

THE
NORTHERN LIGHT
A WINDOW FOR FREEMASONRY



Volume 6 No. 4

SEPTEMBER 1975



GEORGE A. NEWBURY, 33'

*'It is not that bad men are brave,
but that good men are cowards'*

In these days when the press and the airwaves of TV and radio are filled with disturbing reports or wrong-doing in high places, and when commentators and writers are vying with each other in denouncing those involved, we would do well to reflect on some of the wisdom of an earlier generation in America.

George William Curtis, an American essayist and journalist (1824-1892), one time editor of the *New York Tribune*, and whose essays appeared in *Harper's Magazine* for many years, wrote 100 years ago:

"If ignorance and corruption and intrigue control the primary meeting, and manage the convention, and dictate the nomination, the fault is in the honest and intelligent workshop and office, in the library and the parlor, in the church and the school. When they are as constant and faithful to their political rights as the slums and the grogshops, the pool-rooms and the kennels when the educated, industrious, temperate, thrifty citizens are as zealous and prompt and unfailing in political activity as the ignorant and venal and mischievous, or when it is plain that they cannot be roused to their duty, then, but not until then—if ignorance and corruption always carry the day—there can be no honest question that the republic has failed.

"But let us not be deceived. While good men sit at home, not knowing that there is anything to be done, nor caring to know; cultivating a

feeling that politics are tiresome and dirty, and politicians, vulgar bullies and bravoos; half persuaded that a republic is the contemptible rule of a mob, and secretly longing for a splendid and vigorous despotism—then remember, it is not a government mastered by ignorance, it is a government betrayed by intelligence; it is not the victory of the slums, it is the surrender of the schools; it is not that bad men are brave, but that good men are infidels and cowards."

In the final analysis, each of us must share the responsibility for allowing these deplorable practices to develop in government and business. They did not spring up overnight. They began in little ways that you and I unwittingly condoned. If we would root them out and prevent their occurrence, we must heed the wise counsel of Curtis.

A large, stylized handwritten signature in dark ink, which appears to read "George A. Newbury". The signature is fluid and cursive, with long, sweeping lines.

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

Printed in U.S.A.

EDITOR, George E. Burow, 33°

ASSOCIATE EDITOR, Richard H. Curtis, 32°

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

Editorial Office:
 33 Marrett Road, Lexington, Mass.

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

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

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

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

SOVEREIGN GRAND COMMANDER
 George A. Newbury, 31°

GRAND LIEUTENANT COMMANDER
 Clyde A. Fulton, 33°

GRAND MINISTER OF STATE
 Wayne E. Stichter, 33°

GRAND TREASURER GENERAL
 William H. Cantwell, 33°

GRAND SECRETARY GENERAL
 Laurence E. Eaton, 31°

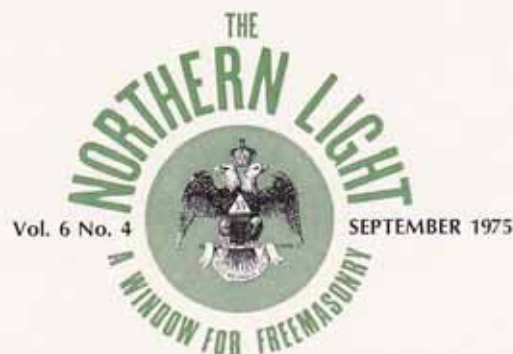
EXECUTIVE SECRETARY
 Stanley F. Maxwell, 33°

About the Front Cover

Boston is the site of the 1975 Annual Meeting of the Supreme Council to be held September 18-25. Among the many historical sites of interest in the area is the Old North Church. From the church belfry were hung the lanterns that signaled the famous ride of Paul Revere. A statue of Revere on horseback stands near the church.

Moving?

Address changes sent to *The Northern Light* are forwarded to your local Valley Secretary. You can save time by sending your change of address directly to your Secretary.



In This Issue

- 2 **'IT IS NOT THAT BAD MEN ARE BRAVE, BUT THAT GOOD MEN ARE COWARDS'**
 by George A. Newbury, 33°
Words written 100 years ago still provide food for thought a century later
- 4 **PRINTER OF THE DECLARATION OF INDEPENDENCE**
 by J. Frank Turley, 32°
Working from Jefferson's manuscript, John Dunlap was the first to print the famous document.
- 6 **N.H. DEMOLAYS CARRY 'GUNPOWDER' TO BOSTON**
Masons and DeMolays from two states join forces to reenact a 1775 ox-team trip.
- 8 **AMERICA'S FIRST GREAT SEA FIGHTER**
 by Charles W. E. Morris, 32°
The life and times of John Paul Jones.
- 10 **MASONIC EXHIBIT TO OPEN SEPTEMBER 21**
 by Barbara Franco
The Museum will feature 'Masonic Symbols in the Decorative Arts.'
- 12 **RISE AND FALL OF THE TEUTONIC KNIGHTS**
 by Theo J. Jena, 33°
The Chivalric Order played an active role during the Crusades.
- 14 **'LIBERTY TREE' SPIRIT CAN RISE AGAIN**
 by John H. VanGorden, 33°
The 18th century elm tree once served as a symbol to stir the heart. In these times of chaos we need another symbol to shake us out of our lethargy.
- 15 **IN A NOOK WITH A BOOK**
 by Alphonse Cerza, 33°
A book review of 'The Craft and Its Symbols.'
- 16 **INDIANAPOLIS HOSTS INTERNATIONAL CONFERENCE**
World leaders of Scottish Rite Freemasonry representing 28 countries attended the XI International Conference of Supreme Councils.
- 17 **BUILDING TOMORROW'S WORLD TODAY**
 by John G. Fleck, 33°
The language of brotherhood and love just might build a new Temple in the hearts of men throughout the world.

BRIEFS

- 11 Sandwich Glass on Display
- 11 Organ Donated to Museum
- 18 Fulton Replaces Kimmel as Grand Lt. Commander
- 18 Magazine Slip Case Available
- 19 Burroing with Burow

JOHN DUNLAP

Printer of the Declaration of Independence

By J. FRANK TURLEY, 32*

General Washington was faced with difficult decisions. The victorious Continental Army was at Trenton, the enemy was camped at Princeton. It was vital that knowledge of British plans be learned. At this juncture, Washington summoned six members of the First Troop, Philadelphia City Cavalry, instructed them to reconnoitre the enemy's position, and placed John Dunlap in command. While moving around the rear of Princeton, the six came upon a barn situated in a dense wood, and noted it was occupied by British troops. Instructing the detail to make considerable noise, Dunlap approached the barn and demanded the surrender of the enemy. Supposing themselves to be surrounded by superior force, 12 soldiers equipped as dragoons meekly surrendered to him. Returning to Trenton, the six conveyed valuable information of British plans. Lord Cornwallis had reinforced his army, and was loading

wagons preparatory to a march the next day in an effort to dislodge Washington. While the knowledge was invaluable to Washington, he expressed his displeasure to Dunlap for the detail's rashness. Courage and impetuosity were more conspicuous in Dunlap's makeup than prudence.

The commander of this intelligence detail, John Dunlap, was a prominent figure in the formative years of our nation. Patriot, printer, financier, civic leader. In today's parlance he would be termed a "mover and shaker." Born in Strabane, County Tyrone, Ireland, in 1747, he was sent to the colonies when he was a boy and became apprenticed to his uncle, William, a printer and bookseller in Philadelphia. The uncle married a relation of Mrs. Benjamin Franklin, and through this influence had been appointed postmaster of Philadelphia. In 1766, the uncle felt he had a call to the ministry, and sailed to England for ordination. Two years later he returned, accepted a charge in the parish of Stratton, Virginia, and sold his shop and equipment to his nephew.

John Dunlap was on his way.

John's first venture in the newspaper field came in November, 1771, when he published *The Pennsylvania Packet*, or *The General Advertiser*, on a weekly basis. During the British occupation of Philadelphia, the paper was printed in Lancaster, Pa. After the British evacuated the city, the paper was again printed in Philadelphia but on a three-times-a-week basis. Finally on September 21, 1784, it became a daily, the first daily newspaper in the United States.

