



The Masonic Philatelist

VOL. 72

December 2016

A Quarterly

No. 4

A Farewell to the MSCNY & MP
We celebrate our 82 years (1934 – 2016)



**MASONIC PHILOSOPHY &
POSTAGE STAMP THEMES**

The Masonic Philatelist

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Our Back Cover shows a wonderful photograph of the moon taken by Brother Barry Blount in Chilliwack, BC. Brethren will recall the reference to the moon in a Masonic lecture, and I am sure, like me, every time they gaze upon this “heavenly body” they recall the lesson, which admonishes us to “govern ourselves with equal regularity.”



Bro. Barry Blount

Brother Barry Blount passed on to The Grand Lodge Above on July 4, 2016. He was a close friend and is greatly missed.

CLM

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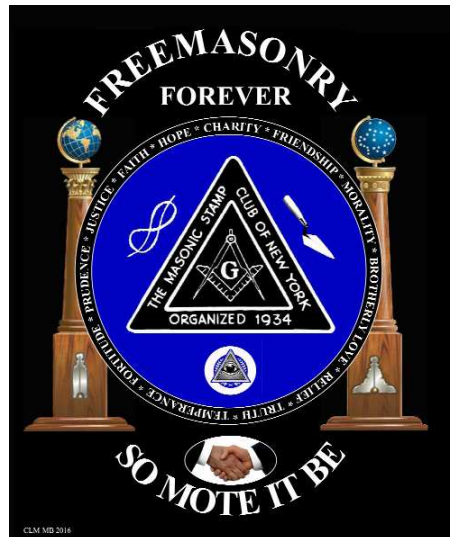
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This new “Cinderella” is available as a little memorial to our Club. Please email or write for details.

Printed in North America

A Farewell to the MSCNY & MP

The unprecedented decline in Masonic membership has reduced interest in Masonic Philately to the point where it is impractical to continue with our Club and its publication.

Every effort has been made to increase interest in our hobby, both within the Craft and with stamp collectors in general; all have been to no avail. In short, we simply do not have sufficient readership to carry on.

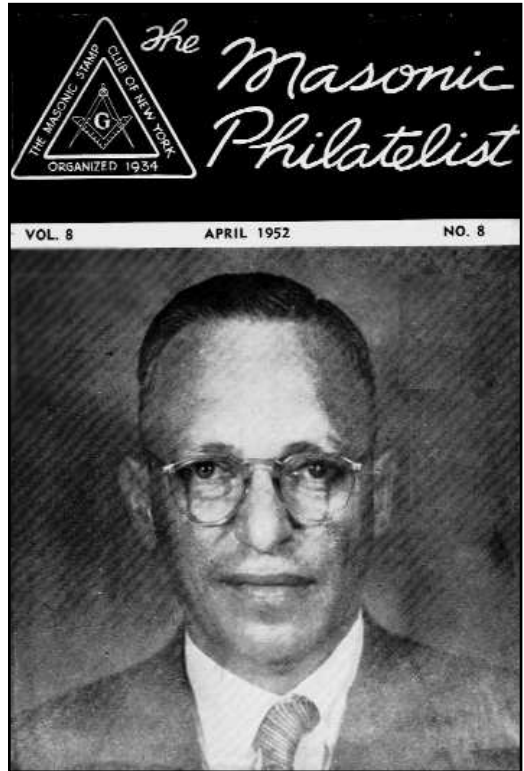
Our Club commenced publication of *The Masonic Philatelist* in 1944, and Club membership/subscriptions grew to over 850 during the 1950s. At the present time, only 8 individuals are interested in receiving a printed magazine and our website gets only 3 or 4 visitors a day (likely the same people).

There is probably some random readership as a result of the magazine copies we send to Grand Lodges, public/private libraries, and other institutions; however, this is impossible to measure and is not thought to be significant.

For certain, the general decline in philately itself has played a part in our decline. The number of stamp collectors in the United States is down to about one-quarter of what it was in early years.

Our first professionally published edition of *The Masonic Philatelist* was issued in April 1952 (Vol. 8, No. 8). The magazine was compliments of Bro. Al Van Dahl, publisher of *The Western Stamp Collector*. The Brother shown on the cover is Arthur I. Heim, President of the Club, 1951-1952. From that issue onward, our professional quarterly was published without interruption for 64 years.

It won an award at the Cardinal Spellman Literature Fair and went on to



The first professionally printed MP.

become one of the major philatelic publications in the USA.

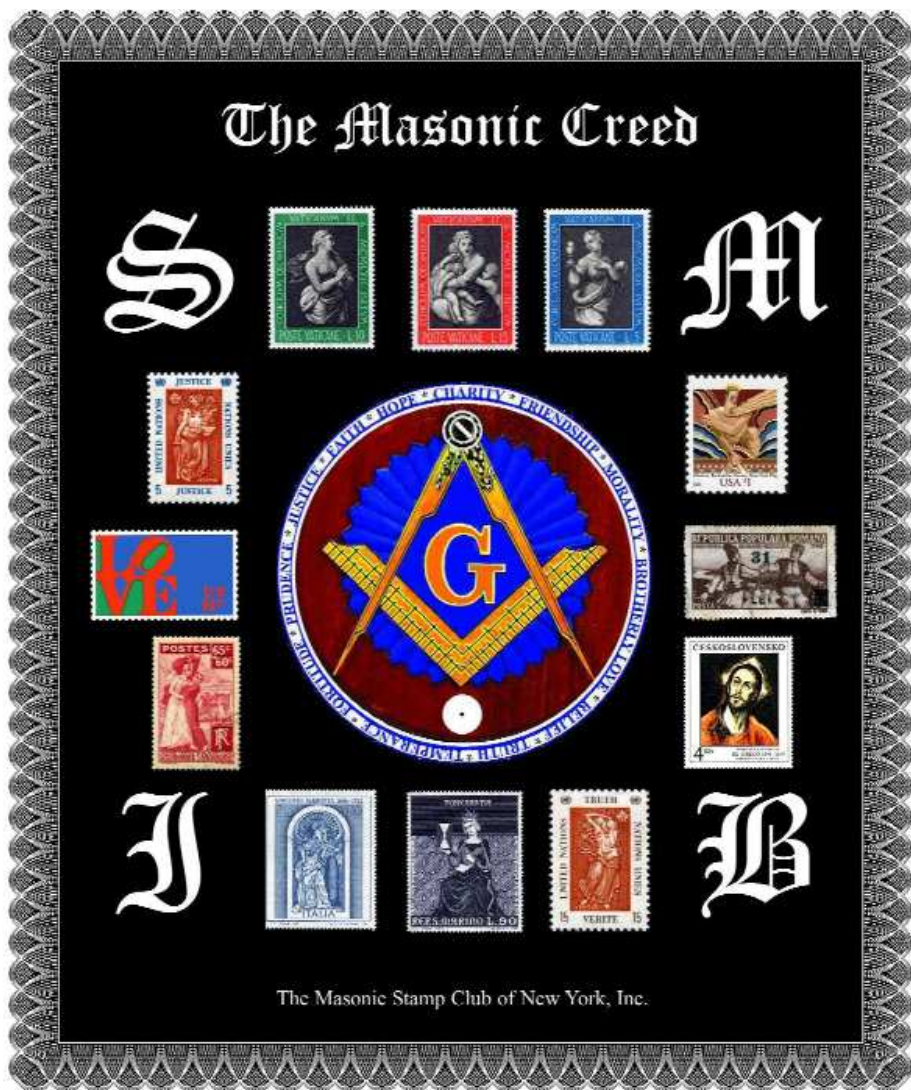
Your Club President and Club Administrator regret closing our Club album and wish to thank all Brethren and others (past and present) who have supported The Masonic Stamp Club of New York for the last 82 years.

We have met on the Level and now part on the Square with our sincere best regards and wishes for good luck in your stamp collecting activities.

Christopher L. Murphy, BF, President
Michael Bronner, PhD, Administrator

Masonic Philosophy & Postage Stamp Themes

Christopher L. Murphy, BF



What I have shown as “The Masonic Creed” is provided here around our logo, which has the “point within a circle,” highly familiar to all Freemasons. A stamp illustrates each virtue contained in the Creed, and the letters SMIB stand for So Mote It Be, the equivalent of the word “Amen.”

For some time now, I have been featuring our “Creed” in articles. What is it, and where did it come from? It is the central and overriding lesson in the Entered Apprentice Degree and lays the foundation for the next two degrees. In essence, it is the totality of Masonic philosophy in general. It is the equivalent of the lamb-skin

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apron—no matter what a Freemason learns or earns in the years to come, the Creed is the rule and guide of his conduct in life—the foundation of his Temporal building.

It primarily came from the Bible (both Old and New Testaments), but all or parts of it will be found in what are termed the “Ancient Mysteries” and any teachings (religious or otherwise) that recognize human dignity. At some point in human history “thinkers,” or philosophers if you wish, determined that if people observed simple rules of conduct then there would be less conflict and strife in society.

Of course, at some point in time, the Ten Commandments were given to Moses, and they were probably the first official “rules.” However, human societies greatly predate Moses. Whatever the case, the components of the Masonic Creed essentially supplement the Commandments, concentrating on one’s personal interactions with others.

It appears apparent that our very early brethren (right back to the stone masons) determined what qualities were necessary for “association.” They came up with the Masonic Creed components and incorporated them in our ritual. Keep in mind that they did not invent this material. It had been around for thousands of years and was essentially a part of every religion (even what are termed “pagan” religions). Freemasonry simply defined it and detached it from any specific religion; requiring that one just believe in a Supreme Being. On this point, I acknowledge that some coun-

tries no longer have this restriction. While many (most) of us would prefer this were otherwise, logically it does not make any difference. As long as one agrees with the rules, as it were, that’s all that counts. The harmony we wish to bring about in the world will still result.



The postage stamps I have used to illustrate our Creed come from various countries. None are specifically Masonic-related, and only three have obvious Christian content. I have pointed out in previous articles that Freemasonry does have some specific Christian references. I believe most Freemasons in North America are Christians, so I am sure you will give me a “pass” on this point.

An enlarged image of each of the stamps will now be provided with comments on the designs. The presentation starts with “Charity,” which is at the top of the circle and goes clockwise. Please note that the “virtue” does not line up with the stamp in the chart for aesthetic reasons.

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CHARITY – the voluntary giving of help and the exercise of social conscience (not being uncharitable in our dealings with others). The depiction of a woman caring for children is the universal symbolism for this virtue. It is very closely associated with “Relief.” The Masonic symbolism is seen on the right.

