THE NORTHERN LIGHT

Vol. 10 No. 2 APRIL 1979

A WINDOW FOR FREEMASONRY

STANLEY F. MAXWELL, 33°

Lasting Values

Shortly before he died, the French philosopher Voltaire made a prediction. He maintained that in 100 years, the Bible would be a forgotten book. In order to see a copy, interested people would need to go to a museum. One hundred years later, Voltaire's home was occupied as the headquarters of the Geneva Bible Society.

The times in which we live are marked with such great changes that we are too often tempted to come to the conclusion that everything we would hold worthy and sacred will soon be pushed aside and forgotten forever.

Even the stability of the home often appears to be in jeopardy. The belief that it is morally right to do a day's work for a day's pay seems to be all but gone. The feeling that a man has a responsibility to his parents, his family, and his community is viewed as "old-fashioned." And, what has happened to the ideas of personal trust and integrity? They, too, often appear to be passing from the scene.

As Masons, we are deeply disturbed by changes in society which threaten to destroy the moral fibre of our families, our communities, and our nation. It is easy for us to be pessimistic and to feel these dismal trends cannot be reversed.

But when things seem to be at their worst, we should not forget Voltaire's prediction. Obviously, he was wrong. The Bible has not disappeared. In fact, more people now carry the sacred book with them to their churches than was seen only a few years back.

The strength of life comes from the commitment of individuals to serve the highest and the best. That is why we are Masons.

Freemasonry has long been a beacon light in a sometimes dark world. We keep alive the values of honor, brotherhood, justice, and personal integrity.

Voltaire was wrong and so are those who see doom around the corner. As Masons we know what is important and we are dedicated to making certain that the beauty and dignity of honor, brotherhood, justice, and personal integrity—yes, even life itself—not only survive but flourish.

Let's keep the lasting values of this life ever before us in all our endeavors and activities.

Stanley F. Maxwell

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The Compagnonnage of France

FORERUNNER OF TODAY'S LABOR MOVEMENT

By WILLIAM E. PARKER, 32°

Mention of the Compagnonnage in the France of today evokes memories, picturesque souvenirs of a legend, a Bohemian folklore, or romanticism of another age. And there is some truth in this view.

Paradoxically, however, it is also true that the Compagnonnage is one of those rare institutions of "Old France" which still exists, endeavoring to adapt as best it can for survival in a changing world.

What is the Compagnonnage? In brief, it is a form of labor organization, a grouping together of various crafts, whose aim is the attainment of perfection among its members in a professional, moral and spiritual sense. In its classic form, there is an initiatory ceremony, a training period, and then a proof of ability, with additional ceremonies as appropriate.

Some authors believe the Compagnonnage has been around for 600 years or even dates back to the Crusades, while others lean to a lesser figure. Certainly it is old. But, whatever the truth of the matter, one thing is nevertheless certain. The organization is a forerunner by several hundred years of many of the practices of today's labor movement.

There are three traditional founders of the Compagnonnage: King Solomon, Maitre Jacques, and Pere Soubise, each being the symbol for a specific rite and legend within the Compagnonnage.

The groups are sometimes referred to as the Sons of Solomon, Sons of Master Jacques and Sons of Master Soubise, each representing one of the three major divisions of the organization.

How and why the organization split into three factions has been the subject of much speculation. Some legends indicate it occurred when the Knights Templar, who had befriended the Compagnonnage, were dissolved. Other legends involve a dispute between the two Master Builders in charge when erecting the spires of the Cathedral of Orleans. There was also a division along religious lines which occurred during the Reformation and the Wars of Religion.

The legends of the Compagnonnage are similar to those found in Freemasonry with the Temple of Solomon being the point of departure. Some of the legends parallel the Hiramic Legend, while others involve special knowledge gained at the building of the Temple in Jerusalem, a return to France, and a subsequent establishment of the rite.

Not only do the legends vary, but likewise the rituals vary even within the same craft. This is due to the decentralized structure of the Compagnonnage which did not have a rigid framework although we could compare one of its lodges to a lodge of Freemasons in some ways. It had its officers and rules and regulations but was, at the same time, a loosely knit wandering fraternity. This naturally led not only to different rituals but also to variations of these rituals. The basics of all rituals, however, comprised:

- An Initiation Ceremony
- Communication of a historical legend
- A form of Passing Ceremony
- A symbolic death and rebirth.

Considering the wealth of material on Freemasonry, it is surprising that Masonic writers have largely ignored the Compagnonnage. While not a part of Freemasonry, parallels between the two organizations are often so striking that comparisons are inevitable. Gould, in his famous *History of Freemasonry,* felt the Compagnonnage of sufficient importance to devote a full chapter to it and cited no less than 41 similarities between the two organizations.

To better understand the subject, let us turn back to an earlier age. The Roman incursion into France (or Gaul as it was then called), which began a century before Christ and lasted about 600 years, left an indelible mark upon that nation. This is particularly true in the south, which escaped much of the eastern barbaric invasions.

One of the legacies of the Romans was their craft guilds. These guilds, known as the Collegia, were an important part of the Roman system and were the forerunners of the craft guilds in France. Such guilds are well known to us, of course, and usually comprise a system of apprenticeship leading to a qualified craftsman.

In France, this system led to the establishment of a unique organization—the Compagnonnage. It was not a guild itself but rather more of a general management office for the guilds. Where the guilds were associated with the wealthy merchants, the Compagnonnage was essentially an employees' movement.

The growth of the Compagnonnage can be traced in large part to dissension between employers and employees. Ini-

tially on friendly terms, the two groups eventually developed a fierce animosity. This was due to attempts by the employers to severely limit the possibilities of admission into their ranks—even to the point of making it hereditary. A strong workers' movement was perhaps the inevitable result of reaction to the employers' actions.

Procedures for admission into the Compagnonnage were not unlike those familiar to Freemasons. A man was initiated as an apprentice, eventually became a journeyman Compagnon and, in time, a Master.

Like Freemasonry, the degree system of the Compagnonnage has evolved over the years. But where Freemasonry evolved into a speculative organization, the Compagnonnage maintained an operative character.

The Compagnonnage controlled the movement of craftsmen making their "Tour of France" in fulfillment of their training period. The tour, open only to members, was a unique system whereby a Compagnon—usually taking several years in the process—traveled from city to city perfecting himself in his chosen field. Prior to beginning his journey, it was necessary to pass through an initial learning stage to equip him for his trek.

We must remember that travel was by foot, the routes often beset with dangers, and a man needed to be versed in many skills to improve his chances for survival. It was not a trip for the faint-hearted.

When a member was ready to undertake his tour, there was usually a second ceremonial during which he was given a nickname—perhaps a composite of his native city or region combined with a virtue which characterized the individual. He was given signs, words, and other means by which to identify himself to members of his craft. He was also given a staff with which to defend himself, to carry his bag of possessions upon, and to sometimes carry his colors which were a form of identifying ribbons denoting his trade and rank. This staff was a formidable weapon in combat capable of inflicting mortal blows.

During his tour, he stayed at inns maintained by the organization, conformed to set rules and regulations, and worked for specific employers. Each craft had not only its own legends and traditions but also its own inns.

In these inns—the "lodge" or "mother house"—he found lodging, assistance in obtaining employment, financial and health benefits if necessary, companionship, and instruction in his chosen trade from more experienced members. There were perhaps 20 or more cities where the Compagnonnage was established although the traveler did not necessarily stop at each of them during his trip.

An interesting point is that the cities of the "Tour of France" were essentially in central and southern France where the Roman traditions were longer lived. In fact, no single town north of Paris was included in the tour.

Since the members of the different crafts had much in common, one might suppose that peace and harmony reigned, but the opposite often proved to be the case with much internal friction existing. Even the crafts within each of the three major groups were often at odds with each other, although they joined ranks in a dispute against a craft from one of the other major groups. On more than one occasion, the rivalry between the three major factions led to pitched battles and even fatal injuries.

In several cases, members of the same trade, somewhat paradoxically, belonged to more than one of the three obediences and often became bitter rivals. For example, the stone masons were divided between the Sons of Solomon and the Sons of Jacques. If one of the crafts was well established in a city, the rival group usually refrained from entering. But, this did not always hold true and the right to "control" a city often led to serious arguments.

