



The Masonic Philatelist

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Bro. T. Roosevelt – A True Leader

The Masonic Philatelist

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Bro. T. Roosevelt – A True Leader

Christopher L. Murphy, BF

Wikipedia provides us with a very good summary of our distinguished Brother, Theodore Roosevelt, who is one of the most noteworthy Freemasons in history:

Theodore “T.R.” Roosevelt (1858–1919) was an American politician, author, naturalist, soldier, explorer, and historian who served as the 26th President of the United States. He was a leader of the Republican Party (GOP) and founder of the Progressive Party insurgency of 1912. He is known for his exuberant personality, range of interests and achievements, and his leadership of the Progressive Movement, as well as his “cowboy” persona and robust masculinity. Born into a wealthy family in New York City, Roosevelt was a sickly child who suffered from asthma. To overcome his physical weakness, he embraced a strenuous life. He was home-schooled and became an eager student of nature. He attended Harvard College, where he studied biology, boxed, and developed an interest in naval affairs. He quickly entered politics, determined to become a member of the ruling class. In 1881, he was elected to the New York State Assembly, where he became a leader of the reform faction of the GOP. His book, *The Naval War of 1812* (1882), established him as a learned historian and writer.

Roosevelt’s early death at age 61 ended too soon his remarkable life of accomplish-



ments and adventures. It was not without serious reflection that his image was placed among the foremost American leaders on Mount Rushmore.

His Masonic career and attributes are as follows, from William Denslow:

A member of Matinecock Lodge No. 806 of Oyster Bay, N.Y., Roosevelt received his degrees, Jan 2, March 27, April 24, 1901, shortly after his election to the vice presidency. Was made honorary member of Pentalpha Lodge No. 23, Washington, D.C., on April 4, 1904; honorary member of Illinois Masonic Veterans Ass’n., in 1903; honorary member of Masonic Veterans Ass’n. of the Pacific Coast, in 1901. He reviewed the annual inspection and review of Knights Templar on the ellipse of the White House on

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May 26, 1902; delivered an address at the Masonic laying of the cornerstone of the Army War College, Feb. 21, 1903; laid cornerstone of the north gate to Yellowstone Park, under the auspices of the Grand Lodge of Montana, April 24, 1903; assisted in laying the cornerstone of the Masonic Temple at Tacoma, Wash. and gave a short address, May 22, 1903; broke ground for the Masonic Temple at Spokane, Wash. on May 26, 1903; was present at the memorial service by the Grand Lodge of Pennsylvania on April 19, 1906 at Christ Church, Philadelphia, in honor of the 200th anniversary of the birth of Benjamin Franklin; attended the Masonic cornerstone laying of the House of Representatives' office building in Washington, D.C. on April 14, 1906, delivering the address; delivered the address at the laying of the cornerstone of the new Masonic Temple, 13th St. and New York Ave., N.W., Washington, D.C., June 8, 1907; was present in Masonic regalia at the laying of the cornerstone of the Pilgrim Memorial Monument, Provincetown, Mass. on Aug. 20, 1907, and delivered an address; visited the Grand Lodge of New York on May 11, 1917, and made an address. He visited lodges in many parts of the world, including Africa, Europe, and South America. His correspondence contains many letters to Masonic groups. He was a proud and active Freemason.

Not widely known in philatelic cir-

cles, or indeed many circles, is Brother Roosevelt's little connection in the field of cryptozoology (study of unclassified animals). He was an avid outdoorsman and as such explored the depths of America's vast forests. In his book, *The Wilderness Hunter—Outdoor Pastimes of an American Hunter* (1893), he relates a story given to him by a old trapper whose friend was murdered by a beast that walked on two legs and left enormous footprints. Obviously, Roosevelt was impressed with the story. In other writings, he tells of personally hearing terrifying sounds (animal screams) in the forest that could not be identified. By his book, he is credited with being the first to provide a major published account of the possible existence of a hominoid, or great ape in North America.

This is all quite amusing, but was moved up the ladder considerably when I was contacted by Charlie Richie Sr., publisher/editor of the *Backwoodsman* magazine (available at most news/magazine stands). Charlie is likely the greatest outdoorsman in North America, and he related that he has actually seen a creature of the type mentioned in Roosevelt's book.

I have been involved in this subject for many years and was asked by Charlie to provide an article on what we know of such creatures. I did so, and the article was published in the September/October 2013 edition of the magazine. Since then many letters/emails were received by Charlie from hunters who experienced unusual encounters.

Of course, during Roosevelt's time, and indeed long before, there were numerous accounts of strange "ape-men"

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encountered by pioneers and early settlers right across America and Canada. Remarkably, they persist to this day. Roosevelt is seen in the following photograph in his early hunting days.



Roosevelt was certainly “a man for all seasons,” and a “no nonsense” guy. Finding him directly connected with what is considered North America’s greatest mystery is a highly intriguing addition to his credentials.

There have been volumes written on this unusual man, and in the 90 plus years since his death he himself has become legendary.

That he was an ardent and devoted Freemason is unparalleled testimony to the integrity of the Masonic Order.

I suppose it might be said that the world was “less complicated” during his time, or perhaps that we just did not know as much

about the government as we now do with current technology, but I’m really not sure. He was a true leader in every sense of those words and whatever one’s political sentiments, we appear to need another Theodore Roosevelt. (USA #557)



A Provisional to Ponder



Seen here is the Millbury, Massachusetts, provisional postmaster’s stamp of 1846. It depicts George Washington and was printed singularly using a woodcut—in other words a hand-press. Given we include the provisionals in the term “postage stamp,” then a Freemason was shown on the absolute earliest Class 2 stamp produced in the United States. Franklin, of course, is on US No. 1; however, this stamp was issued about one year earlier. It is hardly a stamp to put on your “want list” because the least expensive version is listed at \$50,000.

From the Editor's desk...

As time goes on, the lesson we learned in the Master Mason's Degree as to Ecclesiastes 12:5 (almond tree) becomes more and more personal. If you have sort of forgotten this lesson, then perhaps look it up in your Masonic Bible. In mine, it's on page 618. I remember our old chaplain reading it in the required "measured pace" for the many brethren we raised.

Although the passage is depressing, it is balanced with another lesson, which instructs us to pursue knowledge. In this quest, we will always have satisfaction and self-fulfillment, regardless of the "ravages of time."

Knowledge has another aspect that makes it even more rewarding—the process of sharing. You will be quite surprised with how this will improve one's quality of life.

To numerous people, such as our distinguished Brother, Albert Mackey, the process of acquiring and sharing knowledge was a life-long vocation—the most important aspect of their lives. We need only to think of those who taught us "along the way" to realize the importance of sharing knowledge.

For the last year or so I have been posting our Club archives to our website (past issues of *The Masonic Philatelist*). If you have Internet access you will be able to read some astounding material that brethren have shared.

Keep in mind that these brethren were not professional writers. They were



The almond tree from a Masonic perspective.

just regular guys who enjoyed our hobby and shared things they found out. Some of this material I am featuring again in our magazine. Seriously, I found myself saying time and time again, "I never knew that." In most cases I have updated things, especially in the provision of proper photographs (a bit of a problem in the 1940s).

The old saying, "There is nothing new under the sun," is only true if you are indeed the sun. If you run across something you did not know, believe me, nor will thousands of other people—especially those who have not been around as long as you have.

Give "good council" whenever you can, it is as important as Charity.



Contextual Considerations Saying it with Stamps

In our June 2015 edition (MP Vol. 71, No. 2) I provided the story of the cute little angels seen on the US “Love” stamp issue of 1995. You might recall that the little figures are hardly appropriate for the “Love” theme if one knows the actual story of what the angels are, and what they are doing in the painting from which they were taken (i.e., they are “putti” or “death angels” resting on a coffin).

Of course, one might reason, “So what?” The angels look fine and appear appropriate; who cares about the truth? We have to reason that the USPS stamp designer, Terry McCaffery, was unaware of the circumstances of the painting—he just saw “angels” that would work for the stamps, and as they say, “ran with them.” His superiors did not bother to check and thus not only the stamps were produced, but massive reproductions of just the angels on thousands of greeting cards.

What we have here is a case of something being taken out of context. It was likely an innocent mistake, but nonetheless a mistake, albeit no harm done (although the artist, Raphael, is likely turning over in his grave).

In our current world, the “art” of taking things out of context has become rampant—especially with news journalists and writers. It’s a diabolical tactic that is always used in a negative way either to discredit an individual or organization, or to “make news.” I don’t think it is actually taught in “schools of journalism,” but sometimes I wonder. The impact of the practice is made even worse by the use of “sound bites” or “video clips” wherein a person under attack is actually heard or seen making the statements that have been taken out of context.

Many aspects of the Masonic Order are continually taken out of context. Generally, the same situation applies as that with the stamps presented here. Someone “clips out” a part of what we do or profess and assigns his or her own interpretation.



Raphael's complete painting, *Sistine Madonna*, is shown on the São Tomé and Príncipe stamp of 1989, and the little “angels” on the lower portion cropped out for the US “Love” stamps of 1995.

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As Freemasons, we try to be guided by the Masonic “commandments.” What are they?



- I Temperance
- II Fortitude
- III Prudence
- IV Justice
- V Faith
- VI Hope
- VII Charity
- VIII Friendship
- IX Morality
- X Brotherly Love
- XI Relief
- XII Truth

Of course, these “commandments” are embodied in the Biblical Ten Commandments, which can be interpreted to cover every aspect of what is right and wrong in human interactions.

In the formation of the United States,

the founding fathers were very strict in making sure this new country would ensure the just treatment of every citizen. Although this is still unfolding, it is decreed in the US Constitution.

Intentionally taking things out of context to achieve some negative end is certainly not new, but in current times it has become an obsession. Recently a US politician, when asked a question by a news person, replied that he would not comment because the media will take one little part of what he said and use it against him—in other words, take it out of context.

I have touched on this subject previously, and certainly nothing I have pointed out (including the little angels) is catastrophic in the grand scheme of things. Nevertheless, like the little Dutch boy who plugged a hole in a dyke with his finger until help arrived, what I am saying here needs to be said.

In the last century, propaganda was a major factor in the commencement of two World Wars, and taking things out of context is a major factor in propaganda. We have to ask ourselves the question, is this really what we are all about? Ed.

65 Years Ago This Month – A Little Happy Birthday

Our Club logo first appeared on the MP issue for September 1951 (masthead seen here). Its placement was a bit precarious (needed to be moved down a little). Nevertheless, one of our early brethren probably designed it, and it has carried on to this day. Remarkably, its originator and its use are not mentioned in this issue or any that followed. For certain, it was drawn by a drafts-



man, and when our magazine was later professionally printed, the original artwork was obviously given to the printer.

The Holocaust

Both Canada (1995) and the United States (1995) issued postage stamps honoring holocaust victims. The Canadian stamp shows the Star of David patch that Jewish people were forced to wear in cities to identify their culture. Although this star is not directly used in Freemasonry, it is associated with our Order. Its use on the stamp should serve to remind us of the single greatest affront to Masonic ideals in world history. All we can do is reflect on the great suffering of millions of innocent people. Just how many Freemasons were murdered is not known, but the number is significant.

It is interesting to note that at least 14 Nazi prisoner of war camps had Masonic activity. Brethren often took the form of lodges of instruction; time was frequently spent trying to remember ritual. Yes, our ritual does offer a measure of solace, and would certainly have helped brethren to endure untold hardships.

For certain very few readers personally experienced the Nazi scourge; it was just too long ago in human terms. However, millions of stamps will bring about reflections for as long as stamp enthusiasts ponder their collections.