(Vatican, Issued 2014)



FAITH – complete trust or confidence in someone or something. In this stamp design we see the allegorical female holding a chalice with a Host (Eucharist). The design is therefore Christian in nature. The Masonic symbolism seen on the right does not include such. The female is simply holding a lamp (as used to symbolize knowledge). (Vatican, Issued 2014)



PRUDENCE – the ability to govern and discipline oneself by the use of reason. In this case, a stamp for “wisdom” has been used. Prudence is a synonym for wisdom. The Masonic symbol, as seen on the right, shows a woman with a highly determined stare and stance. (USA, Issued 2000)



FRIENDSHIP – a relationship of mutual affection between two or more people. The word “prietenia” shown on this stamp (which is from Romania) means “friendship.” The stamp shows a Romanian and Bulgarian peasant shaking hands. It was issued to stress “friendship.” (Romania, Issued 1948)



MORALITY – principles concerning the distinction between right and wrong or good and bad behavior. Whether or not one is religious, there can be no doubt that Jesus Christ as a prophet was the world’s most perfect example of morality. His entire ministry on earth was centered on teaching morality. (Czechoslovakia, Issued 1991)

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TRUTH – that which is in accordance with fact or reality. The stamp shows Veritas, the Roman goddess of truth. It was believed that she hid in the bottom of a holy well because she was so elusive. The inference here is to the elusiveness of truth in human relationships. Veritas is often seen holding a mirror looking at herself, with her right foot on a globe. In this case, she is just holding a globe. The significance of the globe is “universal truth.” In Freemasonry we are taught that truth is the foundation of every virtue. (*United Nations, Issued 1967*)



TEMPERANCE – moderation or self-restraint, especially in eating and drinking. The image on the stamp showing Temperance holding an hourglass is a detail from a painting by Ambrogio Lorenzetti (1338) entitled *Allegory of Good Government*. The hourglass is a symbol of time, so the inference would be to practice temperance at all times. The Masonic symbolism seen on the right shows a woman pouring milk into a cup; a wise substitute for wine (but moderation is the key). (*San Marino, Issued 1961*)



FORTITUDE – courage in pain or adversity. The stamp image is from a sculpture by Giacomo Serpotta created between 1710 and 1717. According to the information provided: “Serpotta represented Fortitude as female—most abstract qualities are of the feminine gender in Latin.” This explains why most allegorical expressions depict a woman. The Masonic symbolism seen on the right shows Fortitude with a mirror; in this case the meaning would be self-confidence. (*Italy, Issued c. 1976*)



RELIEF – assistance, especially in the form of food, clothing, or money, given to those in special need or difficulty. The stamp shows an allegorical French female figure giving relief to a Spanish refugee fleeing the destruction and killings in Spain during the Spanish Civil War (1936). It appears the stamp design was created for the purpose (no known existing artwork). Whatever the case, the design with the word “AIDE” (aid) is a good representation for “relief” under the definition provided. For certain, providing relief is generally most necessary when people are fleeing oppression. Relief is a form of “charity,” but specifically involves providing resources. In Freemasonry, we learn that to relieve the distressed is a duty incumbent on all men, and applies very strongly to helping a worthy brother. (*France, Issued 1938*)

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BROTHERLY LOVE – an intense feeling of deep affection. Masonically, we stress *Brotherly* love. We are a fraternity, so naturally want to apply the virtue to our fellow Freemasons. Nevertheless, love is the universal ingredient for peace. If love is present, then it is impossible for division to take hold. The stamp shown is very simple and the first US stamp issued on this theme. (*USA, Issued 1973*)



JUSTICE – fairness in the way in which people are treated. Justice is depicted as a goddess. She always has a sword symbolizing the coercive power of a court; and scales representing an objective standard by which competing claims are weighed. She may, or may not have a blindfold, symbolizing impartiality. The stamp image is from a relief on a door by Ernest Cormier. The Masonic symbolism shown on the right has Justice holding an non-conventional scale (appears to be a slide scale). (*United Nations, Issued 1967*)



HOPE – to trust in, wait for, look for, or desire something or someone; or to expect something beneficial in the future. In American Freemasonry, hope is trust in God that He will see to our needs (In God we trust). Generally, hope is expectation for the best, and we are taught never to lose hope. The stamp shows Hope as a female figure with her hands in prayer, thus a Christian connection. The Masonic symbolism seen on the right shows Hope gazing upwards with an uplifted arm and open hand. This is a non-specific religious gesture to a “Supreme Being.” (*Vatican, Issued 2014*)



Although I am sure many readers will be fully familiar with what is provided here, I believe this is the first time postage stamps have been used to illustrate the subject. When one has an image for association, this definitely helps with recollection.

As I have stated in previous articles, the Masonic Creed, as it were, is the complete, unaltered, time-honored Masonic Philosophy. It was created some hundreds of years ago and has carried on to this day. Just how it is imparted to new candidates is totally immaterial. Rituals

differ to some degree, but are essentially the same. The idea of a ritual is to impress the candidate so that he will remember the “lesson”—somewhat the same as done here with images.

How any person or organization (religious or otherwise) can object to Freemasonry is obviously based on what they think, not on fact. That there have been Freemasons who have done things that are contrary to the Creed is true, but the same can be said for any organization.

So Mote It Be

Level Concerns

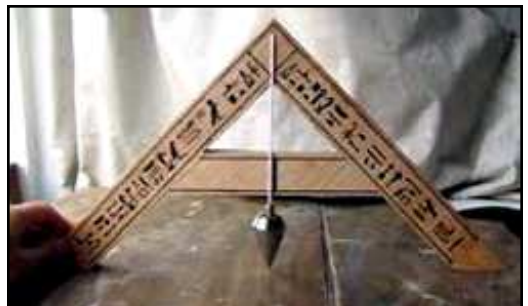
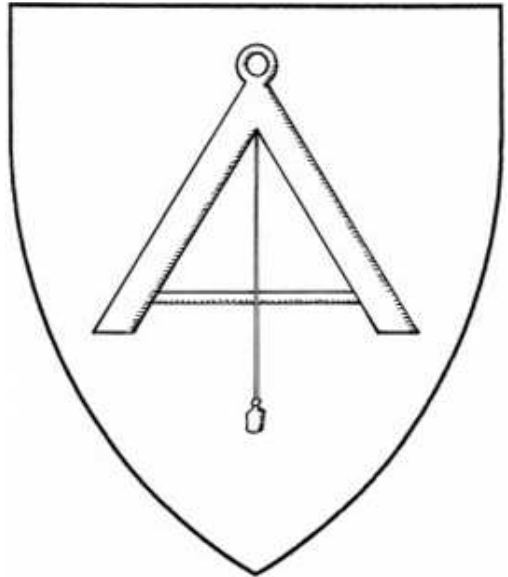
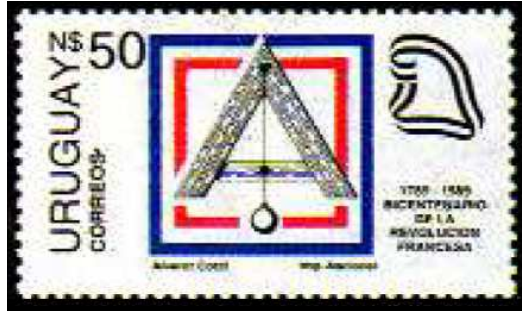
Brother Sergio Ferrando in Italy questioned why I called the implement shown on this stamp a plumb-line rather than a level (page 29, *Masonic Postage Stamps of the World*). I originally provided an explanation for this in the booklet, but did not have sufficient space. However, I provided a partial explanation in the last issue of our quarterly (page 47).

Although I believe the intent was to show a level, it is obvious what is shown would not work as such because the weight goes below the legs of the frame (see last image on the right). If the device were put on a flat surface, the weight would rest on the surface so no measurement would be provided. I suppose it would work if it were placed on the edge of a surface so that the weight was free, but that would limit its application.

The device is actually called an “A-frame plumb line.” It dates back to ancient Egypt and it is not known exactly how it was used. The explanation for the device states “simpler but less accurate than the standard level.” It appears it was used as a level, but other than what I have stated, I am at a loss here.

If the line were much longer, then it could be used as a regular plumb-line. Keep in mind that all levels of this nature utilized a plumb-line (simply string and weight using gravity to indicate that something is truly perpendicular). It was for this reason that I elected to associate the device with a plumb-line, which is a Masonic symbol.

Many thanks to Brother Ferrando for his letter, and if anyone can shed more light on this issue I would be pleased to hear from him/her. CLM



The “Quasi” Masonic-Related Stamps

These stamps are actually quite attractive, although Louis Armstrong, the famous musician seen in the first set shown, was not a Freemason. The stamps are issued strictly for collectors. In other words, they are not stamps made for a postal purpose; although some are authorized for postal use.

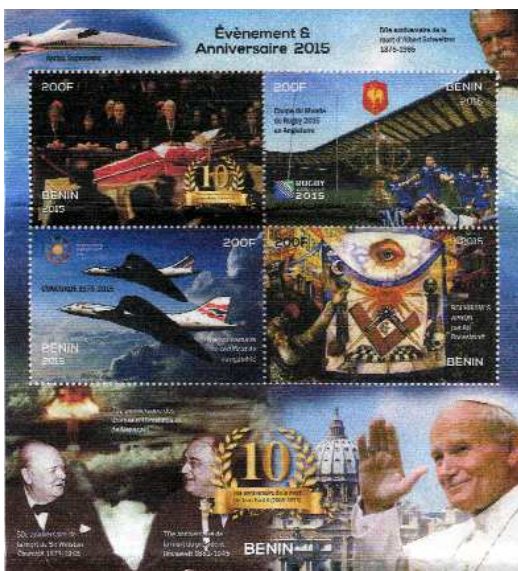
The practice started many years ago, and our Club brethren at the time were “aghast.” For certain the cost to print and market stamps is far less than what can be realized from sales. However, before one condemns such stamps, it is important to realize that the countries that produce them do not have much money. What many North Americans spend in a day is often more than people in such countries earn in a month. In Sao Tome E Principe (first set) for example, the average annual income is \$1,396.90 US dollars.

All such countries are doing is trying to “pick up” on our spare cash. A few dollars is absolutely nothing to most of us, and when told that such stamps are not intended for postage and we were “fooled,” we simply say, “so what.”

Should we buy such stamps? In many ways, it is a form of charity and I don’t have a problem with it. Keep in mind that we do get something tangible to put in our stamp albums.

Back in February, Brother Trevor Fray of the British Philatelic Club and I had an in-depth discussion on this type of material.

The determination of what is, and what is not, an “official” government postage stamp is based on two factors:



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1. The government that issued the stamp must be a recognized government.

2. The stamp must be (or must have been) available at regular postal outlets.

Given the stamp meets both of these conditions, then it will eventually be listed in the Scott Catalog and other catalogs as a definitive (regular) or commemorative stamp. Nevertheless, there is a “relative” factor involved in the first condition—recognized by whom? I believe most of the Western democracies are on the same page here, so our Club goes by the United States list (i.e., the list used by Scott).

To my knowledge, none of the stamps shown on the previous page were issued by the recognized government of the countries shown (Sao Tome E Principe, Benin, Mali). They would definitely not be available at regular postal outlets, so the conditions provided above have not been met.