Sometimes, in disputing the "control" of a city, the groups competed in a contest of skill and craftsmanship—and sometimes in combat.

In 1726, the two groups of stone masons contested the City of Lyons through a contest of skill. The Sons of Jacques lost and left the city for 100 years. In 1826, the two groups again disputed the city; a fierce battle ensued this time and the Sons of Jacques were again vanquished.

The most memorable battle may well have been in 1730 near Provence when the Sons of Solomon ranged against both the Sons of Jacques and the Sons of Soubise. There were many killed and wounded and the military had to intervene to restore order.

It is perhaps surprising that the Compagnonnage was able to maintain its existence secretly for so long. It was, in fact, the continued internal strife and turmoil which finally led to public knowledge of the organization.

In 1841, Agricol Perdiguier, a member himself, published a book on the Compagnonnage in an effort to reconcile the warring factions. He wrote on the history and traditions of the group and appealed to all parties to put an end to the strife and unite for the common good. Not everyone was pleased by his disclosures.

French author George Sand, however, was so impressed by Perdiguier that she wrote a novel the same year on the organization and thus drew considerable attention to the society. Perdiguier's efforts were fruitful to some degree. For, while the attempts made at reconciliation did not prove completely successful, the physical combats diminished, which in itself was a measure of victory.

The Compagnonnage had a marked religious character at its origins. Thus it becomes curious to note that in 1655 the group was condemned by the religious authorities of the Sorbonne in Paris for rites considered "blasphemous." During this and other periods of persecution, the group simply went "underground."

While there have been some disclosures, the Compagnonnage has been able to maintain an unusual amount of secrecy about the organization. Until about the middle of the 19th century, for example, their records were periodically destroyed in an annual ceremonial burning. This is a serious loss in attempting to reconstruct the past and separate fact from fantasy.

That there are similarities between Freemasonry and the Compagnonnage is evident—both ritualistic and symbolic. But there are similarities between Freemasonry and other groups, too. Organizations of various types—both secret and nonsecret—have existed for

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WILLIAM E. PARKER, 32°, a member of the France-America Scottish Rite Bodies, Valley of Paris, is the Director of Installation for the Defense Depot at Mechanicsburg, Pa.

GRAND LODGE OFFICERS PERFORM CEREMONY

Cornerstone 'Removed' From Michigan State Capitol

By E. BURKE MONTGOMERY 33°

The Grand Lodge of Michigan, frequently requested to lay the cornerstone of governmental buildings and business structures, has, for the first time in state history, been called upon to *remove* for inspection a cornerstone—that of the state capitol building in Lansing. Grand Lodge officers had laid the cornerstone more than 100 years ago.

The ceremony was requested of the Grand Lodge by Governor William G. Milliken and Secretary of State Richard H. Austin, and was the inaugural event of "State Capitol Centennial Year, 1979," proclaimed by Gov. Milliken.

Most Worshipful Grand Master Holm A. Swenson and the entire body of officers of Michigan's Grand Lodge participated, with more than 400 state and Masonic leaders as spectators.

Gov. Milliken delivered the principal address, expressing confidence that the capitol building would continue for at least another 100 years to be the gem of governmental architecture in the state, with its towering dome and perfectly balanced wings and its four block-square approach of green space and stately trees. Many of the trees are older than the capitol building itself.

Gov. Milliken then passed the gavel of authority to Grand Master Swenson, who, with assistance from the Grand Lodge officers, performed the new ritual especially prepared for the occasion—that of *removing* a cornerstone. The new ceremony was written by Ill.·. J. Fairbairn Smith, 33°.

Actually, the Masonic ceremony was merely a formality. State officials had opened the cornerstone several weeks earlier in preparation for the official November 15 opening. The contents, excepting a collection of 1873 coins, were practically undecipherable and unidentifiable because of the moisture and chemical seepage.

Grand Lodge records indicate 49 items were originally in the stone, including a record of the cornerstone laying of the first Michigan Territorial Capitol in 1823 in Detroit by Detroit Lodge No. 2, Zion Lodge No. 1, and Oakland Lodge before Grand Lodge was formed by General Lewis Cass, Grand Master of Ohio and self-installed Grand Master of the Michigan Territory.

The first governor and youngest ever to be elected to that office was Stevens T. Mason, who had been the youthful secretary of the territory under Gen. Cass. The Detroit Capitol Building became Detroit's first public high school, but the triangular lawn in front remains today as Capitol Park and contains the grave and statue of Gov. Mason.

Gen. Cass, territorial governor of Michigan from 1813-31, was an explorer, entrepreneur, statesman, and Michigan's Masonic pioneer and leader. He closed all Masonic lodges by edict in Michigan from 1829-44 because of the "Morgan Incident," the nationwide anti-Masonic movement that resulted in the formation and brief life of a national anti-Masonic political party.

As a national statesman, Gen. Cass served in several presidential cabinets and was U.S. Senator from Michigan, 1849-57. Cass Park, fronting Detroit's magnificent Masonic Temple, Cass Avenue, a principal street, and Cass Technical High School, all originally a part of Cass farm, today serve as reminders of his city, state, and national leadership. All were donated to his town by the General. A marble statue of Cass is Michigan's contribution to Statue Hall in the rotunda of the U.S. Capitol.

Senior Grand Deacon Robert Sanborn and Junior Grand Deacon Russell Wells assist with the ceremonial opening of the corner stone under the direction of Most Worshipful Holm A. Swenson, Grand Master of Masons in Michigan.

Lansing's Michigan Avenue at the completion of the State Capitol. (From the collection of Michigan Dept. of State Archives.)

Michigan's present capitol building is actually the third one. The territorial capitol building in Detroit became the state capitol on Michigan's admission as a state in 1837. Immediately afterward, plans were made to move the state capitol because a more central location was desirable. There was also the continuous threat of British and Indian invasion across the Detroit River from the Canadian side. During the War of 1812 and until Admiral Perry's defeat of the British fleet on Lake Erie, Detroit has been occupied by the British and their Indian allies under Chief Tecumseh. Zion Lodge No. 1 suspended all meetings during the British occupancy.

As the War of 1812 drew to its end, American forces invaded the Canadian area, facing Chief Tecumseh and his Indian tribes on the banks of the Thames River off Lake St. Clair. Contemporary reports indicate Tecumseh may have been a Mason, for he is said to have saved the life of a captured American about to be killed who gave him a sign of distress. Tecumseh was later killed in the battle and his remains, marked by a suitable monument, repose on that battlefield.

After much controversy, Ingham County in central Michigan—85 miles from Detroit and its perils—was selected in 1837, although the name of the capitol town itself had not been chosen. A number of names were suggested. Lansing was selected, because the few residents of the county had migrated to Michigan from a New York community of that name. Visitors to the site described the location as "a hole in the woods."

A temporary two-story brick building was erected as the capitol, and a town quickly developed around it. The new town consisted principally of small business establishments, rooming houses, a few hotels, fewer churches, and the ubiquitous saloon.

Architect Elijah E. Meyers, of Springfield, Ill., won the contract for the new building. Although the cornerstone was laid in 1873, the building was under construction for four years and was not dedicated until January 1, 1879.

Materials used included Illinois limestone, Ohio sandstone, Massachusetts granite, Vermont marble, tin from Wales, and glass from England. The structure is of "academic-classical style, a cruciform floor plan with a high central dome." Generous use is made of Tuscan, Ionic, and Corinthian marble columns. The two-story-high legislative halls, with their massive desks, rostrums and officiating officers' stations have been little altered over the years, excepting perhaps softer cushions for the state's lawmakers. A Boston contractor installed one of the first combined heating-cooling-ventilating systems, which is still in operation.

The laying of the cornerstone at Lansing in 1873 drew more than 45,000 visitors to the "backwoods" capitol. Every bedroom in the county was filled to capacity, and church, poolroom, and saloon tables and floors were fully utilized.

