



The Masonic Philatelist

VOL. 30

NOVEMBER 1973

NO. 3

NOVEMBER, 1973 COVER OF THE MASONIC PHILATELIST



100th Anniversary of the Grand Orient of France

The MASONIC PHILATELIST

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ROBERT A. SMITH

Guest Editor

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The Masonic Stamp Club of New York was organized in 1934 for the purpose of encouraging research and study in Masonic Philately, and to establish bonds of good fellowship among Masons who are stamp collectors. The need for the organization has proved itself through the years with its ever-increasing membership and the formation of other Masonic stamp clubs in the United States.

★ MEETINGS ★

First Friday of Every Month
(Except July and August)

COLLECTORS CLUB BUILDING
22 East 35th St., N.Y., N.Y. 10017

ASDA SHOW

The Masonic Stamp Club of New York is proud to announce that they will have a lounge at the ASDA Show at Madison Square Garden on Nov. 16, 17, 18, 1973. The club will, like last year, have three frames at the show for the purpose of exhibiting the Masonic covers issued in the past 40 years. Stop by and meet your officers and members while attending the show.

MASONIC CACHET

On Wednesday, November 28, 1973, Abington Royal Arch Chapter #245, Jenkintown, Penna., will issue a commemorative envelope marking their 100th anniversary. The cachet will be a design which has been used on the monthly notice to its members for quite a number of years. It will be franked with a current commemorative stamp.

Covers will be available at 35¢ each or three for \$1.00. Please supply a large size S.A.S.E. to speed filling of orders. All orders will be sent as soon as possible after the 28th of November date and may be ordered from Carl J. Dunlap, 3464 St. Vincent St., Philadelphia, Penna. 19149.

Parian Lodge No. 321, Harlan, Iowa Celebrates It's 100th Anniversary
A Masonic Cachet for this celebration can be obtained by writing to the following:

Masonic Cachet

Box 715

Harlan, Iowa 51537

The cost is 40¢ each or 3 for \$1.00.

"PAT" HERST, JR. RETIRES

Herman (Pat) Herst Jr. retires after 40 years of stamp dealing in the New York area. Brother Pat has been a member of the Masonic Stamp Club of New York for many years and has contributed many articles to the "Masonic Philatelist". We wish Pat a healthy and happy retirement down in Florida. Before he left for the sunny south, Pat had given me permission to use any of the articles he wrote for his own publication "Herst's Outburst". From time to time we will reprint some of his articles for your enjoyment.

DUES ARE DUE

Our treasurer, Charles Morris, states that there are still some members who haven't paid their dues for the current year. Please let's make his job a little easier so that he can close the books for the year.

Freemasonry in Puerto Rico



The chief authority for statements regarding Puerto Rico is Fred D. Flagle, who has made a close study of the conditions in that country and contributed an article to the *Freemason's Chronicle* on the subject in September 1922.

The early history of Freemasonry in Puerto Rico is closely connected with similar movements in Cuba and it is known that the first Lodge in Cuba was organized in 1804, under the Grand Lodge of Pennsylvania.

In 1751, Ferdinand VI had placed the death penalty on Freemasons, because he considered them dangerous to the government. Joseph Buonaparte reestablished Masonry, but Ferdinand VII again prohibited it and, in 1824, death was made the penalty of belonging to a Masonic Lodge.

The oldest-known Masonic document in Puerto Rico is a letter constituting a Chapter of Rose Croix, under the name of Minerva, in San German, dated April 10, 1824. This Chapter was established under the auspices of the Southern Jurisdiction of the United States, located at Charleston, which later, chartered the Grand Lodge of Cuba, in 1859. The establishment of this Chapter indicates that there were members of similar Chapters in Puerto Rico before this date, but exact data in regard to these Chapters is lacking.

The decree of Ferdinand VII, in 1824, doubtless stopped Masonic work in Puerto Rico, as it did in Cuba. It was not until 1858 or 1859 that Masonry was revived. At about that time the Grand National Orient of the Republic of Venezuela created a Lodge in Pueblo Viejo, which, afterwards, was transferred to San Juan. All the mem-

bers were Master Masons and the Master was a member of the eighteenth Degree. This Lodge was named Borinquen and held its meetings in a building which was located in front of the Cathedral of San Juan. It was fronted by two columns and from this it has been asserted that it was built for Masonic purposes. At the same time other Lodges were working in the island under letters from the Grand Lodge of Cuba but, as the Masonic records date back only to 1884, when the Grand Lodge of Puerto Rico was established, at Mayaguez, it is impossible to say how many there were. There is still in existence one Lodge, Estrella de Luquillo, which was active at the time, having been chartered March 21, 1867.