Could these stamps be used on a letter? If whoever created them paid the required fee, then they are authorized for postal use.

The stamps shown on the right meet the first condition, but not the second. They were issued by a recognized government (Austria), but are not available at postal outlets. They are “special interest” stamps, obviously created to increase revenue. Essentially, they are “personal” stamps being marketed by the postal service as a special purchase.

Having said all of this, keep in mind that things can change. A non-recognized stamp can become recognized. This usually happens when a non-recognized government that has issued



postage stamps for use in its postal services becomes recognized (a provisional government becomes the government). However, the situation with the stamps shown above is totally different. For them to be recognized they would have to be given proper government issue status and placed for sale in postal outlets. Could this happen? Although highly unlikely, yes it could happen.

An interesting question is, could stamps that are not sold at postal outlets become valued collectables and end up being listed in stamp catalogs? As people simply like to collect things, this has already happened with the revenue stamps—many of which were what we now call “personal stamps.” I would say that any stamps of any nature have value when they get very old and will be listed in catalogs of some sort.

Cinderella Considerations

In philately, a Cinderella stamp is virtually anything resembling a postage stamp, but not issued for postal purposes by a government postal administration. Technically, such is simply a “seal,” which is the term most commonly used. From the outset, seals were primarily created to raise money for a charitable purpose.

The attractive Masonic seal seen here (top) was created in about 1907 by a Masonic organization in Buenos Aires, Argentina, to raise money for an orphanage. This particular specimen was obviously placed with regular stamps, and thus the postal cancellation. The new orphanage was finally opened on March 25, 1921 and remains to this day.

Seals of this nature are still used (Christmas seals, Easter seals and so forth) for charitable purposes. Such do not usually show a denomination as we see with this Masonic seal, but the idea is the same; and all are highly collectable.

With the advent of “personal stamps” or special interest stamps, which are provided by government postal services and approved for postage, the traditional “seal” has taken on a new identity. Generally speaking, government postal services jumped into the “seal” business. What we end up with is something between a Cinderella and a regular postage stamp. The main downside is that the charitable aspects are largely taken out of the equation. Charity seals, which can be produced for a fraction of a cent, are sold for a few cents with the proceeds going to a worthy cause. Personal stamps have to include the cost of postage delivery, and with a cost/profit factor added, come out at over double the domestic rate shown on the stamp or “implied.” Unless the stamps are sold at a higher price, there is no room for charity.

Although most stamp collectors would likely prefer personal stamps to pure Cinderellas, Masonic Grand Lodges that wish to celebrate something should consider the latter (as seen on the right issued by the Grand Lodge of Costa Rica) and use the proceeds for charity.

Special thanks are extended to Bro. Rubén Manasés Achdjian of Buenos Aires, Argentina, for providing the interesting Masonic orphanage seal and its story in his newsletter, *The Widow – Philately & Freemasonry*.

(Continued)



This seal was given a lot of thought. Aside from the obvious Masonic symbolism, we see a chain border around the central design. It symbolizes “fraternity” and the linking together in a common cause.



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In the world of philately, the seal is the equivalent of the token in the world of numismatics. Both were significant in the last century up to about the 1980s. The main use of the seal was to affix them to letters and thereby “spread the word.” The e-mail has all but replaced letter-writing, so the incentive to create

seals of any sort has greatly diminished. Nevertheless, they still appeal to collectors so there is a market.

There are what are called Cinderella Clubs, so many of the remarkable creations of early times have been preserved. Like stamps, they trace our history. The following are some examples.



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BACK TO THE FUTURE

The Nightmare Scenario

For those of us who were adults in the 1960s, the threat of nuclear war brings back frightening memories. There was training in grade schools whereby children crouched under their desks, and governments recommended in-home air-raid shelters. As I recall, there was even an exposition on shelters held in Vancouver, BC. I certainly thought about getting one and studied the plans for installation, along with doing a review of the provisions one would need.

By this time, the old-fashioned atomic bombs used on Japan were obsolete and replaced by the hydrogen bomb—commonly called the H-bomb.

The main scientists whose work resulted in the atomic, and later hydrogen bomb were Albert Einstein (d. 1955), J. Robert Oppenheimer (d. 1967), and Otto Hahn (d. 1968). Oppenheimer was strongly against the use of the atomic bomb on Japan because he reasoned (very correctly) that once rogue nations would see of its actuality, they would never stop in their quest to obtain one. As all



three men likely knew each other, I am sure they were all of the same opinion. Indeed, Hahn became a passionate campaigner against the use of nuclear energy as a weapon. One source states that he joined the Masonic Order in 1938.

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Most of us don't sort of get into the subject of nuclear weapons, other than being inundated with Iran's determination to obtain such, and now North Korea's claim that it has detonated a hydrogen bomb. The fear is that this country will now refine the bomb so that it can be used on a missile.

The major difference between an atomic bomb and a hydrogen bomb is size of the explosion. The Soviet Union exploded their 58-megaton H-bomb in 1961 in the Arctic. It was about 3,000 times more powerful than the Hiroshima atomic bomb. The photographs seen on the opening page is of this bomb. Hydrogen bombs, however, can be designed to regulate the size of the blast.

Although the use of atomic energy for peaceful purposes has always been promoted, its use for destruction has become paramount with certain ideologies. Indeed, we can be thankful that the science and technology were "not quite there yet" when Adolf Hitler was in power.

The main concern and "nightmare" concerning nuclear weapons is first the physical extent of the destruction, and second the effects of radiation (fall-out). Such weapons just "keep on giving." Most of us are totally

dependent on a highly structured and complex society. If we are stripped of what we have come to depend on as the "basics," we will not last very long. There are people who can, and do, live in the wilderness; and these hardy souls would likely be the only long-term survivors of a major nuclear confrontation.

Nuclear weapons are what are termed, "state of the art." During the time of our very early Masonic brethren, weaponry was nowhere near as sophisticated. Nevertheless, there was still a major concern with human conflict. Our Order was created to have men associate without divisions based on class, race, personal opinions and religious beliefs. Essentially, without such, "we are all in the same boat." We call it "meeting on the level."

Certainly, since God created man, or vice-versa if you are so inclined, the need for this type of understanding has been the same—nothing has changed. For one to believe that he can conquer the world based on things "outside the boat" is beyond foolhardy. We can only hope that a nuclear war is not necessary to prove this.

CLM

(Liberia, Issued 2005; Germany, Issued 1979; USA, Issued 1955)

Pseudo Stamps

This postal label is printed right on the envelope, and Canada Post went to the trouble of providing perforations to make it look like a real stamp. I suppose it certainly looks nicer to those of us who are used to actual stamps, but I can visualize somebody looking at such labels 50 years from now and thinking, "I wonder why they made the edges with all those little bumps?"



The Haunting Jamaica Child Welfare Issue

The world can be a cold and heartless place, and sometimes things happen that totally defy our expectations. Such was the case with the Jamaica Child Welfare Issue of 1923–1925. The idea was to raise funds for orphaned and needy children through a stamp surtax.

Three photographs taken by Miss Violet F. Taylor of Jamaica were selected for the stamp designs. We can likely con-

clude that the intent was to arouse sympathy for the children depicted and thereby sell a lot of stamps.

The project was a catastrophe, with only 243 British pounds raised for needy children over the 3-year stamp issue period. The stamps were withdrawn in January 1927, and those not sold were retrieved and destroyed the following month. The total number of stamps sold was 118,155.



There are no indications as to who the children were shown on the stamps, and by this time it is safe to say they have both passed away. From my involvement with stamps, these are the most “haunting” images I have ever seen.

The question that begs to be answered is, what happened? Why did this rather noble venture for the Child Saving League of Jamaica not achieve reasonable results?

Appropriate “notification” of the new issue (for the time) was provided, so there should have been at least “normal” sales. We are told that the stamps were not popular locally, and most sales were to collectors and dealers overseas. Even today, the stamps are hardly expensive (about \$38 for

all three) considering the low quantity available. We might be able to draw some conclusion from a close examination of the stamps as follows.

The stamps were printed by Bradbury, Wilkinson & Company, London, England, from engraved plates. I doubt that this company did the engraving because it is at best, poor. This might have contributed to the unfavorable reception the stamps received; however, I think it went deeper than that. My guess is that collectors did not want to open their albums and see disadvantaged children; nor did they want to buy such stamps for their children (stamps were “big” with kids right up to the late 1970s). Shown below are stamp images compared to the applicable photograph.

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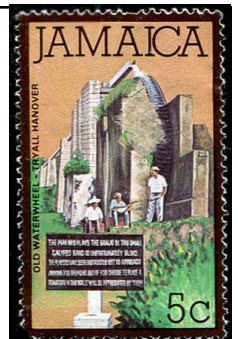


A highly detailed article on these stamps was provided by our early Club brother, Dr. Irwin Yarry, in the May 1952 MP edition (Vol. 8, No. 9). This edition is posted on the Club website, and the article is presented in the Club Archives (No. 1).

Although it is of little solace, the children seen on the stamps will be around by their haunting images for a very long time. CLM

(Jamaica, #B1-3)

A Jamaica Wonder: The very fine print in the sign seen on this stamp reads: "The man who plays the banjo in this small calypso band is unfortunately blind. The players have been instructed not to approach anyone for payment, but if you choose to place a donation in this box, it will be appreciated by them." The subject of the stamp is an old waterwheel seen in the background; a tourist attraction. Apparently, the stamp designer was "moved" by the blind banjo player so incorporated him, the other two men, and the sign in the stamp design. The man on the left (facing) is not playing an instrument, and the man on the right is simply an on-looker (it is not a "calypso band"). (Jamaica, Issued 1979)



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Reviewing the US Revenues

Revenue stamps are unique and interesting; however they can be expensive. Some of them depict Freemasons, so may certainly be included in a Masonic collection.

1. Oliver Walcott (1760–1833), St. John’s Lodge No. 4, Hartford, Connecticut. (#R289)

2. George Washington Campbell (1769–1848), Greenville Lodge No. 43, Greenville, Tennessee. (#R292)

3. William John Duane (1780–1865), St. John’s Lodge No. 115, Philadelphia (may be EA only). (#R299)

4. Levi Woodbury (1789–1851), Washington Lodge No. 13 (probably Washington DC) (EA and FC only) (#R300)

5. Thomas Corwin ((1794 –1865), Lebanon Lodge No. 26, Lebanon, Ohio. (#R308)

6. James Guthrie (1792–1869), Clark Lodge No. 51, Louisville, Kentucky. (R306A)

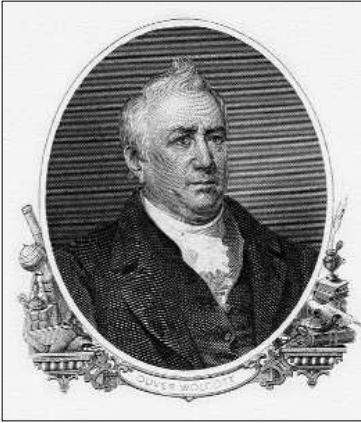
7. Howell Cobb (1815–1868), Mt. Vernon Lodge No. 22, Athens, Georgia. (#R307)

8. George M. Bibb (1776–1859), Russellville Lodge No. 17, Russellville, Kentucky. (#RD83)

The following images are from the US Bureau of Engraving and Printing. They provide great insights into the characters of these distinguished brethren. The artwork is remarkable, and truly inspiring, especially to stamp enthusiasts.