The present day *Philadelphia Inquirer* is a successor of John Dunlap's publication and, as such, proudly proclaims itself on the masthead as being "the oldest daily newspaper in the United States." It should be noted Dunlap was a strong advocate of the colonial cause, and used his columns to that end with marked effect.

It appears John Dunlap had ingratiated himself with the delegates of the 13 colonies who were meeting in Philadelphia debating the course of action that should be taken against the mother country. He was appointed printer to the Convention meeting in Carpenters' Hall, and later to Congress. In this capacity he was the first to print the Declaration of Independence, working from Jefferson's manuscript. The broadside was sent to the various colonial Assemblies and to Europe.

Two footnotes of interest are associated with this first printing. When Leary's Old Bookstore in downtown Philadelphia closed its doors in January, 1968, an employee of the auctioneers, while leafing through books in a musty



J. FRANK TURLEY, 32*, is a member of the Valley of Philadelphia and a Past Master of Lodge No. 2, Philadelphia. The Temple University graduate is currently involved in bi-centennial program planning for the lodge. Now retired, his entire working career has been in the accounting field.

back storeroom, found a copy of that first printing. Only 17 were known to exist at the time. After being authenticated, the rare copy was put up at auction. A Texan was high bidder at \$404,000!

The people of North Ireland, particularly those of Strabane where John Dunlap was born, are proud of his contribution to American independence. In November, 1965, a plaque was dedicated and placed in Strabane which reads:

JOHN DUNLAP
PRINTER OF THE AMERICAN
DECLARATION OF INDEPENDENCE
1746-1812
WAS BORN HERE

Some claim John Dunlap learned his trade in Gray's Printing Shop in Main Street, Strabane, but there is some doubt on this score as he had been sent to the colonies at age 10. The National Trust acquired the establishment and in 1966 a commemorative leaflet appeared which reads, in part: "At a ceremony on 17th June, 1966, the Very Rev. Francis B. Sayre, D.D., Dean of Washington Cathedral and grandson of President Woodrow Wilson, opened to the public Gray's Printing Shop, Strabane, Co. Tyrone, where John Dunlap, Printer of the Declaration of Independence, and James Wilson, grandfather of President Wilson, are said to have learned their trades." The leaflet also reports: "The ceremony was presided over by the Prime Minister of Northern Ireland, Captain The Rt. Hon. Terence O'Neill, D.L., M.P., and amongst those present were members of the Scotch-Irish Society of the United States of America."

John Dunlap's military service is worthy of further note. He was one of the

-Historical Society of Pennsylvania



JOHN DUNLAP

founders of the First Troop, Philadelphia City Cavalry, and was with the Troop when they escorted General Washington on his way to take command of the Continental Army. As previously noted, he was a valuable aide to Washington at Trenton and Princeton. Years later he became the fifth captain of this venerable military company which is the oldest unit in continuous existence within the U.S. Armed Forces. In November, 1974, the Troop celebrated its 200th anniversary with a dinner, parade, bicentennial ball, and a church service at historic St. Peter's Protestant Episcopal Church. John Dunlap's final military service occurred in

1799. He commanded all the cavalry dispatched to western Pennsylvania to put down an internal insurrection which became known as the Whiskey Rebellion.

John Dunlap was also a leader in civic affairs. In 1780, he was one of 92 subscribers to the National Bank of the United States, formed for the purpose of providing provisions to the army. Later he became a strong advocate of the Federal Party, known as the party of Washington. In 1788, he voted at Independence Hall for Washington as president. From 1789 to 1792, he was a member of the Common Council of Philadelphia.

Combining his many talents with an industrious nature, John Dunlap acquired a large fortune. He owned considerable real estate in Philadelphia and elsewhere. One of his holdings was a block in center-city Philadelphia now known as Girard Square. He sold that valuable property to Stephen Girard for \$100,000, a princely sum in those days. He also owned an estate in Virginia, and a very considerable amount of land in Kentucky.

Old records of Lodge No. 2 in Philadelphia show Brother Dunlap as having been entered in this historic lodge on November 8, 1768. This lodge, the oldest in Pennsylvania, was a hot-bed of patriots. A small volume authored by Brother Sidney Morse and titled *Freemasonry in the American Revolution* bears this statement: "Lodge No. 2 was intensely patriotic, its roster reading almost like a muster roll of the Revolutionary Army. Among its members were 16 colonels, 10 majors, and 28 captains, besides numerous enlisted men, all of whom saw service in the cause of independence."

Brother Dunlap married Mrs. Elizabeth Ellison, nee Hayes of Liverpool, on February 4, 1773. His will dated October 1, 1807, indicates he was survived by his wife, a son, John, and six daughters, Sarah, Elizabeth, Mary, Ann, Harriett, and Charlotte. He died of apoplexy on November 12, 1812, and was buried with full military honors in Christ Church Burial Grounds not far from Independence Hall. His grave is but a few steps from that of Brother Benjamin Franklin.

Around 1800 the residence of John Dunlap, located at the corner of 12th and Market Streets in Philadelphia, was considered one of the finest homes in the city



REENACT 1775 OX-TEAM TRIP

N.H. DeMolays Carry 'Gunpowder' to Boston



Brother Lawrence P. Clews, 32, served as Town Crier for the day, calling attention to the bicentennial reenactment.

"Gunpowder" from New Hampshire for the patriots at Bunker Hill was delivered by ox-cart to members of the Grand Lodge of Masons in Massachusetts on Boston Common on June 11, in a reenactment of the historic 1775 ox-team trek from Durham, N.H., to Charlestown.

New Hampshire DeMolays accompanied the ox-team with its load of replica powder barrels.

The ox-team left Durham, N.H., on Monday, June 9, and took part in ceremonies at Exeter that day. Massachusetts DeMolays met the team at the state line on Monday. The team then plodded through Massachusetts towns.

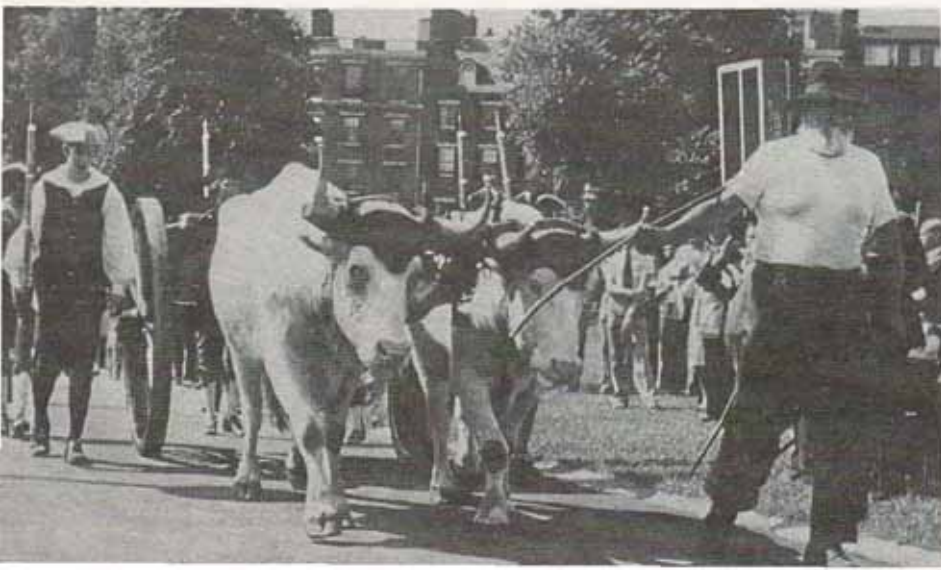
Between towns, the oxen and their wagon were transported on trucks, to avoid congesting traffic on the highways.

The last stop of the ox-team before the Boston Common ceremony on Wednesday was at the historic Royall House in Medford where New Hampshire and Massachusetts DeMolays participated in patriotic ceremonies. The ox-team traveled the last leg by truck to Boston Common, again to avoid clogging traffic.