Suspicion was directed toward the Masons at the time of the Revolution of Lares and, though it was never proved that they had any part in the affair, persecution continued to follow them. Don Jose Perez Moris, writing of the revolution of Lares, has the following to say regarding the Masons:

Although the revolutionary bands have been represented as being Masons, we have no knowledge that there is any reasonable connection between them. However, as it is difficult for the profane to distinguish between them, it would be wise not to permit Masonic Lodges to work in the West Indies, especially since the signs used by both the conspirators and the Masons in making themselves known to each other are very similar.

In 1871, the Spanish Masonic authorities decided to introduce Masonry into Puerto Rico, though, as already shown,

it had previously existed there since the beginning of the century. As a matter of fact, *Senor Coll y Toste* affirms that Lodges existed there as early as 1805. This agrees with the idea previously expressed that, in order to establish a Chapter of *Rose Croix* in San German, in 1824, Symbolic Lodges must previously have existed on the island.

In the Ritual of the Master Mason, which was approved by the Supreme Council of the 33rd degree of the Grand Orient of Spain, occurs the following:

As a matter of fact, in that year, under the direction of Don Manuel de Mendoza, the Grand Delegate of the National Orient of Spain, various Lodges were established in the island, one of these being the Aurora Lodge of Ponce, which suspended its labours in 1874 and, later, reorganized, incorporating the United Grand Lodge of Cuba, which had legal Masonic authority in Puerto Rico at the time, since the Lodges founded under other auspices had disappeared.

The Freemasons of the Spanish Orient have argued much over their jurisdiction in Puerto Rico, but their own documents show that, when the National Grand Orient of Spain (at that time the Grand Orient of Spain did not exist), founded Lodges in Puerto Rico, it was in 1871 and that Masonic Lodges had already existed there for more than fifty years.

Coll y Toste, in the work already cited states:

Masonry gave good services in Puerto Rico in 1852, also in 1850.

Although he does not state the nature of those services, it is known that the Lodges, at that time, as well as later, helped to unite men who had become separated on account of political opinions and provided means of defense and protection for those who were being persecuted by the government, who would have fallen into the hands of the authorities and died in prison if it had not been for this assistance.

Although the fact that the Grand Orient National of Spain had instituted Lodges in Puerto Rico and that a large number of Spaniards had joined them, should have removed the clouds of suspicion on the part of the government, this was not the case, for persecutions increased from day to day; the Freemasons in the island could not work openly, but had to hold their Lodge meetings in secret places, generally in the country; even thus, they did not escape entirely the persecutions of the authorities.

At that time there existed a Lodge

in Mayaguez, named Conciliation, which worked under the Grand Orient of Spain. The meetings of this body were held in the house of Don Pedro Tolosa, a man whom no one could accuse of conspiring against the government. Among the members who were accustomed to gather there were Don Antonio Aramburn, a man of progressive and liberal ideas, who was Master of the Lodge; Dr. Claudio Frederico Block, of Danish lineage, an enthusiastic Mason and a strong supporter of the Spanish government; and others. One night, on leaving the Lodge, they found the chief of police and twenty-five men stationed around the place. The fact that a majority of them were Spanish and above suspicion, saved the situation because the police did not dare to arrest anyone. In San German, a Lodge named Prudencia, No. 28, was in session in April 1874, in a private house. It was the movement for the initiation of the candidate in the mysteries of Masonry, when a knocking was heard at the door, the civil guard entered and arrested those present, who were sentenced to terms of imprisonment. Some of the prominent Freemasons of the island undertook the defense of their Brethren and their pleas were published later in the Paris newspaper, *Le Courrier de l'Europe*, though no newspaper in Puerto Rico dared to print them. This Paris publication began a campaign in favour of the imprisoned Freemasons and interested English Freemasons in the matter. No fewer than 1,700 English Lodges sent petitions to Lord Beaconsfield, who, using his influence and that of English Masons, succeeded in having the prisoners set free. As a sign of their gratitude, the Freemasons presented the editor of *Le Courrier* with a gold watch suitably inscribed.

Galley two Freemasonry in Puerto Rico

In the meantime Lodges were also established in other parts of the island which had more or less the same experiences and difficulties as those already mentioned.