The grand parade, numbering more than 5,000 marchers, consisted of Michigan's Grand Lodge officers, representatives of all blue lodges, Detroit's nationally-acclaimed Detroit Commandery No. 1, KT, Oddfellows, and the state militia with each unit accompanied by its own or a borrowed town band.

Lumber was king, and the entire state north of Lansing was virgin white pine. Lumberjacks poured out of the woods, and the 40,000 spectators fully enjoyed the holiday and spectacle. The Detroit *Free Press* of that date reported: "Liquid refreshment flowed, and the crowd became unruly. Some climbed the derricks and slid down cables, distracting attention from the orators. One tipsy lawman perched himself directly in front of Governor John J. Bagley and argued with the public on the necessity of keeping silence." A semblence of order was restored, and the cornerstone was lowered into place.

To commemorate the centennial of the state capitol, a series of events has been scheduled throughout 1979, one of which is the laying of a new cornerstone at the capitol.

ILL.·. E. BURKE MONTGOMERY, 33°, is a past presiding officer of several Scottish Rite bodies in the Valley of Detroit. He was on the editorial staff of the *Detroit Times*, 1923-41, and served as chief clerk of Detroit's criminal court system, 1941-74.

Who Are Today's Models?

By CARL A. GERSTACKER, 33°

Every public opinion poll in recent months reveals that most Americans have a deep concern about the future. There is a pessimism which permeates the land, uncommon to a people who have been part of remarkable record in freedom and progress for two centuries.

People look for signs, for symbols—for something to reverse a trend of diminishing confidence and eroding values by and in our society.

We Americans are very impressionable people—often mimics at heart. A northerner becoming a Texas resident soon acquires a drawl, a Stetson, and cowboy boots (my brother-in-law did). Men once wore spats because the Duke of Windsor wore spats. When Clark Gable peeled off his shirt in "It Happened One Night," millions of male moviegoers discovered that he wore no undershirt; it almost destroyed the undershirt business. (I kept wearing one.)

Young men wore their hair short when sports stars wore a butch and let it grow to shoulder length when leaders in the age of protest made long hair a defiant and sometimes revolutionary symbol.

Youth—and adults, too—in all lands and all generations have sought models they admire. History has produced some superb models—and some that led men to degradation or disaster.

You know the more prominent names of evil—such as Adolph Hitler and Mussolini. In the turbulent 30's in America, many made folk heroes of murderers like Dillinger, Pretty Boy Floyd, and Al Capone.

Yet mankind has been privileged to behold some superb models—Jesus of Nazareth, David, Moses, and Mohammed.

In his State of the Union message last January, President Carter talked about building a "new foundation" for our country. He, as many political leaders have done, expressed concern for recapturing some of the values or initiative of the past.

Actually, there is nothing wrong with America's foundation. It was built by some brilliant, thoughtful, and patriotic men who believed in God and cherished freedom. You know their names, and you know that many were Masons.

If one were to search the pages of human history on our planet, it would be difficult to find better models for moral conduct than many of the framers of our constitution.

Who are today's models?

There are some excellent 20th century models, but I fear that those who stand for immorality, degradation, or deceit outnumber those who stand for goodness, fairness, and honesty.

While responsible religious leaders remain models for many, cult leaders such as Jones have attracted far too many more. Often, people fail to find good models in some organizations once held in great esteem.

The world of entertainment always exerts great influence when a people are troubled. Look at today's bill of fare.

For every Roy Rogers, Pat Boone, or John Wayne, there are armies of actors and actresses who treat pornography or promiscuity as fashionable and commonplace.

From the past we recall the great bands of the 40's, the bands of Benny Goodman and Glenn Miller, and such singers as Bing Crosby and Louis Armstrong. Yet many of today's models are rock groups. While most older people (like me) do not understand their music, it turns out the Beatles and hip-swinging Elvis Presley were relatively good models as compared to what has emerged in the past few years.

I refer to groups like the British Sex Pistols and their leader, who chose a properly descriptive name of Johnny Rotten, or a group called KISS, whose leader at the climax of the show, in a crescendo of electronic light and noises, vomits blood from an Apache-painted face. Their pre-Christmas album a year ago sold 1.8 million records in a few days.

Without total understanding or a workable solution, we look with dismay at the crime rate of our inner cities. Who does the child of the ghetto have as a model? Too few have a father, mother,

ILL.·. CARL A GERSTACKER, 33°, was chairman of the board of the Dow Chemical Company from 1960-76. A member of the Scottish Rite Valley of Bay City, he received the 33° in 1975.

brother, sister, or any relative who has a real job. The most visible models, too often, derive their income from numbers or narcotics or are pimps or prostitutes. Many have chosen welfare as a way of life.

Yes, the emerging generation here and all over our planet earth needs some better models.

By now, you know who some of these models must be.

You and I—and all our Brother Freemasons along with many others who may not have joined our ranks yet, but who cherish our values.

As an industrialist in a global company, it has been a great privilege to do business with many men of different nationalities and cultures. While it has always been my purpose to help my company and its people grow and prosper, Masonic principles have always been to me a powerful and proven ethical guide. The business success reward is far over-shadowed by a sense of pride in feeling that I have tried to live according to Masonic principles in dealing with my fellows.

'. . . let the one who is a Mason take the lead to restore ethics and public confidence.'

Whether we are bankers or bakers, policemen or politicians, auto dealers or auto mechanics, let us ever put on daily display the ethical behavior to which we have committed ourselves. And let us never conceal that we are Masons.

If in a city the public image of TV repairmen is one of rip-off, let the one who is a Mason take the lead to restore ethics and public confidence.

If it is in our profession and in our power, let's help enhance the image of our colleges, the healing arts, and the American business system. Outside the lodge, let us take the lead to find good candidates to restore the electorate's faith in our political system.

Let us always walk on the level and walk with pride.

By destiny as well as choice *we* must be today's models. Through our behavior, we must show others who have lost their way the wondrous workings of the brotherhood of man under the fatherhood of God.

We must be watchmen on the walls of human freedom and tireless workmen for the Grand Architect of the Universe. The temple is again in a state of decay. Let's rebuild it now.

THE COMPAGNONNAGE OF FRANCE

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thousands of years in virtually all societies known to man. It would be surprising indeed if similarities did not occur between groups.

It is a certainty that Freemasonry and the Compagnonnage were influenced by each other and that there were individuals who were members of both groups. Study indicates, too, that the Compagnonnage rituals, like those of Freemasonry, have evolved over the years with each doubtless borrowing from the other. To what degree this influence has prevailed in either direction, however, is a matter for speculation with partisans on both sides.

From windmills to steam engines, from stonework to steel beams, and from horse-carts to aircraft, the creations brought forth by the innovative minds of man made possible achievements previously impossible. But, at the same time, less and less dependence was placed upon the artisans, the craft guilds, and the individual worker.

Louis XIII of France said that work is not just a piece of merchandise detached from its owner but a total expression of a human being. This is doubtless more true of an artisan than an assembly line operation. But Louis never envisaged an assembly line!

History records many confrontations between opposing factions in the march of progress. Events in France were much the same as elsewhere on the globe; the industrial revolution and the rise of modern unionism left their marks. The Compagnonnage filled a need—that of training skilled craftsmen. During the height of its glory, the Compagnons numbered in the hundreds of thousands. But by 1900, membership had dwindled to 25,000.

As society changed, its needs changed. The Compagnonnage endeavored to meet these changes and keep in step with "progress," but it was a hard battle. The inability of the organization to adapt quickly to modern conditions and the changing political climate in which it found itself aimed what might have been mortal blows to most groups.

Surprisingly, however, the Compagnonnage survived. It exists today, although somewhat changed; and the days of grandeur have long since departed. The organization, albeit still divided, has embarked upon a course of action and revitalization designed to bring it into step with the modern world, while, at the same time, carefully preserving its unique character. And unique it is!

While there have been many attempts at consolidation and reorganization, there are still three independent branches of the group.

What the future holds is impossible to predict. In view of its long history of survival, its chances for growth seem good. Since the organization emphasizes an operative character, its future would seem to be directly related to the future of craftsmen in general.

There is, of course, also the possibility that—like Freemasonry—it may evolve into a speculative body or some combination thereof. Whatever the outcome, it is evident that this is one of the most fascinating groups to walk the pages of history.

