Muhlen-

berg's alleged "wild youth" was, according to his father's diary: "He does not care much about female society, but is bent on hunting and fishing." At the time, Peter was all of 13 years old.

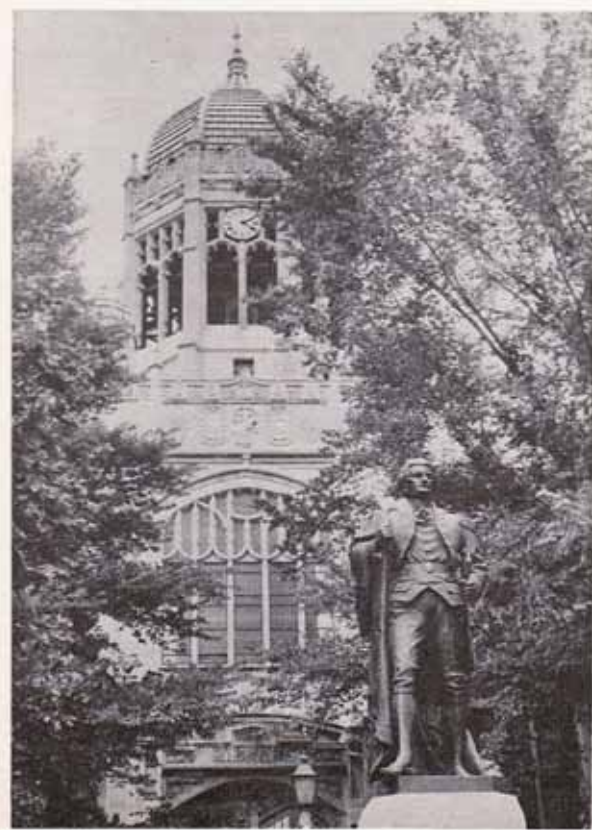
In 1760, the family moved to Philadelphia, where Peter and two brothers attended the College of Philadelphia, later to become the University of Pennsylvania.

The elder Muhlenberg was determined that his sons follow in his footsteps. As there was no acceptable seminary in the colonies, the boys ultimately were enrolled in the famous Lutheran Institutions at Halle, Germany.

Through an administrative error in processing Peter's records, he was treated as one of that institution's orphan wards and inadvertently bound out as an apprentice to a grocer-liquor merchant. It was a harrowing two years for the youth before the error was rectified.

Upon his release from bondage in 1767, Peter joined the 60th English Regiment of Foot being formed in the free city of Lubeck for immediate service in America. The homesick youth seized that opportunity for a free and quick return to his homeland. A few months later his release from that military service was effected.

Shortly thereafter he expressed the desire to enter business, but the elder Muhlenberg persisted that Peter enter the clergy. An alternate way toward that status—studying under an ordained minister—was pursued. Subsequently the young man became a substitute pastor in Lutheran churches in southeastern Pennsylvania; in 1768, he served a congregation in the Raritan, N.J., region. According to one record he was ordained by the Ministerium of Pennsylvania at that time. Another record notes merely that in 1769 he was licensed to preach.



"General Pete," standing in front of the library on the Muhlenberg College campus in Allentown, Pa., is a bronze replica of the Carrara marble statue of Muhlenberg, created by Blanche Nevin of Mercersburg, Pa. It portrays the removal of the ministerial robe shortly after his famous "time to pray—time to fight" declaration. The original statue was commissioned by the Pennsylvania Legislature in 1877 in response to a request each state received from the U.S. Congress to place the figures of two of their most outstanding citizens in the Capitol's newly created Statuary Hall. The replica was a gift to the college by the Brotherhood of The Lutheran Ministerium of Pennsylvania in May 1942.

Throughout that period he frequently visited his family and friends in Philadelphia, where in 1770 he married Anne Barbara Meyer, daughter of a well-to-do potter.

In May 1771, he accepted a call from Woodstock, Va., where also there was a sizable German community. His ability to speak English and German was an important factor in his being selected. However, as his congregation-to-be was Episcopalian, it was required that he become a priest of that church. The requirement was met when he was so ordained by the Bishop of the Church of England in London in 1722.

He was exceedingly well received in Woodstock and within two years was recognized as a civic as well as a spiritual leader throughout the region. He became a county representative to the Virginia Assembly under Royal rule. When that Assembly was terminated and the call for a Virginia Convention under the Continental Congress was made, Pastor Muhlenberg, one of the few ministers ordained by the Church of England to support the colonies' cause, continued to represent his region.

He served on several Convention committees including one that recommended the formation of eight Virginia battalions of militia which ultimately would serve under General Washington. It also was recommended that one of the battalions be manned entirely from the German community and commanded by German officers. Upon the urging of George Washington and Patrick Henry, the Woodstock parson was chosen to be its commanding officer. Pastor Peter Muhlenberg became Colonel Peter Muhlenberg on March 1, 1776.

On the occasion of his farewell sermon, with his church filled to its absolute capacity, he mounted the pulpit, clad as usual in his black ministerial robe, repeated the liturgy, and delivered his sermon. Its text and the language have been lost, but in a narrative written 70 years later by grand nephew, Henry A. Muhlenberg, Pastor Peter was quoted in part:

"In the language of the Holy Writ there is a time for all things, a time to preach and a time to pray, but those times have passed away. There is a time to fight, and that time has now come."

Upon pronouncing the benediction he removed his robe, buckled on his sword, and stood before his congregation in the full uniform of a Virginia Colonel. At this point, the former bonded apprentice

entered the third phase of his life, and his second career.

His military record courses through virtually every campaign, trial and tribulation, and most of the battles of the Revolutionary War. He sustained battle injury at Charleston and suffered a liver affection in the Georgia campaign that was to distress him for the rest of his life. He advanced to the rank of Brigadier General, then to Brevet Major General just prior to the disbanding of the Army in 1783. In that same year he became one of the original members of the Order of the Cincinnati.

Earlier, the pastor-soldier noted that many of his peers and superiors he came to know and regard were Masons. Numbered among them was Commander of the Continental Army, General George Washington. It is surprising only that his petition had not been presented sooner.