One of the best-known Freemasons of that period was Don Aristides Simon Pietri, of Ponce, who was several times elected Master of Aurora Lodge and reorganized that Lodge under the Grand Lodge of Cuba. He was the first to publish any Masonic literature in Puerto Rico; in 1873, he published a work covering the first three degrees, together with the funeral and baptismal ceremonies and the explanation of the origin of the symbols of those Degrees. He also published in 1855 a book entitled *Historical Resume of Ancient*

and Modern Freemasonry.

By 1868, several other Lodges had been organized and were working. The attitude of the government had changed somewhat by this time and it is said that Lodges had even met in the governor's palace. The political changes of 1874-5, however, caused the suspension of all Masonic work in the island.

On October 11, 1884, on the initiative of Santiago R. Palmer, the Provisional Grand Lodge of Puerto Rico was established by authorization of the Grand Lodge of Cuba, ten Lodges joining in the formation. In the following year it became a sovereign Grand Lodge, mainly through the efforts of Palmer, in the face of tremendous difficulties. It was strongly opposed by the Roman Catholic Church and the civil authorities. The members were said to have revolutionary tendencies and were refused Christian burial at death. Eventually Palmer was arrested and imprisoned in El Morro and it was not until the Prince of Wales (afterwards Edward VII) and other prominent European Masons interested themselves that tranquillity was restored and the Freemasons could meet without danger of arrest. In 1888 the Ley de Asociaciones was published, when the various Masonic Lodges registered themselves as legal societies. This law, however, gave the mayors of the various towns the right to attend the meetings of any of these societies thus registered, Masonic Lodges included and, although advantage was not generally taken of the permission notwithstanding, it was emphasized by a government order except by Mayors who were Freemasons, many of the Lodges closed their doors in consequence. A general stoppage of Masonic work was ordered by the Grand Lodge on December 27, 1896, until April 2, 1899, when work was resumed and Palmer was re-elected Grand Master for the fifth time and remained in office until 1906, when he passed away and Antonio Cordero was appointed in his stead. Since that date Freemasonry in Puerto Rico has gone from strength to strength and the latest return states that there are over 40 Lodges on the island. A belief in God is demanded from all candidates and the Bible is displayed on the altars.

Robert A. Smith

The first day cover was done with the stationery of the Gran Secretario of the Gran Loggia Soberana De LL, Y AA, MM, De Puerto Rico. The envelope was given to me by the Grand Secretary when I visited the Grand Lodge in 1970.

WORLD WAR II SPY STAMPS

The history books may not mention it, but the Normandy invasion of 1944 would probably not have been successful without the counterfeiting of the then current French stamps, a job done so secretly by the British Intelligence that the espionage agents dropped in France by the British, U.S. and French forces were able to communicate with each other prior to the invasion, simply by writing a letter and mailing it.

Absurdly, the story is simple. Counterfeits of the stamps then in use by the Petain pro-Nazi regime were issued to the French underground. They dared not communicate with each other openly, by telephone, by contact, or by ordinary messages. But they were told that a letter sent through the mails, bearing a stamp almost microscopically different from the normal, would assure that the letter would not be a trap.

Happily, the Germans never knew. The French Post Office delivered the letter. The recipient would look at the stamp with a magnifying glass. If it was one of the "spy stamps" he knew it was not a trap; if it was not, he ignored it.

It was not until some years after the war that the story came out, and in 1951, we prepared printed album pages telling the full story, with one of the actual Spy stamps on each page, with the matching legitimate French stamps, together with an explanation of the differences.

Herman (Pat) Herst Jr.

Reprinted from Herst's Outbursts, Vol. XXIX, No. 4, Whole No. 127, Winter 1969-1970.

HAP ARNOLD

General Hap Arnold was initiated, passed and raised in Union Lodge No. 7, Junction City, Kansas. His raising took place on November 3, 1927.

He received his 32nd degree in the Scottish Rite on April 11, 1929 at Fort Leavenworth, Kansas.

He received the coveted 33rd degree in the same lodge on October 19, 1945.

He was a graduate in the class of 1907 of West Point Academy. He was a United States Army officer, learning to fly in 1911, after which time he served continuously in the Air Force. He became General of the Armies in 1944 but only on a temporary basis. This rank was made permanent in 1946.

He was one of the few men to hold the rank of 5-star general in both the Army and Air Force. He received the 5-star award in the Air Force in 1949.