MUSEUM OF OUR NATIONAL HERITAGE

Step into 'The World of Sir Francis Drake'

The Scottish Rite Masonic Museum of Our National Heritage at Lexington, Mass., has become an extension of the classroom as school groups make use of a new educational exhibit.

On view until June 1, "The World of Sir Francis Drake" is an interpretive gallery on life in Elizabethan England where museum visitors can step back in time to the period of Queen Elizabeth I and her Elizabethan "sea dogs." This gallery full of "things to do" is a companion exhibit to "The Famous Voyage of Sir Francis Drake, 1577-1580," an exhibit of maps, coins, portraits, and manuscripts from the British Library in London.

Created by the museum staff, "The World of Sir Francis Drake" provides visitors of all ages with background information on the age of Drake by means of "hands-on" activity areas. A costume corner has try-on Elizabethan clothing. A ship's deck to walk aboard is similar to the one Drake sailed on his voyage around the world. On the deck are navigational instruments to pick up and to use.

Other areas are a discovery wall, a peep show to see yourself dressed as an Elizabethan, a push-button display to learn the parts of a 16th century galleon, and a light-up pirate game.

A treasure hunt has been designed as a lead into the British exhibit. Using a series of clues, the visitor can hunt for important items.

But visiting the museum is not the only way the Drake exhibit has reached the classroom. A special "learning packet," prepared under the direction of museum curator Barbara Franco, has been made available to schools requesting the information.

The packet provides background information and involvement activities about the Elizabethan world of Drake and the early period of exploration. The illustrative material and text are directed toward students.

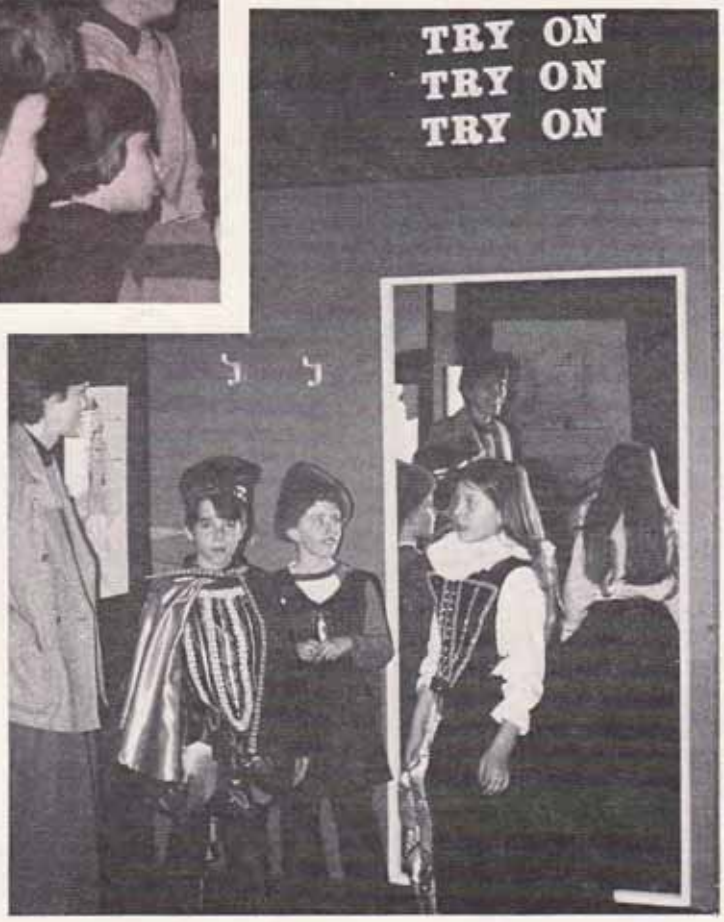
Activity suggestions are directed to teachers who can adapt them to their own classroom needs. Activities have been developed for a variety of skill levels. At least one in each section is non-verbal, and wherever possible, activities are based on visual resources. At the simplest level, each card provides an opportunity for coloring, cut-outs, and role-playing. More advanced activities include discussion topics, further research projects, and diary and journal writing.

The British exhibit will be on display through May 20. The participatory exhibit will remain until June 1.

Seated on the replica of a ship deck built into one end of the gallery, school groups hear the museum's education coordinator Marcy Wasilewski describe life at sea as Drake may have encountered it during his voyage around the world. Students from the Adams School in Lexington were among the early groups to take advantage of the special program.

Students have a chance to learn how to use navigational instruments similar to those used by Drake.

At the costume corner, museum visitors can try on Elizabethan costumes.



Peer through a hole in the wall and mirror reflections allow you to see yourself as Queen Elizabeth or Sir Francis Drake.

Museum guide Elaine Brown takes the group through the major Drake exhibit on loan from the British Library in London.

How was it used? *Where did it go?*

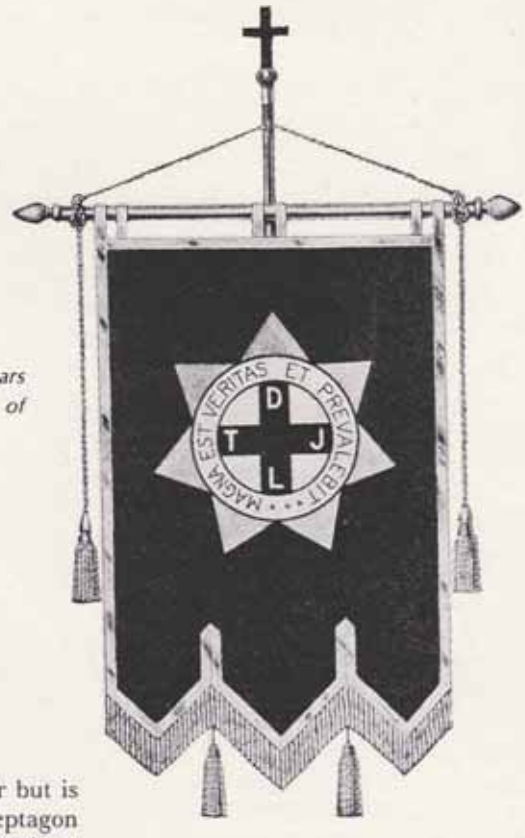
MASONRY'S SEVEN-POINTED STAR

By JAMES R. CASE, 33°

The Templar regalia worn by Thomas Smith Webb, preserved in the Asylum of St. Johns Commandery at Providence, R.I., is pictured in Scully's *History of the Grand Encampment*. Its provenance is indisputable and dates back to the first decade of the 1800's. A description reads in part as follows: ". . . on the Baldric, the seven-pointed star, with the motto 'in hoc signo vinces' . . ." Why was it called *the* rather than *a* star?

When Thomas Smith Webb was assembling the present structure of American Masonic knighthood, he brought the Red Cross Knights of Boston into the fold. At their head was the energetic and enthusiastic Henry Fowle, who in his autobiography states he had come into knowledge or possession of 20 or more degrees.

The Red Cross degree does not belong in company with the orders of Christian Masonic knighthood, either chronologically or in essence. Nor is it definitely known who brought the Red Cross degree to America. It may have been some Knight Mason of Ireland who passed it along by conferral, or more likely, by communication. The theme concerns an incident which occurred at Babylon in Mesopotamia, then Persian and much later Islamic territory, where today the number seven has a peculiar significance. The ritual of the pilgrimage to Mecca includes several ritual acts, repeated seven times. The great mosque at Mecca has seven minarets.



The seven-pointed star appears conspicuously on the banner of the Order of the Red Cross.

Seven is not a regular number but is the sum of three and four. The heptagon or seven-sided figure is not as simple to construct with rule and compasses as those of six, eight and nine sides. It does not figure in the Golden Bough or in the Cabala. The seven-pointed star was soon eclipsed in Templar circles, and there arose the eight-pointed star, composed of two superimposed or interlaced squares, and the nine-pointed star, composed of three interlaced triangles. Jonathan Nye, who was Grand Master of Knights Templar 1829-35 and who died in 1843, is pictured in Scully's history with a nine-pointed star and the latin cross.