A 2015 US stamp shows the forget-me-not flower. It is significant for this discussion. The following is from Wikipedia (edited):

Freemasons began using the flower as a symbol in 1926. It was well known in Germany as a message not to forget the poor and desperate. Many German charities were using it at this time. In later years, it was used by some Masons as a means of recognition in



place of the square and compasses. This was done across Nazi occupied Europe to avoid any danger of being singled out and persecuted. Today it is an interchangeable symbol with Freemasonry. Some use it to remember those Masons who were victimized by the Nazi regime. In English Freemasonry it is more commonly now worn as a symbol to remember those members who have died—one may be gone, but not forgotten.

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Here is a comprehensive list of our Club's past presidents. I believe all except your current president are deceased. Many of these brethren were high profile in the field of philately with various credentials and awards. Those who were presidents in the World War II years and subsequent war years were too old for military service, but some had sons who served. **SMIB**

OUR PAST PRESIDENTS

Arthur W. Deas	1934-1938
Ralph A. Barry	1938-1939
Henry W. Holcombe	1939-1941
Carl E. Pelander	1941-1943
Dr. George Camnitzer	1943-1945
Sam Brooks	1945-1946
Jacob S. Glaser	1946-1948
Ferrars H. Tows	1948-1949
Russell B. Roane	1949-1951
Arthur I Heim	1951-1953
Carl H. Phil	1953-1955
Thomas Phillips	1955-1957
Dr. Irwin M. Yarry	1957-1959
Emanuel M. Reggel	1959-1961
Dr. S. Duffield Swan	1961-1962
Shelton W. Osterlund	1962-1963
Norman H. Sehlmeier	1963-1965
Stanley A. Salomon	1965-1967
Joseph Munk	1967-1969
Edwin Mayer	1969-1971
Emanuel M. Reggel	1971-1972
Robert A. Smith	1972-1973
Louis Bernstein	1974-1976
Joseph Nathan Kane	1976-1980
Dr. Allan Boudreau	1981-1982
George Wettach	1983-1984
David Deutsch	1984-1985
Nicholas Batalias	1985-1999
Christopher L. Murphy	2000-

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Not That Kind of Corn...

When George Washington laid the cornerstone of the Capitol in Washington DC in a Masonic ceremony, he put corn, wine, and oil on the stone. Masons will be familiar here as to the “wages of a Master Mason.” We don’t know what kind of “corn” he used. In a recent TV documentary, he used kernels of the type of “corn” we see on the US Nebraska Statehood stamp (1967); and I will admit that this was probably what he used. However, this is not the Biblical “corn” we have in our ritual.

The following is a question and answer to this issue that is on the Internet (edited for clarity):

Question: Why does Gen. 42:25 refer to corn, when corn is a new world crop? Europeans did not know of its existence until the 16th century. Surely that must be a mis-translation by the KJV translators, because the Jews would have not known about corn.

Answer: That is a question most USA citizens would also have. The fact is that the word “corn” comes from a word, meaning “grain” and related to “kernel.” In the USA, the Native Americans helped the European settlers plant maize (pronounced, “maze”) that we later called “corn.” Here’s some of what Webster wrote on this [corn] in his 1828 dictionary:

—A single seed of certain plants, as wheat, rye, barley, and maize; a grain. It is generally applied to edible seeds, which when ripe, are hard.

—The seeds of certain plants in general, in bulk or quantity. In this sense, the word comprehends all the kinds of grain, which constitute the food of men and horses. In Great



Britain, corn is generally applied to wheat, rye, oats, and barley. In the United States, it has the same general sense, but by custom, it is appropriated to maize.

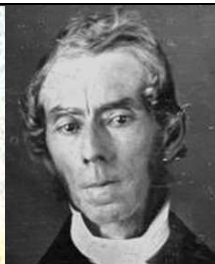
Over the years, the residents of the New World used the term corn for maize. All maize is corn, but not all corn is maize. Therefore, the King James Bible is not talking about our maize or corn at all. It is talking of different kinds of grain, specifically wheat, rye, or barley.

The King James translators made no mistake 102 times in their proper translation of “corn.” It is the New World citizens who have mistakenly applied our “maize” to the Biblical “corn.”

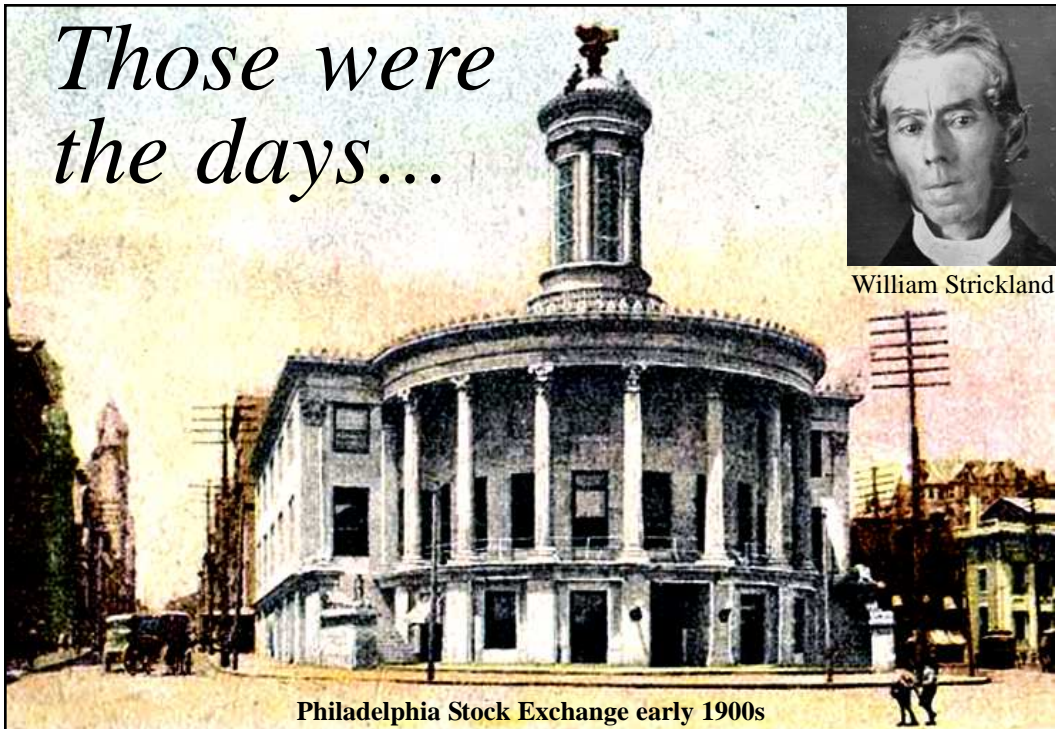
Reference:

<<http://www.chick.com/ask/articles/corn.asp>>.

Those were
the days...



William Strickland



Philadelphia Stock Exchange early 1900s

The stately Philadelphia Stock Exchange building was designed by architect Bro. William Strickland (1788–1854) a member of Columbia Lodge No. 91, Philadelphia.

In the early days of the Exchange, much of the revenue to run the operation came from fines levied on members who broke the exchange’s “code of civility and common decency.” The code and applicable fines for offenses were spelled out in detail. Use of profane language or saying the word “devil” called for a fine of \$1. Putting one’s feet on chair rounds or spilling ink each netted a fine of fifty cents. Whistling cost the offender ten cents.

Absence from morning roll call fetched six and a quarter cents. The largest fine of \$5 was for winding the clock without permission from the president

We often see on television the floor of the New York Stock Exchange, and this might lead one to wonder a little. If the early rules for conduct were applicable today, the US National debt could likely be paid off very quickly. (USA, Issued 1979)



Mystery Solved? The Curious Louisiana 1866 Lottery Stamp

Two Louisiana Lottery stamps of 1866 show the Masonic symbol in the Fellowcraft Degree. One of these stamps is illustrated. Note the letter “G” in the center, so there is no mistake that the symbol is definitely Masonic.

The question as to why the Masonic symbol was used has escaped researchers. However, I believe the answer is that Confederate General Pierre G. T. Beauregard, a known Masonic Knights Templar (so a Freemason) was supervisor of the Louisiana Lottery.

Generally speaking, lotteries are sort of in the grey area of proper conduct. They are a form of gambling not condoned by many “upright” people. In this connection, using the Masonic symbol was hardly a good idea.

Whatever the case, the stamps were issued, and the next question is, why is the symbol in the Fellowcraft Degree? I have this same problem with actual stamps showing the Masonic symbol. Beauregard would certainly have known what the symbol implied in all three degrees, and obviously chose the Fellowcraft arrangement.

It cannot be said the stamp honored the Masonic Order, but it certainly brought attention to the Order, and that was likely why the symbol was used.

One historian notes that Louisiana was highly Roman Catholic at that time, so both lotteries and the use of a Masonic symbol on a tax stamp are odd. Could the stamp have been an “antagonistic” expression?



Pierre G. T. Beauregard

The Masonic Specialist

BRANNAN, SAMUEL (1819–1889); pioneer editor, printer; elder in the Mormon Church; brought the first gold from the Coloma (American River) diggings, which resulted in the stampede from the village of Coloma to the new diggings; California Lodge No. 1, San Francisco, California.

Primary Stamp: USA No. 954

Year: 1948

Type: Commemorative

Issue: California Gold Centennial Issue

Designer: Charles R. Chickering

MP Class: Class IV

Artwork: Not indicated

Design: Sutter's Mill, Coloma, California



Secondary Stamp(s): None

Stamp Facts: A close examination of the primary stamp will reveal there are two men standing to the left of the large trees on the right hand portion of the stamp. It is probable these men are Charles R. Bennett and James W. Marshall. Bennett was hired by John Sutter to assist Marshall in construction of a Mill at Coloma. Bennett was present when Marshall picked up the original piece of gold, which started the California gold rush. Another worker by the name of Stephen Staat says Bennett picked up the gold first, not Marshall. As a matter of fact, Bennett had been out to the same area (American River) three years earlier (1845) with General Fremont and he found a small nugget, which he showed to Fremont. Fremont paid little attention to the incident, not realizing its significance.

Additional Masonic Information: No further information. Refer to MP Vo. 68, No. 4, December 2012 for information on the connection between the Mormon Church and the Masonic Order.

BRANT, JOSEPH (THAYENDANEGBA) (1742–1807); Iroquoian Indian (Mohawk Tribe); principal chief of the Six Nation Indians; fought on the British side during the American Revolution; author of several religious books; translated parts of the Bible into the Mohawk language; the city of Brantford, Ontario was named in his honor; Hiram's Cliftonian Lodge No. 417, London, England.

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Primary Stamp: Canada, No. 581

Year: 1976

Type: Commemorative

Issue: Iroquoian Indians Issue

Designer: Not indicated

MP Class: Class IV

Artwork: Not indicated

Design: Iroquoian couple



Secondary Stamp(s): Canada No.1091

Stamp Facts: The secondary stamp shows Molly Brant, sister of the subject, Joseph Brant.

Additional Masonic Information: Joseph Brant received his Masonic degrees in the stated lodge in early 1776. He was the first recorded Indian-Freemason. During the American Revolution, Brant, who fought on the British side, saved the lives of several American Freemasons who appealed to him Masonically. Upon visiting England in 1796, Brant was present at the first meeting of Barton Lodge No. 10, (no current listing) and he became a member of this lodge. In Canada, Brant was named first master of Lodge No. 11, Brantford, Mohawk Village, Ontario.



Portrait of Joseph Brant



Molly Brant, sister of Joseph Brant. Molly was born in 1736. She married Sir William Johnston and gave him invaluable assistance in managing the Six Nations Indians. A staunch loyalist, Molly was highly instrumental in keeping her people loyal to the British Crown during the American Revolution. Molly died in 1796. (Canada #1091)

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BREARLEY, DAVID (1745–1790); lawyer; revolutionary soldier; member of the Constitution Convention (1787); presided over the state convention that ratified the Federal Constitution; Chief Justice of New Jersey; Mason, no details.