—Elwing D. Carlsen

**MASONIC WAR VETERANS
OF THE STATE OF NEW YORK**

June 25, 1973

My dear Editor:

We are interested in helping all Masons who have any problems in New York City, especially in connection with space in the business field, of any nature.

We are in contact with all kinds of agencies and all kinds of individuals and businesses which need help in any problem your members may have. Therefore, I am asking you to insert in your upcoming magazine the following notice:

"WILL ASSIST MASONS IN NEW YORK IF YOU WISH INFORMATION OF ANY KIND OR HAVE ANY PROBLEMS, ESPECIALLY IF YOU WANT OFFICE SPACE, CONNECTED WITH ANY ORGANIZATION OR BUSINESS IN NEW YORK CITY. JUST WRITE US A NOTE AND WE WILL BE AT YOUR SERVICE.

**WRITE: CAPTAIN M. M. WITHERSPOON,
St. George Hotel, Brooklyn, N.Y. 11201
Phone: 212 MAin 5-7272."**

We look forward to hearing from you.

Fraternally,
M. M. WITHERSPOON, 33°
Past Commander General,
Masonic War Veterans
Captain ChC USN Ret.

PANAMA CANAL CONSISTORY

Ancient and Accepted Scottish Rite of Freemasonry
SOUTHERN JURISDICTION; UNITED STATES OF AMERICA
Valley of Balboa, Orient of the Canal Zone

Bro. Robert A. Smith, Editor
The Masonic Philatelist
Masonic Stamp Club of New York
22 East 35th Street
New York, New York 10016

Dear Brother Smith:

I'm writing concerning the article on "All Masonic Big League Team" in the April 1973 (Vol. 29, No. 8) issue.

It states that "all the regulars on the 1960 Pirates were Masons except Dick Groat." I would like to inform you that Dick Groat was a Mason and member of Pa. 253.

Sincerely and fraternally,
Thomas C. Peterson
Insp. Gen. Honorary.
Secretary

MASONIC SYMBOLS "ALL-SEEING EYE"

An important symbol of the Supreme Being, borrowed by the Freemasons from the nations of antiquity. Both the Hebrews and the Egyptians appear to have derived its use from the natural inclination of figurative minds to select an organ as the symbol of the function which it is intended peculiarly to discharge. Thus, the foot was often adopted as the symbol of swiftness, the arm of strength, and the hand of fidelity.

On the same principle, the open eye was selected as the symbol of watchfulness, and the eye of God as the symbol of Divine watchfulness and care of the universe. The use of the symbol in this sense is repeatedly to be found in the Hebrew writings. Thus, the Psalmist says (Ps. xxxiv. 15): "The eyes of the Lord are upon the righteous, and His ears are open unto their cry," which explains a subsequent passage (Ps. cxxi. 4), in which it is said: "Behold he that keepeth Israel shall neither slumber nor sleep."

In the Apocryphal Book of the Conversation of God with Moses on Mount Sinai, translated by the Rev. W. Cureton from an Arabic manuscript of the fifteenth century, and published by the Philobiblon Society of London, the idea of the eternal watchfulness of God is thus beautifully allegorized:

"Then Moses said to the Lord, O Lord, dost thou sleep or not? The Lord said unto Moses, I never sleep; but take a cup and fill it with water. Then Moses took a cup and filled it with water, as the Lord commanded him. Then the Lord cast into the heart of Moses the breath of slumber; so he slept, and the cup fell from his hand, and the water which was therein was spilled. Then Moses awoke from his sleep. Then, said God to Moses, I declare by my power, and by my glory, that if I were to withdraw my providence from the heavens and the earth, for no longer a space of time than thou hast slept, they would at once fall to ruin and confusion, like as the cup fell from thy hand."

On the same principle, the Egyptians represented Osiris, their chief deity, by the symbol of an open eye, and placed this hieroglyphic of him in all their temples. His symbolic name, on the monuments, was represented by the eye accompanying a throne, to which was sometimes added an abbreviated figure of the god, and sometimes what has been called a hatchet, but which may as correctly be supposed to be a represen-

tation of a square.

The All-Seeing Eye may then be considered as a symbol of God manifested in his omnipresence—his guardian and preserving character to which Solomon alludes in the Book of Proverbs (xv.3) when he says: "The eyes of the Lord are in every place, beholding (or, as in the Revised Version, keeping watch upon) the evil and the good." It is a symbol of the Omnipresent Deity.

The following stamps show the All-Seeing Eye: United States #1001; Argentina #624; Egypt #221.