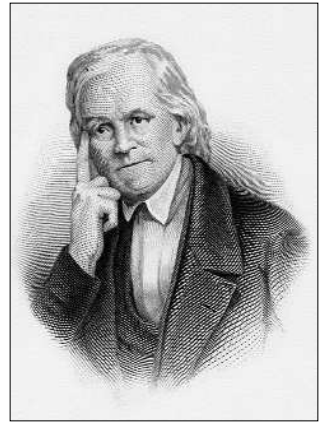
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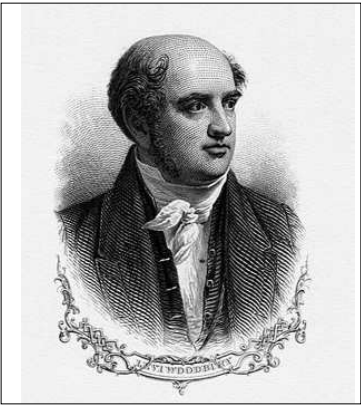
Oliver Walcott



George Campbell



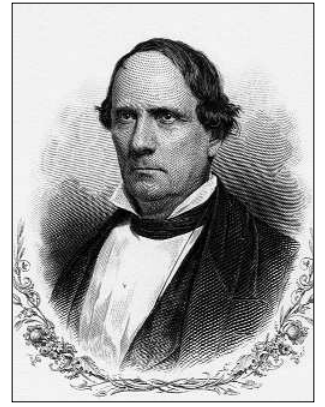
William Duane



Levi Woodbury



Thomas Corwin



James Guthrie



Howell Cobb



George Bibb



So mote it be

The Question of Masonic Posthumous Honors

Christopher L. Murphy, BF

There has been some concern expressed regarding the Prince Hall Grand Lodge making Dr. Martin Luther King, Jr. a Freemason posthumously (after he had died). Dr. King had applied for membership, but was assassinated before he could receive his degrees. His wife was asked to accept the honor of membership on his behalf.

As far as I know, this was the first time such had occurred in Masonic history. The question is, was it “legal” in a Masonic sense? I am sure many Masonic scholars have debated the question, and I don’t know how the Prince Hall Grand Lodge justified their decision.

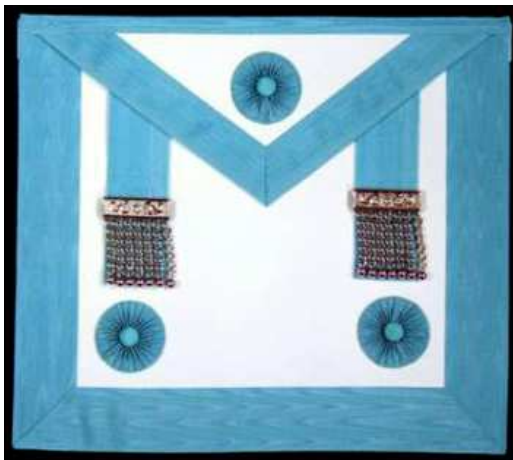
Nevertheless, what I do know does, at least in my mind, fully justify a posthumous degree.

To begin, every Grand Master is a representative of King Solomon, and he had the right to do anything. Did he do something with a posthumous connection? Remarkably, he did.

In our Masonic ritual, when King Solomon went to the grave of Hiram Abiff, he had hopes of finding the Grand Masonic Word. Only Hiram knew the word, but he was murdered before he could impart it. King Solomon considered the eventuality that the word would not be found on Hiram’s remains; and this being the case, he said he would provide a substitute. We all know what happened after that, and all Masons have the SUBSTITUTE Grand Masonic Word. As a result, the word came to us POSTHUMOUSLY (after the death of Hiram Abiff).

It might be said that King Solomon took the place of Hiram Abiff, and by absolute and unquestionable authority provided the word.

Given what I said at the outset as to Grand Masters representing King Solomon, it can be said that Grand Masters have the authority to grant Masonic degrees posthumously; and we have an incident in our ritual where posthumous action was taken, as provided.



The Masonic “Medal of Honor.”

It is common knowledge that Grand Masters can make Masons “at sight.” This has happened many times. It does, however, require consent, and a deceased man cannot provide this. Nevertheless, in the case of Dr. King, he had previously consented to membership.

I will mention here that the same circumstances (somewhat ironically) can be applied to Abraham Lincoln. He had effectively consented to Masonic membership, but was also assassinated before his degrees could be conferred. I, for one, would be pleased to see Lincoln proclaimed a Freemason posthumously. It must be kept in mind that Masons are taught that death is transition, not finality.

Numerous honors are bestowed posthumously by governments, even Medals of Honor; and let me draw a little parallel here with the lamb-skin apron—it is our “Medal of Honor.”



Dr. King, the first “posthumous” Freemason.

The Masonic Specialist

BROWN, JOSEPH E. (1892–1973); actor, stage and screen star; made the Elmer films famous; Rubicon Lodge No. 237, Toledo, Ohio.

Primary Stamp: USA No. 926

Year: 1944

Type: Commemorative

Issue: Motion Picture Issue

Designer: Not indicated

MP Class: Class IV

Artwork: Not indicated

Design: Motion picture showing for
armed forces in the South Pacific



Secondary Stamp(s): None

Stamp Facts: The primary stamp commemorated the 50th anniversary of motion pictures and paid tribute to the cinema industry's contribution to the war effort.

Additional Masonic Information: Brown was also a Shriner (Al Malaikah Shrine Temple, Los Angeles, California).

BROWN, MORDECAI PETER C. (1876–1949); baseball player, member of the National Baseball Hall of Fame; Edward Dobbins Lodge No. 164, Lawrenceville, Illinois.

Primary Stamp: USA No.1381

Year: 1969

Type: Commemorative

Issue: Professional Baseball

Designer: Alex Ross

MP Class: Class IV

Artwork: Not applicable

Design: Batter



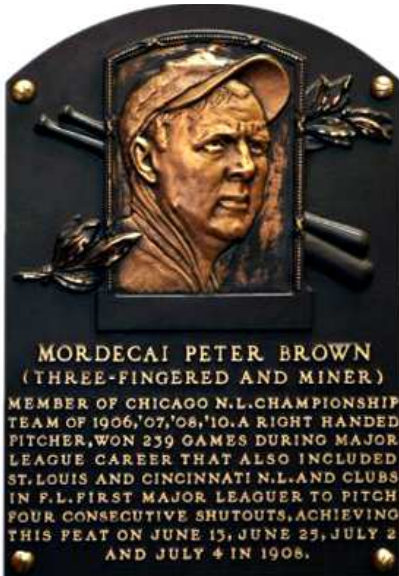
Secondary Stamp(s): USA No. 855

Stamp Facts: The primary stamp (#1381) marked the 100th anniversary of baseball as it relates to salaried players. The Red Stockings of Cincinnati

The Masonic Philatelist

(later Cincinnati Reds) became the first team to pay team members (1869). The secondary stamp (#855) commemorated the centenary (1839–1939) of the game of baseball itself. (See entry under Alexander Joy Cartwright for information on the history of baseball as it relates to the secondary stamp #855.)

Additional Masonic Information: Brown was initiated in the stated lodge on March 24, passed on May 19, and received his Master Mason's degree on July 7, 1925. At the time his petition was presented, it was referred to the District Deputy Grand Master, Byron R. Lewis, for determining whether the loss of two fingers would disqualify Brown for Masonic membership.



MORDECAI PETER BROWN (THREE-FINGERED AND MINER)

MEMBER OF CHICAGO N.L. CHAMPIONSHIP TEAM OF 1906, '07, '08, '10. A RIGHT HANDED PITCHER, WON 239 GAMES DURING MAJOR LEAGUE CAREER THAT ALSO INCLUDED ST. LOUIS AND CINCINNATI N.L. AND CLUBS IN F.L. FIRST MAJOR LEAGUER TO PITCH FOUR CONSECUTIVE SHUTOUTS, ACHIEVING THIS FEAT ON JUNE 13, JUNE 25, JULY 2 AND JULY 4 IN 1908.

Baseball Hall of Fame Plaque. The wording is shown on the right.

Brown's nickname, "Three Fingered," or "Three Fingers," was given him because he had only three complete digits on his right hand. At the age of seven, he caught his hand in his uncle's corn shredder, which stubbed his little finger and severed his forefinger. Furthermore, while his hand was in a cast, he broke the other two fingers, which resulted in a completely misshapen hand. However, for some reason, his damaged fingers gave him an unusual advantage in pitching a baseball.

BRUSH, NATHANIEL (1741–1803); colonel in the American Revolution; headed the Bennington, Vermont militia at the Battle of Bennington (August 1777); this battle later proved to be the turning point in the Revolution; North Star Lodge, Manchester, Vermont.

The Masonic Philatelist

Primary Stamp: USA No. 1348

Year: 1968

Type: Commemorative

Issue: Historic Flag Series

Designer: Not indicated

MP Class: Class IV

Artwork: Not indicated

Design: Bennington flag, 1777



Secondary Stamp(s): None

Stamp Facts: The Historic Flag Issue saluted the symbolic banners of America's struggle for independence.

Additional Masonic Information: Brush was a charter member and the first master of the stated lodge.

BRYAN, WILLIAM JENNINGS (1860–1925); lawyer, secretary of state in President Wilson's cabinet; Lincoln Lodge No. 19, Lincoln, Nebraska.

Primary Stamp: USA No. 2195

Year: 1986

Type: Commemorative

Issue: Great Americans Issue

Designer: Tom Broad

MP Class: Class II

Artwork: Not indicated

Design: William Jennings Bryan



Secondary Stamp(s): None

Stamp Facts: William Jennings Bryan, who was known as the “Boy Orator,” had very distinct and “home spun” convictions when it came to good and evil. An assessment made of him by John Hay, one of President Abraham Lincoln's secretaries, was that Bryan thinks every man who has a clean shirt is a thief and should be hanged. Also, it appears Bryan did not put up with any monkey business; he was chief prosecutor in the Scopes trial in which John T. Scopes was convicted of teaching evolution.

Additional Masonic Information: Bryan was initiated in the stated lodge on January 28, passed on February 11, and received his Master Mason's

The Masonic Philatelist

Degree on April 15, 1902. Later, he affiliated with Temple Lodge No. 247, Miami, Florida. He demitted from his lodge on February 7, 1922.

BUCHANAN, JAMES (1791–1868); lawyer, fifteenth president of the United States; Lodge No. 43, Lancaster, Pennsylvania. (This lodge does not have a name.)