More than 500 Massachusetts Masons gathered on Wednesday afternoon at Lafayette Mall on Boston Common, adjacent to the Boston Masonic Temple. Led by M. W. Stanley F. Maxwell, Grand Master of Masons in Massachusetts, the Masonic delegation marched to MacArthur Mall to receive officially the "gunpowder." Included in the parade were a DeMolay color guard from Pittsfield, Mass., Chapter and the new Minutemen Fife and Drum Corps Unit from Aleppo Shrine Temple.

Brother Lawrence P. Clews, Senior Warden of Blue Hill Lodge, Canton, Mass., attired in colonial costume, served as Town Crier for the day's events.

At MacArthur Mall, the Grand Master greeted the N.H. Deputy Grand Master, R. W. Paul D. Talbert, chairman of the N.H. Grand Lodge bi-



Leading the oxen onto Boston Common was John Treadwell, of East Brookfield, Mass., owner of the team. Accompanying the ox-cart with its load of gunpowder kegs were a group of New Hampshire DeMolay members.



Accompanying the Grand Master from the Boston Masonic Temple to the bicentennial ceremonies on Boston Common were more than 500 Massachusetts Masons.

centennial committee, and Bruce C. Deary, DeMolay State Master Councilor for New Hampshire. Deary, who had traveled the route with the ox-team, presented one of the symbolic "powder kegs" to Grand Master Maxwell. Representing the Massachusetts DeMolays was State Master Councilor Robert A. Davis.

Deary mentioned that as he walked with the ox-cart from Durham, N.H., he tried to realize just what the original journey meant to those who risked their lives in 1775 and whether they realized that this ox-cart held the future of a nation.

"It was a tool with which they hoped to gain freedom," he said. "Today, we use it as a tool to inspire people to remember the past and to realize the reasons that men fought at Bunker Hill and to remind people who would too easily forget that the freedoms we enjoy today were not won without a fight."

In his address he urged his fellow DeMolays and young men to assume the responsibility of seeing that this country survives, remembering that "we are the forefathers of the future, and our actions will be judged 200 years from today."

R. V. W. Wyman S. Randall, chairman of the Mass. Grand Lodge bicentennial committee and Junior Grand Warden, presented brief highlights of some Massachusetts Masonic Patriots who played a role in the Revolution. Grand Master Maxwell paid tribute to General Joseph Warren, Past Grand Master, who lost his life during the battle of Bunker Hill.

On Sunday, June 15, four days after the Boston Common festivities, more

than 1,000 Massachusetts Masons marched in the Bunker Hill parade at Charlestown in honor of General Warren.

The idea for the "gunpowder" reactivation originated in the minds of Ill. V. Lynn J. Sanderson, 33°, and the late Ill. V. George B. Ward, 33°. Ill. V. Brother Sanderson, who succeeded Ill. V. Brother Ward as Executive Officer for DeMolay in New Hampshire, worked closely with Ill. V. Winslow E. Melvin, 33°, Scottish Rite Deputy for New Hampshire, and members of the Grand Lodge bicentennial committee. Much of the planning took place during the DeMolay term of Brian F. LaFontaine, Past State Master Councilor and current Secretary of the International DeMolay Congress.



Massachusetts DeMolay State Master Councilor Robert A. Davis (left) greeted New Hampshire State Master Councilor Bruce C. Deary on his journey from Durham, N.H., to Boston.

At the Boston Common ceremonies, New Hampshire's Bruce Deary (right) presented a replica of the 1775 powder barrels to M. V. Stanley F. Maxwell, Grand Master of Masons in Massachusetts.



JOHN PAUL JONES

America's First Great Sea Fighter

By CHARLES W. E. MORRIS, 32*

In the crypt below the domed chapel of the United States Naval Academy at Annapolis is a magnificent tomb of marble and porphyry. In it repose the mortal remains of America's first great sea fighter, John Paul Jones.

He was born John Paul on July 6, 1747, in the small fishing village of Arbigland, Parish of Kirkbean, Stewartry of Kirkcubright, on the shore of the Solway Firth. This was the country of William Wallace, Robert Bruce, John Knox, and Robert Burns. Its people still smarted from the crushing blow to their hopes for independence inflicted by the English under George II at Culloden Moor the previous year.

John's father, a landscape gardener, worked for Dr. Robert Craik, a member of Parliament. His mother Jeannie Macduff, the daughter of a gunsmith, worked for Mrs. Craik. Shortly thereafter, Dr. Craik came to Alexandria, Virginia, and became a friend and physician to George Washington.

At the age of 14, John was an apprentice on the brig *Friendship* and made a voyage to Virginia. On this trip he visited Fredericksburg and met the Rev. Patrick Henry, rector of the Church of England and uncle of his namesake, the fiery orator of the Revolution. For the next several years John Paul made a number of voyages to America and the West Indies, earning his promotion to first mate while still in his teens.

On his return to England he apparently obtained a midshipman's warrant in the British Navy, through the influence of the Duke of Queensbury. Lacking the social connections which in those days was almost a requisite for rapid promotion, John apparently recognized his deficiency and resigned from the Navy. He went back into the merchant service as a mate on a vessel engaged in the slave trade. Resigning a couple of years later, he joined a company of actors on the island of Jamaica. This experience was to stand him in good stead, for it taught him a grasp of correct speech and diction which is reflected in his writings and letters. He learned to express himself lucidly in the presence of an audience, although his contemporaries were conscious at times of a certain aloofness, which may have been accounted for by his proud and introspective nature.

Returning to Scotland he applied for and was received into membership of the Masonic lodge in Kirkcubright. The following year, while in command of the trading vessel *Belsey*, anchored off the island of Tobago in the West Indies, he unintentionally killed a sailor who attacked him with a club. Recognizing the possibility of being accused of manslaughter he hurriedly departed.

It was about this period that his elder brother, who had been living in America, died; and in 1773, John inherited his estate. Shortly afterward he made the acquaintance of two socially promi-

nent brothers, Wylie and Allen Jones of Edenton, N.C. The brothers had been educated at Eton and lived a life of leisureliness. As a guest in their home John Paul adopted the standards of gentility, a love of good books, and an insight into politics.

It has been suggested by some biographers that the young sea captain was so impressed by his hosts that he took their name and was ever afterward known as John Paul Jones. It is possible that there may be another reason for his taking the name of Jones. Soon after he killed the sailor who attacked him in Tobago, a young man from Martha's Vineyard named Chase, sought him out and informed him that a vessel came to the Vineyard and put ashore an officer for burial. Chase, a carpenter, built the coffin. The captain of the ship told him that the name of the deceased was Paul Jones and that he believed himself the illegitimate son of the Earl of Selkirk. Perhaps John Paul sought another identity and the idea of posing as a son of a nobleman may have touched his vanity.

On October 13, 1775, the Continental Congress voted to purchase two warships, hopefully to intercept British merchant vessels and transports en route for Boston. The *Lexington* and the *Reprisal* were bought and fitted out as privateers. Later it was decided to increase the number of ships to 13.

The original Marine Committee consisting of John Adams, Stephen Hopkins, Richard Henry Lee, and Joseph



Hewes had the responsibility of selecting the officers to command the ships. John Barry was given command of the *Lexington*, a name to become famous in American Naval history. Jones at the age of 29 was appointed a senior naval lieutenant on December 22, 1775. He was assigned the task of arming and manning the flagship *Alfred* moored at Philadelphia.

On May 19, 1776, Jones was given command of the *Providence*. Soon afterward he was in an engagement with the British frigate *Cerberus* and after an exchange of shots was lucky enough to escape. On August 8, 1776, he received his Captain's commission, signed by John Hancock, and was given command of the *Ranger*, a ship of 18 guns. His first mission was the carrying of dispatches to France.

Following the completion of his mission he made a daring foray into English coastal waters raiding the port of Whitehaven and capturing the *Drake*, a 20-gun ship, after an hour's battle. Jones sailed his prize into a French port and in Paris he met with Benjamin Franklin, a member of the American Commission.

Franklin apparently was favorably impressed by the daring young Scot and was instrumental in introducing him to

the Duke and Duchess of Chartres. The Duke was the Grand Master of all Masonic lodges in France. The Duchess was the leader in an "adoptive" lodge of women freemasons affiliated with the Lodge of Candour. Franklin was a luminary of the Lodge of Nine Sisters. Among its members were Voltaire, Helvetius the philosopher, and Houdon the sculptor. Jones is reported to have been a frequent visitor.