—Robert A. Smith

— 1973 CALENDAR —

The catalog numbers quoted are those supplied by the Scott Publishing Co. Until they are incorporated in the next edition of Scott's Catalog, they should be considered as tentative and subject to adjustment.

- Jan. 12—\$1 Eugene O'Neill definitive coil (#1305c). First day sale at LISDA, covers to Postmaster, Hempstead, NY 11551.
- Jan. 26—8c "Special Stamp for Someone Special" (#1475). First day sale at Philadelphia, PA 19104.
- Feb. 10—15c aerogramme honoring hot air ballooning (#UC46). First day sale at Albuquerque, NM 87103.
- Feb. 16—8c Pamphleteer Bicentennial commem (#1476). First day sale at Portland, OR 97208.
- Feb. 28—George Gershwin commem (#1484). First day sale at Beverly Hills, CA 90213.
- April 3—Tagged definitive, 20c Marshall, 25c Revere coil, 25c Douglas, 30c Dewey, 40c Palme, 50c Stone, \$1 O'Neill sheet, and \$5 Moore. First day sale at Philatelic Center, New York, NY. No mail order first-day cover service will be provided. Order from Philatelic Sales Unit, Washington, DC 20013.
- April 13—8c Broadside Bicentennial commem (#1477). First day sale at Atlantic City, NJ 08401.
- April 23—8c Nicolaus Copernicus commem (#1488). First day sale at Washington, DC 20013.
- April 30—Ten 8c stamps honoring Postal Workers (#1489-98). First day sale at every post office in the US.
- May 8—8c President Truman Memorial stamp (#1499). First day sale at Independence, MO 64051.
- June 22—8c Post rider Bicentennial commem (#1478). First day sale at Rochester, NY 14601.
- June 27—21c A. P. Giannini in Prominent American series (#1400). First day sale at San Mateo, CA 94402.
- July 4—Four 8c stamps in Bicentennial series, featuring Boston Tea Party (#1480-83). First day sale at Boston, MA 02109.
- July 10—6c, 8c, 11c, 15c Progress in Electronics commems (#1500-2 and #C86 respectively). First day sale at New York, NY 10001.
- Aug. 13—8c American poet, Robinson Jeffers commem (#1485). First day sale at Carmel, CA 93921.
- Aug. 27—8c President Johnson Memorial stamp. First day sale at Austin, TX 78710.
- Sept. 10—8c American artist, Henry Tanner commem (#1486). First day sale at Pittsburgh, PA 15230.
- Sept. 14—6c postal card marking 100th anniv. of first US postal card (#UX65). First day sale at Washington, DC 20013.
- Sept. 20—8c Willa Cather commem (#1487). First day sale at Red Cloud, NE 68970.
- Sept. 28—8c Drummer Bicentennial commem (#1479). First day sale at New Orleans, LA 70150.
- Oct. 5—8c Angus cattle commem. (First in Rural America trio). First day sale at St. Joseph, MO 64501.
- Nov. 7—Two 8c stamps honoring Christmas. First day sale at Washington, DC 20013.



The Lamb Skin

It is not ornamental, the cost is not great,
There are other things far more useful, yet truly I state,
Though of all my possessions, there's none can compare
With that White Leather Apron, which all Masons wear.

As a young lad I wondered, just what it all meant
When Dad hustled around, and so much time was spent
On shaving and dressing, and looking just right
Until Mother would say, "It's the Masons tonight."

And some winter nights she said, "What makes you go
Way up there tonight through the sleet and the snow,
You see the same things every month of the year."
Then Dad would reply, "Yes, I know it, my dear."

"Forty years I have seen the same things, it is true
And though they are old, they always seem new
For the hands that I hold, and the friends that I greet,
Seem a little bit closer each time that we meet."

Years later I stood at that very same door,
With good men and true who had entered before.
I knelt at the Altar and there I was taught
That virtue and honor can never be bought.

That spotless White Lambskin all Masons revere,
If worthily worn, grows more precious each year.
That service to others brings blessings untold,
That man may be poor though surrounded by gold.

I learned that true brotherhood flourishes there,
That enemies fade 'neath the compass and square,
That wealth and position are all thrust aside,
As there on the level men meet and abide.

So honor the Lambskin, may it always remain
Forever unblemished, and free from all stain,
And when we are called to the Great Father's Love,
May we all take our place in the Lodge up Above.

Edgar A. Guest