Primary Stamp: USA No. 820

Year: 1938

Type: Regular Postage

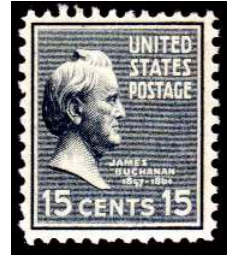
Issue: Presidential Issue

Designer: Not indicated

MP Class: Class II

Artwork: Henry Dexter, sculptor

Design: Bust of James Buchanan



Secondary Stamp(s): USA No. 1081,1112

Stamp Facts: Before James Buchanan became president, he was minister to Great Britain under President Franklin Pierce. Pierce ordered Buchanan and other American ministers to sign the Ostend Manifesto, a document aimed at politically detaching Cuba from Spain. The document concluded with an inference that, notwithstanding the manifesto conditions, the United States might seize Cuba. Buchanan signed under protest and when news of the document's conditions reached the United States, there was an uproar of public disapproval. To draw blame away from himself, Pierce let the public believe that Buchanan and the other ministers had framed the manifesto independently. One hundred years later historians discovered the presidential instructions to the foreign ministers and Buchanan's name was finally cleared.

The secondary stamp (#1112) commemorated the Atlantic telegraph cable centenary. The first trans-Atlantic telegraph message was sent by Queen Victoria to President James Buchanan one week after the cable laying was completed (1858). The message from Her Majesty stated: "The Queen desires to congratulate the president upon the successful completion of the great international work, in which the Queen has taken the greatest interest."

Sending the message was the easy part; receiving it quite a different story. It took two hours of repeated transmissions to get the message through. The line finally went silent and an investigation revealed that the cable insulator had rotted away because it had been carelessly left in the sun during the manufacturing process. It would be another eight years before Victoria's royal "taps" could once again rule the cold Atlantic.

The Masonic Philatelist

All but three of the stamps in the Presidential Issue of 1938–43 feature portraits of former presidents of the United States. The stamp designs are, for the most part, photographs of statues, busts and medals.

Additional Masonic Information: Buchanan's undated petition to Lodge No. 43, Lancaster, Pennsylvania stated that he resided in the borough of Lancaster, age 25, and was an attorney at law. One of the signers was Malton C. Rogers who was later secretary of the Commonwealth of Pennsylvania and for 25 years a justice of the supreme court of that state.

Buchanan was initiated December 11, 1816 by John Reynolds, passed and raised January 24, 1817 by George Whitaker. On December 13, 1830 he was elected junior warden and on December 7, 1823 he was appointed as the first district deputy grand master of his district. On March 10, 1858 he donated \$100 to the lodge and was elected an honorary member; the record book being changed from "life" to "honorary." On May 15, 1865 he attended a special meeting of his lodge, which was his last attendance.

A history of Perseverance Lodge No. 21, Harrisburg, Pennsylvania, states that Buchanan never failed to visit Perseverance during the earlier days of his life if he were in town. He was exalted to the Royal Arch Degree in Chapter No. 43, at Lancaster. On February 22, 1860 he assisted in the Masonic dedication of the George Washington statue in Washington Circle, Washington, District of Columbia, and he delivered the dedicatory address. Buchanan was given a Masonic burial by his home lodge at Lancaster (June 4, 1868). Four thousand people attended his funeral.

BULKELEY, MORGAN GARDNER (1837–1922); businessman—dry goods, insurance; and politician; first president of the baseball National League; member of the National Baseball Hall of Fame; St. John's Lodge No. 4, West Hartford, Connecticut.

Primary Stamp: USA No. 1381

Year: 1969

Type: Commemorative

Issue: Professional Baseball

Designer: Alex Ross

MP Class: Class IV

Artwork: Not applicable

Design: Batter

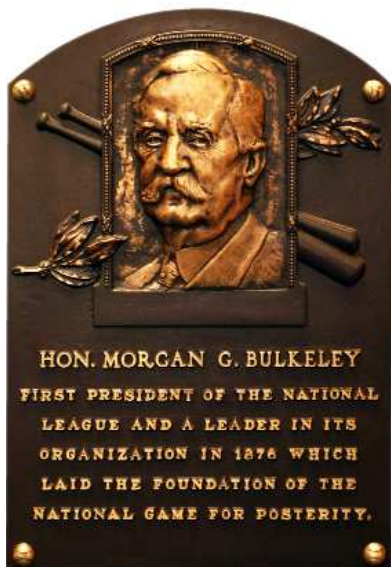


The Masonic Philatelist

Secondary Stamp(s): USA No. 855

Stamp Facts: The primary stamp (#1381) marked the 100th anniversary of baseball as it relates to salaried players. The Red Stockings of Cincinnati (later Cincinnati Reds) became the first team to pay team members (1869). The secondary stamp (#855) commemorated the centenary (1839–1939) of the game of baseball itself. (See entry under Alexander Joy Cartwright for information on the history of baseball as it relates to the secondary stamp #855.)

Additional Masonic Information: No further information.



HON. MORGAN G. BULKELEY

FIRST PRESIDENT OF THE
NATIONAL LEAGUE AND A LEADER
IN ITS ORGANIZATION IN 1876
WHICH LAID THE FOUNDATION OF
THE NATIONAL GAME FOR
POSTERITY.

Baseball Hall of Fame Plaque The wording is shown on the right.

During his term as president of the National League (1876), Bulkeley greatly improved the image of baseball by restricting gambling and drinking at games. A highly successful politician, Bulkeley was mayor of Hartford City, Connecticut, from 1880 to 1888. While in this position, he gave his entire salary to the city's poor fund. He went on to become Governor of the state of Connecticut (1888–1893). During his stormy administration, the Democratic Legislature once locked out Morgan (a Republican) from his office in the State Capitol. When Morgan used a crowbar to pry open the door, the Democrats dubbed him "The Crowbar Governor." He was elected a United States Senator in 1905 and served until 1911. During his long career, Yale University awarded Bulkeley an honorary Master of Arts degree. Also, Trinity College awarded him a Doctor of Laws degree.

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BULKELEY, RICHARD (1717–1800); secretary of the Province of Nova Scotia, judge in the admiralty, brigadier general; came to Nova Scotia with Governor Edward Cornwallis; Bulkeley is therefore associated with the founding of Halifax; Mason, but no details.

Primary Stamp: Canada No. 283

Year: 1949

Type: Commemorative

Issue: Halifax Bicentenary

Designer: Not indicated

MP Class: Class IV (Possibly Class II)

Artwork: Founding of Halifax by
Charles William Jefferys

Design: Early settlement scene



Secondary Stamp(s): CDN No. 242

Stamp Facts: The primary stamp commemorated the 200th anniversary of the founding of Halifax, Nova Scotia. The well-dressed figure on the left of the stamp who appears to be supervising the construction is said to be Richard Bulkeley.

In the late 1740s a very serious and concentrated effort was made to encourage British settlement in Acadia, or what is now Nova Scotia. Prospective settlers were promised free land amounting to fifty acres for the head of a family and ten additional acres for each member in the family. Also, each settler or family would be provided with tools, supplies, farm implements and rations for a whole year. It was a good offer and there were many respondents.

The primary stamp certainly gives the impression of an orderly and industrious people fused with hope in their strange new land. A measure of security is apparent by the sentry in the foreground as he marches a beat around the site.

Truth, however, is often opposite to our visions. When the settlement offer was made, it was hoped that discharged soldiers, sailors and skilled tradesmen would be attracted. This was not the case. The majority of volunteers came from London's slums, mostly interested in the free food rather than British settlement.

In all, 2,576 souls arrived in Halifax Harbor on June 21, 1749 under their governor, Edward Cornwallis. As most did not have the skills required to build a settlement, and were in fact unwilling to work and listless, there were not enough shelters built before winter set in. Consequently, over half

The Masonic Philatelist

of the new arrivals crowded on the ships that had brought them. Typhus broke out among them and before spring, more than 1,000 had died. Most of those who survived drifted away over the next few years to fully established towns like Boston, New York and Philadelphia. Fortunately, there was migration in from the American colonies so Halifax survived.

One final twist—it was decided to name the new settlement after the king’s minister responsible for its establishment. His name was George Dunk, but somehow “Dunk” did not have the proper ring. Fortunately, the minister had a title, Earl of Halifax.

Additional Masonic Information: Bulkeley was Grand Master of Nova Scotia from 1791 to 1800.

BULLOCK, ARCHIBALD (1730–1777); lawyer, president of Georgia; delegate to the Continental Congress at Philadelphia (1776), but did not sign the Declaration of Independence; Solomon’s Lodge No. 1, Savannah, Georgia.

Primary Stamp: USA No. 1545

Year: 1974

Type: Commemorative

Issue: American Revolution Bicentennial
Issue

Designer: Frank P. Conley

MP Class: Class IV

Artwork: Not indicated

Design: Quote from the Declaration
of Independence



Secondary Stamp(s): None

Stamp Facts: The primary stamp commemorated the 200th anniversary of the assemblage that paved the way for the creation of the United States.

Additional Masonic Information: No further information.

BURBANK, LUTHER (1849–1926); horticulturist and naturalist; developed the Burbank or Idaho potato; Santa Rosa Lodge No. 57, Santa Rosa, California.

Primary Stamp: USA No. 876

Year: 1940

Type: Commemorative

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Issue: Famous Americans Issue

Designer: Not indicated

MP Class: Class II

Artwork: Not indicated

Design: Luther Burbank



Secondary Stamp(s): USA No.1100

Stamp Facts: The primary stamp honors Luther Burbank who developed the Burbank potato and many new and better varieties of fruits, flowers and vegetables. At the bottom left of the stamp is a symbol of the science with which Burbank was associated. A close examination reveals that the symbol is two crossed twigs with a sprouting leaf on each twig.

Additional Masonic Information: Burbank received his Master Mason's degree in the stated lodge on August 13, 1921. He was coronated an honorary 33rd degree A.A.S.R. Mason (SJ) on October 20, 1925.

BURBECK, HENRY (1754–1848); officer in the American Revolution and the War of 1812; recommended establishing a military school for training cadets at West Point, New York—this school later developed into the famous West Point Military Academy; St. John's Lodge, Boston, Massachusetts.

Primary Stamp: USA No. 789

Year: 1937

Type: Commemorative

Issue: Army Issue

Designer: Not indicated

MP Class: Class IV

Artwork: Not indicated

Design: U.S. Military Academy, West Point



Secondary Stamp(s): None

Stamp Facts: The primary stamp shows Washington Hall in the foreground at the left. At the lower right of the stamp is the North Cadet Barracks. In the upper right is the chapel. Further in the distance, at the left, is a reproduction of the old observatory. Upon completion of a four-year course at West Point, cadets are eligible for commission as second lieutenants in the United States Army.