In *Masonic Membership of The Founding Fathers* by Ronald E. Heaton, published by the Masonic Service Association in 1965, there appears the following from original lodge minutes:

"Royal Arch Lodge Number 3 (Philadelphia), dated April 13, 1779, and marked Lodge of Emergency: 'Brigadier General Peter Muhlenberg and Brigadier General James Hogan were Ballotted for and unanimously approved and Initiated in Virtue of a Dispensation granted them for that purpose by the Right Worshipful Grand Master. They paid their lodge dues of \$60 to the treasurer.' 'Later entries showed the Fellowcraft Degree on April 15, 1779, and Master Mason on April 17, 1779, (original record, Royal Arch Lodge Number 3)."

In November 1783, the General returned to his family and the home of his parents in Trappe. For a short time he considered following his earlier inclination to enter business. The idea was dropped, however, when early in 1784 he was appointed to direct the distribu-

tion of bounty lands, which Virginia granted its war veterans. Thus, the fourth phase of General Muhlenberg's life—his political career—got underway.

The appointment was followed in 1785 by his election to the Supreme Executive Council of Pennsylvania. He became its vice-president in 1787. Benjamin Franklin was the Council president.

In 1788, General Muhlenberg became one of eight from Pennsylvania elected to the House of Representatives of the United States under the new Constitution. In 1789 he started the first of three terms, served intermittently, in that body through the period ending in 1801, when he was elected to the United States Senate.

In June of that year, President Jefferson appointed him Supervisor of Internal Revenue for Pennsylvania. He resigned his seat in the Senate to accept the position. One year later the President tapped him again, and he became General Collector of the Port in Philadelphia. It was one of the most remunerative posts the President could bestow.

During his late years Peter Muhlenberg became a powerful figure in Pennsylvania politics. His interest in, concern for, and support of the Church was likewise intensified. He held the appointed position in Philadelphia until his death on October 1, his birthday, in 1807.

He was buried with full military honors alongside the Augustus Church in the town of his birth. His wife, who had given him six children, had passed away a year earlier.

The inscription on the marble slab covering his grave reads: "He was brave in the field, faithful in the cabinet, honorable in all transactions, a sincere friend, and an honest man." He was a Mason.



C. ROBERT GLOVER, 32, is a member of Jordan Lodge No. 673, F&AM, and the Scottish Rite Valley of Allentown, Pa. He is an administrative assistant with the Allentown-Lehigh County Chamber of Commerce, and a former Chief of the Information-Education division of the Pennsylvania Fish Commission. Earlier he conducted his own advertising agency. His "Nimrod & Angler" newspaper column and radio program were regular features of Allentown area media for many years.

Part 1—ST. JOHN THE BAPTIST

Why Are We Dedicated to the

This two-part article was delivered as the main address at the celebration of the anniversary of St. John the Evangelist by the Grand Lodge of Masons in Massachusetts on December 27, 1974. Part 1 points out the Masonic significance of St. John the Baptist. Part 2, dealing with St. John the Evangelist, will appear in the January issue.

By OSCAR A. GUINN, JR., 32°

For a number of years I have wondered why our Masonic lodges are dedicated to the Holy Saints John—St. John the Baptist and St. John the Evangelist. I could understand it if all our members were Christians, but that is not true. We have men of many faiths, many denominations and the followers of many creeds. This can be a weakness, but Masonry has made it a strength.

Many have written on one, or both, of the Saints John. We will not review their scholarly work now, but let us look at a paragraph from a paper written for the Grand Lodge of Colorado in 1940 by Carl H. Claudy:

"Whatever the reasons . . . Freemasons of Today come from the Lodge of the Holy Saints John of Jerusalem, meaning that we belong to a Lodge dedicated to those Saints, whose practices and precepts, teachings and examples, are those all Freemasons should try to follow."

What are these precepts and examples? There is no doubt what they mean to me as a Christian clergyman, but what do they mean to me as a Mason? Let's look at them separately.

John the Baptist was a descendant of priests on both sides of his family. His father, Zacharias, was on duty in the

Temple when John's birth was foretold; and his mother, Elizabeth, was of the daughters of Aaron. We have a story of his birth being predicted by an angel in LUKE 1. He was born six months before Jesus, who was his cousin. He was ordained a Nazarite from birth. A Nazarite was one set apart for God, usually for a period of time; but it seems John was designated one for life. They could use no alcoholic beverages, could never cut their hair, nor approach a dead body of anything—not even of a close relative.

John lived near the Dead Sea for part of his life. The Roman Catholic scholar, Jean Steinmann, in his book *Saint John the Baptist and the Desert Tradition*, associates him with the Essene sect. This is of great interest today for scholars, because the discovery of the Dead Sea Scrolls was made in an ancient monastery of the Essenes on the shores of the Dead Sea. Certainly many of their ideas can be traced in John's thought.

John the Baptist was beheaded by Herod, on a request made by his wife, Herodias, through their daughter who had danced for the king and his noble-

men, while they were highly intoxicated. The king had promised his niece anything, and she made this shocking request. Herodias was angry with John the Baptist for his condemnation of the king's marriage to her who had been his brother's wife. His death came around the year 29 A.D.

This cousin of Jesus has represented two main characteristics for me, and I think they have a message for us as Masons.

One is *Asceticism*. MATTHEW (3:1 & 4) says that "In those days came John the Baptist preaching in the wilderness of Judea . . . And the same John had his raiment of camel's hair, and a leathern girdle about his loins, and his meat was locusts and wild honey."

This is a perfect picture of hundreds of monks who lived in the wild places of the Middle East and North Africa. There have been countless such persons in Christianity, Judaism, and Islam. In fact, you can find them in any religion, in any place, and in any century.

These persons withdraw from society and live alone or in monasteries with others of like mind. They see the evils

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



Holy Saints John?

rampant in the world, and use their lives as sermons of rejection of the world. They try to find God, a new outlook on life, or their own meaning. Hours are spent in meditation and prayer.

There is nothing wrong in withdrawing from the rushing world and trying to get our lives and our world into a new perspective. Without these moments, or hours, we gradually "run down" and collapse. Some of the great increase in mental illness can be attributed to this need.

