



Vol. 10 No. 3 JUNE 1979

A WINDOW FOR FREEMASONRY

THE NORTHERN LIGHT



STANLEY F. MAXWELL, 33

What Have We Done Today?

Years before Charles M. Schwab had become head of one of the nation's largest steel companies, he worked for the legendary Andrew Carnegie. The little Scotsman taught his young employee the hard lesson of the commercial world: One day's laurels are of little use on the next.

"All records broken yesterday," Schwab once wired his chief. In reply to that message, Carnegie telegraphed back, "But what have you done *today*?"

Charles Schwab's success in life was the direct result of learning one of life's most important lessons: "But what have you done *today*?"

In the same way someone once remarked, "It isn't being busy that counts—it's what you get done." This reminds me of the memo pads printed with these words: "Write it down—Follow through—Do it now!"

As wonderful as it is to recall the past achievements of our great Scottish Rite—and there are many—our most important task is to turn our attention to today.

We think of the millions of dollars spent on research in Schizophrenia, and we are truly grateful for the building of our great museum and library. We can be justly proud of our accomplishments and now we must support them to the best of our abilities. What we do today and tomorrow is even more important.

There are several millions of men who share our Masonic moral and ethical values. What are we doing to help them discover what Masonry can do for their lives?

In your own community, there are young men who would be grateful to you for the rest of their days if they could benefit from the experience of DeMolay. What are we doing today to give that fine organization the leadership it needs and deserves?

An article in the April issue of the *Iowa Grand Lodge Bulletin* brings out an important point on what Masons or Masonic lodges may be doing. In a small community in Iowa a lodge of 40 members raised \$375 to help a non-Mason and his family who had lost their home and all their possessions due to a fire. In a city, with a Masonic population of more than 2500, another family returned home from a shopping trip and found their home leveled by fire. No offer of assistance of any kind came forth from members of the Masonic fraternity. What are you and I doing today to help our fellowman?

Traveling across our Jurisdiction, I observe the pride our members have in the Scottish Rite. But what are we doing today, through our daily activities, moral living, and charitable endeavors to influence more men to seek admission to our fraternity?

Our strength today comes from what we built yesterday. But as Andrew Carnegie reminded his young associate, "What have you done *today*?"

A handwritten signature in dark ink, reading "Stanley F. Maxwell". The signature is written in a cursive, flowing style with a large, prominent 'S' at the beginning.

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About the Front Cover

At Connecticut's Mystic Seaport, one can step into America's maritime past. Several Masonic artifacts are among the collections at the Mystic museum. For more on "Maritime Freemasonry at Mystic Seaport," see page 8. Cover photo courtesy of Mystic Seaport.

A WINDOW FOR FREEMASONRY

THE NORTHERN LIGHT

Volume 10 No. 3

June 1979

Ten Dollars Reward.

AWAY from the Subscriber, a night of the 15th instant, two apparently honest, named WILLIAM and J. JOHNSON. The former is of a strong, black hair, eyes, and habits, each of a height, about 5 feet 4 or 5 inches is very fleshy, freckled face, light in complexion. They went off with apprentices, advertised by Messrs. n. Fowler. When they went away well clad—blue cloth coats, light green coats, and new hats, the maker's crown of the hat, is Theodore. In any the above Reward to any person living and appears to me in Italy give the above Reward for Andrew

page 4

In This Issue



page 8



page 18

2 WHAT HAVE WE DONE TODAY?

by Stanley F. Maxwell, 33°

Our strength today comes from what we built yesterday, but

4 THE BOUND BOY OF RALEIGH

by Carl Swanson, 32°

The early days of Andrew Johnson.

6 CAN THE IMAGE OF FREEMASONRY BE IMPROVED BY PUBLICITY?

by Benjamin H. Priest, 33°

We no longer can point to a beautiful cathedral as our accomplishment. Today we must contemporize.

8 MARITIME FREEMASONRY AT MYSTIC SEAPORT

by JoAnne Fuerst

What relationship did the Masonic heritage of the new nation have to the maritime tradition?

15 FULFILLMENT FROM MASONRY

by Max L. Kamiel, 33°

Much may be accomplished by gratifying basic needs while creating meaningful relationships.

16 HOW DID THE FRENCH VIEW AMERICA?

A look at two new exhibits at the Museum of Our National Heritage.

19 IN A NOOK WITH A BOOK

by Alphonse Cerza, 33°

A book review of "Facts for Freemasons."

20 CURIOSITIES IN MASONIC LITERATURE

by Alex Horne, 33°

Bursting the balloon of faulty myths.

ALSO 11 Donate to the Museum of Our National Heritage without Paying a Cent! • 11 Valley of Southern Illinois Burns Mortgage • 19 Other Masonic Books of Interest • 22 New Jigsaw Puzzle Features Museum Window • 22 In Memoriam: August C. Ullrich • 23 Footnotes • 24 Merry May at the Museum

EARLY DAYS OF ANDREW JOHNSON

The Bound Boy of Raleigh

By CARL SWANSON, 32°

Even though the Civil War was over, one man was taking no part in the dramatic release from the years of tension. He was just relaxing in a second-rate hotel which was located at Pennsylvania Ave. and 12th St., Washington, D.C.