Aside from the simple red cross, the number of regulation Templar crosses has grown and usage now includes the latin cross, the Calvary or passion cross, the Maltese and the patriarchal crosses. The plain red cross, or Greek cross, of equal arms and angles, and the seven-pointed star appear conspicuously today only on the banner of the Order of Red

Cross with the pertinent, and correct, motto "Magna est veritas et prevalebit.'

A prized possession of St. Andrews Lodge No. 56, Portsmouth, N.H., is a baldric (more properly a collar) on which is mounted a seven-pointed star. Lodge Historian Philip N. Rugg can discern no design on the boss in the center of the star. When the baldric is worn, the star appears over the wearer's heart. A letter of transmission accompanying the baldric when it was given to St. Andrews Lodge some decades ago states that "it was worn by General George Washington at a Masonic meeting in Derby, Conn., during the Revolutionary War." This cannot be supported by reference to the record of Washington's itineraries. The Lodge at Derby was chartered in January 1783. This is another Masonic mystery to be resolved by further research.

Seven is a significant number in the Lodge. The presence of seven or more is required to open an Apprentice Lodge. There is an exposition of the seven arts and sciences in the Fellowcraft degree after an ascent of the winding stairway of three, five, and seven steps.

The Bennington Flag (so-called) became popular during the 1976 bicentennial observance of the signing of the Declaration of Independence. Its origin is obscure but it is indisputably on display in the museum at Bennington. It is of such a size that it could not have been carried in battle. The quibbler points out that the Battle of Bennington was fought elsewhere—and in 1777, not 1776. The flag has 13 seven-pointed stars, 11 of which are arranged in a manner which suggests an arch, which led an imaginative commentator to assume that it might have some Masonic significance.

There are other instances of the seven-pointed star being used on Royal Arch jewels, Mark Master pennies, Masonic certificates and aprons. It can be found on the Kirkwall scroll. It appears as the emblem of the Knight Masons of Ireland. Its use in connection with the chapter might have reference to the Royal Arch as the seventh degree.

One can catalog numerous instances where the number seven occurs. For example: in the Bible, seven days of creation, seven churches of Asia Minor; in the Koran, the seventh heaven; in history, the seven wise men of Greece, the seven hills of Rome; in folklore, the fortunate seventh son; in fairy tales, the seven league boots of Hop o' my Thumb; in astronomy, seven stars of the Pleiades, or Ursa Major, the Big Dipper; in geography, the seven seas, or seven wonders of the world; the seven champions of Christendom—Saint George for England, Denis for France, James for Spain, Anthony for Italy, Andrew for Scotland, Patrick for Ireland, and David for Wales. And many, many more.

Believed to have been worn in the 18th century, this Masonic collar adorned with a seven-pointed star is now the property of St. Andrew's Lodge No. 56, Portsmouth, N.H.

Insignia of orders of knighthood and merit illustrated in Webster's International Dictionary show no star with seven points. Among the flags pictured in the 1976 World Almanac, that of Australia (with seven member states) uses seven-pointed stars. The flag of Jordan does show a single seven-pointed star, but others display only the five-pointed star or pentalpha, except that of Israel with six points which is the Star of David or the Seal of Solomon.

According to Jeremy Ladd Cross, writing around 1820, the Order of the Red Cross was conferred in Europe under various titles. The present appellation was given on account of the red cross borne on their banner. It was established by the King of Persia in remembrance of the renewal of friendship with Zerubbabel. There was instituted a new order of the East, afterwards known as Knight of the Eagle. In France they were known as Knight of the Sun and in Palestine as Knight of the Red Cross.

The Grand Council of Knight Masons of Ireland exercises control over the Knight of the Sun, Knight of the East, and Knight of the East and West. All those names, as well as the substance of the Order of Red Cross as conferred in the Commandery, are found in several degrees of the Scottish Rite.

Aside from the esoteric significance of the seven points as shown on charts of the degrees in the Ancient Accepted Rite, we are told by an unnamed commentator that Knights Templar owe each other Brotherly Love, Humility, Forbearance, Kindness, Truth, Benevolence, and Charity. From another source we learn that the seven passions and emotions may be given as Joy, Love, Anger, Remorse, Fear, Hope, and Jealousy. A beautiful Grand Master's Jewel presented to the Grand Lodge of Tennessee in 1915 is suspended from a clasp of which "seven elongated rays symbolize the seven attributes of Deity—Power, Wisdom, Justice, Truth, Mercy, Love, and Harmony." Several other interpretations of the meaning of the number seven could be listed.

It may be that some hint of the origin of the seven-pointed star can be found in the flag of the present day Hashemite Kingdom of Jordan. Reference is made to the seven points of the star as reminiscent of the first seven lines of the Koran, which might be freely translated:

Praise be to Allah, All Wise Lord of the Universe,
Beneficent, merciful, impartial Arbiter on Judgement Day.
Thou alone do we worship; to Thee alone do we pray.
Guide us in the straight and narrow path of life,
The way of those to whom Thou art all goodness.
Not the way of those who incur Thine anger
Or who go astray in ways of wickedness.

ILL.·. JAMES R. CASE, 33°, is a noted Masonic scholar and has been Grand Historian of the Grand Lodge of Connecticut since 1953. He holds Scottish Rite membership in the Valley of Bridgeport.

Michigan Magician Makes Masons From Clothespins

A Michigan magician has made a hobby out of turning clothespins into Masons.

Ill.·. Wayne M. Sanderson, 33°, of Midland, Mich., loves magic. In fact, he's a member of the International Brotherhood of Magicians. His latest trick just takes a little imagination and patience.

It all started several years ago when his wife and daughter arrived home from a crafts shop where they had seen some dolls made from clothespins. His wife then decided to make some of her own clothespin dolls.

Ill.·. Brother Sanderson had retired as an engineer in 1969 but three years ago was faced with a heart condition. During his period of recuperation he helped his wife with her craft project.

Then an idea flashed through his mind. He took a clothespin and dressed it up to look like a magician. When he took the doll to the magician's club, he found that he was swamped with orders.

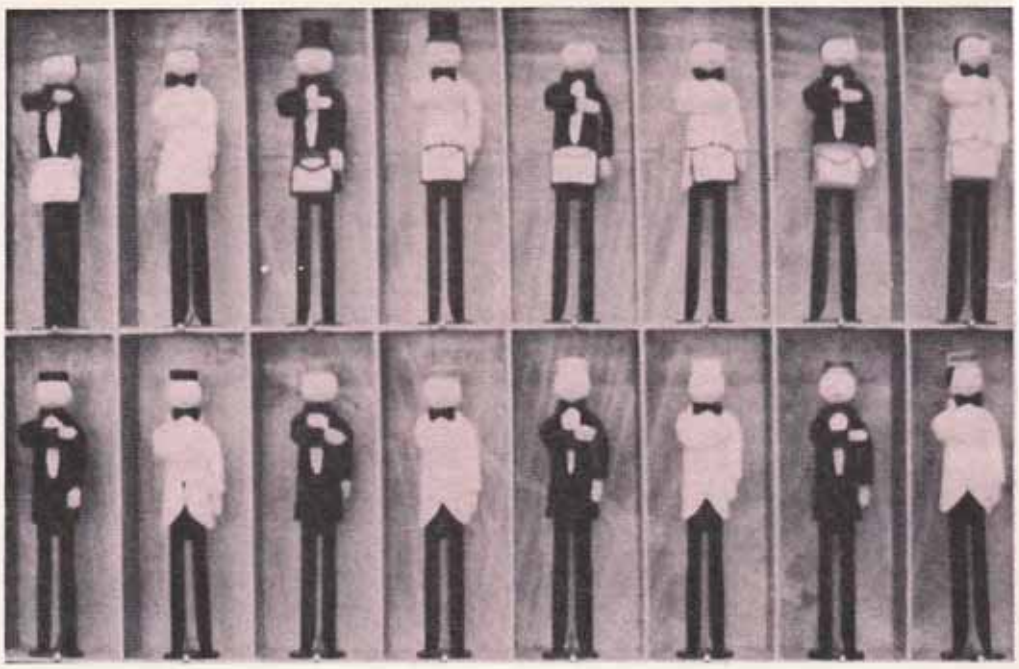
Wrapped up in his new-found hobby, he began to make Masonic figures. Along came a Mason with an apron, a Master with a top hat, and a shriner with a fez. His collection now includes a minister, graduate, doctor, chorister, and mad scientist.