Additional Masonic Information: In the spring of 1792, Burbeck commanded a force sent to Fort Recovery, Ohio, to bury over 200 soldiers who

The Masonic Philatelist

had fallen in a battle with the Miami Indians. At Burbeck's direction, all fallen soldiers were buried in a common grave over which both military and Masonic ceremonies were conducted.

BURNET, DAVID G. (1788–1870); soldier of fortune; first president of the Republic of Texas; served in this position for eight months (until the adoption of the Constitution on October 22, 1836); Holland Lodge No. 1, Houston, Texas.

Primary Stamp: USA No.776

Year: 1936

Type: Commemorative

Issue: Texas Centennial

Designer: Alvin R. Meissner

MP Class: Class IV

Artwork: Not applicable

Design: Sam Houston, Stephen F. Austin
and the Alamo



Secondary Stamp(s): None

Stamp Facts: The picture of the Alamo shown on the primary stamp is quite different from that shown on another stamp, #1043. The primary stamp may also be said to commemorate the death of Stephen Austin (1836).

Additional Masonic Information: Burnet joined the Masonic Order while he was serving as vice president of Texas. He was initiated in the stated lodge on January 18, passed on January 24, and received his Master Mason's degree on May 21, 1839. He demitted on April 13, 1842.

The Harpo Question: There are so many references as to Harpo Marx (1888–1964) being a Freemason, it's hard to fathom that his lodge has not come to light. Harpo certainly kept company with other movie actors who were noted Freemasons, and his kindness prompted one writer to state, "Harpo Marx was a true Freemason." The stamp illustrated shows four of the five Marx Brothers, left to right: Harpo, Chico, Zeppo, and Groucho. (*Gambia*, Issued 1988)



The Last Words on the Original Declaration of Independence

Although the Declaration of Independence was signed by many Freemasons (about 29), one Brother got the “last words.” His name was John Dunlap (1747–1812), a member of Lodge No. 2, Philadelphia. Bro. Dunlap was the printer of the original document, and his name is shown in the footer margin. The following is quoted from Alexander Atkins, WordPress:

The original handwritten Declaration of Independence, adopted by the Continental Congress on July 4, 1776, is displayed at the National Archives in Washington D.C. After ratification a copy was sent to a print shop owned by John Dunlap. Working through the night, Dunlap set the type for a print run of 200 broadsides that would be distributed the following day. The Dunlap broadside is printed with a typeface on chain laid paper (similar to wove paper of today). Only two of the signatures appear on this version: those of John Hancock (President of Congress) and Charles Thompson (Secretary of Congress). It measures 14 x 18 inches. Of the original 200, only 25 copies survive today—16 are owned by institutions, 2 by the British Public Record, and 7 are privately owned. The last sale of a Dunlap Broadside back in 2000 sold for over \$8 million.



The first US postage stamp to feature the Declaration of Independence. (US #120)



Bro. John Dunlap

Shown below are the absolute last words printed on the Declaration.

PHILADELPHIA: PRINTED BY JOHN DUNLAP.

(Ref: MP Vol. 32, No.7, March 1976)

José de San Martín – A National Hero

Brother Javier Delgado of Chile provided the Peru stamps seen below depicting José de San Martín, a highly famous Freemason and national hero of Peru and Argentina. The following is from Wikipedia:

José Francisco de San Martín y Matorras (1778–1850), known simply as José de San Martín was an Argentine general and the prime leader of the southern part of South America's successful struggle for independence from the Spanish Empire.

San Martín is regarded as a national hero of Argentina and Peru, and together with Bolívar, one of the Liberators of Spanish South America. The Order of the Liberator General San Martín (Orden del Libertador General San Martín), created in his honor, is the highest decoration conferred by the Argentine government.



José de San Martín



Brother San Martín was originally a member of Logia Legalidad, later joining Lautaro Lodge, both in Cadiz, Spain. He then went to England and Joined Miranda's Lautaro Lodge. When he went to Buenos Aires, he formed Lautaro Lodge No. 3, in that city, followed by No. 4 in Medoza and No. 5 in Santiago, Argentina. He went on

to become Gran Presidente of the Grand Lodge of Buenos Aries.

He was certainly a great leader and a remarkable Freemason. The US issued a stamp honoring him in 1959 (Champions of Liberty Series).

(L to R: Peru, Issued 1909, 1918, 1921)

The Spirit of '76 – A Little Adventure



One of the most impressive and memorable US stamp series was the *The Spirit of '76* trio shown here. Its design was based on the artwork of Brother Archibald M. Willard. An article in the MP for December 1975 (Vol. 32, No. 4) provides an excellent background for both Brother Willard and his painting. Also, the Wikipedia entry provides additional insights. I have included both in this article, giving the reader a “little adventure” into the time and mind-sets over 100 years ago.

The painting definitely speaks to us, and goes beyond the confines of the postage stamps. We see the drummer-boy gazing intently at the aged leader, looking for direction. The leader has a look of intense determination. He is too old to take up arms, so provides his wisdom and example instead. The man with the fife is middle-aged, and is a call for able-bodied men to take up the cause. A wounded patri-



ot in the foreground waves his hat in a gesture to continue the fight.

The Masonic Philatelist

Bro. Willard completed this painting in 1876, nine years after receiving his Master Mason's Degree. I have to wonder if the trio in his painting is a reflection of the Entered Apprentice, Fellowcraft and Master Mason. I am sure the thought crossed his mind. We see the same sort of representation in Masonic art as illustrated here. Just when this sculpture was created, I have not established, but it likely predated Brother Willard; and being an artist, he likely knew of it.

I won't argue that the theme (youth, adult, senior) is as generic as it is Masonic; however, Freemasonry incorporated it into a philosophy.

The object of Bro. Willard's painting is the great determination and "spirit," as it were, of the American colonists in a revolution that many people thought was a lost cause. To go up against the world's greatest power was akin to suicide. Nevertheless, it did not work out that way. The determination we see expressed in the painting won the day. (USA #1629-31)

The article in *The Masonic Philatelist* is now presented, followed by the Wikipedia entry.

THE SPIRIT OF '76

On January 1, 1976 the United States Postal Service will issue a strip of three stamps reproducing the famous painting by Artist Archibald M. Willard, "Spirit of '76."

Willard is an artist remembered for a single painting, although there are some 14 versions of it. You won't find his name in most art reference works, but the patriotic fervor of his Revolutionary War life and drum trio has made it a popular favorite for nearly a century.

Willard was born Oct. 22, 1836 in Bedford, Ohio, served for four years with an Ohio regiment during the Civil War, and then returned to a job painting wagons at Tripp's carriage works in Wellington, Ohio. He also painted



Labor is Worship
Master, Craftsman, Apprentice

with an Ohio regiment during the Civil War, and then returned to a job painting wagons at Tripp's carriage works in Wellington, Ohio. He also painted two mildly humorous childlike pictures which sold well as chromolithographs, earning enough money for him to take an art course in New York City in 1873, his only formal training except for a few lessons from an itinerant painter.

Back in Ohio, Willard looked about for a theme to tie in with the upcoming Centennial celebration of 1876. A July 4th militia muster day at Wellington, provided the idea when he saw and sketched a high spirited rural trio of two drummers and a fifer clowning on the green.

James F. Ryder, the Cleveland photographer and art dealer who had marketed his chromos, immediately saw the possibilities. Forget the humor, he advised. Paint it as a serious patriotic picture. Willard worked out his theme in a number of trial sketches. He kept

The Masonic Philatelist

the three figures, but this time the middle one, for which his father posed, was a tall, white-haired drummer, coatless, marching grimly into battle. A Civil War comrade, Hugh Moser, posed for the fifer, a bearded man in Continental uniform, his head bandaged. Henry Kelsey Devereaux, a cadet at a Cleveland military academy, was the model for the drummer boy, who is gazing admiringly at the old man as the three advance. The scene is a battlefield, with flag-carrying troops in the rear and a wounded soldier at lower right.

The eight-by-ten foot painting was completed early in 1876, and displayed in Ryder's shop window. The Centennial art committee was uninterested, but the painting drew crowds, and prints of it aroused such enthusiasm that the committee wired Willard asking him to bring it to Philadelphia, Pa. There it proved by far the most popular painting in an acre and a half of canvases.

After Philadelphia triumph, Gen. John Henry Devereaux, a railroad official and father of the model for the drummer boy, purchased the picture and sent it on a tour of the country. Later he presented it to the town of Marblehead, Mass., his birthplace, where it still hangs in Abbot Hall.

Archibald M. Willard was a member of Wellington Lodge No. 127, Wellington, Ohio. He was initiated March 21, 1867, passed April 30, 1867 and raised May 21, 1867. On Dec. 15, 1891 Willard demitted and never re-affiliated.

WIKIPEDIA ENTRY

Archibald MacNeal Willard (August 22, 1836 – October 11, 1918) was an American painter who was born and raised in Bedford, Ohio. Willard joined the 86th Ohio Infantry in 1863 and fought in the American Civil War. During this time, he painted several scenes from the war and forged a friendship with photographer James F. Ryder. Willard painted *The Spirit of '76* in Wellington, Ohio after he saw a parade pass through the town

square. Willard also painted three murals in the main hall of the Fayette County courthouse in Washington Court House, Ohio: *The Spirit of Electricity*, *The Spirit of Telegraphy*, and *The Spirit of the Mail*.

Willard is buried in Wellington, Ohio at the Greenwood Cemetery. There is a Willard Drive in Bedford and a Willard Avenue in nearby Garfield Heights named after him.

Willard's most famous work is *The Spirit of '76* (previously known as *Yankee Doodle*), which was exhibited at the Centennial Exposition. The original is displayed in Abbot Hall, Marblehead, Massachusetts, with several later variations painted by Willard exhibited around the country (including in the United States Department of State). Of note, he used his father as the model for the middle character of the painting. The painting originated from a sketch done by Willard, which included 3 men dancing and singing. He also has several other works of art, *The Blue Girl*, *Pluck*, and others not as recognized.



Brother Achibald Willard. His "determination" matches that which we see in his painting. Such was the way it was "back then." Everything was "serious," and truth was paramount. It's not the same today. Although losing seriousness was a plus, the loss of truth is devastating.



Revolution Revelations

These wonderful stamps were issued by Aitutaki in 1976 (American Revolution Bicentennial). They honor John Trumbull who created the three paintings depicted. The US issued stamps for the first painting (*Declaration of Independence*), and all the Freemasons have been identified (MP Vol. 56, No. 4, December 2000 – Group Stamps). For the second painting (*Surrender of Cornwallis at Yorktown*), the US issued a stamp sheet, but did not include many of soldiers in the painting either on the sheet or on the perforated

stamps. As to the third painting (*General Washington Resigning his Commission*), it has not been used for a US stamp. The Aitutaki stamps are the only stamps I have seen showing this painting.

I have analyzed this whole situation on the following pages; the objective being to identify individuals who are now seen on an actual stamp, but not seen on US stamps, and to identify the Freemasons. This accomplished, the stamps can be added to a Masonic collection for the applicable individuals.