Then the shocking news conveyed to Vice President Andrew Johnson made him gasp. President Lincoln had been shot. At 7:30 A.M. on April 15, 1865, the sound of tolling bells came mournfully through a drizzle of rain. This confirmed that by an assassin's bullet, Johnson had become the 17th President of the United States.

What a lofty position for one who came from such a lowly beginning.

In 1808, Raleigh, the capitol of North Carolina, was no longer the backwoods settlement of its earlier days. Nearly a thousand inhabitants called it home. Politicians, lawmakers, and travelers flocked to its various taverns as they played their parts in the capitol's social life.

Jacob Johnson was a "poor white, a mudsill." As legend had it, he preferred it that way. Employed as an odd-jobs man at Peter Casso's, the principal tavern in Raleigh, he also acted as a church sexton and village constable. As he could neither read nor write, he signed his mark so that he could obtain a license to marry the local washerwoman

and seamstress, Mary McDonough, known to everyone as "Polly."

Home to Jacob and Polly was a little frame house located on the grounds of Casso's. On the night of December 29, 1808, Andrew Johnson was born. He was named in honor of that great regional hero, Andrew Jackson.

"Andy," as he was now called, was only three years old when his father died. Later in life he reflected on his childhood and related, "I have grappled with the gaunt and haggard monster called hunger."

Through her earnings as washerwoman, Andy's mother tried to feed and clothe her two boys, but her efforts were just not enough. In desperation, Polly married Turner Dougherty, a shiftless individual. With this added burden, Polly struggled as best she could until 1822.

Realizing that she was unable to provide proper food and clothing for Andrew, she determined that something would have to be done. Hearing that business was brisk for Selby the tailor, Polly approached him to take on Andrew. So at the Raleigh courthouse on February 18, 1822, 14-year-old Andrew Johnson was bound over to James J. Selby as an apprentice until Andy arrived at the lawful age of 21. Selby was

to teach him the trade of tailor, board him, and keep him in clothes.

Andy's childhood of carefree roaming was at an end. In Selby's shop he toiled from early morning until late in the evening. There he sat cross-legged on a tailor's bench, bending over a hot "tailor's goose," pressing and stitching, with no let-up except for meals.

As Andy wanted to learn, he was delighted when he discovered that Dr. William G. Hill (known as Bill Hill) would read to them in his spare time. His favorite book was *The United States Speaker*. Somehow, Andy managed to teach himself to read simple words, apparently by memorizing them. For a lad of 14, this was a feat requiring superior determination.

Realizing Andy's ambition Bill Hill encouraged him by suggesting that if he could puzzle out the words, the book would be his own. So Andy received his first book.

Two lines in the chapter on public speaking impressed Andy, and he used them to good advantage throughout his life. "Learn to speak slow, all other grades will follow in their proper places."

In June 1824, Andy's youthful exuberance led him into trouble. There lived in Raleigh a woman with two "right smart" daughters. One Saturday night Andy and his brother William "chunked" the lady's house. Learning that Andy was involved, she let it be known that she would prosecute the boys. Very much frightened, the culprits that night departed Raleigh.

The runaways' first stop was Carthage, N.C., where they set up a prosperous tailoring shop. Andy heard that a reward of \$10 was offered by Selby for

CARL SWANSON, 32°, is a Past Master of Meridian Lodge No. 610, Cleveland, Ohio, and a member of the Scottish Rite Valley of Cleveland. He also has served his lodge as education officer, secretary, and treasurer.



the return of William and Andrew Johnson, especially Andrew. The boys felt they had to leave North Carolina, so they crossed over into South Carolina and opened a shop in Laurens.

Andy was happy in Laurens, but then he met Sarah Work. He fell in love with her while he helped her stitch a quilt, but her family would have nothing to do with a "mudsill," so Andy was left in the lurch. In an unhappy frame of mind, he felt nothing was left but to return to Raleigh and make his peace with Selby.

Arriving back in Raleigh, Andrew was told that Selby had moved on to another town 20 miles away. Trudging the distance was a mistake. Selby refused to take him back. He just stated, "Starve and be damned."

Andy's plight was serious, as no tailor in North Carolina dared hire a bound runaway apprentice.

As he departed Raleigh, he discovered he had one friend left in town. Tom Lomsden walked to the edge of town with him on his way to Tennessee. Tom recalled later that he watched the 16-year-old Andy as he trudged down the road. "He was a gawking sort of boy, and his clothes did not fit him. He had on a cap, and a bundle containing shirts and socks was slung over his shoulder."

Finally after an exhausting journey, he arrived in Columbia, Tenn. He was hired by Columbia's leading tailor, James Shelton. Andy's stay in Colum-

bia was both pleasant and prosperous. He was industrious and skillful. Andy had been in Columbia only six months when he learned that his mother was living in destitution and that Turner



Andrew Johnson's tailor shop
Greenville, Tennessee

Ten Dollars Reward.