"I'm as clumsy as an ox," said Sanderson, "but it just takes a little imagination and patience."

His only supplies are clothespins, pipe cleaners, felt, glue, and paint.

"If anyone had told me several years ago that I'd be doing this," he said, "I would have told them they were crazy."

Ill.·. Brother Sanderson has acted and directed in many degrees for the Valley of Bay City and has served as the presiding officer of the Lodge of Perfection. He received the 33° in 1966.



TWO NEW MASONIC FILMS AVAILABLE

The Masonic Service Association has released a new documentary film depicting the many services of that organization, which celebrates its 60th anniversary this year. The 10-minute film, *Fraternally Yours*, was produced by Allen Roberts, 32°, of Imagination Unlimited!, and is narrated by Ill.·. Jerry C. Rasor, 33°, a past Grand Master of Ohio.

Copies of the film are available, either for sale or rental, directly from the Masonic Service Association, 8120 Fenton St., Silver Spring, Md. 20910.

The Grand Encampment of Knights Templar of the United States has announced the release of a new 15-minute color film, *Soldiers of the Cross*. Produced by J. Ira Laird, Jr., 32°, of Mechanicsburg, Pa., the film discusses Masonic and Templar history and provides an in-depth look into the chivalric order.

A free loan copy is available through the office of the Grand Recorder of the Grand Encampment of Knights Templar, 14 East Jackson Blvd., Suite 1700, Chicago, Ill. 60604.

IN A NOOK WITH A BOOK

'The Freemasons'

Reviewed by ALPHONSE CERZA, 33°

THE FREEMASONS, by Eugen Lennhoff. 464 pp. Published in 1978, by A. Lewis, Ltd., Terminal House, Shepperton Surrey, TW17 8AS, England. $14.

Soon after this book was first published in German in 1930, it was translated and published in the French and Italian languages and was an immediate success. In 1934 it was skillfully translated into English and appeared in print. The English translator did an excellent job and the translation is easy to read. The book has been out of print for many years and its republication is welcome news by everyone who is interested in reading about Masonic history with emphasis on the events that took place in Europe in the early part of this century.

The book begins with a brief presentation of the beginning of the craft in England and then explains how it spread around the world. The nature of the craft is briefly described for the benefit of nonmembers who may have occasion to read the book. The author, having lived through some troubled days for the craft, was aware of how some lodges disregarded the ancient landmarks of the craft by engaging in political activities and opposing certain churches, and he shows how these things brought bad results to Freemasonry in some European countries.

The book has many interesting details of the history of the craft in the years immediately before its publication. For example, the author discusses the murder of the Grand Duke which was the spark that brought about World War I; he also points out how the Masons were falsely accused of the murder. The book details the coming into power of Mussolini in 1922 and explains how Freemasonry was made illegal in Italy. The Grand Lodge directed the lodges to cease working, and the government confiscated all Masonic property. Grand Master Torrigiani was sentenced to prison for five years. General Luigi Capello was accused of entering into a conspiracy with the Masons to kill Mussolini but the charge could not be proved. Capello was sentenced to jail anyway. The result was a worldwide protest but to no avail.

The book is factual and informative and must be read in the light of existing conditions at the time it was written. The publishers elected not to update the material in this book, because it is outstanding and paints a clear picture of the times gone by. Some of the changes that have come about in recent years, however, may make some of the material sound strange to the modern reader. Today's reader must also bear in mind that the author lived in an atmosphere of persecution of Masons and the craft during his lifetime and that this had an effect on his point of view.

The author of this book was a devoted and active Mason for many years. He did considerable reading and studying of the craft and was relatively free from the occult and mystic viewpoints of many of our European brethren during that period. As a result, this book is a valuable contribution to an understanding of Freemasonry of a prior age and still has relevancy to the present-day reader of Masonic history.

Indianapolis Director Joins Museum Advisory Committee

Mildred S. Compton, director of the Children's Museum, Indianapolis, Indiana, has been appointed to the professional advisory committee of the Scottish Rite Masonic Museum of Our National Heritage, Lexington, Mass.

Dr. Compton, recognized as an expert in the field of children's museums, has worked to build her own institution into one of the foremost children's museums in this country.

She is an active member of the American Association of Museums and serves on its Executive Board. She is a past vice-president of that association. In addition, she is founder and first vice-president of the Association of Indiana Museums and past president of the Midwest Museums Conference and American Association of Youth Museums.

In 1978, she received the Distinguished Service Award at the Midwest Museums Conference.

Other members on the museum's professional advisory committee are James J. Heslin, Director of the New York Historical Society, James Morton Smith, President of the Henry Francis DuPont Winterthur Museum in Delaware, and Alexander Wall, former President of Old Sturbridge Village in Massachusetts.

The Address at Gettysburg

By RAYMOND C. ELLIS, 33°

The Battle of Gettysburg was the turning point of the Civil War. On the third of July, after three days, the battle was over. The casualties were enormous—some 50,000 killed, wounded, and missing—about equally divided between North and South. For the first time, Northern troops witnessed the spectacle of a major division of the Army of Northern Virginia broken and in full retreat across a mile of fields strewn with dead and wounded to their point of departure.

Robert E. Lee, an excellent general, desperately gathered the retreating troops into a line of defense for the counter-attack which he was certain would come—but which never did. Maj. Gen. Winfield Scott Hancock, badly wounded, and while being carried from the field on a stretcher, sent a note to Maj. Gen. George Meade urging that he attack immediately and end the war. But Meade and his cautious generals simply could not realize what had happened and were too defense-minded to make any aggressive move.

The next day, the shattered Confederate Army was in full retreat to the fords of the Potomac, which were impassible because of heavy rains—short of artillery, short of ammunition, short of supplies, and with a wagon train of wounded 17 miles long.

Meade had over 50,000 troops available and under arms, including the 6th Corps that had arrived recently after a long march and had seen little action.

It was a week before the Northern Army moved, and by that time the Potomac had subsided and Lee had his Army across into Virginia—except for a small rear guard for holding purposes. The great opportunity had been lost.

The battlefield itself was indescribable. There were thousands of dead and wounded scattered all the way from the village of Gettysburg and Culp's Hill to the Round Tops. The dead lay where they had fallen—in many cases, several days before. The bodies were bloated, eyes projecting like walnuts, and many of them turned black. Burial squads retched and vomited, and those detailed to carrying off the wounded did what they could.

Every inch of space in Gettysburg was utilized to care for some 20,000 wounded soldiers, many of whom could not possibly survive. The overworked doctors and nurses did what they could.

In most cases, those who were mortally wounded, especially with head wounds—and for whom there was no hope of recovery—were simply set aside and left to die. The rest were treated with what medical talent that day and age offered.

It was some time before the battlefield could be cleaned up and most of the wounded transported from Gettysburg to northern cities. It was then, with Pennsylvania leading the way, that it was decided to set aside 17 acres of land as a cemetery, the dead from the Northern states to be buried in separate sections by states.

Gov. Curtin of Pennsylvania was designated to be host, and he promptly invited Edward Everett of Massachusetts to give the address. Edward Everett was the foremost orator of that day. He had been president of Harvard, senator and governor of Massachusetts, and ambassador to England.

The date selected was October 23, but Mr. Everett protested that he needed more time to prepare the type of oration that so august an event demanded. Ceremonies were postponed to November 19.

Then it occurred to some of those in charge that it might be advisable to invite the President of the United States to make a few dedicatory remarks, following Mr. Everett. The invitation came to Mr. Lincoln on November 2, and he accepted.

By the time the great event arrived, the battlefield had been cleaned up, the dead had been removed from their shallow graves and reinterred in the 17 acres set aside by the states for that purpose. However, the carcasses of some of the horses killed in battle still rotted where they had fallen and marred the landscape. There were still a few wounded in town but most had been evacuated.