In a true but limited sense, this is what we do when we enter our lodge rooms. Few of us will ever go into the wilderness to live and meditate, but we do withdraw from the world for a short time into a lodge. We place a Tyler at the door to see that we are not disturbed. We know the fellowship of Brother Masons; we transact business and make plans. But when the ritual for the degrees begins, we are to be in "meditation" on the meaning of our life in this world, on death, and on life after death. This is the reason we want the ritual to be done well and conversations to cease. One cannot really concentrate when concern is felt for the ritualist who may be forgetting his lines, nor when men are chattering on the sidelines. We have seen our degrees hundreds of times, but seldom do I see one in which I do not get new insights and inspiration.

John the Baptist had to give up something to go into the wilderness, and so do we when we go into the lodge. We have to sacrifice something to be there—fellowship with family, bowling, TV, or sleep. If we do not sacrifice for the lodge, then Masonry means little to us.

The reference to John the Baptist

from the Gospel of MATTHEW says something else about the man. He came out of the wilderness to talk to the people by the lakeside, on the roads, and in the towns. He shared with them the insights he had gained in his meditation. This has a message for us as Masons. What we have learned in the lodge about life, death, and immortality we should share with others. No, we cannot divulge the ritual, the secrets, or the exact context of the teachings. But, we must share the basic lessons learned, or they become weak and die in us.

This sharing can be done by words, deeds, or life style. A Mason is a *different* man. If he is not, then he has failed to understand Masonry. Often in speaking to Masonic families, I have mentioned this, and some wives have expressed doubt! My only answer has been that they have no idea what he might have been, if he had not been a Mason!

I have a newspaper clipping of a speech given by a senator in a national legislature of another nation. He knew nothing of Masonry, but proceeded to condemn it severely, and in one place he accused us of meeting in the nude. Many of my Masonic friends laughed at his ignorance. But the pathetic point for me was that I knew the president of that senate was a Mason! I am sure that the senator did not know this, but why didn't he? Having lived in Asia, I know the reluctance to publicize Masonry, but I feel others should know something about the Fraternity by looking at our lives. If they see something different, then they will want to know what it is. Who knows, it might be the opening for a new brother.

Secondly, John the Baptist represents *humility*.

John preached, "There cometh one mightier than I after me, the latchet of whose shoes I am not worthy to stoop down and unloose." (MARK 1:7) "He must increase, but I must decrease." (JOHN 3:30)

For the Christian, this is John's testimony to Jesus, and it is one of the cornerstones of the Christian Faith. But what does it say to us as Masons?

John the Baptist was willing for Jesus to go before and above him. Joseph Fort Newton called this "his self-effacing humility." He was glad to proclaim another's superiority. Are we? John knew his position and tried to fill it to the best of his ability.

Each Mason has a job to do. We need to know what ours is. It is not the same as any other person's place, but it is as vital as his. Some have a task that is more prominent, but leadership carries with it greater problems and headaches! The Junior Deacon may be not the highest post in the lodge, but have you ever seen a Worshipful Master open a lodge without him?

Every man in the lodge has a talent for something, and an interest in some phase of the work. He needs to feel pride in his work, and feel important in it, for *he is important*.

My father had a man come to him in church and ask to help. Dad asked if he could speak in public, teach a Sunday School class, sing, or what talents did he have. Nothing Dad mentioned seemed to be right, so Dad asked what he felt he could do? "Stand at the door and give out the hymnals." He did just that and added to the service. He was important.

It takes humility to recognize our limitations as well as our abilities. This John the Baptist had. He could see another perform things he could never do, and he rejoiced in it. The lodge cannot exist without the real workers in the quarries. If everyone sat in the East, we would have a lodge out of balance.

And yet, if one does rise to be Master, it still takes humility to see another Master have a greater year than ours. It is hard to praise him for it and really rejoice that Masonry is going forward. Our Fraternity is much more important than whether our leadership was greater than that of someone else, or whether one seems to receive more praise than we do. This is hard to accept in any phase of life, but the real Mason knows the humility that is exemplified by John the Baptist.

SETH WARNER

Leader of the Green Mountain Boys

By JAMES R. CASE, 33°

Seth Warner is well up on the list of those named to the "Heroic Scroll" of early Vermont Masons in the "modest sketch" of Freemasonry in that state, written by Ill. John Spargo, 33°, at the time of the sesquicentennial of the Grand Lodge.

Extracts from the minutes of old St. John's Lodge, then sitting at Fairfield, Conn. (now St. John's Lodge No. 3, Bridgeport), appear among the illustrations in the pamphlet and, it is stated, refer to the leader of the Green Moun-

tain Boys. But the Grand Historian of Vermont was misinformed at the time.

The Seth Warner who was made a Mason in the Lodge at Fairfield in 1764 was a native of Middletown, born in 1734 and graduated from Yale in 1758. He studied medicine and began to practice in Fairfield. Initiated and passed in June 1764, he "took the 3d Degree" more than a year later, when he was already in office as Secretary of the Lodge, a position he held for several years. As such he was "clear of his quarterly taxes" and was to have a "pint bowl for Toddy."

He is last on record on St. John's Day in December 1768, dying the next April when only 35 years old. His death was hastened, it is said, by overindulgence in some of the medicine he prescribed to mend others. His wife, now twice a widow, soon followed him to the grave. He left no children but did leave a collection of more than 30 books, a considerable private library in those days.

Another Seth Warner, born at Roxbury, Conn., in 1743, with little schooling but wise in woodcraft, had been in Vermont with his parents for a year or more when Doctor Seth, a remote



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.



A sturdy granite monument marks the site of the Seth Warner grave at Roxbury, Conn. The monument was erected in 1858 as a belated tribute to the Revolutionary War hero.

cousin, was raised in the Lodge at Fairfield. Vermont offered wide opportunity for the big six-foot newcomer, and he was soon asserting a quiet and efficient leadership in the community, although outwardly modest and unassuming.

Title to lands in southwestern Vermont, or New Connecticut, were in dispute. Bennington and nearby towns were settled under New Hampshire grants, but New York claimed the occupants were squatters. Seth and his associates chased off the New York surveyors, warned away those arrivals with New York deeds, and opposed with violence the sheriffs and posses sent in by the "Yorkers." He was among those declared outlaws by the New York Assembly, with a reward for their apprehension.