Through the influence of the Duchess, Jones was granted an audience with King Louis XVI. The King put at his disposal the 40-gun ship *Duras* which Jones renamed the *Bon Homme Richard* in tribute to Benjamin Franklin. After making necessary repairs and modifications, Jones in company with a smaller vessel, the *Alliance*, sailed in quest of enemy ships. Off the English coast he fell in with the British 50-gun *Serapis* and the 28-gun *Countess of Scarborough*. These ships were escorting a 40-ship convoy. A desperate three and one-half hour battle ensued. Two of his guns burst at the first broadside, killing or wounding their crews. Knowing he was outranged and outgunned, Jones tried to come alongside his opponent to board her but his first attempt failed.

On the second attempt the *Richard* crashed into the *Serapis*, and grappling irons locked the ships in a death grip. Realizing that his enemy was badly damaged Captain Pearson hailed, "Have you struck?"

Jones' response was, "I have not yet begun to fight."

Apocryphal or not, this slogan has been in the American lexicon ever since.

Fierce hand-to-hand fighting on the deck of the *Serapis* ensued and suddenly it was discovered that grenades had set the *Bon Homme Richard* afire. After many of his men were killed or

wounded, Captain Pearson surrendered. Jones transferred his men to the English ship and the following day the *Bon Homme Richard* sank. The Countess of Scarborough had beaten her opponent and sailed away with the convoy.

Although the *Serapis* had sustained a great deal of damage and was leaking severely, Jones successfully sailed her into Dutch waters, anchoring in the Texel. Later, during a storm he was able to elude the blockading British ships and escape to Lorient. For his exploits Louis XVI presented him with a gold-hilted sword and the royal order of military merit, and made him a chevalier of France.

In December 1780, he sailed for the United States and arrived in Philadelphia February 18, 1781. After much delay and a good deal of political chicanery he obtained command of the first ship of the line, the *America*, but it was turned over to the French to replace the *Magnifique* which had been wrecked in Boston Harbor.

In November 1783, he was sent to Paris as agent for the prizes captured in European waters under his own command. He apparently engaged in many social affairs and private business ventures, but he was successful in collecting the prize money. He returned to America in 1787 and was awarded a gold medal from Congress in recognition of his services.

On November 11, 1787, he sailed for Europe never to return. On April 8, 1788, Jones wrote Jefferson hinting that he was going to St. Petersburg. The Empress Catherine the Great was patron of the Masonic Lodge of *Clio* of Moscow. In May 1788, he was presented at Court to Catherine where he was warmly received. He was offered the post of Rear

(Continued on page 18)

CHARLES W. E. MORRIS, 32, wrote book reviews for the *Christian Science Monitor* for over 25 years. His reviews have also appeared in the *Boston Globe* and several West Coast publications. Now retired, he was national advertising manager for the *Monitor*. Brother Morris is a member of Nehoiden Lodge, AF&AM, Needham, Mass., the Scottish Rite Valley of Boston, and Aleppo Shrine Temple.



SPECIAL CATALOGUE TO BE PUBLISHED

Masonic Exhibit Opens September 21

By BARBARA FRANCO
MUSEUM CURATOR

"Masonic Symbols in American Decorative Arts" will open at the Museum of our National Heritage on September 21 and continue through April 4, 1976.

Interest in the exhibit has been high. Museums and collectors are eager to learn more about the large variety of historical objects, within their collections, that are decorated with Masonic symbols. Some Masons may be surprised at the extent to which the fraternity has influenced American life. The wide variety of objects assembled provides a unique and informative view of the ceramics, glassware, tools, textiles, furnishings, and accessories used in America before 1900.

Our search for objects has involved many museums, private collectors, and Masonic bodies throughout the country. An important piece of American Masonic glassware is being loaned by the Connecticut Historical Society in Hartford. Engraved with Masonic symbols, the tumbler is attributed to John Frederick Amelung's factory which operated in New Bremen, Maryland, from 1785 to 1795. Other museums lending material include the New York State Historical Association in Cooperstown, the Chicago Historical Society, Old Sturbridge Village, and the Smithsonian Institution.

Many private collectors have been extremely helpful. Ill.'s Charles V. Hagler, 33°, and Mrs. Hagler, of Ypsilanti, Mich., have generously lent a large part of their Masonic collection which includes a 19th century Master's Chair from Ohio, a pierced tin lantern with Masonic symbols, and a tall clock with

This Masonic watch, donated by Mrs. Willis R. Michael of York, Pa., was made by the Dudley Watch Company, Lancaster, Pa., in 1923. William Wallace Dudley, a watchmaker, started his own company in 1918 to manufacture Masonic watches. The company was only in business for about five years. The watch mechanisms represented Masonic symbols.



Masonic emblems are woven into this 19th century coverlet on loan from Brother McCarl

symbols on the clock face, made by L. Watson of Cincinnati. Foster McCarl, Jr., 32°, of Beaver Falls, Pa., is lending an interesting blue and white coverlet woven in New York State with a pattern of Masonic symbols. Russell Ward Nadeau, 32°, of Webster, Mass., has lent a cast brass symbol and Masonic door knockers that may have been cast in Paul Revere's brass foundry.

Many Masonic bodies have also been very helpful in the initial research for the exhibit and have lent Masonic material from their collections. Through the courtesy of Sovereign Grand Commander Henry C. Clausen, 33°, two important powder horns and rare whalebone carvings are being lent by the Supreme Council of the Southern Jurisdiction from the collections in the House of the Temple at Washington, D.C. From A. P. Loring, a member of the Lodge of St. Andrew in Boston, has come a very interesting caricature drawn by Samuel King of Rhode Island in 1769, as well as a tea set from the China trade dated c. 1815. Connecticut is lending a set of silver jewels made by Charles Brewer of Middletown about 1812. The Grand Lodges of Massachusetts, New York, and Pennsylvania have been very helpful in our research and may share some of their "museum treasures" as loans for this special exhibit.

Research for the exhibit has uncovered a great deal of new information about the use of Masonic symbols. These findings are being collected and will be included in the catalogue to be published. The use of Masonic symbols will be a continuing research project of the museum staff.

Yet with all these successes there have been disappointments. Some examples of tavern signs decorated with Masonic symbols have not been available because they had already been committed for Bicentennial exhibits planned much earlier. Nor were we able to borrow some very choice examples of decorative arts because of their rarity, fragile condition, or value.

The rich sampling of American decorative arts that has been assembled for this exhibit tells much about the history of our nation, the important role of Freemasonry, our nation's participation in world trade, and the fine traditions of American craftsmanship.

An antique brass emblem is on loan from Brother Nadeau.



SANDWICH GLASS ON DISPLAY

On display through October 15 at the Museum of Our National Heritage is an exhibit entitled "Sandwich Glass Sesquicentennial."

The exhibit, designed and assembled by Museum Curator John Hamilton, traces the development of glass manufacturing at Sandwich, Mass., since 1825, when Denning Jarves founded the Boston and Sandwich Glass Company on Cape Cod.

The majority of the pieces, on loan from the Sandwich Glass Museum, are

examples of blown mold, pressed, and colored art glass made by the company during its most active years, from 1825 to 1888. Highlighted are men such as Jarves, Hiram Dilloway, Nicholas Lutz, and James Lloyd, and the roles they played in the company's development. The exhibit includes a slide show which outlines the blowing and pressing processes of glass production as used in the factory. This is supplemented by examples of tools used in glass manufacturing.



ORGAN DONATED TO MUSEUM

A new Baldwin organ has been presented to the Scottish Rite Masonic Museum of Our National Heritage by the Valley of Cleveland as a tribute to Ill.° John W. Barkley, 33°, Emeritus Member of the Supreme Council, Ill.°. Brother Barkley served as an Active Member for 20 years before retiring in 1973.

The new two-manual electronic organ has been placed in the auditorium.

Donations such as this are most welcome additions to the equipment in the Museum and Library. A need yet to be fulfilled is a grand piano for the auditorium stage.