The Masonic Philatelist

Freemasons Shown on this Stamp (Not seen on US stamps)



2. Marquis de Laval (1747–1817), Lodge St. Jean de Montmorency, Luxembourg, Paris

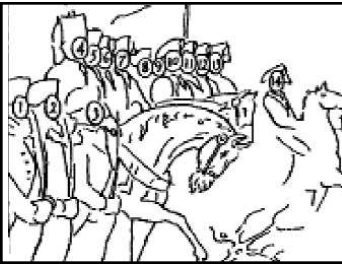
4. Armand-Louis de Gontaut duc de Lauzun (1747–1793), Lodge St. Jean de Montmorency, Luxembourg, Paris

7. Marquis de Saint-Simon Montbleru (1743–1819), Lodge La Candeur, Paris

8. Jean-Axel, Comte de Fersen (1754–1810), member of La Society Olympique, which admitted only Freemasons

9. Joseph-Francois Damas, Comte Charles de Damas d'Antigny (1758–1829), Lodge La Candeur, Paris

10. Francois-Jean Chastellux, Chevalier de Chastellux (1734–1788), Lodge Saint Alexandre d'Ecosse, Paris



Freemasons Shown on this Stamp (Not seen on US stamps)



12. James Clinton (1736–1812), Warren Lodge, Little Britain, New York

13. Mordecia Gist (1743–1792), Lodge No. 16, Baltimore, Maryland

15. Edward Hand (1744–1802), Montgomery Lodge, No. 19, Philadelphia, Pennsylvania

16. John Peter Muhlenberg (1746–1807), Lodge No. 3, Philadelphia, Pennsylvania

18. Ebenezer Huntington (1754–1834), American Union Lodge, Roxbury, Massachusetts



For more precise and additional information on the foregoing, please refer to *The Masonic Philatelist*, Vol. 33, No. 1, September and October 1976, page 8, "Surrender of Lord Cornwallis at Yorktown," by Wessel M. Lane, the Netherlands.

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The third painting (*General George Washington Resigning His Commission*) as seen on the Aitutaki stamps is enlarged below with a key showing some of the individuals depicted. The Freemasons we know, and who have been depicted on US

stamps, are #15—James Monroe, #17—James Madison, and #22—George Washington. Only time will tell if there are yet other Masons. Masonic memberships emerge very slowly as old records come to light and reveal information of this nature.



1. Thomas Mifflin, Pennsylvania, President Delegate
2. Charles Thompson, Pennsylvania Secretary
3. Elbridge Gerry, Massachusetts Delegate
4. Hugh Williamson, North Carolina Delegate
5. Samuel Osgood, Massachusetts Delegate
6. Eleazer McComb, Delaware Delegate
7. George Partridge, Massachusetts Delegate
8. Edward Lloyd, Maryland Delegate

9. Richard D. Spaight, North Carolina Delegate
10. Benjamin Hawkins, North Carolina Delegate
11. Abiel Foster, New Hampshire Delegate
12. Thomas Jefferson, Virginia Delegate
13. Arthur Lee, Virginia Delegate
14. David Howell, Rhode Island Delegate
15. James Monroe, Virginia Delegate
16. Jacob Read, South Carolina Delegate

17. James Madison, Virginia Spectator
18. William Ellery, Rhode Island Delegate
19. J. Townley Chase, Maryland Delegate
20. Samuel Hardy, Virginia Delegate
21. Charles Morris, Pennsylvania Delegate
22. General Washington Aide-de-camp
23. Col. Benjamin Walker Aide-de-camp
24. Col. David Humphreys Aide-de-camp

25. General Smallwood, Maryland Spectator
26. Gen. Otho Holland Williams, Maryland Spectator
27. Col. Samuel Smith, Maryland Spectator
28. Col. John E. Howard, Maryland Spectator
29. Charles Carroll and two daughters, Maryland
30. Mrs. Washington and her three grandchildren
31. Daniel of St. Jenifer, Maryland Spectator

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With regards to John Trumbull, he was a remarkable American artist who became our eyes for the important events in the American Revolution. He was the next best thing to a camera. The amazing paintings seen on the stamps featured are in the US National Capitol. I have seen them first-hand and they are breath-taking (all exceedingly large). To create paintings of that nature, one needs to be very special. Trumbull was not a Freemason as far as we know; however, I would say he created more paintings of Freemasons than any other artist in history.

CLM



John Trumbull (1756–1843)

Notes for Clarification on the *Surrender of Cornwallis at Yorktown* Stamps

1. The US Bicentennial Issue of 1976, #1686a, b, c, d, e was on a sheet showing the Trumbull painting with the soldiers on the left cropped out, and individual stamps within the sheet. The soldiers not contained within an individual stamp (i.e., in the background) are therefore not on a stamp.

2. Because the Aitutaki stamps for the

Surrender of Cornwallis at Yorktown painting includes additional Freemasons as shown, we now have a specific stamp for these individuals. The Aitutaki stamps cut off two soldiers (#19, Timothy Pickering, and #23, Nicholas Fish), however neither of these individuals were Freemasons.

3. There may be other non-US stamps showing the “new” Freemason identified on these stamps. Whatever the case, we now have them associated with the Aitutaki stamps.

I Didn't Know That... In the MP for December 1949, we see the following concerning a Brother who was presenting material: “Bro. Barrett followed with two covers cancelled without a stamp from

San Francisco, the only time this was officially authorized was for a few weeks following the earthquake and fire in April 1906 when the stamps had been destroyed.”

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

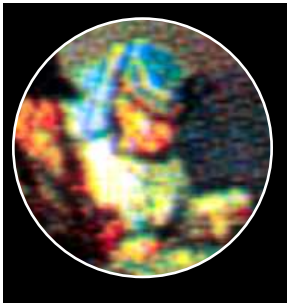
Book Two: Design Curiosities – Part 8

TRIPLE TRIBUTE

This stamp is one of the most unique stamps in both US and Canadian postal history. It may even be a “first” in the world! It honors Francis Ann Hopkins (1838–1918), a Canadian artist. The reason the stamp is so unique is



because it shows Hopkin’s image twice while at the same time showing one of her paintings. In other words, the stamp is a triple tribute to the artist. On the left is a detail from the painting used for the stamp showing Hopkins.



Francis was brought to Canada in 1858 by her husband, Edward Martin Hopkins, who was secretary to the governor of the Hudson’s Bay Company. She traveled extensively with Edward on the canoe routes of fur traders. Few (if any) other European women in her

time had undertaken such travels. Francis recorded her experiences in highly accurate watercolor and oil paintings. In doing so, she did something that very few artists do (notwithstanding self-portraits)—include herself in her own painting compositions.

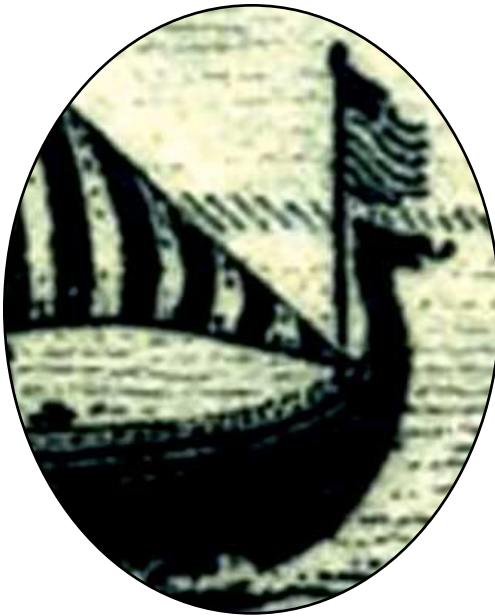
When the stamp designer, David Nethercott, decided to superimpose a photograph of Hopkins over her painting, *Canoe Manned by Voyageurs*, he created a triple tribute that has national lottery odds. The chances of all the same factors coming together on another stamp are very remote. (CDN #1227)

VIKING DISCOVERY

The message this stamp design conveys is a little convoluted. The stamp specifically commemorated the arrival in the United States of a group of Norwegian emigrants in 1825. At the same time, the Viking ship commemorated the arrival of Vikings in North America around 1000 AD. Vikings were Norsemen, Swedes and Danes, so the arrival of the Norwegian peoples' ancestors is also being celebrated



As to the actual ship shown on the stamp, it was built in Norway by popular subscription and given as a gift to the people of the United States. A photoengraving of the ship was used for the stamp design. One detail, however, that



appears to be out of place is the US flag on the bow of the ship. The flag is seen in the adjacent detail enlargement of the stamp. It would not seem likely that Norway's gift included the US flag. The ship was undoubtedly made to scale with the idea of representing an au-

thentic Viking ship. As such, the US flag would be totally inappropriate.

(USA #621)

WASTE NOT, WANT NOT



This complete set of stamps was printed and issued to post offices in 1949. Two days before the stamps were scheduled to go on sale, they were recalled. It was discovered that the stamps did not show the word POSTAGE, which was usually shown on stamps in both English and French (i.e., Postes). The only word on the stamp was the word CANADA, thus there was no French-Canadian content. As 1949 was an election year, the Liberal government in power determined that such stamps might reflect a lack of concern for the French-Canadian voters. The stamps were immediately reprinted showing the familiar POSTAGE and POSTES and quickly distributed without incident. The following stamps issued in 1949 are the revised stamps.



The Liberals won the election, then decided, waste not, want not, and put the original stamps on sale in 1950. (CDN #289-93)

WAVES OF FORTUNE

A simple map with no details is seen on this curious Newfoundland stamp (detail enlargement below). The story associated with this stamp is amusing. In 1908, a shipment of regular two and five cent Newfoundland postage stamps, as follows, were ocean shipped to Newfoundland in three boxes from the American Bank Note Company in New York.



The ship carrying the boxes, *SS Silvia*, wrecked off the Massachusetts coast and the stamps went to the ocean floor. A short time later, however, one of the boxes containing both stamp denominations washed ashore. Anticipating that the other boxes

may also show up, the postmaster decided to invalidate both stamps. The salvaged stamps were ordered to be burnt, however, many or all were “rescued.” Because the two cent stamp was in very short supply, a rush order was put through for a substitute. The map stamp was suggested as a quick-fix and approved. For some reason, the original stamps were not invalidated as the postmaster directed. Numerous ungummed specimens of these stamps have survived to this day, providing silent testimony of their voyage to the bottom of the sea. NFD #86, 82, 85)



WHAT'S IN THE AIR WAS NOT THERE

Six planes seen overhead on this US Army Issue were not actually a part of the scenery on that eventful liberation day in Paris, 1944. The planes were later added to the photograph to appease the Army Air Force command. They created a lot of controversy because many people thought they looked like B-29's 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. As the stamp was taken from an actual photograph, many of the soldiers shown could recognize themselves or be recognized by others. A key showing the placement and names of the soldiers who have been identified on the stamp to date has been created (see MP Vol. 56, No. 4, December 2000). Considerable research has been performed on these soldiers' lives and the results published by the American Philatelic Society Inc. The following is an enlargement of the stamp detail and the actual photograph. Certainly, the scene looks much better and much more powerful with the planes; and the fact that they were added further increases the intrigue of this highly fascinating stamp. (USA #934)



The actual photograph of the scene. Note the absence of the planes. Many of the soldiers have been identified. Some could still be with us.