Primary Stamp: USA No.798
Year: 1937
Type: Commemorative
Issue: Constitution Sesquicentennial Issue
Designer: Not indicated
MP Class: Class II
Artwork: Painting by J. B. Sterns
Design: Adoption of the Constitution



Secondary Stamp(s): USA No. 835

Stamp Facts: The primary stamp commemorated the 150th anniversary of the signing of the Constitution of the United States. The painting by J. B. Sterns, on which the stamp is based, has a key which indicates the identity of many individual people shown; Brearley is number 7. (See MP Vol1. 56. No. 4, December 2000, “Group Stamps.”)

Additional Masonic Information: Brearley was the first Grand Master of the Grand Lodge of New Jersey. He served from 1786 until his death. (Note that his name is also spelled BREARLY.)

BRETT, SERENO E. (1891–1952) brigadier general in the U.S. Army; pioneer in tank warfare; led the first American tank attack in World War I; chief of staff of the Armored Forces (1940–1941); Hancock Lodge No. 311, Fort Leavenworth, Kansas.

Primary Stamp: USA No. 1026
Year: 1953
Type: Commemorative
Issue: General Patton Issue
Designer: Not indicated
MP Class: Class IV
Artwork: Not indicated
Design: General Patton and tanks in action



Secondary Stamp(s): USA No. 934

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Stamp Facts: The primary stamp (#1026) honors General George S. Patton Jr. and the Armored Forces of the United States Army. General Patton is shown on the stamp with four stars on his cap. Patton was promoted to a temporary four-star general in mid April 1945. The war with Germany ended on May 7, 1945. However, Patton was definitely in action during his temporary four-star period as the stamp implies. During the first week in May 1945 his Third Army columns pushed into Czechoslovakia. The town of Plzen was liberated shortly before the armistice. This stamp is correct, but there is room for argument.

The secondary stamp (#934), which commemorated the achievements of the United States Army in World War II, has a few very interesting twists. The planes overhead shown on the stamp were not actually a part of the scenery on the day the soldiers paraded in Paris. They were later added to the photograph to appease the Army Air Force command. The planes created a lot of controversy because many people thought they looked like B-29s, which saw combat only in the Pacific Theater. Also, while it appears the soldiers are marching through the Arch de Triomphe, they are actually marching around it on both sides. The grave of France's Unknown Soldier lies in the path under the arch, so this route naturally was not taken.

Additional Masonic Information: No further information.

BRIGGS, ANSEL W. (1806–1881); political leader; first governor of Iowa after statehood; Masonic membership is obscure, however, one official account shows him as a charter member of Nebraska Lodge No. 1, Bellevue, Nebraska.

Primary Stamp: USA No. 942

Year: 1946

Type: Commemorative

Issue: Iowa Statehood Issue

Designer: Not indicated

MP Class: Class IV

Artwork: Mrs. Dixie Gebhardt
(designed Iowa flag)

Design: Iowa State flag and map



Secondary Stamp(s): None

Stamp Facts: The design of the Iowa flag was presented to the 38th Iowa general assembly in January 1919. An Iowa soldier, who was serving in France at that time, wrote home to his father stating that he felt the United States flag was sufficient for all purposes and a state flag was not necessary.

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The father read the letter aloud to the state senate and both houses of the general assembly voted against the state flag. Two years later, the flag was again put before the general assembly and this time it was officially adopted (March 29, 1921). The wording on the ribbon held by the eagle is, “Our Liberties We Pride and Our Rights We Will Maintain.”

Additional Masonic Information: No further information.

BROADHEAD, JAMES O. (1819–1898); lawyer, congressman and diplomat; first president of the American Bar Association; Tuscan Lodge No. 360, St. Louis, Missouri.

Primary Stamp: USA No. 1022

Year: 1953

Type: Commemorative

Issue: American Bar Association Issue

Designer: Not indicated

MP Class: Class IV

Artwork: Section of Frieze, Supreme Court

Design: Wisdom, Justice, Divine Inspiration & Truth



Secondary Stamp(s): None

Stamp Facts: The primary stamp honored the 75th anniversary of the American Bar Association and its efforts in securing uniform state laws, promoting sound legislation and advancing the administration of justice.

Additional Masonic Information: The stated lodge was Broadhead’s lodge at the time of his death. It is believed he was originally a member of another lodge.

BROOM, JACOB (1752–1810); school teacher, estate dealer, surveyor; first postmaster of Wilmington, Delaware; signer of the Federal Constitution (1787); early member of Lodge No. 14, Christiana Ferry, Wilmington, Delaware.

Primary Stamp: USA No.798

Year: 1937

Type: Commemorative

Issue: Constitution Sesquicentennial
Issue

Designer: Not indicated



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MP Class: Class II

Artwork: Painting by J. B. Sterns

Design: Adoption of the Constitution

Secondary Stamp(s): None

Stamp Facts: The primary stamp commemorated the 150th anniversary of the signing of the Constitution of the United States. The painting by J. B. Sterns, on which the stamp is based, has a key which, indicates the identity of many individual people shown. Jacob Broom is number 25. (See MP Vo1. 56. No. 4, December 2000, “Group Stamps.”)

Additional Masonic Information: Broom was elected secretary and treasurer of his lodge on June 24, 1780. He then became junior warden on June 25, 1781 and again treasurer in 1783.

BROWN, ARTHUR WHITTON (1886–1948); engineer; member of the Alcock-Brown British team, which made the first non-stop transatlantic flight; Kingston Aero Lodge No. 3860, England.

Primary Stamp: Canada No. 494

Year: 1969

Type: Commemorative

Issue: Alcock-Brown Flight

Designer: Not indicated

MP Class: Class IV

Artwork: Not indicated

Design: Vickers Vimy over Atlantic

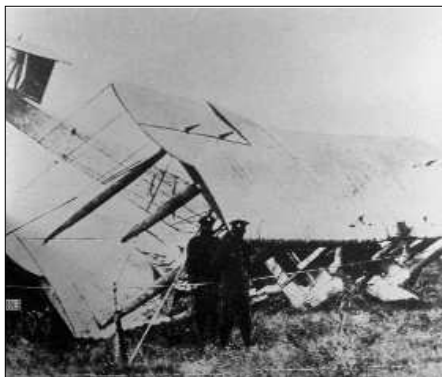


Secondary Stamp(s): None

Stamp Facts: The primary stamp shows the Vickers Vimy plane in which John William Alcock and Arthur Whitton Brown made their historic transatlantic flight from St. John’s Newfoundland to Clifden, County Galway, Ireland on June 14 and 15, 1919. This crossing preceded the Charles Lindbergh solo flight by eight years.

Additional Masonic Information: Brown was initiated in the stated lodge on October 23, 1920. He was passed May 21, 1921 and received his Master Mason’s Degree on October 22 of the same year. He affiliated with Friendship and Harmony Lodge No. 1616, England on May 25, 1922 and became master of this lodge in 1927.

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Left Photo: Captain John Alcock (left) and Lieutenant Arthur Whitten Brown (right). Alcock is carrying a model of the plane shown on the primary stamp. Brown is carrying a mailbag marked St. John's, NFLD (Newfoundland). Right Photo: The historic flight did not end gracefully. The team had to land the plane in an Irish bog, and it incurred considerable damage. Both men escaped without injury.

BROWN, JOHN (1757–1837); lawyer, last surviving member of the Continental Congress; first U.S. senator from Kentucky; Lexington Lodge No. 1, Lexington, Kentucky.

Primary Stamp: USA No. 904

Year: 1942

Type: Commemorative

Issue: Kentucky Statehood Issue

Designer: William A. Roach

MP Class: Class IV

Artwork: Mural by Gilbert White

Design: Daniel Boone and three Frontiersmen



Secondary Stamp(s): USA #1357

Stamp Facts: The primary stamp carries the generally accepted impression of Daniel Boone wearing a coonskin cap. However, Boone did not wear a coonskin cap. He wore a bowler hat, which was quite common during his time. A remarkable painting by George Caleb Bingham, which is entitled *Daniel Boone Escorting Settlers through the Cumberland Gap*, shows Boone in his bowler, a red neck scarf and fashionable jacket and trousers. He does, however, appear to be wearing moccasins (see Daniel Boone).

Additional Masonic Information: Brown was also a Royal Arch Mason (Lexington Chapter No. 1, Lexington, Kentucky).

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BROWN, JOHN (1800–1859); farmer, merchant, abolitionist; regarded by some as a martyr in the cause of the abolition of slavery; Hudson Lodge No. 68, Hudson, Ohio.

Primary Stamp: USA No. 1233

Year: 1963

Type: Commemorative

Issue: Emancipation Proclamation Issue

Designer: George Olden

MP Class: Class IV

Artwork: Not indicated

Design: Severed Chain



Secondary Stamp(s): USA #902

Stamp Facts: The primary and secondary stamps commemorated the abolishment of slavery in America. The first stamp issued on this subject (#902), shows the Emancipation Monument sculpture by Thomas Bell. Here we see Abraham Lincoln and a kneeling slave. Shown on the stamp is the wording “75th Anniversary of the 13th Amendment of the Constitution.” This, of course, was the amendment that officially abolished slavery.

The next stamp issued on the subject (#1233) commemorated Abraham Lincoln’s Emancipation Proclamation. This stamp shows a severed chain, which signifies the idea of being “set free.”

While both stamp designs appear reasonable, it may be argued that they are completely reversed—the design of the first stamp should be on the second stamp and vice-versa. The first stamp (#902) commemorated an event that was not proclaimed in force until December 18, 1865—eight months after Lincoln had been assassinated. Certainly, Lincoln was a major force in bringing about the 13th Amendment, but he was not alive when it was ratified as the stamp design leads one to believe.

The next stamp (#1233) is even more misleading than the first. This stamp commemorated Lincoln’s Emancipation Proclamation of 1863. This proclamation was actually an ultimatum issued to the rebellious southern states in September of the previous year. Lincoln told these states to return their allegiance before the next year; otherwise their slaves would be set free. No states returned their allegiance so the threatened proclamation was issued on January 1, 1863. As the proclamation did not apply to slaves in the north, and the southern states ignored it, no slaves were freed! It may be reasoned that the proclama-

The Masonic Philatelist

tion was really no more than an announcement of policy, which took effect as the Union Armies advanced.

The severed chain design is certainly more applicable to the 13th Amendment, which officially abolished slavery and, as it were, “severed the chains.” The Emancipation Monument is equally more applicable to the Emancipation Proclamation. If an event commemorated on a postage stamp utilizes the image of a real person, it makes sense that the person shown should at least have been alive when the event took place.

Additional Masonic Information: Brown served as junior deacon of his lodge in 1825–26. His uncle was the first master of Hudson Lodge. Shortly after 1826, Brown moved to Pennsylvania. He became part of the anti-Masonic movement and firmly renounced Freemasonry. His son John Brown Jr., however, became a Freemason and was buried with Masonic Honors.

Initial Commonality

Robert R Livingston and Harry S Truman had a middle “initial” that was not an initial. As a result, a period is not shown after the “letter.” With Livingston, the letter “R” stood for “the son of Robert.” With Truman, the letter “S” stood for one of his grandfathers, whose names started with this letter. The Truman stamp shown here is incorrect because it shows a period after the “S”.

Both Livingston and Truman did not show a period when they signed their names. With Livingston, this became a great help to historians because it distinguished him from about half-a-dozen other members of his famous family.

The grammatical expiation for this oddity is that when a period is shown after a capital letter, it means the letter stands for something specific (an actual word). As in the case of Livingston and Truman, there was no specific word, so the period is not shown.

The ROBERT R LIVINGSTON LIBRARY AND MUSEUM in New York City is careful not to show the period.