Rise and Fall of the Teutonic Knights

By THEO J. JENA, 33rd

The religious and military Order of the Teutonic Knights, also known as the Knights of St. Mary, was the third and last great chivalric Order of the Crusades. It began with a hospitaler community founded in the Holy Land in the 12th century to assist German pilgrims and later spread throughout Europe.

In 1128, a pious German founded a hospital at Jerusalem to aid poor and distressed German pilgrims traveling on their way to visit the holy places. During the Crusades, the brethren to whose care this Teutonic Hospital of St. Mary was committed faithfully devoted themselves to works of Christian charity and thereby attained high esteem.

During the third Crusade, at the memorable siege of Acre (1189-91), this modest society of hospitalers entered into a new phase of existence. While English, French, and German Crusaders had joined forces and laid siege to Acre, which was defended by the infidels, a pestilence broke out in the Christian camp, and many were felled by disease. The Teutonic Hospitalers of St. Mary distinguished themselves by conscientiously ministering to the sick and wounded. Exercising such an amount of self-denial, they gained universal admiration. Consequently, men of various ranks of society joined the association of the Hospital of St. Mary.

Knights and others of noble birth also attached themselves to St. Mary's Hospital, and the idea of converting the association of the Hospitalers of St. Mary into a knightly organization gained immediate approval of Frederick, Duke of Suabia, who had succeeded his father,

the late Emperor Frederick Barbarossa, as head of the German Crusaders. Thus a new Order was born.

In addition to ministering to the poor and sick, the new Order of the Teutonic Knights protected the Holy Land against the infidels and spread the Christian faith.

Heinrich Walpot von Bassenheim was elected the first Master, and the Order adopted for its government a rule closely approximating that of other chivalric Orders of the Crusades. An additional rule required that only Germans be admitted into the Order.

Originally there were only two classes: knights, being those of a noble birth, and hospitalers, those devoted to the service of the sick. Some years later a third class of secular priests were attached to the Order. In 1221, a fourth class, namely half-brethren, was added. Eventually, even princes and kings coveted the honor of being admitted to the Order as half-brethren. All members, however, were to be free-born, honest men, and of German blood.

Their dress consisted of a white mantle, with a black cross embroidered in gold. It is said that the original

badge, which was assigned to them by the Emperor Henry VI, was a black cross potent. That form of cross has ever since been known as Teutonic Cross. The Emperor Frederick II gave them the black double-headed eagle.

On the recapture of Acre by the Christians, a castle was erected there by the Teutonic Knights and this became the first headquarters of the Order. The Holy Virgin was the patron saint of the Order, and the Knights considered themselves as soldiers in her special service. Hence they called themselves "Knights of St. Mary."

The fourth Master of the Order, Hermann von Salza (1210-39), obtained for himself and his successors in office the rank and privileges of a Prince of the Holy Roman Empire. Under his rule the Teutonic Knights transferred their main center of activity from the Middle East to eastern Europe in 1211.

There they helped the Hungarian King Andrew II fight the invading pagan Cumans. Invited by the Polish duke Conrad of Mazovia to help conquer and convert his troublesome neighbors, the

ILL.: THEO J. JENA, 33rd is a Past Grand Master of the Grand Lodge of Indiana. He was raised a Master Mason in St. Joseph Lodge No. 45, South Bend, in 1920 and served as Master in 1945. A member of the Valley of South Bend, he has been Most Wise Master, 1941-42; Thrice Potent Master, 1951-52; and Commander-in-Chief, 1959-62. He received the 33rd in 1944.





In Bad Mergentheim, West Germany, stands a Castle of the Teutonic Knights built in 1565 and partly remodeled in 1780. Above the main entrance, which was richly redecorated in the 17th century, is the arms of the Order. Photos courtesy of Ill.^l, Russell R. Aulm, 33rd.



heathen Prussians, the Knights began the conquest of Prussia with an army of volunteer laymen recruited mainly from central Germany.

Even though the Order gave one-third of the conquered territory to the Church and granted autonomy to the new towns, it maintained its domination of Prussia. The region was enhanced by the building of castles that served as Knights' residences as well as military and administrative centers.

During the conquest of Prussia, the Order's headquarters was at Acre, and the wars between the Christians and Moslems continued in the Holy Land. The infidels laid siege to Acre, the last bulwark of Christianity. During this siege, the Knights performed acts of service and bravery, but all in vain. Finally, in 1291, the Christian warriors were forced to surrender Acre, and the Order's headquarters was moved temporarily to Venice.

By 1309, the Teutonic Order was already in possession of a large territory comprising over 3,000 German square miles, 55 towns, 20,000 villages, 48 fortified castles, and 2,000 manors. Thus it was only natural that the headquarters be moved from Venice to Prussia. There the Grand Master took up residence at the Marienburg Castle, which became the headquarters of the Order. Countries adjacent to Prussia were considered fertile ground for future labors.

During the 14th century the territory of the Order was invaded frequently by the Lithuanians. They being pagans,

like the exterminated Prussians, the Order caused Crusades to be preached against them and, with the aid of foreign Crusaders, succeeded to some extent in mastering the Lithuanians.

The Order flourished during the second half of the 14th century under the direction of Winrich von Kniprode. Considered the greatest Master of the Teutonic Knights, he was not only a great warrior but also an astute statesman and ruler. He defeated the Lithuanian princes in the famous battle of Rudau in 1370 and forced them to keep peace.

Following von Kniprode's death, the Order began to decay. By the marriage of their rulers, Poland and Lithuania became united in 1386. Under the terms of the marriage, all Lithuanians were to follow the Christian religion. The union proved fatal for the Teutonic Order. The Knights had been fighting the Lithuanians on religious grounds, but now it was no longer necessary for wandering crusaders to come in crowds to assist an Order which had lost its religious right of existence.

Increasing internal friction raised havoc with the Order. In 1397, the nobles of the Order formed the Society of the Lizard to defend their rights and liberties. Receiving assistance from Poland, the Society forced the Teutonic Knights into battle. The Knights went

to war but were soundly defeated by the Polish and Lithuanian forces at the battle of Tannenberg in 1410. Grand Master Ulrich von Jungingen was killed, and many Knights were taken prisoners.

Heinrich von Plauen assumed command of the Knights but was unable to prevent the downfall of the Order. By 1440, the nobility had formed the Prussian confederation to seek aid from Poland against the Order, and was successful in getting the King of Poland to declare war against the Knights. The Order began to lose much of its territory, its military might was broken, and its authority and finances rapidly declined. Its war with Poland was brought to an end in 1466, when the Order was forced to surrender West Prussia to Poland and to retain East Prussia as a fief of the Polish kings.

In 1525, Grand Master Albrecht von Brandenburg abandoned the vows of his Order and exchanged his title of Grand Master for that of Duke of Eastern Prussia. Thus the dominion of the Knights was brought to an end.

A few Teutonic Knights remained faithful to their vows and moved to Germany, where the Order continued to exist until it was dissolved by Napoleon in 1809. The Austrian Empire reestablished the Teutonic Order in Vienna as an honorary ecclesiastical institution in 1834.

'Liberty Tree' Spirit Can Rise Again

By JOHN H. VAN GORDEN, 33°

A small elm tree was planted in Garrett Bourne's garden in 1646. This garden was located at what is now the tri-corner of streets named Boylston, Essex, and Washington in Boston. More than 100 years later, during the period of agitation for independence from Great Britain, it had grown to a large tree, with stately limbs extending high and wide.

The elm tree when fully grown is shaped like an umbrella. Since the shade of this tree was a pleasant meeting place for Patriots, it was only natural that it became known as the Liberty Tree.

Samuel Adams, a cousin of John Adams, the second President of the United States, was a chief leader and organizer of the Independence movement. Many nights covering a period of nearly a decade, he would address crowds gathered at this convenient place. These meetings had a carnival atmosphere as food was served, parades were held, and songfests were a nightly occurrence. Occasionally there were hangings in effigy. Many stunts were practiced to arouse the crowd and give them a feeling of unity and power.