Before the dispute brought about such an inhospitable atmosphere, Seth had been a frequent visitor to Albany and

was made a Mason in Union Lodge there in 1772. The contention between Yankee and Yorker over Vermont land ceased with the approach of the American Revolution.

Warner was in company with Ethan Allen and others when the capture of Ticonderoga was plotted. On the night when the fortress was taken, there were so few boats available that Seth and his party did not cross the lake until later. He was then sent down Lake Champlain and on May 12, 1775, took possession of the fort at Crown Point. A sergeant and 11 men made no resistance. One hundred and fourteen cannon were found in the park, as well as other military stores in the magazine.

With his command of Vermont volunteers, Seth took part in the invasion of Canada under Montgomery, defeated the British General Carleton in a skirmish at Longueuil, and during the winter was active in forwarding recruits and supplies for the garrison at Montreal under Wooster and the forces under Arnold besieging Quebec.

As Lt. Colonel of a Continental regiment he was stationed at Ticonderoga under General St. Clair when the fortress was evacuated July 6, 1777, and covered the retreat. He was in command of the rear guard at Hubbardton on July 7, 1777, checking the advance of a column of Hessians sent into Vermont on a foraging expedition by Burgoyne. His regiment was in reserve when the Battle of Bennington was joined, but came up in time to help decide the day. General Stark, who was in command, stated: "Col. Warner's superior skill in

the action was of extraordinary service to me." He and his regiment were at Saratoga.

Seth was appointed Brigadier General of militia by the Vermont legislature in 1778 but was experiencing a physical decline; and when his disability was aggravated by wounds he received October 11, 1780, at Fort George, he had to retire from active service. Broken in health, but not in spirit—his pay in depreciated Continental dollars far in arrears and his farm enterprise a failure because of absence of the owner—he made the long trip back to the old homestead in Connecticut, hoping to recover his health and recuperate his finances. Some creditors were already applying pressure. Vain hope!

It was a sad Christmas in Roxbury in 1784. Seth Warner was in critical condition, dying the next day. His bravery, sagacity, energy, and humanity had carried him a long way in life and had won him a host of admirers, devoted followers, and well wishers. But the Grim Reaper was not to be denied, and he passed away extremely destitute and dependent on the kindness of neighbors. A throng from miles around gathered for the funeral and heard a sermon preached from the text, "How have the mighty fallen and the weapons of war perished!"

A large plain marble slab, covered his grave until 1858, when the remains were raised, borne in solemn procession to the little Green in the center of Roxbury, and there ceremoniously reinterred. Over this grave the state of Connecticut erected a sturdy granite monument which marks the spot today. A Past Grand Master of Masons in Connecticut, Daniel B. Brinsmade of nearby Washington, was chairman of the commission in charge of the undertaking. Search for a detailed account of the proceedings in newspaper or diary or official report has so far been unavailing.

While the inscription on the "wolf stone" under which he was first buried was weathered away into a state of illegibility, we do know the text which was as follows:

Triumphant leader, at our armies head
Whose martial glory struck a panic dead
Thy warlike deeds, engraven on this stone,
Tell future ages what a hero's done.
Full sixteen battles did he fight,
For to procure his country's right,
Oh! this brave hero, he did fall
By death, who ever conquered all.

VanGorden-Williams Library

By CLEMENT M. SILVESTRO

Visitors to the newly-named VanGorden-Williams Library, already numbering in the thousands, are very much impressed with the beautiful, well-lighted, and comfortably furnished reading room, the efficient work areas and offices, the handsome maps and prints on exhibit, and the compactness and intimacy of the rare book room.

But the more observant visitor, noting that the upper two open book stacks contain relatively few books, invariably asks, "How come you don't have more books?" Good question. And I believe we have a good answer: "We will in due time."

If anything, at this juncture, we must take every precaution to avoid filling up shelves with books simply for appearance sake. At the heart of the matter is the central question of building *significant collections* as against mere accumulation of random titles.

Defining our collecting policies has already been carefully scrutinized, initially a few years ago by the Library and Museum Committee, headed by Ill. Louis L. Williams, 33°. More recently, Dr. James Heslin, Director of the New-York Historical Society, Dr. Marcus McCorison, Director of the American Antiquarian Society, Brother Williams, Librarian Stephen Ferguson, and the director again reviewed this important subject. Without committing the library to any rigid formula, there was general

agreement that the original goal of the Library and Museum Committee was sound: to develop a significant collection in Freemasonry and a basic American history collection. In addition we agreed a unique opportunity existed to build a special collection in an area that could use a more cohesive thrust, and certainly closer examination and investigation: American fraternal organizations.

The archives of the Supreme Council form the nucleus of the Masonic collec-

tion. The holdings were acquired by gift or purchase since 1867. Though modest in size the content is rich. It contains some very important manuscript and pamphlet material on the historical development of the Scottish Rite and particularly of the Northern Masonic Jurisdiction. There are periodicals, encyclopedias, histories, proceedings, constitutions, manuals, rituals, and photographs covering a wide range of subjects related to Freemasonry including philosophy, literature, music, symbolism, architecture, and occultism.

In the 1960's the Library Committee wisely purchased the Charles J. Wells and William L. Cummings collections (see *The Northern Light*, April 1970) which greatly enhanced the existing holdings. Particularly important, the Cummings collection contains a signifi-



The Library at the Scottish Rite Masonic Museum of Our National Heritage has been named the VanGorden-Williams Library as a tribute to the dedication of the two men and their families to Scottish Rite Freemasonry and the Museum-Library project. Mr. and Mrs. John H. VanGorden and Louis L. Williams were present in September for the unveiling of the plaque.