Finally, the great day arrived. Lincoln's special train left Washington early in the morning of November 18. He left with a heavy heart because his son Tad was running a temperature and the doctor did not know the cause.

Only three members of his cabinet—Seward, Blair, and Usher—consented to go. The others declined. General Meade, the commander of the Northern Army at Gettysburg, said he was too busy with military matters. Thad Stevens, the Republican leader of the House, also declined. He had said that Lincoln was a "dead card."

Lincoln had been working on his dedicatory address and spent some time polishing it up on the train. There was concern as they approached Baltimore, but all was quiet and no trouble developed. An old man got on the train and talked briefly with the President. He had lost a son at Gettysburg. Lincoln

ILL.·. RAYMOND C. ELLIS, 33°, is an Active Member of the Supreme Council, a Past Grand Master of the Grand Lodge of New York, and President of the George Washington Masonic National Memorial Association.

Fourscore and seven years ago our fathers brought forth upon this continent a new nation, conceived in liberty, and dedicated to the proposition that all men are created equal. Now we are engaged in a great civil war, testing whether that nation, or any nation so conceived and so dedicated, can long endure. We are met on a great battlefield of that war. We have come to dedicate a portion of that field as a final resting-place for those who here gave their lives that the nation might live. It is altogether fitting and proper that we should do this. But in a larger sense we cannot dedicate, we cannot consecrate, we cannot hallow this ground. The brave men, living and dead, who struggled here, have consecrated it far above our poor power to add or detract. The world will little note, nor long remember, what we say here; but it can never forget what they did here. It is for us, the living, rather to be dedicated here to the unfinished work which they who fought here have thus far so nobly advanced. It is rather for us to be here dedicated to the great task remaining before us, that from these honored dead we take increased devotion to that cause for which they gave the last full measure of devotion; that we here highly resolve that these dead shall not have died in vain; that this nation, under God, shall have a new birth of freedom, and that government of the people, by the people, and for the people, shall not perish from the earth.

said to him:

> "When I think of the sacrifices of life yet to be offered, and the hearts and homes yet to be made desolate before this dreadful war is over, my heart is like lead within me and I feel like hiding at times in deep darkness."

To him, who could not harm a bird or an animal, Gettysburg was a red mist. One of the officers on the train noticed how quiet the President was and that he looked thin, careworn, sallow, and sunken-eyed.

The train arrived at Gettysburg a little after sunset and the President was entertained at the home of Mr. Wills where he was to spend the night.

The normal population of Gettysburg was near 3,000, but on this particular occasion it was overflowing with visitors from all parts of the North—rich and poor—high and low.

Military bands paraded about the town, and through the darkness of the mild November night Lincoln heard the Civil War songs. Not far from the Wills residence a band played, "We are coming, Father Abraham."

Fortunately, there was a moon, for in those days there was no electric lighting, and illumination in small country towns was almost nil. People shuffled along in the dark through dust or mud.

Late in the night, Lincoln visited Secretary of State Seward, who was in a nearby home, and they probably discussed the address. Lincoln returned about midnight to the Wills residence and received a welcome telegram that his son Tad was better.

The next morning the people began to assemble on Cemetery Hill where the dedication was to take place. There were many notables on hand: governors, senators from the several states, fraternal organizations such as the Masonic fraternity and Odd Fellows, benevolent organizations, and citizens of Pennsylvania and the Northern states.

Lincoln, in a dark suit and stovepipe hat, was mounted on a large chestnut horse. There were still wounded in Gettysburg and flags were at half-mast. The march to Cemetery Hill, lined with troops, took about 15 minutes. Minute guns were fired which added to the solemnity of the occasion.

Since Mr. Everett, who was to give the oration, did not appear until noon, the bands played on. The wooden platform was occupied by governors from several states, generals of the army, members of Congress and foreign dignitaries. The chaplain of the House, Rev. Thomas H. Stockton, delivered a beautiful prayer which brought tears to the eyes of the President and the audience listened with uncovered and bowed heads. Finally, Benjamin B. French arose and introduced Edward Everett of Massachusetts.

Mr. Everett was the most accomplished of the orators of that day. He stood in quiet contemplation for a moment, looking over the broad fields where so many had died during the three days of battle.

In early July, when the battle took place, the fields were lush with summer crops, the trees in full leaf, and the foothills of the Blue Ridge to the west stencilled in dreamy blue against the horizon.

Now the fields were crisp and sear, still marred by the ravages of battle, with unburied carcasses of dead horses here and there.

Mr. Everett, adhering to the accepted oratorical customs of the time, began with a description of the natural beauty of the country and then proceeded to a classical history of the ceremonies over dead heroes of Ancient Greece. He gave an outline of the battle, with emotional tribute to the dead, and finally came to his peroration about two hours later. His eloquence and personality held most of his audience, although in the rear some wandered off to inspect the battlefield where many had been engaged. Throughout the two hours, Mr. Everett's voice never faltered.

Aside from the literary substance of his address, it was a great physical triumph. This was open-air speaking to an audience estimated at between 15-30,000, and was given without a loudspeaker or amplification of any kind. To hold an audience of that size, in the open air, without mechanical help, was in itself a great victory and tribute to Mr. Everett.

Lincoln had read Mr. Everett's address and knew about when he would be called. He had his manuscript in his coat pocket, took it out and looked at it, put on his steel-rimmed glasses, and rose awkwardly. Ward Hill Lanon introduced the President. Lincoln had a high-pitched voice but it was clear and carried well. He began to read: "Fourscore and seven years ago. . ."

It was over in about two minutes. Then he sat down. There was some applause, but to many it was feeble and perfunctory. The response was more a tribute to the office rather than to the man and what he said.

The crowd began to disperse immediately. The President remained in the vicinity for some time, shaking hands with those who approached him. Then he proceeded to the Wills home, where he had passed the preceding night, and had lunch.

Later in the afternoon he met the famous John Burns of Gettysburg who, though old and a civilian, got his antiquated musket and fought in the ranks. About 4 p.m. they attended a service in the Presbyterian Church, and about 6 p.m., the Lincoln party was on the train en route to Washington.

(Continued on next page)

THE ADDRESS AT GETTYSBURG

(Continued from page 17)

Lincoln was depressed. He thought he had failed the people, and shortly after delivering the address, told Ward Hill Lamon that "It was a flat failure and the people were disappointed."

The press throughout the Nation, and even overseas, were considerably divided in their opinion.

From *The Patriot and Union* of Harrisburg:

> "We pass over the silly remarks of the President. For the credit of the Nation we are willing that the veil of oblivion should be dropped over them and that they shall no more be repeated or thought of."

The Chicago Times:

> "Mr. Lincoln has most foully traduced the motives of the men who were slain at Gettysburg."

The London Times:

> "The ceremony was made ludicrous by some of the sallies of that poor President Lincoln. Anything more dull and commonplace would not be easy to produce."

Here and there newspaper reporters who were present recognized the greatness of what Lincoln said. *The Philadelphia Evening Bulletin* stated:

> "Not many will read the President's few words without a moistening of the eyes and swelling of the hearts."

The Providence Journal said, in substance, that the President's remarks had "the charm and power of the highest elements."

Edward Everett wrote Mr. Lincoln, saying, "I should be glad if I could flatter myself that I came as near to the central idea in two hours that you did in two minutes." And Mr. Everett meant what he said.

It took a considerable time for the President's dedicatory address to get through to the people throughout the North. Although there was telegraph in those days, there was no television, no radio, and no telephone.

It was late November and the darkness settled early over the country. In the little towns and farms, candles and lamps were lighted early. Where it was cold enough, log fires were lighted and families clustered together in their homes and waited and wondered. In so many, there were sons and husbands and brothers who had gone off to the war and who had died in those three dreadful days in a town they had never heard of named Gettysburg. They had gone forth as volunteers to save the Union and in response to the President's call.

In the South the same had happened, and on both sides, those who did the fighting and dying had little knowledge of what it really was all about. In the South there were fewer than 30,000 slave-holders out of a white population of five million. They were fighting in defense of their states—or "states rights"—whatever that might mean.