USA, Issued 1904 and 1973

(Reference: MP Vol. 39, No. 4, December 1983)

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The Biblical Astronaut

Science and religion are strange bedfellows. Their positions are essentially diametrically opposed; yet now and then the two collide. Such was the case with NASA astronaut James Benson Irwin (1930–1991), shown here, the eighth person to walk on the moon. He was a Freemason, Tejon Lodge No. 104, Colorado Springs, Colorado, and as such was certainly well aware of Masonic teachings and traditions.

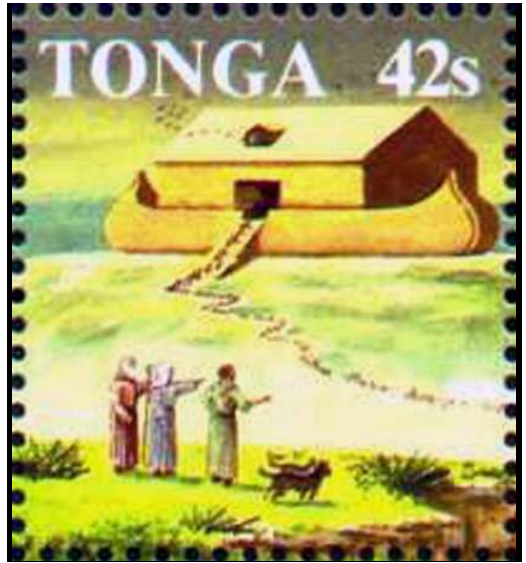
When on the moon, August 1, 1971, Irwin and fellow astronaut David Scott were unable to start the lunar rover (vehicle), which was vital to the expedition. The problem could not be resolved, so Irwin did what he had been taught to do in Freemasonry—pray. When the two decided to try and start the rover later, it worked perfectly and the mission was highly successful.

When back on planet Earth, Irwin stated that his experiences in space had made God more real to him than before and he became very religious—to the point of accepting creationism as opposed to evolution.

Irwin left NASA and retired from the U.S. Air Force with the rank of Colonel in 1972. He founded the High Flight Foundation, spending his last 20 years as a “Goodwill Ambassador for the Prince of Peace,” stating that “Jesus walking on the earth is more important than man walking on the moon.”

Apparently bent on scientifically verifying the Bible, beginning 1973 Irwin led several expeditions to Mount Ararat, Turkey, in search of the remains of Noah’s Ark. He was unable to find any traces of the ark, but got a lot of attention and expeditions by others followed.

Unfortunately, the only result of all expeditions is that the remains of the ark do not



appear to be on Mount Ararat. A claim by a Chinese expeditor that the ark was found is considered to be a hoax.
(*Tonga, Issued 1987*)

From Riches to Rags and Back Again



The highly ornate and beautiful Pennsylvania Academy of Fine Arts building, Philadelphia, seen here, opened its doors in 1876. The building architect was Frank Furness (1839–1912) and the structure is his best-known work. It established him as one of the country’s top architects. The academy itself dates back to 1805, and one of its founding members was Charles Willson Peal (1741–1827), the famous artist, whom evidence supports was a Freemason.

There can be little doubt that when the building we see opened, it was the pride and joy of the city, state and country. People from across the USA and the world made it a destination. However,

by the year 1900 the general feeling became that the structure was unfashionable and even in bad taste. As a result it was neglected and suffered considerable abuse with steps taken to obscure its ornamentation. Decades of grime disfigured its once stately appearance and it slowly drifted into an eyesore.

It was not until 1973 that Americans realized they had abandoned an architectural wonder and steps were taken to rescue the forgotten waif. For the next three years the building was tenderly restored to its former glory and once again is a national pride and joy. (*USA, Issued 1980*)

Arnold Again: In the September 1974 MP (Vol. 31, No. 1, page 3) there is a significant article entitled “Army Reviewing Charges Against Benedict Arnold.” It is from the *New York Times*. I have not been able to find any subsequent articles, so don’t know the results of the review. The MP referenced is well worth a read. I believe Benedict is seen on this stamp, but under another name.



Orders in Architecture & Freemasonry

In the Fellowcraft Degree we learn of the five orders in architectural capitals (tops of columns): the Tuscan, Doric, Ionic, Corinthian, and Composite. We are taught about the appearance of each order and how they compare with one and other.

In ancient times, the columns of a structure were one of its great marks of strength and beauty. They took the main weight of the building and gave it character.

The inclusion of a lecture on columns in the Fellowcraft Degree does not provide any direct moral lessons, as with the working tools. The significance is basically a reminder of our roots in early craft masonry—stone masons. Their objective was to make a structure as beautiful as possible, and they went to great pains in this quest.

Nevertheless, there is an implied message as to what we Freemasons term our “temporal building.” Like our ancient brethren, we need to make this “structure” as beautiful as possible with the ornamentation of Brotherly Love, Relief, and Truth. Everything we do in life essentially shapes our “building.” The little things we do, as it were, are our ornamentation, and every good deed adds a little refinement, which eventually bring about a magnificent temple reflecting wisdom, strength, and beauty.

I was able to find stamps depicting three of the orders as seen here, which can certainly be included in a Masonic collection. CLM



Three stamps from Greece (1987) showing Doric, Ionic and Corinthian capitals. Last is a US stamp (1957) showing a Corinthian capital and what is termed a “Mushroom Type Head.”

Monumental Musings

Some thousands of years ago very ancient people in what is now Great Britain built “Stonehenge,” a circular arrangement of very large stone blocks. The purpose of the structure was likely religious in nature. There are no inscriptions on any of the blocks, but if there were, they would probably be philosophical. It was likely this structure became the inspiration for what are called the Georgia Guidestones, completed in 1980, and located in that US state. The stones are inscribed with what might be termed philosophical “guides.”

Naturally, people connect “stones and philosophy” to the Masonic Order; however, the Georgia Guidestones are definitely not Masonic. As a matter of fact, I would be hard-pressed to even give its creator a pass-mark in the world of philosophy. The idea, design, and intent are wonderful, but whoever created the stones was not what one might call a “thinker.”

We are led to believe that the structure was created by the Ancient Mystical Order of Rosicrucians (AMORC), and here I have a problem because the “quality” of the message is so poor. I suppose one of their members could have gone off on his own hook, but to even think the project was undertaken by the Rosicrucian Order is beyond reason.

Had a monument of this nature been created using the Masonic Creed seen here, then we would really have something. In this case, it needs to be placed on Capitol Hill as a reminder of how politicians need to conduct themselves. The same would apply to Canada—placement on Parliament Hill.

(Great Britain, Issued 2005) CLM



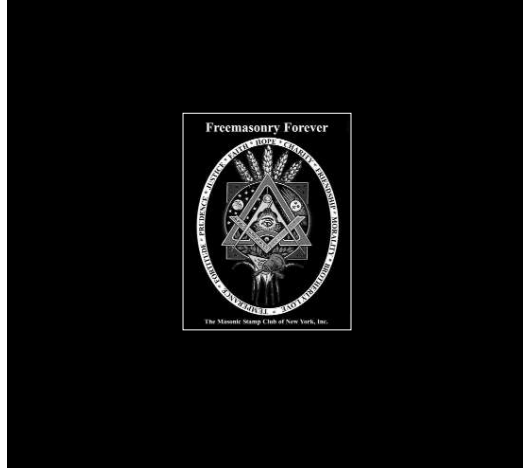
Freemasonry Forever

In April 2016 our Club introduced its first “Cinderella”—Freemasonry Forever. One of the actual stamps is provided on the right. The artwork selected for the stamp is considered among the finest examples of Masonic symbolism ever created. The name of the brother who created it is likely lost in the realm of Masonic archives. The artwork was not in color; such was added using computer processes.

What makes the design so remarkable is the extent of the symbolism used and its beautiful arrangement. The artist had extensive knowledge of Freemasonry together with exceptional artistic talent.

The “Masonic Creed” shown in an oval around the artwork was added to remind us of what Freemasonry is truly all about (explained later). The symbolism will be very apparent to Freemasons who will reflect on our ritual as he sees the following components:

1. Sheaf of Biblical corn
2. Circle
3. Star-decked heaven
4. Moon and Sun (both with faces)
5. Triangle modified to become a level, which uses a plumb line
6. Compasses (correctly placed in the Master Mason’s Degree)
7. All-seeing eye (used in place of the letter “G” to give the double meaning that the “eyes of the world” are upon us and we must be ever vigilant in our conduct)
8. Square – a proper stonemason’s square rather than a carpenter’s square
9. Acacia (positioned in the West, or West of the Temple because that is where Hiram Abiff was buried and a sprig of acacia used to mark his grave)



10. Trowel
11. Setting maul (represents the inevitability of death)
12. Square figure (background) – symbol of the earth, and also the four points of a compass (North, South, East, and West). In a lodge setting (perhaps as a carpet), the tip of the triangle would point East. The Moon would be in the North (place of darkness) and the Sun in the south

This type of Masonic symbolism is truly remarkable because one could essentially write a book on what it represents. From what I can see, it is far more intricate and emphatic than that of any other fraternal body; even religious denominations. In many ways, it is a testimony to the dedication of early Freemasons. They were so enthralled with the lessons of Freemasonry that they created what I consider perfect symbolic representations.

Of course, there are people who apply sinister meanings to Masonic symbolism, due to ignorance. There is nothing sinister in Freemasonry—there never was, and never will be. If there were, we would not have

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Masonic Philately. Would thousands of the world's most prominent men join the Order if it were not totally in keeping with morality?

The "Masonic Creed" in the color version of the artwork simply extends the symbolism to include what Freemasonry stands for. We are often asked by outsiders, "What do Freemasons do?" This is actually a tough question because it is not what we do that is important; it is what we stand for. We do all the things other fraternal organizations do—perform a ritual, socialize, do charity work, support one another, and so forth. Simply answering the question with these "activities" does not provide a suitable explanation. Freemasons unite themselves in a common cause to bring about a better world based on our Creed. It is this Creed that results in democracy—freedom, liberty, equality and the pursuit of happiness.

Freemasonry was the main ingredient in bringing about democracy. The United States led the way and other countries "saw that it was good" and followed suit. Although we can point to all sorts of

"infractions" to the Creed in the course of history, the fact remains that what was inculcated by our ancient brethren is just as valid.

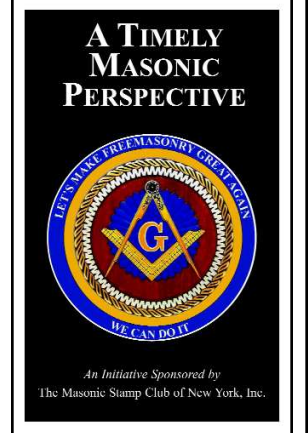
One might ask, "Where does religion stand in all of this?" Other than belief in a Supreme Being, Freemasonry does not interfere in one's religious convictions. It is beyond doubt that the Bible (both New and Old Testaments) is primarily the basis of the Masonic Creed. This, however, does not preclude pure common sense. What the Creed dictates is equally applicable to all people, be they religious or non-religious.

Concurrent with the development of this stamp, it was determined that other designs might help in bringing attention to Freemasonry and promoting interest in our Order.

As a result, four additional stamps were designed using traditional symbolism (well known to Freemasons). Again, the "Masonic Creed" was included to provide a comprehensive "statement." All stamps are depicted on the back cover of this magazine edition along with information on obtaining any of the stamps.

Club Booklet on Current Masonic Trends: In addition to providing information on our website addressing Masonic trends ("Articles for Lodge Secretaries") we have published a small (20 page) booklet on this subject, which has been sent to all US Grand Lodges and others. Information on and a sample (block) of our emblem stamps is also included. The booklet is provided on our website.