Excerpts from Thomas Paine's *Common Sense* were read repeatedly to crowds assembled near the tree.

The activity for independence, centered under this great elm, aroused the ire of the British Loyalists. Anger fed on resentment, which built up to the break-

ing point, and the tree was cut down in 1775. This unwise and unwarranted act served to rally the Patriots up and down the coast, and Liberty Trees of suitable size and any species were proclaimed in numerous villages and hamlets in all the colonies. This act of the British Loyalists tended to solidify the objective of the people and proved to be a disastrous deed for the British. They could cut down the tree but they could not kill the spirit that made it objectionable. Prior to this time one-third of the people of the colonies were for independence, one-third were loyal to the British Crown, and one-third wanted to keep the status quo.

As the significance of the Liberty Tree symbol spread to all the colonies, it also crossed the Atlantic Ocean. Philip Billis of England wanted it recorded that he was a friend of liberty and promised to leave his considerable fortune to two friends, provided they would have his body shipped to America and buried in the shadow of the Boston Liberty Tree. History does not record the accomplishment of this desire.

The Patriots used the Liberty Tree as a location to embarrass representatives of the Crown. Andrew Oliver, an elderly gentleman, who was the Boston agent for the stamps of the infamous British Parliament Stamp Act, was forced to go to this tree to publicly declare his resignation from the unpopular job. This was done after his written resignation was accepted.

Words are powerful instruments that can be used for either good or evil. They



On a building at the intersection of Boylston, Essex, and Washington Streets in Boston is a symbol of the Liberty Tree.

can ignite the fires of conflict or smooth troubled waters. The pamphlets of Thomas Paine and the speeches of Samuel Adams and Patrick Henry are good examples of the power of words. However, people soon forget mere words unless they are unusually pointed. They are more effective if they have a place of association. The arguments of Thomas Paine and the oratory of the Patriots were made far more effective with the carnival setting under the spreading limbs of the Liberty Tree. Words are most effective when they are associated with a place symbol.

Today the area of the Boston Liberty Tree shows signs of deterioration and needs redevelopment. There is still a tree, about 15 feet tall, at this location, stunted in growth and no comparison to the original tree. The spot is marked by a plate in the pavement and a faded sign on a building, almost hidden and certainly overshadowed by



ILL. JOHN H. VAN GORDEN, 33°, an Emeritus Member of the Supreme Council, was an IBM employee for 42 years before he retired in 1959. A member of the Valley of Binghamton, N.Y., he served as Thrice Potent Master in 1956 and was elected an Active Member of the Supreme Council in 1960.



IN A NOOK WITH A BOOK

The Craft and Its Symbols'

Reviewed by ALPHONSE CERZA, 33°



THE CRAFT AND ITS SYMBOLS, by Allen E. Roberts. Published in 1974 by the Macoy Publishing and Masonic Supply Co., Inc., 3011 Dumbarton Road, Richmond, Va. 23228; 90 pages. \$5.00 postpaid.

This newest book on the subject of Masonic symbolism is designed for the new Master Mason, and has a presentation page making it suitable as a gift. It is attractively bound in white cloth resembling a Masonic apron with lines designed to indicate a bib on which there is the Masonic emblem. But it makes good reading also for the older member who wishes to receive some new insights on the subject that is of perennial interest to Freemasons.

The book is divided into three parts with each one devoted to one of the Blue Lodge degrees. The material is presented in chronological order so that the reader finds himself immediately in familiar surroundings. Many of the symbols used in the lodge ceremony are reproduced; and there are other pertinent pictures supporting the text. Here is a partial list of the illustrations: the Washington-at-Prayer monument at Valley Forge; Washington and Franklin in Masonic regalia; Thomas Smith Webb; Durer's Hands at Prayer; some Gustaf Dore pictures; a replica of King Solomon's Temple; and the title page of Anderson's Constitutions.

We all know that symbolism is the element that distinguishes the Craft from all other fraternities, and that symbolism is the very soul of Freemasonry. This is the first book on this important subject to be published in about 35 years and it is most welcomed. By necessity, any explanation of the symbols by anyone will be presenting something beyond the basic explanation during the degree work and will reflect the thoughts and

opinions of the author. Too often there is the temptation to see in a symbol more than is intended to be conveyed. Brother Roberts has not succumbed to this temptation and he presents a well-balanced, inspirational, and informative explanation of the Masonic symbols. There are frequent references to the Holy Bible and to the early history of the subject, as a means of background material to help the reader understand the specific symbol under consideration.

The ceremonies of the degrees of Freemasonry have many symbolic items that are not explained in detail when the degrees are being conferred on a candidate. Such items as the taking off of one's shoes preparatory to receiving the degrees and the travel of the candidate around the lodge have a symbolic meaning which are discussed and explained in the book. The legend of the third degree has many deep symbolic meanings and many of them are explained to the new member; but this book calls attention to many other items of a symbolic nature that are vital to an appreciation of the full import of the legend.

Brother Roberts has been a devoted craftsman in Virginia for many years. He has brought to this book valuable experience as a Mason, as a researcher, and as a Masonic writer. All Masons will find a reading of this book a rewarding experience.

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.

a number of other signs.

There are many who think our Patriotism has deteriorated along with the Liberty Tree and that the Spirit of '76 has completely vanished. Some even think there is no longer any need for the nationalism that made this a great country. Recent events, such as lack of respect for our flag, laws, family, church, and the rights of others, certainly indicate that national patriotism is at an

all-time low. The Liberty Tree served in time of need as a symbol to fire the passions, stir the heart, and quicken the pulse of all who loved freedom and were looking to the future for a better life. This spirit can be regenerated.

The Bible tells us: "There is hope of a tree, if it be cut down, that it will sprout again." Hope springs eternal in the hearts of thinking men who put more credence in hope for the future

than the experience or history of the past. The spirit of the Liberty Tree can rise again.

In these times of chaos, distrust, and declining moral standards, we need another symbol to shake us out of our complacency and lethargy.

Possibly the Scottish Rite Masonic Museum of Our National Heritage is the symbol that will start to reverse the trend to degrade everything American.

INDIANAPOLIS HOSTS INTERNATIONAL CONFERENCE

World leaders of Scottish Rite Freemasonry representing 28 nations gathered at Indianapolis in June for the XI International Conference of Supreme Councils.

Countries represented at the conference were United States (Southern and Northern Jurisdictions), Canada, France, Belgium, Switzerland, Turkey, Netherlands, Austria, Germany, Italy, Spain (in exile), Brazil, Peru, Colombia, Venezuela, Argentina, Dominican Republic, Chile, Guatemala, Ecuador, Panama, Costa Rica, El Salvador, Nicaragua, Israel, Iran, Finland, and Mexico.

Simultaneous translation of all business session discussions in four languages—English, Spanish, French, and German—was provided through a staff of interpreters and translating equipment.

Conference delegates selected Sovereign Grand Commander George A. Newbury, 33°, as President. Ill. Brother Newbury was elected First Vice-

President at Colombia five years ago but has served as Acting President since 1973 following the death of Sovereign Grand Commander Abraham Mora Sanchez, 33°, of Colombia, who had been President of the 1970 Conference.

Other officers elected at Indianapolis were Dr. Giovanni Pica, 33°, Sovereign Grand Commander of Italy, as First Vice-President, and General Juan José Gastelum, 33°, Sovereign Grand Commander of Mexico, as Second Vice-President. The officers will serve for the five-year interval until the XII International Conference is held at Florence, Italy, in 1980.

The International Conference of Scottish Rite leaders began in Brussels, Belgium, in 1907. Since then conferences have been held in Washington, D.C., 1912; Lausanne, Switzerland, 1922; Paris, France, 1929; Brussels, 1935; Boston, 1939; Havana, Cuba, 1956; Washington, D.C., 1961; Brussels, 1967, and Barranquilla, Colombia, 1970. This

marked the first time that such a conference had been held in the Middle West.

Since each Supreme Council is sovereign and independent, the International Conference is primarily a forum to exchange views and information and to promote cordial relations. Conference recommendations are not binding upon any delegation until approved by the respective Supreme Council.