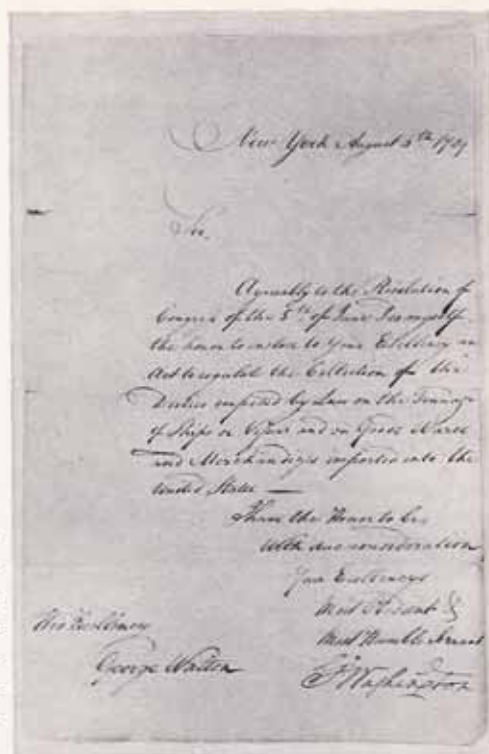
DR. CLEMENT M. SILVESTRO is the Director of the Scottish Rite Masonic Museum of Our National Heritage and a member of Simon W. Robinson Lodge, AF&AM, in Lexington, Mass. Prior to accepting his current position, he was Director of the Chicago Historical Society.

THE
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MDCCLXXXVIII.
In the Fulgur Year of Masonry 5738.

Among the acquisitions from the Peacher collection was a copy of Anderson's Constitutions of 1738. A copy of the Constitutions of 1723 has been on display in the Museum lobby since the April opening.

Also on display in the lobby is an August 4, 1789 letter from George Washington to Georgia Governor George Walton regarding the first protective tariff act passed by Congress. The letter is part of the G. Edward Elwell collection donated by Caldwell Con-sistory, Bloomsburg, Pa.



cant number of anti-Masonic titles and many other scarcely found imprints. Thus the Supreme Council collection, with its emphasis on the Scottish Rite, forms a modest but important research collection on Masonic books in America, one that scholars and students of Freemasonry will find informative and rewarding.

This proved to be a banner year for the Masonic collection. Through the generosity of Ill. John H. VanGordon, 33°, we acquired the William G. Peacher collection of nearly 8,000 volumes. It more than doubles our holdings on the subject and constitutes the largest single collection of books added to the library. Though the collection came to the library in the Spring, it is not as yet on our shelves, because ahead of us lies the enormous task of processing, accessioning, and cataloguing each volume. If we continue to acquire collections of this size it will not take long to fill those empty shelves!

It is the content and not its size that makes this collection the truly wonderful acquisition that it is. There are many historical programs and histories of local, state, and foreign bodies, some bound and many unbound. The proceedings of the various states and foreign jurisdictions concerning the York and Scottish Rites represent a heterogeneous grouping. Preacher focused on the more valuable publications of the early and anniversary years.

A strength of the collection is the major run of research lodge publications

and periodicals published both here and abroad. Included are two complete sets of *Ars Quatuor Coronatorum*.

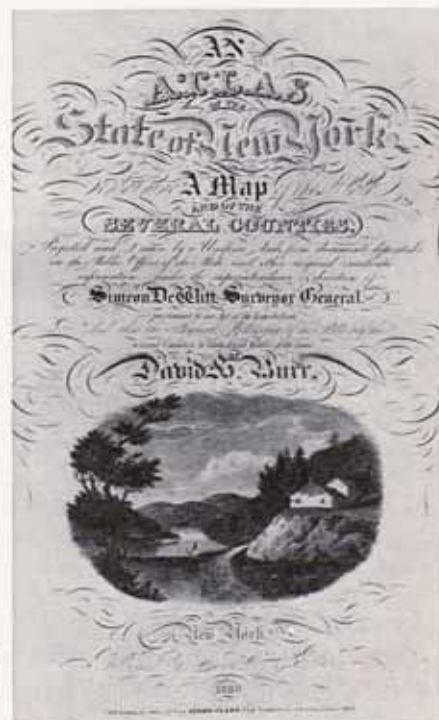
There are many bound volumes of Masonic magazines dating from mid-19th century, some of which are no longer in existence: *Acacia*, *American Freemason*, *Trestle Board*, *New York Masonic Outlook*, *Western Freemason*.

Rare and scarce volumes include several editions of James Anderson's *Constitutions*, including the first (London, 1723); several editions, including the first (1772), of William Preston's *Illustrations of Freemasonry*, and various *Ahiman Rezon* constitutions. There are some 600-700 bound rituals of Masonic bodies (always difficult to acquire) as well as other fraternal organizations. Anti-Masonic books and pamphlets, including all the old and modern works on the subject, number over 100. There are numerous monographs on Masonic philosophy, symbolism, history, and related subjects. At some future date we will have more to say on this collection; this brief description does provide some indication of its comprehensiveness.

One final noteworthy gift to the Supreme Council collection came through

the generosity of Ill. Brother Williams: Lorenzo Knapp's *The Secret Discipline* (New York, 1833), a little-known early American Masonic book published by a Massachusetts Mason in defense of Masonry when it was undergoing a period of great unpopularity in the United States.

(Continued on page 18)



From the Lloyd Brinkman collection came the David Burr Atlas of the State of New York (Ithaca, 1840).

MUSEUM PLAQUE HONORS RETIRING COMMANDER

A bronze plaque honoring Ill.[°] George A. Newbury, 33[°], was unveiled at the Scottish Rite Masonic Museum of Our National Heritage on Saturday, Sept. 20. The following remarks were delivered at the ceremony by Ill.[°] Louis L. Williams, 33[°], as a tribute to the retiring Sovereign Grand Commander.

By LOUIS L. WILLIAMS, 33[°]

We are gathered here for the express purpose of honoring the man largely responsible for this magnificent building in which we are standing. All of us know that history is the written record of the events which we all experience from day to day. Just as history records events, so are human institutions the lengthened shadow of a man. The truth of this aphorism is amply proved by this Museum-Library, for it truly is the culmination of the dream—the impossible dream—of George Adelbert Newbury, our Sovereign Grand Commander.

For it was George Newbury who, after we had purchased this impressive site for a headquarters building for our Supreme Council, first conceived the idea of a great museum, built in honor of our nation's bicentennial, and to be built for the express purpose of inspiring in all who might enter its portals, love of country.

Freemasons are builders. As Scottish Rite Masons it was eminently fitting that we should build a great structure, not to honor Freemasonry but to bear witness to, and to perpetuate, the ideals of Freemasonry—ideals of patriotism, of love of country, of humanitarianism, and brotherly love.