The purpose of this initiative is to encourage lodges to provide articles in their bulletins on the state of the Craft in America. Use of Club stamps is also suggested as a means to give exposure to Freemasonry.



Seen here is likely the first and only in the history of Masonic Philately—the Papal visit of Pope John Paul II to Germany was used on a cover commemorating a Grand Lodge Silver Anniversary. The fact that the cover was unusual and certain to become a rarity was stated in a letter to our Club from the Grand Secretary.

There is absolutely nothing wrong with using the stamp. The Papal visit and the anniversary just happened to coincide. Nevertheless, I will say that it is not likely the first time a Papal crest and Masonic symbol were shown on the same document. Originally, the Craft and the Roman Church were actually “on the same page,” so I am sure something could be found in the dusty archives of the Vatican.



A Very Nice Touch: The stamp seen here has the words “UAE with You” in Braille for the benefit of people who are blind or have a visual impairment. This is certainly a very nice gesture, and what’s more, the stamp can be included in a Masonic collection. According to Bro. Colin R. Mackenzie (Anthenaum Lodge of Research (Natal, England), the white cane used by people with vision problems was introduced by Robert C. Haven, a member of Betta Lodge, No. 647, Welksberg, Philadelphia. There are other claims as to this innovation; however, Brother Haven was certainly around at a very early time, and so was likely the first to be involved. He received his 50-year pin in 1965,



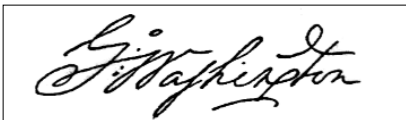
which made him at least 71 in that year. If he were say 81 years old, then he was born in 1884. (Reference: *MP Vol. 31, No 2, October 1974, Letter to Editor, page 6.*)

 **Murphy's**
STAMP RANT
Errors, Oddities & Oversights
USA & CANADA

Book Two: Design Curiosities – Part 7

SIGN OF THE TIMES

This stamp, the first in the American Credo series of 1960, shows a “tampered” signature of George Washington. US postal authorities took it upon themselves to alter the signature because they did not think Washington’s actual signature was legible enough. The differences between the signatures (real and altered) are very evident. A US postage stamp expert expressed his disgust thusly: *It’s a travesty on the American public. Washington’s signature is one of the most famous in the world and to tamper with it is sacrilegious.* The following shows Washington’s signature (left) and the stamp signature (right): (USA #1139)



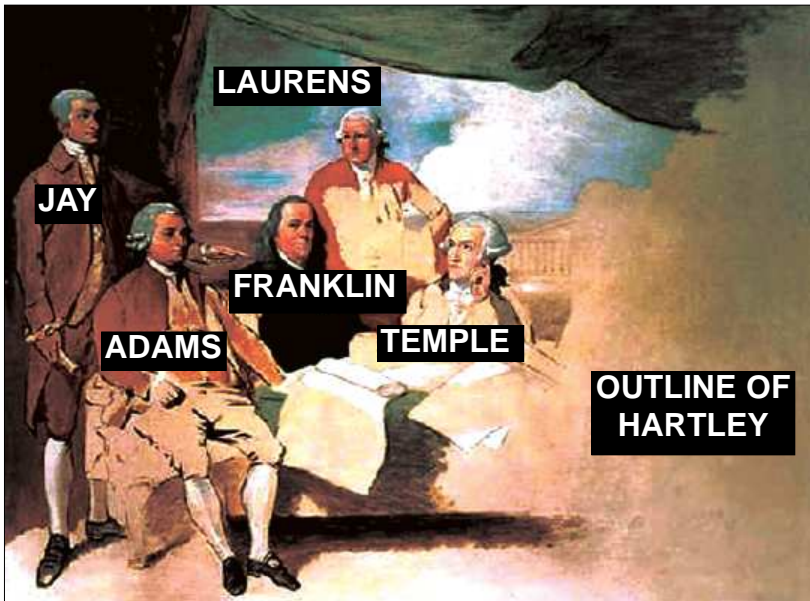
SLAVES FOREVER

Shown on this stamp is a painting entitled, *Along Great Slave Lake*, by René Richard. Great Slave Lake is in Canada’s Northwest Territories and the lake received its rather unusual name from the Slave Indians who once inhabited its shores. The Slaves in turn received their name from other Indian tribes because of the Slaves’ inefficiency as warriors. (CDN #958)



SOUR GRAPES

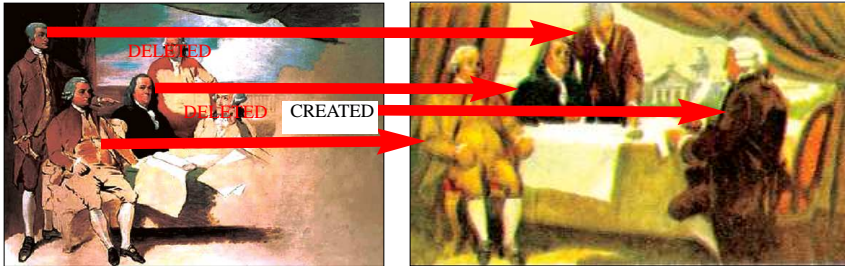
This stamp commemorated the Treaty of Paris, which officially ended the American Revolution. The figures seen on the stamp are (from left to right), John Adams, Benjamin Franklin, John Jay and David Hartley. The stamp is after a painting by Benjamin West (1738–1820). However, David Hartley, the British commissioner, refused to pose for the artist so the painting of the famous treaty signing was never finished. Close examination of this painting (shown below) reveals the outline of David Hartley on the right. The key to the painting states the following arrangement (left to right): John Jay, John Adams, Benjamin Franklin, Henry Laurens and William Temple. The latter, who was Franklin’s grandson, was secretary to the American delegation.



Remarkably, the stamp designer, David Blossom, placed John Jay behind Franklin in a different pose, deleted Laurens and Temple, and then added Hartley. The painting and stamp design are compared below. The bottom line is that only TWO of the stamp individuals match what we see in the painting, which was created by a person

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who was actually there. I can forgive adding Hartley, but the rest is a travesty—the worst in stamp design history. (USA #2052)



Original Painting

Stamp Design

SPIRIT OF '76 FIX



This set of stamps was designed after two paintings by Archibald M. Willard entitled *The Spirit of '76*, of which the original was painted in 1874. The stamp designer, Vincent E. Hoffman, lowered the flag directly behind the piper, reversed one of the bayonets in the background, and added a bayonet. The two paintings are shown below.

It is acknowledged that in the second painting, Willard lowered the flag, however, Hoffman puts it too low—it would flap in the soldiers' faces.

Nevertheless, all of this is incidental. What is amusing are the flag designs used by both Willard and Hoffman. Willard's flag does not have a recognized design (9 stars in a circle, 4 in the center) as far as I can gather, and Hoffman's flag was not created by Congress until June 14,



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1777—a little late for the “Spirit of ‘76.” Anyway, credit where credit is due. The 1777 flag was probably around long before it was made official, so is the one Willard should have shown. This flag is on a US stamp issued in 1968, as shown.(USA #1629–31, 1350)



The painting on the left appears to be Willard's original painting. Note the position of the flag in both paintings. Images have been cropped.

STANDARD PRACTICE

Arrival of Scottish settlers at Nova Scotia, which is now a Canadian province, is commemorated on this stamp. The stamp shows the settlers wading ashore with a piper leading the hardy pioneers. The Royal Scottish Standard is waving in the background. The standard shown, however, is totally out of place. This standard was personal to the Scottish monarchy and was only to be displayed when the king or queen were personally present. As far as we know, no one of that caliber made the trip. (CDN #619)



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STAR GAZING

Vermont was the 14th state to gain statehood (1791). The illustrated stamp commemorated the 150th anniversary of this event. The stamp shows a shield with thirteen purple stars that represent the states already in the union at the time of Vermont's admission.



Above the shield (i.e., outside the shield's boundary) is a large white star which, of course, represents Vermont. As Vermont is in the union, why is the white star outside the shield? (USA #903)

STAR SEARCHING

This stamp symbolized America's war effort and its goal of victory in World War II. There are thirteen stars around the eagle, representing the thirteen original colonies that formed the United States. This symbolism, however, is not really appropriate. World War II certainly involved more than thirteen states! (USA #905)



STAR STICKLER

The unusual design of this stamp shows the twenty-eighth star on the American flag beaming out onto the lone star flag of Texas. Texas, of course, was the twenty-eighth state to join the union. In order to ensure the count of twenty-eight stars could easily be made, the stamp designer made the star block on the American flag somewhat rigid. Note that the waves on the flag below the star block are not carried through. If they were carried through, they would distort the stars making them difficult to count. (USA #938)



STEAMERS AND DREAMERS

Discovery of the Hudson River and the centenary of Robert Fulton's steamship the *Clermont* are commemorated on this stamp. Although the name of Robert Fulton (1765–1815) has become synonymous with the advent of the steamship, Fulton's innovations were all based on the work of another man. The actual inventor of the steamship was an

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obscure individual by the name of John Fitch (1743–1798). Fitch conceived the idea of a steamship and built a model in 1785. He was granted a patent in 1791. Unable to get appropriate backing for his invention, Fitch wrote in his diary, “The day will come when some more powerful man will get fame and riches from my invention; but nobody will believe that poor John Fitch can do anything worthy of attention.”



This prediction came true. Fitch lent his drawings to Robert Fulton and a few years later Fitch committed suicide. With backing provided by Robert Livingston, Fulton further developed the invention and became famous. Fitch would not

even be a footnote in history were it not for the efforts of Governor Ogden of New Jersey. In 1817, Ogden had the original patents, drafts, and specifications of both Fitch’s and Fulton’s steamships put before a committee of the New York legislature. The findings were, “The steamboats built by Livingston and Fulton were in substance the invention patented by John Fitch in 1791.” Fulton himself is directly honored on the adjacent stamp issued in 1965. On this stamp, we see his image along with a likeness of his steamship the *Clermont*.

The ships on both stamps are compared below with an archive painting of the *Clermont*. The designers of both stamps placed the smokestack in the wrong place, plus other details are very questionable.(USA #372, 1270)

Images from Stamps



Painting

STUTZ STUNT

The Stutz automobile shown on this stamp was manufactured three years after Harry Clayton Stutz (1876–1930) had died. Stutz developed his famous Stutz Bearcat racing cars between 1913 and 1919. He sold his interest in the Stutz Motor Car Company in 1919. He then helped organize the H.C.S. Motor Car Company at Indianapolis to



make tires and less expensive cars. The stamp would have been a lot more “romantic” (and I am sure Harry would have been a lot happier) if it had shown one of the original Stutz vehicles. (USA #2131)

SUNNY SYMBOL

A close look at Canada’s first postage stamp (1851) shown here will reveal a face on the sun which shines out in the background. Because of the formal design of this stamp, one would not expect a “sun-face” to be shown. The sun-face is an important symbol in the Masonic Order, and it is speculated this may have played a part in the stamp design. The stamp was reprinted and released November 3, 1982, enlarged as follows, providing a clearer view of the background. (CDN #1, 909)



TANKS FOR NOTHING

The army tank shown in action on this stamp was a Ram Mk. I tank. The total Canadian production of these tanks by the end of 1942 was fifty (50) tanks. Of this number, forty (40) were sent to Great Britain to partially equip Canadian armored units overseas. The only action these tank saw, however, was in the imagination of the stamp designer. Ram Mk. I tanks were used strictly for training purposes. Even the updated version, the Ram Mk. II, never saw action as a cruiser tank. As with the Mk. I, the updated Mk. II saw lots of training time, and production for this purpose continued until July 1943. An enlargement of the stamp detail is shown below. (CDN #258)