WHATEVER HAPPENED TO BABY JEAN?

Sacagawea, the lady Indian guide who accompanied Lewis and Clark, is shown on this stamp directly to the left of the two great explorers. A close examination indicates that her right arm is held up as if holding her cloak or outer garment in place. What she is actually holding is a support for her papoose, Jean-Baptiste. The design for Sacagawea was taken from a frontal view image of a statue by Leonard Crunelle. The statue is entitled with the lady's name which means The Bird Woman. It is located on the State Capitol grounds, Bismarck, North Dakota.



Crunelle's statue shows little Jean-Baptiste being carried in traditional Indian fashion and peeking curiously over his mother's right shoulder. It is a shame little Jean-Baptiste is missing on the stamp because, other than the Christ infant, there is no identified male baby on a US postage stamp.

Lewis and Clark engaged Toussaint Charbonneau and his wife, Sacagawea, in the Dakotas in the winter of 1805. They were employed to act as guides on the famous Lewis and Clark trek. Sacagawea was pregnant at the time and she gave birth to her son, Jean-Baptiste, at Fort Mandan, North Dakota on February 11, 1805.

Given Sacagawea would always have her baby with her, and the fact that the stamp design does not show a baby, we may assume that it depicts a time between December 22, 1804, and February 10, 1805, at which time Sacagawea was about eight months pregnant. Undoubtedly, the stamp designer never considered this analysis. He would, of course, have been on much safer ground by including the baby in the stamp design.

During the expedition, Sacagawea led the party to the camps of her own people. Here, she adopted the male child of her dead sister, and according to custom, claimed the child as her own. The child became known by the name Basil. Both he and Jean-Baptiste lived to maturity and had descendants. From this information, we see that Sacagawea actually had two children with her on the Lewis and Clark expedition. On the return journey, Toussaint refused to return to civilization and Sacagawea and her children remained with him.

Another interesting fact about Sacagawea is that there are more monuments to her than any other American woman. However, not

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a lot is known about her. She was probably born in 1788 and she became one of two wives (by way of purchase) of Charbonneau, a French Canadian trapper. Sacagawea was as an interpreter for the explorers and proved to be an invaluable aid with her knowledge of the wilderness. An Indian woman who claimed to be Sacagawea, and who had remarkable knowledge of the Lewis and Clark expedition, died on an Indian reservation in 1884. The adjacent illustrations show the stamp image on the left and Crunelle's statue on the right.



Another U.S. stamp issued in 1994, as shown here, also depicts Sacagawea. With this stamp, we see Sacagawea has what appears to be a papoose carrier, but we still cannot see her baby.



In the year 2000, a U.S. one dollar coin, enlarged as below, was released depicting Sacagawea and thankfully little Jean-Baptiste. The following *Vancouver Province* newspaper article appeared on May 6, 1999.



USA one dollar coin showing Sacagawea; really astounding artwork.

USA #1063, 2869s)



A mother of the nation honoured

Artist's model Randy'I Hedow Teton poses with the new U.S. dollar coin during its unveiling ceremony at the White House. Teton was used as the model for the coin's likeness of Sacagawea, the teenaged Shoshone Indian who guided the historic 1804-1806 Lewis and Clark expedition across the American west to the Pacific Coast. The coin will enter circulation in the year 2000.

WHERE EAGLES DARE TO TREAD

The eagle that was used as the model for the illustrated US Express Mail stamp turned out to be a bit of an embarrassment for the US Postal Service. First, the bird was born, raised and lived in Canada. Second, although its name was Igor, it was a female bird. The eagle (now deceased) belonged to George Galicz



(d. 1999), a resident of Surrey, British Columbia, Canada. The photograph of the bird used for the stamp was taken in 1975. Galicz was in New York during that year and was urged by friends to submit the photograph to the U.S. Postal Service. The Postal Service selected the photograph for the design believing that Galicz and his eagle were New York residents. The following reprinted *Vancouver Sun* newspaper article (1983) provides the details on Igor whose name was later changed to Igora. (*USA #1909*)

EAGLE LANDS ON STAMP

By Chris Gainor

The proud visage of a bald eagle glares fiercely from the newest U.S. postage stamp representing the national symbol of the land of the free and the home of the brave. But U.S. postal officials learned this week that there's a bit of Canadian content too. The eagle's name is Igor—and she lives in Surrey. And Igor will rocket into stamp collecting history next month because thousands of special envelopes bearing the new stamp will be included in the cargo of the space shuttle Challenger on its next flight. "I think it's great for Canada," said Muriel Galicz, who has helped her husband George care for Igor for most of the bird's 20 years. "She is an international bird. She's always been Igor, even though she's a girl." "She is Miss America now," George Galicz added, "It's quite an honor to have one of our birds on a stamp for such a great country." Igor is appearing against a National Aeronautics and Space Administration photo of the moon on a new \$9.35 stamp which will go on sale throughout the U.S. on August 14. The unusually expensive stamp will pay the rate

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for Express Mail packets up to two pounds. Igor is already familiar to many Americans and Canadians through appearances in films, advertisements, television shows and at sports and trade shows around the continent. But the fact that the bird on their new stamp



is Canadian caught U.S. postal service officials by surprise. A press release announcing the new stamp gave George Galicz credit for the 1975 eagle photo and USPS spokesman James Bruns told *The Sun* earlier he thought Galicz came from New York. A very young Igor was fished out of the waters near Prince Rupert by fishermen 20 years ago and taken to the Galicz farm in Newton, which was already becoming an animal sanctuary.

YOUNG WILLIAM

William H. Seward is shown on this stamp in connection with the significant part he played in the US purchase of Alaska. This event took place in 1867 when Seward was 61 years old. It appears the stamp was taken from a photograph that shows the senator in his 60's. The following illustrations compare the photograph (left) with an enlargement of the stamp detail.



It is unusual that Seward was made to appear so young on the stamp. A guess as to his age in the stamp portrayal would be about late 30s. At that time, Seward was governor of New York. (*USA #369*)



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A Final Word

Christopher L. Murphy, BF

There can be no doubt that our society has undergone significant changes in the last 60 years. The biggest change was the advent of electronic communications. The telegraph, teletype and telephone (electro-mechanical devices) were the forerunners of electronics; their impact was significant, but more from the standpoint of convenience.

The radio provided a form of entertainment, but not enough to keep one from going to motion picture shows or participating in social functions and joining fraternal organizations.

For most older people, television was a great “miracle” and it definitely changed society. The average family could afford a television by about 1955. An absolute forest of television antennas virtually grew on rooftops for as far as one could see. There was not a lot to watch and reception was tricky, but to simply sit in your living room and watch news, talk shows, sports, movies and so forth was wonderful.

Television, of course, got better and better; the signal improved, numerous channels were added, and the crowning glory, color, became available. Some of us might recall how our parents marveled at their enormous 21-inch cabinet TV—the pride and joy of every living room.

Although things did not change overnight, they changed nonetheless. People started staying home more rather than socializing; and they also moved away from hobbies, or at least reduced the time they spent on such.

Up to the end of the 1950 our Masonic Order was extremely popular; we had over 4.1 million registered Freemasons in the



Hopefully, Freemasonry will rise again.

USA, and virtually all of them found the Masonic Order through word-of-mouth. Advertising Freemasonry was not allowed, save perhaps information on Masonic activities. Stamp collecting was also very popular, with likely 20 million collectors in the USA. Masonic Philately was also in its heyday. The number of applications to join The Masonic Stamp Club of New York was really quite amazing.

Although there were certainly statistics available on Masonic membership, they were not readily available; you had to write and ask. The first Club Brother who sort of “raised the alarm” in the USA was our Club President Nick Batalias. In 1993 he mentioned a great loss of Masons. I now know the number was 1.8 million since 1959.

In Canada, the situation was about the same as in the USA. British Columbia tried to address the issue in the mid 1980s; however this was simply a “discuss and rally” initia-

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tive. Lodge members were entreated to think about declining numbers. The main reason given for the dilemma was “other forms of entertainment” were being given priority.

Although a remarkable tool, computers delivered a blow both to Freemasonry and Philately. In the first instance they became an all-consuming form of entertainment; in the second, they not only curtailed use of postage stamps, but also reduced use of the Post Office itself.

Postage stamp collecting usually started with kids collecting covers from relatives in other countries. I would say that the number of such covers has now been decimated. It is now a case of “out of sight, out of mind.”

Knowing what we know about Freemasonry, we have to really think about its appeal to a young man in light of all the other appeals to which he is subjected. How exciting is Freemasonry compared to television and computers? We can say the same thing about philately; compare little pieces of paper with a computer tablet containing interactive games and a window to the entire world.

Freemasonry originated from a need of men to join together and look after one another. To ensure its members were “good men” it created a moral code (Masonic Creed) and a ritual to instill its principles. This worked exceedingly well and the major spin-off of the Order was the creation of trade unions. Such actually replaced Freemasonry with regard to protection in the work place.

At one time, Freemasons called on each other regularly to help with life’s problems (financial, legal, medical and so forth). This need has greatly diminished in a modern society; we seldom need to “help, aid, and assist” a Brother Freemason.

One of the main historical benefits of Freemasonry was “fraternalism”—being able

to meet with other men, get the news and discuss things. What is termed “social media” has essentially replaced “fraternalism.” This is why lodges have such poor attendance.

Freemasonry is really great if one is looking for that kind of thing. Going through the chairs is a challenge and a real accomplishment for which one can be truly proud. The things that are learned are highly interesting. Working as a lodge secretary is also a remarkable experience.

For certain, Freemasonry was not everybody’s “cup of tea” to begin with, but is now hardly on the menu. It was hoped that the Internet would turn things around by providing massive exposure, but the interest is simply not there. I think interest could be brought back to the point where we at least maintain the status quo, but the changes needed are “energetic” and what energy we have left is very low.

Masonic Philately, of course, rides on the coat-tails of the Masonic Order. It essentially came about in the early 1930s, when we had about 2.6 million Freemasons in the USA. This was enough to get our Masonic Stamp Club of New York off to a good start. I doubt such would have been the case with the present day number of about 1.1 million Freemasons (especially under current conditions). There are likely about 150 Masonic philatelists in the USA, and very few of these are able or willing to support our Club in the provision of a professional publication. This again is a simple case of other priorities.

Freemasonry will likely go back to the way it was in the mid 1700s (independent little rural lodges doing their own thing). Masonic Philately will survive, but with ever decreasing proponents. Hopefully, both will rise again.



*...as the sun rules the day, and
the moon governs the night*

The Masonic Stamp Club of New York, Inc.

Photo: B.G. Blount