Here we have a great library, devoted to the history of our Craft—a repository for the Masonic wisdom of the centuries, available to Masonic scholars forever. Here we have an outstanding museum,—not a dead repository for artifacts, but a



Ill.[°] Louis L. Williams, 33[°], (left) presided at the ceremony honoring Commander Newbury. The new plaque will be placed near the entrance to the museum.

living organism, for the purpose of telling the story of the past that we might be inspired to do better in the future. Here will be planted seeds of knowledge, seeds of Masonic ideals that may flourish into great trees of fruitful action in future generations.

There are many great institutions built to honor Freemasonry. But as the years go by, this Museum-Library should stand out as a great exponent, a great teacher of all Masonry has meant to us in the past, and as a great inspiration of all it can mean to America in the future.

Some four years ago, before this project was fully conceived, I happened to be driving our Commander around through Illinois. As we discussed the proposed project, then still only a dream which seemed well nigh impossible, there came to my mind the words of the

old philosopher who said, "Think no small thoughts." So I said to George, "Let us think big." As you can here see for yourselves, he thought much bigger than even I had dared to hope.

It was most fortunate for our Supreme Council that in this trying period of our nation's history, as we celebrate 200 years of our country's development, that we should have as our leader George A. Newbury. He is a man of ideas, of action, and of great inspiration to all of us who follow him. This great Museum-Library is his conception, and under his inspired leadership it has been brought to a glorious fruition. Therefore, it is with love and devotion that we unveil in his honor this bronze plaque as a symbol and everlasting token of his contribution to Freemasonry and to our country in the building of this great institution to the greater glory of God.



IN A NOOK WITH A BOOK

'10,000 Famous Freemasons'

Reviewed by Alphonse Cerza, 33*

10,000 FAMOUS FREEMASONS, by William R. Denslow, reprinted in 1975. Educational Bureau, P.O. Box 529, Trenton, Missouri 64683. 4 Vols. \$20.

Masonic history deals with events that have taken place, but in the ultimate analysis it is the men who have worked in the Craft that have made the Fraternity what it is today. It is natural that there should be a great deal of interest concerning the men who have belonged to the Craft who have achieved greatness for their work in the quarries or who have gained eminence in activities outside the Craft. Recognizing this need, many years ago Brother William R. Denslow, a Past Grand Master of Missouri, compiled the material contained in this set of books.

It has been the policy of the Missouri Lodge of Research to publish one volume each year dealing with a specific subject. In 1957 the Transactions consisted of the first volume of a projected three volume set devoted to biographical sketches of famous Masons and others having some relationship with Freemasonry. This first volume covered the names of persons whose names began with the first four letters of the alphabet. The next three years additional volumes were published covering the entire alphabet. After a few years the books were out-of-print and the constant demand for copies induced the Educational Bureau of the Royal Arch to reprint them;

in order to keep the price down the volumes have been bound with a soft cover.

These volumes are not a dry set of books with cold facts but have many interesting items, quotations, and references. For example, the first name in the set is John Aasen, who has the distinction of having been the tallest Mason, being eight and a half feet tall. Tom Thumb, the smallest Mason, being two feet tall, also appears here. The set does not overlook the names of prominent antiMasons, ladies who claim to have been made Masons, sports figures, persons with unusual names (Hiram Abiff Boaz), famous merchants (Penney, Wannamaker, Kresge, Kress), auto makers (Ford and Olds), and many other interesting categories. From time to time questions arise relative to persons having been members of the Craft on which there is a difference of opinion. These names are listed and the evidence, if any, is presented so one can make his own appraisal; in many instances the evidence is not clear but the reader will have whatever is available about that person.

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



LOOK FOR 'BLUE ENVELOPE' SOON

The 1975-76 "Blue Envelope" voluntary appeal, as in the previous year, will again serve a dual purpose by strengthening the Benevolent Foundation and its schizophrenia research program as well as soliciting gifts for the Scottish Rite Masonic Museum of Our National Heritage at Lexington. Appeal literature and blue reply envelopes will be mailed to Scottish Rite members during the Thanksgiving-Christmas period.

Sovereign Grand Commander Stanley F. Maxwell, 33*, expressed the hope that members and friends of Scottish Rite throughout the jurisdiction would con-

tinue to support these benevolent and educational activities as they have in the past.

Speaking of the activity of the Benevolent Foundation, Commander Maxwell said "Our professional and scientific advisory committee has increased the stature of our longstanding schizophrenia research program to the point where the annual budget of more than \$500,000 is fully committed for research investigations, fellowships, and stipends. Such grants are made on a priority basis. Yet, even with this expanded activity, the pressing need continues to determine the underlying causes of schizophrenia."

For the second year, the solicitation will include the Museum and Library. During the first few months of operation, more than 6,000 visitors a month have inspected the new facility—a Scottish Rite contribution to the bicentennial observance of the nation. Grand Commander Maxwell added "With the need to maintain an adequate professional staff and to operate the Museum and Library seven days a week with no charge for admission, it is hoped that members and friends of the Rite will include the Museum in their charitable contributions."

Chairman of the Committee on Rituals. He is active in Masonic Charity Foundation, Masonic Veterans Association of Connecticut, and Order of DeMolay.

* * *

New Active Members are Ill.[°]. Robert F. Case, 33[°], for New York; Ill.[°]. Arlo E. Bane, 33[°], and Ill.[°]. Robert B. Perkins, 33[°], both for Illinois; and Ill.[°]. Denman G. Kramer, 33[°], for Wisconsin.

* * *

Ill.[°]. Brother Case is Manager of Utilities Operations for the General Electric Company at Schenectady, N.Y., and is a Past Thrice Potent Master and Past Commander in the Valley of Schenectady. He was raised a Master Mason in Trojan Lodge No. 306 at Troy, Pa. in 1948 and now is a member of Corlaer Lodge No. 932, Schenectady. He joined the Scottish Rite in 1950, received the Meritorious Service Award in 1967, and the 33[°] in 1969. He also is a member of Cyprus Shrine Temple, the Royal Order of Jesters, was created "Schenectady Patroon" in 1964, is a retired Lt. Colonel of Infantry, and active in numerous civic and service organizations.