TIME LAPSE

In this stamp design we see Gabriel Dumont (1838–1906) and the fierce battle at Batoche, Saskatchewan, superimposed in the background. The photograph of Dumont used for the stamp design, however, was taken some time after the battle. When the Canadian government forces put down the Red River Rebellion in 1885, Dumont fled to the United States. Here, he teamed up with William Cody (Buffalo Bill) and performed in Cody's Wild West Show. It was during this time that the photograph was taken. (CDN #1059)



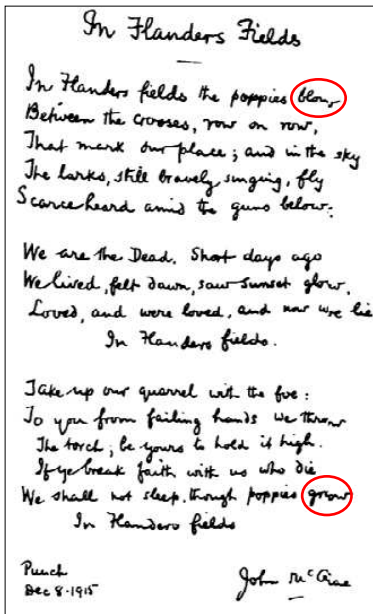
TRIPLE JEOPARDY

John McCrae's immortal poem, *In Flanders Fields*, (first two lines shown on this stamp) is still debated as to the last word (blow) in the first line. Should this word be "blow" or "grow" to match a repeat of the line in the last stanza of the poem? There can be no doubt that McCrae used the word "blow" (first instance) in a hand-written version of the poem (shown on the left below) dated December 8, 1915, and upon which the stamp design is based:

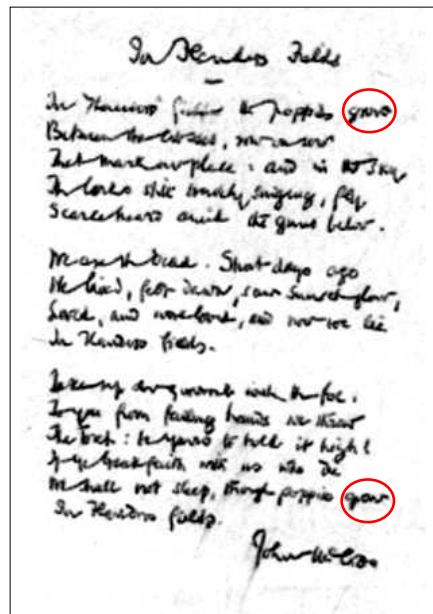


However in the actual ORIGINAL version of the poem, McCrae used the word "grow" in both stanzas as is clearly seen in the actual copy (right, below) that was given to Captain Gilbert Tyndale-Lea by McCrae on the day he wrote the poem—April 29, 1915.

It appears that McCrae either changed his mind or made a mistake when he later re-wrote the poem.



December 8, 1915 Version



April 29, 1915 Version

There is yet another mystery. It appears McCrae also titled the poem *We Shall Not Sleep*. The poem was published under this title in the *Ladies Home Journal*, November 9, 1918. As the familiar title is shown on the above hand-written (earlier dated) versions, did McCrae change his mind (again)? One reference states that the title was

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changed to *In Flanders Fields* after McCrae died (January 28, 1918). However, this cannot be correct if the hand-written versions shown are authentic.

Whatever the case, the poem's influence has been significant. When Moina Michael (1869–1944) saw the poem in the *Ladies Home Journal* she was so moved and impressed, she penned a poem in response to McCrae. Her poem is as follows:

We Shall Keep the Faith

*Oh! You who sleep in Flanders Fields,
Sleep sweet—to rise anew!
We caught the torch you threw
And, holding high, we keep the Faith
With all who died.
We cherish, too, the poppy red
That grows on fields where valor led;
It seems to signal to the skies
That blood of heroes never dies,
But lends a luster to the red
Of the flower that blooms above the dead
In Flanders Fields.
And now the Torch and Poppy red
We wear in honor of our dead.
Fear not that ye have died for naught;
We'll teach the lessons that ye wrought
In Flanders Fields.*

Michael conceived the idea of the memorial poppy. She is honored on a U.S. stamp (1948) as shown here. Affectionately known as the “Poppy Lady,” Michael also has a stretch of highway named in her honor.

Highway 78 between Athens and Monroe, Georgia, is the Moina Michael Highway. (CDN 487, USA #977)



Why are Lodge Officers' Emblems called "Jewels?"



Shown here is a full set of United States lodge officers' emblems on display at the Livingston Library in New York City. In our ritual, we refer to them as the "jewels" of office. The common notion might be that as they are worn as one would wear jewelry, they are called "jewels." However, the correct Masonic interpretation is that they "have a moral tendency, which renders them Jewels of inestimable value." Some of the emblems are different in other countries. It would be unlikely, but possible, that an individual Mason could wear each jewel at sometime in a

very long Masonic career. The main stumbling block is that of organist—one would have to know how to play an organ.

Some of the emblems are generic in nature and will be found on postage stamps (feather pens, crossed keys, crossed swords, cornucopia, Bible, lyre, and single sword).



A lyre on Austria No. #900)

Proprietary Die Dilemma: This late 1800s US proprietary die stamp is intriguing, but I doubt there was any direct Masonic connection because the square and compasses are in the Fellowcraft Degree. Nevertheless, there are stamps created for a Masonic purpose that also show this (in my opinion) mistake. Perhaps at some point a learned brother will enlighten me on why anyone would show the symbols in this degree unless there is a Fellowcraft connection. (USA #R061)



Philatelic Pareidolia

Pareidolia is the official name for essentially “seeing things.” The most common occurrence is seeing shapes in clouds that look like faces, animals, monsters, and so forth. Most of us will recall this little pastime when we were children.

Although amusing, in the world of art, pareidolia can have a serious side. Some times, lines, shading, and various details come together and produce an unwanted image. Such was the case with this 1904 stamp from Serbia. When the stamp is turned up-side-down, a “devil face” appears. The stamp designer was immediately called to task on the



question of intentionally including the image. He convinced authorities that such was not the case, although there is an account that he was executed for the “deception.” (*Serbia #82*) (*Reference MP Vol. 2, No. 10, March 1946*)

The Holy Grail Revisited: In the December 2015 MP, I presented a paper on the Holy Grail. I later found that the “cup” of the Grail in Valencia, Italy is made of carved agate. At the time (33 AD) such was a very expensive drinking vessel. Because the Last Supper was believed to have been held in a Synagogue, it is reasoned that a vessel of this nature would have been available. The Jewish faith required that vessels used in religious practices must not be porous. In this case, we have to reason that Peter, or one of the other apostles, asked if he could have the vessel used by Christ, and there-upon handed it on to posterity. I don’t think he would have simply “collected” the artifact and walked off with it, but... Whatever the case, Leonardo Da Vinci and the Pope of his time were not apparently “in the loop” as to the nature of the vessel used by Christ.



CLM

Hawaiian Confusion – When is a Stamp not a Stamp?

The stamp illustrated here definitely shows a Freemason—Prince David Laamea Kawanakna, (1868–1908), Lodge Le Progress de l’Oceanic No. 124, Hawaii—but what kind of a stamp is it? The following newspaper article explains the situation:

The Maui News

October 1, 2001

Commemorative stamps go on sale today

LAHAINA – The Kingdom of Hawaii issued its first postage stamps 150 years ago, and this event will be recreated in ceremonies today in Lahaina with a lecture and first-day covers for sale.

Nowadays the original stamps “are known as the ‘missionaries’ as most mail around that time in Hawaii was sent by the missionaries,” said Paul Edney, owner of Hawaii Post, an Oahu-based express mail delivery company.

Hawaii Post – not the U.S. Postal Service – will issue four commemorative stamps and a minisheet to celebrate the sesquicentennial of the first stamps in ceremonies from 1 to 3 p.m. today at Island Coins and Stamps, 658 Front St., Unit 178.

Edney said cacheted, official first-day covers will be available for 25 cents each, so attendees can affix their own stamps and have the covers canceled with a special Lahaina postmark.

Naturally, the stamp is not in the Scott Catalog because it is not an official USPS issue. Should we (MSCNY) consider it an “official” stamp?

The short answer here is “no.” It falls into the category of private stamp issues, which are only good for a specific service from a private company—much the same as merchant money (tokens and bills). Nevertheless, the fact that the stamp was issued by an express mail deliver company gives it considerable profile.

The website for the stamps states the following as to the spelling of the word “Hawaii” shown on the stamp:

You will notice throughout this website that the word “Hawaii” has what looks like an apostrophe between the last 2 letters. This is the correct spelling in the Hawaiian language. The apostrophe is actually called a “glottal stop.” The glottal stop is used as a pause and also to differentiate words. For example, Lana’i is the name of a Hawaiian island. Lanai (without a glottal stop) means a balcony.



The Masonic Philatelist

A Very Masonic Stamp

Bro. Sergio Ferrando of Italy sent a photocopy of this stamp. It is from Belgium (1993) and the Scott description reads, “Alumni Assoc., (UAE) Free University of Brussels, 150th Anniversary.”

The image, of course, resembles a cable-tow, and it has been used on government issued Masonic stamps of the Dominican Republic.

The Masonic cable-tow is symbolic of “binding” and tying together (as in the covenant on which all Masons are tied). It has the distinction of being purely Masonic in nature (not borrowed from an ancient source; although there are some similarities).

This brings us to the question of how what appears to be a cable-tow ended-up on a postage stamp associated with a Free University.

The answer lies in the following quoted material from Wikipedia (slightly edited for clarity):

In 1834, in response to the foundation of the Catholic University of Mechlin by the Catholic Church, many recognized the need for a secular counterweight to the new Catholic University. After sufficient funding was collected from many individuals (including Freemasons, led by Pierre-Théodore Verhaegen and Auguste Baron), the Free University of Brussels was inaugurated on 20 November 1834, in the Gothic room of the city hall of



Top: Bro. Pierre-Théodore Verhaegen (1796–1862); Lower: Bro. Auguste Baron (1794–1862).

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Brussels. This day, called St. V [Verhaegen—but not a recognized saint], is still celebrated today. After its establishment, the Free University of Brussels faced difficult times, since it received no subsidies or grants from the government; yearly fund-raising events and tuition fees provided the only financial means. Verhaegen, who became a professor and later head of the new university, gave it [fund raising] a mission statement, which he summarized in a speech to King Leopold I: “The principle of ‘free inquiry’ and academic freedom uninfluenced by any political or religious authority.”

Auguste Baron’s inauguration lecture is highly noteworthy:

We solemnly pledge to inspire

our pupils, whatever the object of our teaching, [with] the love for all mankind, without distinction of caste, opinion, nation; we pledge to learn how to them [teach them] to devote their thoughts, their work, their talents to the happiness and the improvement of the conditions of their fellow-citizens and of humanity.

I will surmise that Freemasons currently at the university (or recently there) selected the cable-tow for use on the postage stamp. Given the “pledge” provided by Auguste Baron, the choice was very wise.

Verhaegen and Baron were two highly distinguished Freemasons who early learned the true aims and objectives of the Masonic Order and devoted their lives to it. Their university carries on, and we can be perhaps a little relieved (and proud) of this. CLM

Napoleon Bonaparte (Napoleon I) Was Definitely a Freemason

According to The Secretary General of the Supreme Council of England and Wales, Napoleon I was definitely a Freemason. The aprons of his 3rd and 18th Degrees were captured by Prussians along with other luggage at Gennoppe on the evening of the Battle of Waterloo. The artifacts are in the possession of the Supreme Council. It is believed Napoleon was made a Mason in Malta, although this was doubted in the information received by William Denslow. Nevertheless, for certain, the aprons speak for themselves. (*France, Issued 1951*)

(Reference: *MP Vol. 31, No. 5, February 1975*)



Freemasonry and the Evolution of Evolution

Perhaps one of the most outspoken and controversial brothers in our honorable fraternity was William Jennings Bryan (1860–1925), a member of Lincoln Lodge No. 19, Lincoln, Nebraska.