The war itself was a catastrophe—engineered on both sides by fanatics, the great majority of whom never came within miles of the actual fighting. In one sense that was the great tragedy of the Civil War. It is probable that President Lincoln understood this better than anyone on either side. He demonstrated this at Gettysburg in words that will be remembered as long as the English language lasts.

SCOTTISH RITE MASONIC MUSEUM & LIBRARY, INC.
JANUARY 1, 1978—DECEMBER 31, 1978

Endowment and Income Fund Statement

Cash in banks 1/1/78		$ 222,405
Accounts receivable 1/1/78 (pledges payable)		2,953,900
Investments (at book value) 1/1/78		1,361,434
(market value of investments 1/1/78: $1,350,818)		
Land, building, and other assets 1/1/78		5,849,032
		$10,386,771
Notes payable: Supreme Council & Benevolent Foundation 1/1/78		(405,000)
		$9,981,771
Interest and dividends	$ 4,072	
Contributions	644,836	
Gifts	70,830	
Capital gain	108	719,846
		$10,701,617
Trust fund beneficiaries and transfer fees		(2,414)
		$10,699,203
Income over expenditures/income account*		12,887
Notes payable – Supreme Council and Benevolent Foundation		(275,000)
Decrease in accounts receivable (pledges paid)		(200,459)
		$10,236,631
Cash in banks 12/31/78		$ 201,328
Accounts receivable 12/31/78		2,752,154
Investments (at book value) 12/31/78		2,085,019
(market value of investments 12/31/78: $2,028,742)		
Land, buildings and other assets 12/31/78		5,878,130
		$10,916,631
Notes payable: Supreme Council & Benevolent Foundation 12/31/78		(680,000)
		$10,236,631
Income		
Investment income		$ 32,607
Interest Income		76,377
Contributions		185,578
Miscellaneous income		44,712
		$ 339,274
Loan from Supreme Council & Benevolent Foundation		275,000
		$ 614,274
Expenditures		
Administrative	$118,617	
Museum	46,449	
Library	2,493	
Building operation	126,110	
Salaries and taxes	169,510	$ 463,179
Fund-raising and data processing costs:		
Printing, mailing services, consultant fees, etc.	$109,935	
Data processing	26,239	
General expense items	2,034	$ 138,208
		$ 601,387
**Income over expenditures*		$ 12,887

Footnotes*

* ***Lincoln lore.*** Ill.·. John A. Lloyd, 33°, an Emeritus Member of the Supreme Council, has been busy in his "retirement." Since 1974 he has been doing research in preparation for a book about Abraham Lincoln, but when the heavy snow hit Southern Ohio in January 1978, Ill.·. Brother Lloyd settled in for some serious writing. Engrossed with his work for so many days, he named the book, *Snowbound with Mr. Lincoln.*

The author has brought together quite a collection of interesting facts about President Lincoln. *Snowbound* is a book not only for the historian but also for the average reader.

The book sells for $6.95 and is available through your local bookstore or directly from the publisher, Vantage Press, Inc., 516 West 34th St., New York, N.Y. 10001.

* ***DeMolay reunion.*** For the third consecutive year, a cast composed entirely of Senior DeMolays presented a Scottish Rite degree at the fall reunion of the Valley of Cleveland. More than 50 Senior DeMolays joined forces to confer the 30° in November. A similar group conferred the 23° in 1977 and the 12° in 1976.

Ill.·. Merlyn E. Meredith, 33°, was the degree coordinator and Ill.·. Edward F. Henry, 33°, was the dramatic director, both of whom are Senior DeMolays.

* ***Life begins at . . .*** Not many Master Masons have conferred an Entered Apprentice degree in excellent style at age 101. But Ill.·. Archibald W. Norman, 33°, did just that on June 26 at Abraham C. Treichler Lodge No. 682, Elizabethtown, Pa.

Ill.·. Brother Norman, who has been a guest at the Masonic Homes at Elizabethtown since 1969, entered Richard Enck, an employee at the Homes. All the floor officers assisting him were guests at the Homes ranging in age from 72 to 89.

Brother Norman joined the Scottish Rite Valley of Philadelphia in 1921, served as Master of Melita Lodge No. 295, Philadelphia, in 1931, presided over all York Rite bodies, participated in many Scottish Rite degrees, and received the 33° in 1965.

For many years he was associated with the John Wanamaker stores in Philadelphia, and retired as their controller in 1947.

* ***Justice awards.*** The Delaware State Bar Association has honored four prominent Delawareans for their contributions to improving the administration of justice. The awards were presented in December to J. Caleb Boggs, Elbert N. Carvel, J. Allen Frear, Jr., and John J. Williams. All four recipients are 33° Scottish Rite Masons.

Ill.·. Brother Boggs served three terms in the U.S. House of Representatives, two terms in the governorship, and two terms in the U.S. Senate; Ill.·. Brother Carvel was twice elected governor of Delaware; Ill.·. Brother Frear served two terms in the U.S. Senate, and Ill.·. Brother Williams served four consecutive terms in the U.S. Senate, from 1946 to 1970, the longest tenure for any Delawarean in the Senate.

* ***Endurance tests.*** Ill.·. Orlando W. Houts, 33°, of State College, Pa., has achieved a record of 40 years of perfect attendance at monthly meetings of the Valley of Williamsport, Pa., where he serves as standard bearer of the Consistory. He estimates that he has driven about 75,000 miles between Williamsport and his home, which is more than 60 miles away. Ill.·. Brother Houts hit a milestone in October when he observed his 80th birthday.

Another octogenarian has been performing unusual feats in New Hampshire. Gilbert N. Wiggins, 32°, a member of the Valley of Trenton, N.J., has been installed Master of Red Mountain Lodge No. 68, Center Sandwich, N.H., for the ninth time.

In 1929, Brother Wiggins was Master of King Solomon's Lodge No. 14, Elkins, N.H. During WWII he was stationed in New Jersey and had an opportunity to join the Scottish Rite.

Following the war, Brother Wiggins returned to New Hampshire, settled in Moultonboro, and began visiting the nearest lodge at Center Sandwich. "I told them I'd become a dual member if they'd promise not to put me in office," said Brother Wiggins. But for nine of the last 16 years they haven't remembered a word of that pledge.

* ***Double-duty Deputies.*** The Scottish Rite candidates at the fall reunion in the Valley of Cambridge, Ohio, found a notable list of workers in the cast for the presentation of the 26°. All members of the cast were either present District Deputies of the Grand Lodge of Ohio or past District Deputies.

The idea originated with Ill.·. Fred O. Witten, 33°, Commander-in-chief of the Consistory. He turned over the idea to two past Deputies, one of whom organized it and the other directed the degree.

Albert L. Mathias, 32°, wrote to the 31 Deputies who belong to the Valley and received an affirmative response from all but four. Some live too distant to take an active part in the work. Glenn Arnold, 32°, proceeded to direct the cast for the 26°, which had not been presented in the Valley for several years.

"The presentation of the degree demonstrates the interest and the many hours the District Deputies are giving to Masonry," said Ill.·. Arthur C. Morris, 33°, Valley Secretary. "It also demonstrates that the work of the symbolic lodge and the Scottish Rite is and should ever be closely related and that the dedicated worker need not give up one for the other."

RICHARD H. CURTIS, 32°
Editor

TWO VALLEYS MERGE IN NEW YORK

The New York Valleys of Brooklyn and Rockville Centre have joined forces. Both Valleys agreed to a merger last year, and final approval was granted by the Supreme Council in September. At the Valley's December reunion in Rockville Centre, a revised charter was presented to "Long Island-Aurora Grata Lodge of Perfection." The original Aurora Grata Charter was issued in 1808, and Long Island Lodge of Perfection was chartered in 1924. Participating in the presentation ceremony were (from left) Valley Hospitaler Robert W. Stenhouse, 33°; Past Thrice Potent Master Maurice W. Fellsman, 32°; Sovereign Grand Commander Stanley F. Maxwell, 33°; Past Commander-in-chief Robert S. MacCormack, 33°; Thrice Potent Master John D. McIlquham, 32°; Past Commander-in-chief William J. Kealey, 33°; Commander-in-chief Max L. Kamiel, 33°.