* * *

Ill.[°]. Brother Bane is a prominent attorney and an active worker for the Valley of Bloomington, Ill. A graduate of Illinois Wesleyan University, he was raised a Master Mason in LeRoy Lodge No. 221 in 1934 and joined the Scottish Rite that same year. He is a Past Master, a Past Thrice Potent Master, and a Past Commander of Consistory. He received the 33[°] in 1955, is a Past Lt.

NEW ACTIVE MEMBERS

CASE
New York



BANE
Illinois

PERKINS
Illinois



KRAMER
Wisconsin

Governor of Kiwanis, and an Elder in the Presbyterian Church for many years. He also is a graduate and former instructor of Northwestern University Law School.

* * *

Ill.[°]. Brother Perkins is a retired production supervisor for Monsanto Chemical Company, St. Louis, Mo. He was raised a Master Mason in Gothic Lodge No. 852, East St. Louis in 1932, transferred to East St. Louis Lodge No. 504 and served as Master in 1949. He joined Scottish Rite in 1943 and has served as Thrice Potent Master, Most Wise Master, and Commander in the Valley of Southern Illinois. He received the 33[°] in 1958 and has held various appointive offices in the Grand Lodge of Illinois for several years. He is an Elder in the Presbyterian Church and is a past officer of the Alton Presbytery.

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Ill.[°]. Brother Kramer is generating station superintendent of the Wisconsin Power & Light Company, Prairie du Sac, and was raised a Master Mason in Baraboo Lodge No. 34 in 1948. He transferred to Sauk Prairie Lodge No. 113 and served as Master in 1953. He held various offices in the Grand Lodge of Wisconsin and served as Grand Master in 1971-72. He joined the Scottish Rite at Madison in 1951, is a Past Sovereign Prince, and received the 33[°] in 1972. He also is active in York Rite, Red Cross of Constantine, Zor Shrine Temple, the Royal Order of Scotland, and was a First Lieutenant in the Airborne Aviation Engineers in World War II.

VANGORDEN-WILLIAMS LIBRARY

Continued from page 15

The American history collection of the library will eventually contain the basic books essential to the study of the United States and will include reference books; national, state, and local histories; biographies; contemporary published narratives; diaries and papers, and monographs or studies on specific subjects. One key function of the American history library is to support the museum's curatorial staff; research, technical, and exhibit information. Titles

purchased this year catered to this need.

Two large, important gifts added some 2,000 volumes to the American history collection: The Lloyd Brinkman New York State historical collection, and the collection from the Judge Carl Wahlstrom estate of Worcester, Mass. Two choice items from the Brinkman collection are the David Burr *Atlas of the State of New York* (Ithaca, 1840) and the second edition of General Burgoyne's *State of the Expedition from Canada* (Lon-

don, 1780) complete with maps detailing his surrender at Saratoga. Judge Wahlstrom's strong interest in 20th century American history has enabled us to add many lacking titles.

All total we added almost 14,000 volumes to the VanGordon-Williams Library in the first year. At this rate those observant visitors will soon note that the stack levels are filling quite rapidly, and with titles that give strength and depth to the library's major fields of interest.



Burrowing with Burow

We tip our hat to the Ancient Craft Degree Team of the Valley of Danville, Ill., and its chairman, Brother A. Lloyd Sinclair, 32°, in recognition of a most active program and especially for efforts this past summer. This featured the raising of triplets—William, Edward, and Jess Brian—in Sumner Lodge No. 334, AF&AM, only the second such occasion on record in the Grand Lodge of Illinois; the raising of four blood brothers—Gene, Ken, Ed, and Jim Mitchell—in Newton Lodge No. 216, AF&AM; and the raising of twins—James and Don Kelly—for Tuscola Lodge No. 332, AF&AM, with some team members participating. Eight of the 11 degrees conferred this summer were in July and August despite 90-degree temperatures, and some team members drove 200 miles each way to participate. This is in marked contrast to Masons in several states whose lodges are "dark" during July and August. This team of Scottish Rite Masons conferred 27 degrees during the last fiscal year and are out to better that mark this year. We believe this shows real dedication to Ancient Craft Masonry and commend the team members for their devotion to the best interests of our Craft. We wish them Godspeed and good luck.

Emphasizing that we really do have a Scottish Rite Masonic Museum and Library now is the fact that Simon W. Robinson Lodge of Lexington conferred degree work in our auditorium there in June—the first such use for the auditorium. Rt. Wor. Robert W. Custance, 32°, the Deputy Grand Master of Masons in Massachusetts and a Past Master of Simon W. Robinson Lodge, was guest of honor and raised one of the two candidates.

We are indebted to Brother Theodore G. Damianos of Biscayne Bay Lodge No. 124, Miami, Fla., for some interesting figures and a platitude: "Masonry Gives Light . . . Members Find Their Own Way." He reports that of the approximately 4 million Masons in the United States and Canada some 1.4 million are age 65 and older. He also points out that Census Bureau figures show that 22 million Americans are 65 or older, an increase of some 2 million in the past 4 years while children under 5 have decreased from 17.1 million to 16.3 million. The greatest increase in population is in the 25 - 34 age group which has jumped from 25.1 million to 29.7 million. Women are easily winning the longevity race. In the over-65 category one finds fewer than 70 males to every 100 females.

We are pleased to note that Reading Council No. 1031, Knights of Columbus, of Reading, Mass., presented the 1200-pound granite cornerstone for the new \$200,000 Masonic Temple being completed by Good Samaritan Lodge,

AF&AM, of Reading, and other Masonic units in that town. The Knights also participated in the cornerstone-laying ceremonies with officers of the Grand Lodge of Massachusetts headed by Grand Master Stanley F. Maxwell, who also is a Past Master of Good Samaritan Lodge. The Reading KC's and Good Samaritan members have cooperated for many years in furnishing blood donors for the Red Cross program and in other community projects thus setting a worthy example of brotherhood for the benefit of all mankind.

We are happy that two of our colleagues in the Supreme Council have received added recognition. Ill. Richard A. Kern, 33°, Honorary Sovereign Grand Commander, was presented the Masonic Service Award of Richmond Lodge No. 230, F&AM, of Philadelphia. Dr. Kern is the 18th recipient of this award in 127 years of Richmond Lodge history and was selected because of his many years of service and accomplishment in the fields of international Freemasonry, medicine, and in serving America during two world wars.