Brother Bryan was a very high profile orator and Democratic Party politician who stood three times as the party's candidate for President of the United States.

He was a very religious man and vehemently opposed the “theory of evolution.” He testified at what became known as the “Scopes Trial” in which a schoolteacher (John Thomas Scopes) was tried and convicted of teaching evolution in a public school. Five days after the conclusion of the Scopes case, Bro. Bryan died in his sleep.

Nevertheless, the controversy over evolution and creationism continued. The matter was effectively settled in 1958 under the passing of the National Defense Education Act, which stressed the importance of evolution as the unifying principle of biology. In short, evolution was now approved as a subject to be taught in public schools.

I am sure Bro. Bryan would not have been very happy about the final outcome, but over time people became more “scientific” and when it comes to the Old Testament and science, the latter always wins. It appears that Bro. Bryan's concern was that disproving the Bible would lead to a lessening of morals in society (sense of caring, justice, regard for one another and so forth). Those of us who were around in the 1940s and 1950s will likely agree that things have certainly gone “downhill” in some areas.

Whatever the case, science just scored another home run in the great “controversy.” Modern scientific processes have proved



beyond a doubt that non-human animals and humans are biologically the same; however we cannot conclude that the “theory of evolution” has now been promoted to a “fact” (totally proven).

As it stands, a direct link between humans and other primates has not yet been found, so creationists can still hang on to that fact.

The bottom line on all of this is that the Bible was never meant to be a “scientific document.” It simply provides “lessons” on the best way for humans to interact with each other. The Masonic Order essentially “boiled it all down” so everything could be understood and appreciated without needing a degree in theology.

Ironically, a US political figure in this century wants to again prohibit the teaching of evolution in schools. Even if this individual is of the same mind as Bro. Bryan, it's definitely “too late to close the gate.” (*USA, Issued 1987*)

A Little Masonic Time Capsule



Seen above is a painting of Baal's Bridge in the City of Limerick, Ireland, built in the early 1500s. When the foundations of the bridge were excavated in 1830, the square illustrated below was found in the clay. The square shows the date 1507, so this is likely when the bridge was under construction. The square is inscribed on both sides with a little poem as shown.



For certain what we see is a true stonemason's square because it does not have little measurement graduations. Such were not needed to simply square a stone. If measurements were needed, then one used his 24-inch gauge. However, I doubt that a square used "on the job" would be engraved with a little poem. This was obviously done intentionally for the purpose of a little time capsule.

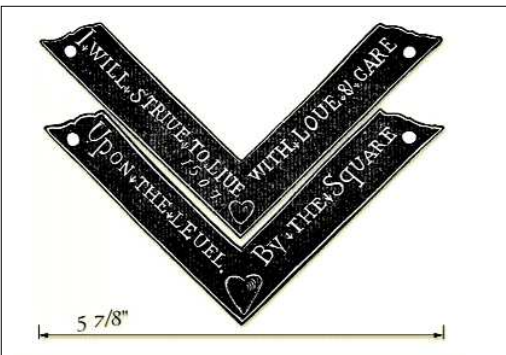
If you look closely at the square (third image for clarity) you will see that the spacing between the words has a little downward arrowhead. What such PROBABLY means is associated with the life of Sir William Wallace (died 1305), a Scottish knight who became one of the main leaders during the Wars of Scottish Independence. In a book by Gabriel Alexander entitled *Wallace the Hero of Scotland* (1860), there is the following statement made by Wallace:

Yet it well go hard with me, if to each of my arrows there do not one of the array come kneeling down to lick the dust.

Alexander's book is essentially a novel, but certainly based on the life of Wallace, and he likely said something like that.

What the statement means is that one hopes that the things he does in life are remembered in some way by future generations.

I firmly believe that the little square was purposely engraved and buried by an



The Masonic Philatelist

early stonemason who was a Freemason for the purpose of being remembered. As you read this article, I am sure you might have imagined a man working on the bridge foundation and at one point quietly reaching into his pocket, taking out the square, and placing it on the clay (hardpan); then placing a large square stone (ashlar) on the spot. He likely said a little prayer in the process and then carried on with his work. He thought about the square every time he looked at the bridge in the years to come. So, yes, ancient Brother we remember you; one of your arrows found the dust.

My thanks to The Masonic Philatelic Club (Great Britain) for bringing the little square to my attention in their magazine (Issue 144, April 2014, pages 7, 8).

William Wallace, better known as
"Braveheart."



When is a Man a Mason?

When he can look out over the rivers, the hills, and the far horizons, with a profound sense of his own littleness in the vast scheme of things, and yet have faith, hope, and courage—which is the root of every virtue.

When he knows that deep down in his heart every man is as noble, as vile, as divine, as diabolic and as lonely as himself; and seeks to know, to forgive and to love his fellow man.

When he knows how to sympathize with men in their sorrows, even in their sins...

(Unknown author; MP Vol. 31, No.10, June 1975, page 2)

General Santa Anna's Fall From Grace

Christopher L. Murphy, BF

General Antonio de Santa Anna (1794–1876) appears to have been sidelined in the world of philately, obviously because of his deplorable reputation and catastrophic failures. He was President of Mexico eleven times, so would have been hard to overlook when the country started issuing postage stamps in 1856. Nevertheless, there are many stamps depicting the Alamo that recall his acts of treachery. His infamy is summed up by Wikipedia as follows:

“...historians also rank him as perhaps the principal inhabitant even today of Mexico's pantheon of "those who failed the nation." His centralist rhetoric and military failures resulted in Mexico losing just over half its territory, beginning with the Texas Revolution of 1836, and culminating with the Mexican Cession of 1848 following its defeat by the United States in the Mexican-American War.

Encyclopedia Britannica sums him up as follows:

Santa Anna possessed a magnetic personality and real qualities of leadership, but his lack of principles, his pride, and his love of military glory and extravagance, coupled with a disregard for and incompetence in civil affairs, led Mexico into a series of disasters and himself into ill repute and tragedy.



Santa Anna, c. 1853

The long-debated question of his Masonic membership has been recently settled by his Scottish Rite certificate in the collection of the Chancellor Robert R Livingston Masonic Library, Grand Lodge of New York (illustrated on the next page). His membership is one of the dark spots in Masonic history. There can be little doubt that he used the Masonic Order to further his evil objectives; there is even an anecdote in his history that he used Masonic signs to save his life.

Fortunately, there are very few of such individuals in Masonic history, but they have happened. That they would become aware of Masonic philosophy and then become diametrically opposed to its teachings is hard to rationalize—obviously Santa Anna was quite insane.

His certificate shows that he received the 32nd Degree in 1825, so he was 31 years-of-age at the time. Some of the symbolism on the certificate is interesting, especially that on the upper right side (explained as follows).



Here we see the words “Architectorie Gloria ab ingentis,” which means “Great Glory to God” (God being the architect of the universe). The urn would represent that which held the remains (ashes) of Hiram Abiff. It is pierced with a sword, probably indicating death by being slain (as opposed to a natural or accidental death). The snake handles are emblematic of birth, life, death, and re-birth (in that house not made with hands). The three-headed snake symbolizes three evils: greed, false religion, and militarism. Because a snake sheds its skin, it symbolizes rebirth; when a crown is put on a snake, it means that such rebirth has taken place. In this case, the certificate states that the holder has been “reborn” from the evils mentioned (hardly the case with Santa Anna).

The ladder is the “Ladder of Kadosh,” and each step represents one of the seven virtues (right side) and one of the seven Liberal Arts



(left side).* What exactly these are varies, but essentially what we are taught in American Freemasonry (different interpretations).

Thanks is extended to Bro. Jim Dougherty in Texas for sending me the *Scottish Rite Journal* article “Santa Anna’s Masonry Confirmed” by Bro. Marshall J. Doke (January/February 2016).

*The illustration lacks some steps.

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The Numbers Don't Lie Has the Last American Freemason Already Been Born?

Please look at this chart. Find the year when you became a Freemason and check the number of US Freemason to the right; then look at the number for 2014. A discussion follows.

YEAR	U.S. TOTAL	YEAR	U.S. TOTAL	YEAR	U.S. TOTAL
1924	3,077,161	1955	4,009,925	1986	2,839,962
1925	3,157,566	1956	4,053,323	1987	2,763,828
1926	3,218,375	1957	4,085,676	1988	2,682,537
1927	3,267,241	1958	4,099,928	1989	2,608,935
1928	3,295,872	1959	4,103,161	1990	2,531,643
1929	3,295,125	1960	4,099,219	1991	2,452,676
1930	3,279,778	1961	4,088,499	1992	2,371,863
1931	3,216,307	1962	4,063,563	1993	2,293,949
1932	3,069,645	1963	4,034,020	1994	2,225,611
1933	2,901,758	1964	4,005,605	1995	2,153,316
1934	2,760,451	1965	3,987,690	1996	2,089,578
1935	2,659,218	1966	3,948,193	1997	2,021,909
1936	2,591,309	1967	3,910,509	1998	1,967,208
1937	2,549,772	1968	3,868,854	1999	1,902,588
1938	2,514,595	1969	3,817,846	2000	1,841,169
1939	2,482,291	1970	3,763,213	2001	1,774,200
1940	2,457,263	1971	3,718,718	2002	1,727,505
1941	2,451,301	1972	3,661,507	2003	1,671,255
1942	2,478,892	1973	3,611,448	2004	1,617,032
1943	2,561,844	1974	3,561,767	2005	1,569,812
1944	2,719,607	1975	3,512,628	2006	1,525,131
1945	2,896,343	1976	3,470,980	2007	1,483,449
1946	3,097,713	1977	3,418,844	2008	1,444,823
1947	3,281,371	1978	3,360,409	2009	1,404,059
1948	3,426,155	1979	3,304,334	2010	1,373,453
1949	3,545,757	1980	3,251,528	2011	1,336,503
1950	3,644,634	1981	3,188,175	2012	1,306,539
1951	3,726,744	1982	3,121,746	2013	1,246,241
1952	3,808,364	1983	3,060,242	2014	1,211,183
1953	3,893,530	1984	2,992,389		
1954	3,964,118	1985	2,914,421		

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The chart you have looked at is from the Masonic Service Association of North America. It as “official” as one can get. I became a Freemason in 1973 when there were 3,611,448 US Freemasons. As of 2014, there are just 1,211,183, which is almost exactly one-third of the total when I joined. (Note: I do not believe demitted members who had not affiliated at the times of the counts are included).

The highest membership number is seen for 1959 (4,103,161). From that point on, the numbers declined.

If we consider just the “declining years” the total loss was 2,888,936 members. This averages to 52,526 members per year.

What we see here is that notwithstanding demits and suspension, more members are passing on to the Grand Lodge Above than are becoming members. One does not need to be a mathematician to see that if the decline continues at the current rate, the last Freemason (lodge member) in the USA will pass away in about 23 years. (Year 2039). Of course, one can fiddle around with numbers, and looking at the last 14 years the best scenario is about 27 years before “the end.”

Whatever the case, the future looks dim unless there is a dramatic turnaround in the number of new members joining our Order.

Most of us would likely be opposed to any changes in the age-old “process” for admittance of new members. I have lauded this process and commented on how remarkable and emphatic it is. From my own experiences, however, I have seen how our aging lodge memberships have resulted in great inefficiencies. Of course, everybody is doing their best; but there does come a time. I do believe that degree work should be centralized by Grand Lodges, along the same lines as the AASR. This would take the pressure off the individual lodges, and probably improve lodge attendance. Naturally, each lodge should have a choice in the matter.