Agenda items usually include such topics as the rituals of the Scottish Rite, closer relations between Conference members, the Scottish Rite law, standards of recognition, the handling of current problems, and the establishment of new Supreme Councils.

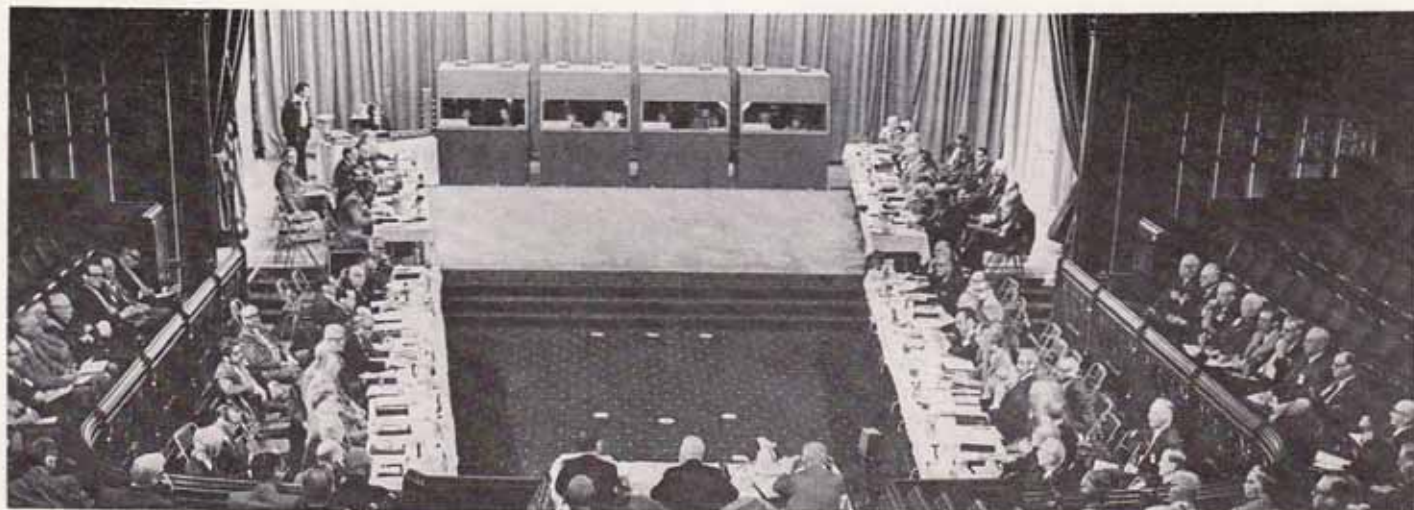
Committees from the Valley of Indianapolis worked behind the scenes to prepare for the Conference under the direction of General Chairman Robert J. Moore, 32°, Past Thrice Potent Master of Adoniram Lodge of Perfection.

The week-long session opened on June 1 with a Vesper Service at Christ Church on the Circle. Rev. John G. Fleck, 33°, delivered the sermon.

During the week committees arranged for sightseeing trips to the Indiana Masonic Home at Franklin, the Conner Prairie Pioneer Settlement at Noblesville, the Indianapolis Motor Speedway and its Museum, and the Indianapolis Museum of Art.



Grand Commander Newbury (center), who presided at the Conference, was assisted by First Vice-President Giovanni Pica, 33° (left), of Italy. Sidney R. Baxter, 33° (right), served as Secretary. Simultaneous translation of all business session discussions in four languages was provided through a staff of interpreters and translating equipment.



Building Tomorrow's World Today

The following is an excerpt of the sermon delivered by the Grand Prior at the Vesper Service for the International Conference of Supreme Councils in Indianapolis on June 1.

By JOHN G. FLECK, 33rd

Mankind has always dreamed of a better world. The seers and prophets have kept looking beyond the ruins toward the day when men "shall beat their swords into plowshares and their spears into pruning hooks; nation shall not lift up sword against nation, neither shall they learn war any more."

In a vision on Patmos, St. John the Evangelist saw the Holy City, the new Jerusalem. In 410 A.D. Alaric and his Goths sacked Rome, but St. Augustine turned from a ruined city of man to a vision of a city of God. Thomas Aquinas philosophized about that city. Gothic cathedrals built by Operative Masons exhibited it as wisdom, strength, and beauty.

Age after age, men have turned from some crumbling civilization to dream of—and sometime to undertake to build—a better world. Let us then arise and build.

To begin with, what kind of a world do we want? Do we dream of the "Brave New World" of Aldous Huxley—cellophaned, highly polished, completely regimented? Tomorrow's world for Nehemiah, Ezra, and Zerubbabel and their returning countrymen rebuilt the Temple of their God and the walls of their city, Jerusalem. They built on the same old foundations.

But the same old foundations are not good enough any more. In 1919, the Treaty of Versailles was built on the same old foundations of revenge and reparations. The result was World War II. When a nationwide program of urban renewal was launched in this country, it was discovered that 60-story office buildings cannot be built on the foundations of a six-story walk-up. If we continue to build a new world on the old foundations we will have what Professor Soro-

kin called a "sensate culture"—clashing ideologists, hate, fear, suspicion, wars of every sort—the kind of mess the world is in now. Today's world, a world of atomic weapons, is just an old world of "everyone for himself and the devil take the hindmost."

The Temple of Solomon is no more. The second Temple, the Temple of Zerubbabel, has been destroyed. So what we must build is a new Temple in the heart of man.

It is apparent that the shape of things to come depends largely on the quality and temper of those who do the shaping. Consequently when we talk about building tomorrow's world today, if we are honest and sincere about it, we are confronted with the task of starting with ourselves. To build a better world, we have to begin by building better men. As Glenn Frank, former president of the University of Wisconsin, said: "You cannot build a great civilization around sleazy individuals."

Edwin Markham, one of our American poets, points out:

We are all blind until we see
That in the human plan
Nothing is worth the making if
It does not make the man.
Why build the cities glorious
If man unbuilt goes?
In vain we build the world unless
The builder also grows.

Another fact may not be ignored. When we talk about building tomorrow's world today, we should realize that it is later than we think. We should

have begun the day before yesterday. Victor Hugo expressed it well: "If you would civilize a man, begin with his grandmother."

Building tomorrow's world today means living together in love and brotherhood, in peace and goodwill within our own communities, and with our international neighbors. For this is one world, and the challenge of one world can only be met by dedicated persons, of undiscourageable faith, who seek a creative fellowship and an adventurous cooperation. This is the one language which people of all nations understand.

Recently, Rev. Charles Buck, Dean of St. Paul's Cathedral in Boston, described an incident which he observed personally during the visit of two Russian naval ships in Boston harbor. On a crowded street in the retail shopping district, two Russian sailors stood surrounded by Americans, one armed with a guide book, the other with a piece of paper bearing the English words "Boston Common." They knew no words of English. The crowd knew no Russian. They could not communicate. Along came a girl, who pushed through the crowd, and spoke to the sailors in Russian. Everyone was happy, neighborly, and friendly. People were brought together.

The language of love, brotherhood, and faith just might build a new Temple in the hearts of men throughout the world.



ILLU. JOHN G. FLECK, 33rd, has been Grand Prior of the Supreme Council since 1961. For 10 years he served as editor of the News-Letter until his retirement in 1969. He is now an emeritus member of the Supreme Council. An ordained minister of the Lutheran Church, he has been pastor of St. John's Lutheran Church in Baltimore (1915-1929) and Parkside Lutheran Church in Buffalo (1930-1959).

FULTON REPLACES KIMMEL
AS GRAND LT. COMMANDER

Ill.'. Clyde A. Fulton, 33°, has been appointed by Sovereign Grand Commander George A. Newbury, 33°, to serve as Grand Lieutenant Commander until the Annual Meeting of the Supreme Council in September.

The vacancy was created when Ill.'. W. Orville Kimmel, 33°, expressed a desire, for reasons of health, to retire from the office after serving ably in this capacity for three years. Ill.'. Brother Kimmel, who has been an Active Member since 1966, will continue as Deputy for Pennsylvania.