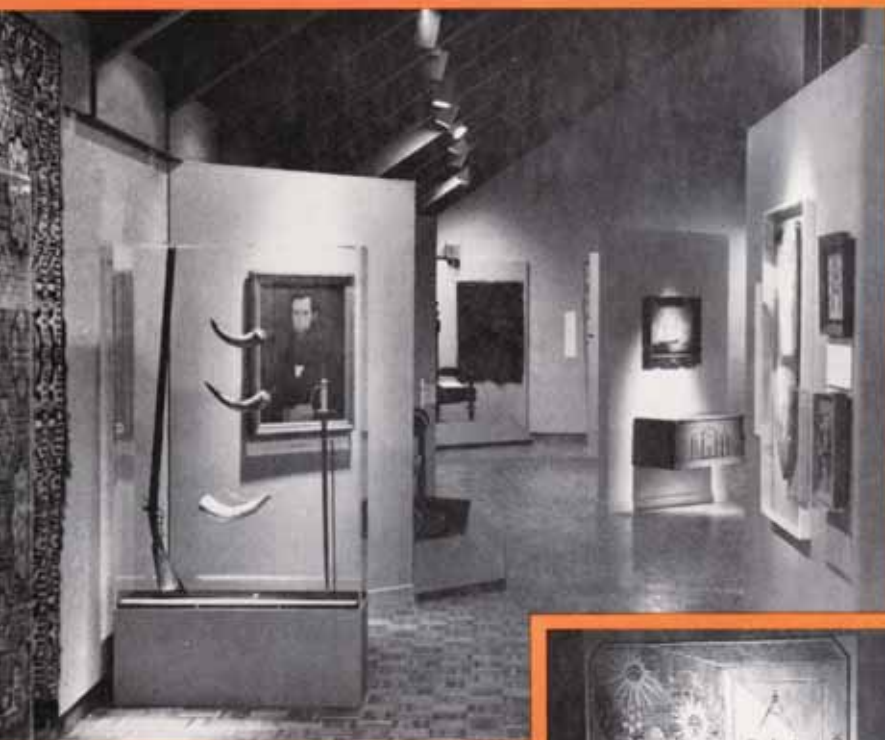
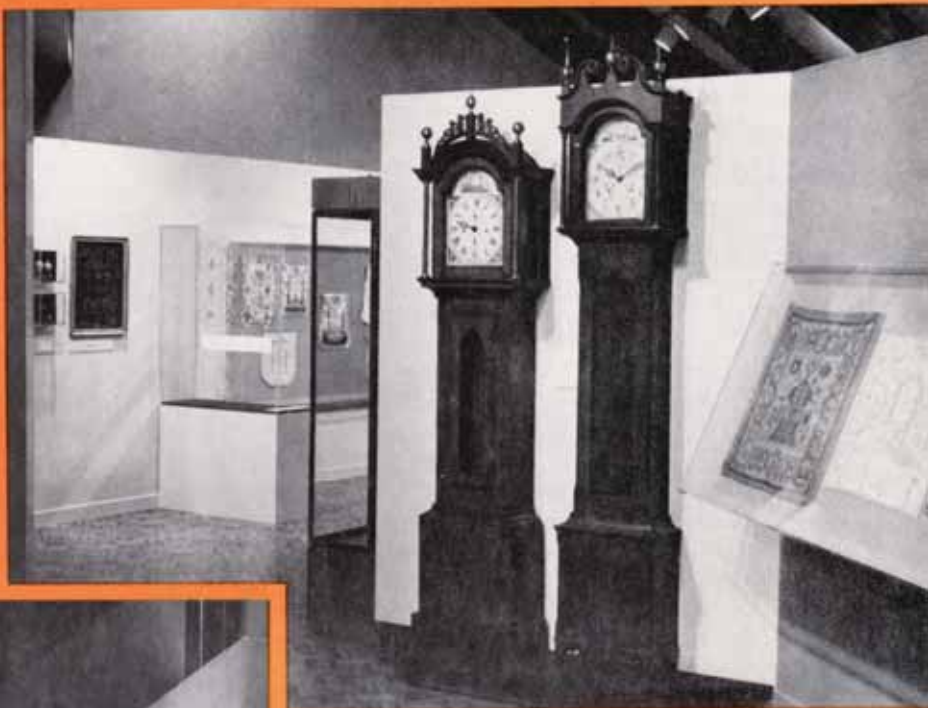
Ill. John A. Lloyd, 33°, of Cincinnati and an Active Member for Ohio, has been reappointed to membership on the Board of Trustees of the Ohio Historical Society by Governor James A. Rhodes. Brother Lloyd, Chairman of the Board of Union Central Life Insurance Co., is a prominent Lincoln scholar, author, and lecturer, and has served the Historical Society in various roles for many years.

Each November some 2,000 young men and women, ages 23-35, apply for positions as White House Fellows to participate in an extensive education program that includes 150 - 200 off-the-record seminar meetings with top government officials, scholars, journalists, and leaders from the private sector. The Fellowship, which carries a stipend of up to \$30,000, is designed as a one-year sabbatical in public service and has attracted men and women from many professions. Leadership, intellectual and professional ability, high motivation, and a commitment to community and nation are the broad criteria employed in the selection process. There have been 182 participants since 1964 with 16 serving in the 1974 - 75 program. Application forms and additional information can be obtained from the President's Commission on White House Fellowships, Washington, D.C. 20415.

"Let There Be Light" could well be the motto of the Scottish Rite Valley of Philadelphia which is displaying in its temple a series of beautiful color photo displays with descriptive details under the broad title of "Masonic Charities." Featured are the Grand Lodge of Pennsylvania Masonic Homes at Elizabethtown, our own Scottish Rite Masonic Museum and Library at Lexington, The Knight Templar Eye Foundation, and the Shriners Hospitals for Crippled Children. We salute Past Commander W. Claude Faust, Past Most Wise Master and Photographer Walter M. Faust, and Committeeman Joseph R. Gilbert for their part in this glorious project.

GEORGE E. BUROW, 33°

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An exhibit of "Masonic Symbols in the American Decorative Arts" is now on display at the Scottish Rite Masonic Museum of Our National Heritage.