I do believe that if new members went

through their degrees with highly efficient officers and an experienced degree team we would leave a much better impression and an incentive to recommend our Order to others.

Again from my experience, a lodge is lucky to get 20% of its members to lodge meetings. As a result, the lodge monthly bulletin is the only direct communication a lodge has with 80% of its members. If the bulletin had well-crafted articles on our Order’s situation, and other related Masonic material, we might see more concern and action. I doubt that at this time more than 20% of members across the entire United States are aware of what is being said in this paper.

Perhaps the biggest question that needs to be asked is how can the appeal to join the Masonic Order be restored to what it was prior to 1959? The major change in the 1950s was reasonable access to television. As a source of entertainment it was, and continues to be, very hard to beat. I would say every fraternal organization has the same problem. Freemasonry requires a commitment to begin with, and effort from that point forward. Television requires absolutely nothing except time.

There is a partial solution, but it only applies to members who are, as they say “on line.” Lodges could use websites and email bulletins to keep their members interested in Freemasonry. Some lodges are doing this now. The objective, of course, is to get current members to “sing our praises” and hopefully attract the members’ friends and acquaintances.

The most aggressive approach to the issue is for the Masonic Order to have its own television channel. In Canada we have the Aboriginal Peoples Television Network, aimed at maintaining aboriginal culture—same idea. It would cost millions of dollars to provide programming and maintain; and the needed funds would have to be redirected from charitable pursuits. However, if the numbers don’t lie, our “charitable pursuits” days are numbered anyway. CLM

The World Stamp Show – 2016 Javits Convention Center, New York City

The World Stamp Show, held in New York City May 28 to June 4, 2016, was a great success. Brother Michael Bronner, our Club Administrator, was involved in the administration of the event and our Club had an information table that he looked after.

The information about the show provided on Wikipedia is noteworthy, so it is provided here:

World Stamp Show-NY 2016 was the United States' once-a-decade international celebration of stamp collecting. It took place at the Jacob K. Javits Convention Center in New York from May 28 to June 4, 2016. This was the first international stamp show to be held in New York since FIPEX in 1956.

The show brought together stamp collectors, dealers, exhibitors, postal administrations and societies from around the world together to sell, buy and discuss all aspects of the hobby known as philately. Between 250,000-300,000 visitors were expected to attend the show during its eight days. The show was a continuation of a series of international philatelic exhibitions that have taken place in the United States approximately every 10 years since the beginning of the 20th century, typically in a year ending in 6 or 7.

Brother Bronner displayed copies of our quarterly publication and other Club items. Many visitors stopped by and picked up one of our handouts. Dr. Bronner

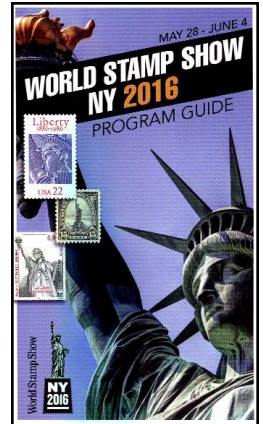


The Javits Convention Center.

gave a presentation on Masonic Philately at a special session, and reported that all went exceedingly well, with considerable interest expressed in our hobby.

During the course of the show, Brother Bronner took (or had taken) photographs, which are presented on the following pages.

Thanks are extended to Brother Bronner for his time and dedication relative to both the show itself and in representing our Club at this very significant event.



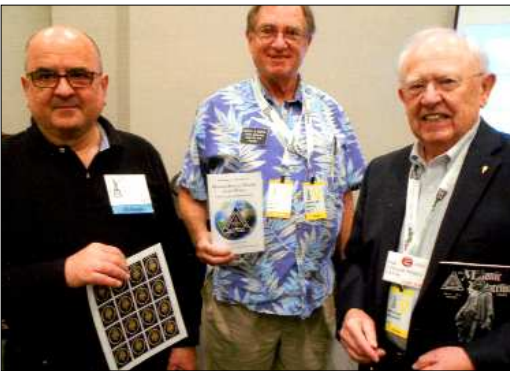
The WSS event Program Guide cover. More than 200 stamp dealers attended; almost 70,000 pages of stamp exhibits were presented, and there were over 78 postal administrations from different countries represented.



Brother Bronner at The Masonic Stamp Club of New York table.



A major attraction at the show was a real 1918 Curtiss "Jenny," the plane on the famous US inverted stamp.



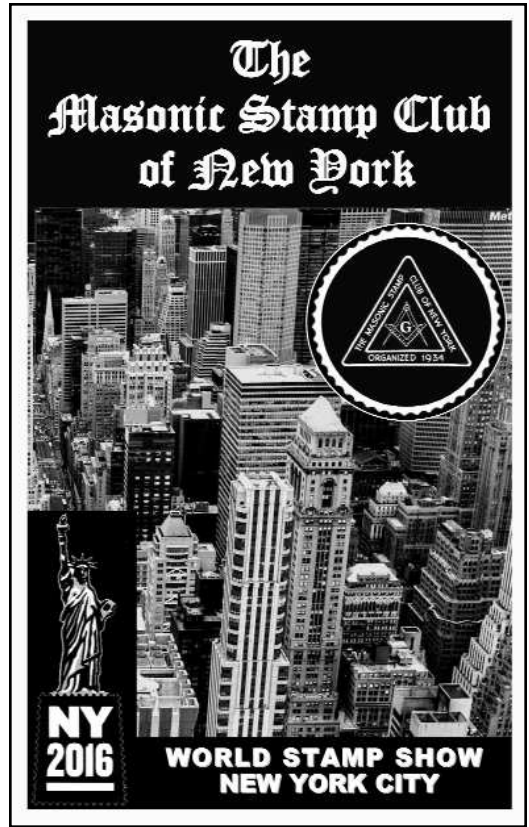
(Left) Two visitors and Brother Bronner posing with MSC items. (Right) A visitor highly engrossed in one of our quarterly magazines.

The Masonic Philatelist

Shown here is the cover of our Club handout. We provided a brief history of the Club and an explanation of Masonic Philately. About 400 copies were distributed.

Our Club also participated in FIPEX, Which was held in New York April 28 to May 6, 1956. The full details on this event are featured in the May/June 1956 issue of *The Masonic Philatelist* ((Vol. 12, Nos. 9 and 10).

A postage stamp commemorating this event was issued on April 30, 1956 (during the show).



Would That Ever be Wonderful!

In the course of the WSS, Brother Bronner kept me informed of events, and later sent me a Program Guide—an 84-page booklet with remarkable coverage and listings of the show. One could visit a postal administration from numerous countries and even purchase stamps issued by the country selected. What were termed “gems of philately” were presented, and along with other displays, the visitor viewed stamps worth many millions of dollars. The show was truly international and lived up to its claim of “The greatest stamp show on earth.”

Reflecting on this, I thought about the

Masonic Order in the USA and how every state in the union has its own remarkable Masonic history and artifacts that trace its long journey from the early 1700s to the present time. I have personally seen some Masonic artifacts, and have written about others: the St. John’s Lodge Bible, the portrait of George Washington in Masonic regalia, the Meriwether Lewis Masonic apron, to name a few. Some Grand Lodges have collections of Masonic medals/regalia that belonged to very famous Freemasons, and I would say that all Grand Lodges have photographs (even daguerreotypes) of very early Freemasons who measured signifi-

The Masonic Philatelist

cantly in the history of the United States. Indeed, one of our largest “treasure troves” is in the Robert R Livingston Library and Museum in New York City. On top of all of this, we have the Scottish Rite museum in New York.

Collectively, the Masonic Order in the United States has many of the rarest and most coveted artifacts in the world.

In my musing, I thought how wonderful it would be if our Order held a massive presentation at the Javits Convention Center in New York City along the lines of the WSS show. In our case, Grand Lodges would be individually showcased with their individual finery and illustrated history. My mind wandered a little and I thought about Texas. Can you imagine the display that state would provide? Brother Jim Dougherty in Texas sends me material from time to time, so I have gained some insights here.

I think the benefits derived from a show of this nature would be quite significant. In the first place, it would give the public a first hand look at what Freemasonry is all about. At this time, public knowledge is mainly derived from ridiculous television documentaries. Such are created by non-Masons (producers, researchers and journalists) who have no idea what they are talking about and use Freemasonry as a sort of “hook” to snag viewers—it is always implied that some sily “secret” has been uncovered.

In the second place the show would arouse interest in the Masonic Order. Of course, we do not solicit new members, but there is nothing wrong with providing information. Such is done now on numerous websites. Effectively the show would be a “physical” website, but with the really

big difference of physical artifacts and direct interaction.

Such an event could also include presentation of private Masonic related collections (stamps, coins/tokens, postcards and so forth). Furthermore, Masonic supply companies would be asked to participate.

The objective of the World Stamp Show was to arouse and maintain interest in philately. There was no admission charged so the dealers, stamp societies, presenters, and postal administrations paid for the event through the fees they were charged to participate. One will appreciate that the event required a lot of planning, coordination and cooperation; about 500 people volunteered their time to bring about the show.

It is highly doubtful the Masonic Order would be about to provide the show I envision without a professional planner—we just don’t have the expertise.

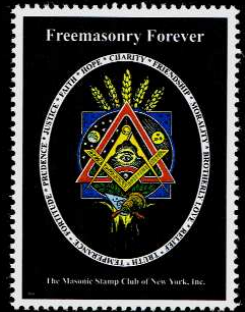
Again, as I have pointed out previously in another connection, the cost to provide a show would likely require diverting funds from charitable pursuits; and here we have a Catch 22 situation. If our Order does not immediately start to reverse the trend in declining Masonic memberships, our funding for any purposes is going to simply dry up. By the time you turn off the lights tonight, we will have lost about another 137 members (effectively a lodge).

Yes, a show would be WONDERFUL (perhaps call it FREEMASONRY FOREVER). I am sure many of you are saying “Dream on Brother Murphy,” and I am sure that a dream is all this will amount to; but you now know that we have the goods and the knowledge necessary to make a dream come true.

Christopher L. Murphy, BF

Our First “Cinderellas”

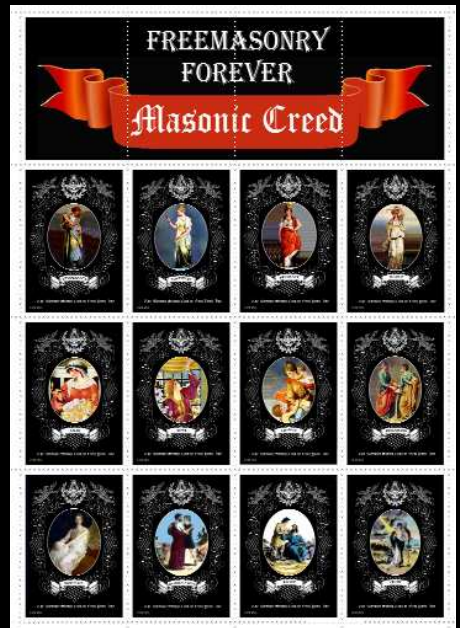
We are pleased to announce our Club’s first “Cinderellas,” *Freemasonry Forever*. Please send the Club a self-addressed stamped envelope with a donation (\$15 or more) to obtain a stamp sheet; specify A, B, or C. **FOREIGN COUNTRIES:** Please include payment for the return postage. Please email Dr. Michael Bronner <mb7@nyu.edu> if you require any further information.



A – 16 Stamps



B – 16 Stamps



C – 12 Stamps

Masonic Lodges (both Grand Lodges and regular lodges) are encouraged to use the stamps on mailed correspondence to help in bringing attention to our Order. When a quantity of 1,000 stamps is ordered, the price is very reasonable. Orders can be placed directly with the printer. Please contact Dr. Michael Bronner for ordering information.

The Masonic Stamp Club of New York, Inc.