Ill.'. Brother Fulton is a Past Master of Charlotte Lodge No. 120, Charlotte, Mich., Past Grand Commander of the Michigan Grand Commandery, K.T., and Past Commander-in-Chief of DeWitt Clinton Consistory at Grand Rapids. He received the 33° in 1940, was elected an Active Member of the Supreme Council in 1945, and served as Deputy for Michigan, 1954-72.

MAGAZINE SLIP CASE AVAILABLE

A specially designed slip case
to hold 25 issues (5 years)
of *The Northern Light*.
When ordering, enclose \$3 per case.

Also available—

An index covering
the first five years of publication.
Sent without charge to members
and subscribers who request it.



Write to—
THE NORTHERN LIGHT
P.O. Box 519
Lexington, Mass. 02173

Magazines not included with slip case orders

JOHN PAUL JONES

Continued from page 9

Admiral, which he accepted, conditional to retaining his American citizenship and standing as an officer.

He took part in the Black Sea actions against the Turks but the inefficiency of the Russian officers and the jealousy toward him shown by Prince Potemkin, a boorish unpredictable scoundrel, completely disillusioned him. After a miserable 16 months he left Russia and went to Warsaw for a short stay.

He was back in Paris by May of 1790, and Gouverneur Morris reported that he was much disturbed with the political situation in the country. Morris noted signs of his aging, though at the time Jones was only 43. In July 1792, he was visited by Gouverneur Morris. A few days later, Col. Samuel Blackden of South Carolina and Major Beauport of the French Army came to see him. Concerned by his physical condition they sent for Gouverneur Morris to whom Jones dictated his last will and testament. Jones died the same day, July 18, at the age of 45. His body was placed in a leaden coffin and taken to the St.

Louis Protestant Cemetery for foreigners. Military honors including the firing of the customary three volleys were accorded him in the presence of Col. Blackden and Major J. C. Mountfloreance, both former U.S. Army officers.

In 1834, Congress authorized the naming of a ship after him; and in 1845 George Bancroft, Secretary of the Navy and founder of the Naval Academy, requested permission to have the body returned to the United States. Complications arose and the project languished, and the burial place was almost forgotten.

However, in 1899 General Horace Porter, U.S. Ambassador to France, determined to find the body of Jones at his own expense. Houses had been built on much of the site of the old Protestant cemetery, but finally the leaden casket was discovered and the body was in a remarkably good state of preservation. The work of excavating had begun in 1905, and President Theodore Roosevelt ordered Rear Admiral Charles D. Sigsbee to proceed with a squadron to

France and bring back the body.

On April 24, 1906, commitment exercises were held at Annapolis with addresses by the President, Secretary of the Navy Charles J. Bonaparte, and French Ambassador J. J. Jusserand. Also present were General Porter and Governor Warfield of Maryland. The casket lay on a trestle behind a stairway in Bancroft Hall for seven years, but on January 26, 1913, the coffin was placed in its present place in the chapel of the Naval Academy. On his tomb are inscribed the names of the ships he made famous, the *Ranger*, the *Bon Homme Richard*, the *Alliance*, and the *Ariel*.

Sixty years have passed since the doughty little Scot was finally laid to rest but his example may have served to inspire several generations of famous navy fighters—men such as Sims, King, Nimitz, Halsey, Spruance, Mitcher, and a host of others. Today his name is commemorated on a sleek, guided-missile destroyer carrying more destructive fire power than John Paul Jones could ever have imagined.



Burrowing with Burow

Our kudos this month go to Most Worshipful and Ill.[°] Charles W. Froessel, 33[°], the Senior Past Grand Master of Masons in New York, in whose honor the new law library of the New York Law School is named. He is a retired judge of the New York Court of Appeals, an alumnus and trustee of the Law School who was admitted to the bar in 1915. Judge Froessel, 82, is a member of the Valley of Brooklyn, was a Naval Officer in World War I, is a Past Master in Ancient Craft, and holds several honors in the Boy Scouts of America. He has served the latter as President of Queen's Council, Vice President of Region 2, and as a member of the National Council. A compatriot hails him as "a leading member of the Society of Middle Eighties Who Still Have All Their Buttons."

As we in America celebrate the Bicentennial of our great land, it is interesting to note that our Masonic brothers in Ireland are observing the 250th Anniversary of the Grand Lodge of Ireland. Special events included a service on St. John's Day, June 24th; the Service of Thanksgiving at St. Patrick's Cathedral and the reception, and a special charitable effort to help care for distressed elderly brethren and widows for which each lodge member was to pay one pound, or about \$2.35.

We tip our hat to a Past Thrice Potent Master of New York City Lodge of Perfection, who returned to his home grounds of Savannah, Ga., many moons ago taking his membership to the Southern Jurisdiction, but ever remembering that "it is more blessed to give than to receive." Morton Deutsch, 32[°], has given about 550 acres of Daufuskie Island and all of the Piney Islands, near Savannah, to the Scottish Rite Hospital in Decatur, Ga. The conveyance, estimated at more than a million dollars in value, is said to be the largest single gift to the hospital since its founding in 1915. Tom Reddin, hospital administrator, said the land will be used to pay for a new wing to be named for Brother Deutsch and his parents. In making the gift to the hospital, Deutsch said, "Whatever good an individual might have done is quickly forgotten once he answers the call of death." He was active in the Valley of New York City in the early 1930's.

We have witnessed several Bible presentations in Lodges in Indiana and Ohio and have wondered just what would

happen if a newly-made brother was not a member of the Christian faith. It happened that Lakewood Lodge No. 601 of Ohio obligated a Moslem on the Koran, sacred book of the Mohammedan religion. So Past Master Robert S. Clippinger researched the Koran and drafted a suitable presentation summary, the first ever given in the 66-year history of Lakewood Lodge.

His address included: "The Constitution of the Order (Freemasonry) specifies that a belief in Deity is one vital requirement for membership. Thus within the Fraternity are found Christians, Jews, Mohammedans, Buddhists and those of other monotheistic faiths meeting together in perfect harmony. . . . Mohammed lived in the years 570-632 A.D. . . . Allah, through Gabriel, caused him to take down in writing the teachings of the Koran. He is revered as the last prophet, following Moses and Christ. Moslems trace their lineage to Abraham, through his son Ishmael by Hagar. . . . The Koran is a large book of 1800 pages. Its style is metrical. . . . The aim of the Koran is 'guidance for the pious who believe in the mysteries of the faith, perform the prayers, give alms' and is accepted by them with profound reverence. Your Lodge . . . asks that you read it frequently, not with your eyes alone but in your heart understandingly; treasure it deeply, follow it honestly, meditate upon it prayerfully, trust it utterly. And as you increase in its knowledge you will be a better man and a better Mason."

The 1975 Masonic All States Night, sponsored by St. Petersburg Lodge No. 139, F&AM, Florida, once again found three Northern Jurisdiction states leading in the total attendance of 3,544 at the Bayfront Center Arena. New York led the roll call with 595, while Michigan tallied 395 and Ohio 372. Host Florida came next with 331, closely followed by Pennsylvania's 320 with 42 states represented at this 37th annual meeting. Masons also were present from France, China, Bermuda, Canada, Guam, Ireland, Japan, and Scotland. The Selama Grotto Band gave a concert, the welcome address was given by M.[°]W.[°] George M. Myers, Grand Master of Florida, a floor show of nine acts was presented, and members of DeMolay, Rainbow, and Job's Daughters assisted as ushers. Our Florida brothers term this "the largest Blue Lodge event held anywhere."

Two interesting volumes on French Masonic leaders, written in French, have come to our attention. They are "Elie Duc Decazes" and "Charles Riandey" with Félix Bonafé, 33[°], 25 Rue de Lilas, Paris 19^e, France, as the author.

GEORGE E. BUROW, 33[°]

In the June issue we announced the availability of slip cases for The Northern Light. Requests for the cases far exceeded our expectations, and our supply was de-

pleted rapidly. A new shipment has arrived and back orders are now being processed. Additional cases are available at \$3 per case.



An estimated 6,000 visitors tour the Scottish Rite Masonic Museum of Our National Heritage in Lexington each month. For information on new exhibits, see page 10.