RAN AWAY from the Subscriber, on the night of the 15th instant, two apprentice boys, legally bound, named WILLIAM and ANDREW JOHNSON. The former is of a dark complexion, black hair, eyes, and habits. They are much of a height, about 5 feet 4 or 5 inches. The latter is very fleshy, freckled face, light hair, and fair complexion. They went off with two other apprentices, advertised by Messrs Wm. & Chas. Fowler. When they went away, they were well clad—blue cloth coats, light colored homespun coats, and new hats, the maker's name in the crown of the hats, is Theodore Clark. I will pay the above Reward to any person who will deliver said apprentices to me in Raleigh, or I will give the above Reward for Andrew Johnson alone.

All persons are cautioned against harboring or employing said apprentices, on pain of being prosecuted.

JAMES J. SELBY, Tailor.

Raleigh, N. C. June 24, 1824

26 3t

A newspaper advertisement in the Raleigh (N.C.) Star on June 26, 1824, announced a reward for the runaway Johnson brothers. The description of the two boys, however, is reversed.

Dougherty proved too much for her slender strength and means.

Accepting without question this call to assume a manifest responsibility, he left Shelton and headed back over the long, hard trail. When he reached Raleigh, he decided that his mother and stepfather should come to Tennessee with him.

The few sticks of furniture and boiling kettles that Polly possessed were loaded into a two-wheeled cart, to which a gaunt, blind pony was harnessed. They journeyed the "ride and tie" method—one hour shifts with one riding and the others walking.

After many days of untold hardship, they arrived at the crest of a hill overlooking the little town of Greenville, Tenn.

The travel-worn party needed to rest before undertaking the final leg of their journey. Descending a hill, Andy spied a young and pretty girl standing on the lawn of a pretentious house. He approached the gate and asked her if she knew where there was an empty house his family could rent for a few days. She told him of a cabin that was owned by Armitage, the local storekeeper.

Continued on page 21

Can the Image of Freemasonry

The following remarks were delivered at the 1972 meeting of the New Jersey Council of Deliberation in Point Pleasant Beach, N.J. Although originally presented for the benefit of New Jersey Scottish Rite officers, the message should be of interest to all Masons.

By BENJAMIN H. PRIEST, 33°

What is the image of Freemasonry today? In order to find the proper perspective, it is helpful to consider its image in the past as well.

When Freemasonry consisted of guilds of operative craftsmen, the members of those guilds were respected for their ability and knowledge in constructing magnificent buildings. What they accomplished stood for all to see.

They needed no publicity; and many sought to become apprentices to those fellows of the craft, and to work under the masters. The image of operative masonry was good and in their travels, freely through different countries, they were respected.

When speculative Masonry grew out of the mason guilds in the 18th century, the image changed. No longer was there the exclusiveness of craftsmanship.

Gradually, as educated thinking brethren were accepted into these lodges, the influence of the members in

*'We no longer can point
to a beautiful cathedral
as our accomplishment . . .'*

Church and State became substantial, and various anti-Masonic reactions occurred. The Church felt that the strength of these enlightened brethren might affect the Church's intention to prevent literacy among the masses; and so Papal Bulls were issued—against the fraternity—threatening excommunication. Certain civil dictators felt the influence of these brethren might result in possible revolution against them, and so we find official anti-Masonry existed in many countries.

In this country there formerly was considerable anti-Masonic feeling. In

1826, the Anti-Masonic political party was formed, and although it lasted only seven years, it resulted in the closing of many lodges. Undoubtedly anti-Masonic feelings are in most instances caused by nativism and xenophobia, the fear of that which is strange and foreign. Although the Anti-Masonic party arose from the Morgan incident, it was strictly for political purposes.

There is no question that today there exists a feeling that our institution is so exclusive that there should be no publicity about the institution. The words, "my own free will and accord," and the



ILL.: BENJAMIN H. PRIEST, 33°, is a Past Commander-in-chief in the Valley of Northern New Jersey. Since 1968 he has served as legal counsel for the Grand

Lodge of New Jersey, and was awarded the Daniel Cox medal from the Grand Lodge of New Jersey last year.

Be Improved by Publicity?

words in one of our landmarks which require that a person apply for admission without solicitation, have been interpreted to mean that we must not even publicize our good works. And so we have been hiding our good deeds under a bushel. In fact, it seems to be the general impression that a father may not even discuss Freemasonry with his own son, and certainly must not ask him to join a Masonic lodge. However, many public Masonic ceremonies are permitted, such as cornerstone laying, funeral services, and dedication of Masonic temples. None of these, however, convey to non-Masons the significance and meaning of our institution, and a knowledge of our fraternal, charitable, and eleemosynary accomplishments.

The application of a petitioner for Masonry contains these words: "He is prompted to solicit this privilege by a favorable opinion conceived of the institution, a desire for knowledge, and a sincere wish to be serviceable to his fellow creatures . . ."

How can a petitioner be expected to conceive a favorable opinion of the institution unless our good works are publicized, unless he learns of our Masonic homes, our Scottish Rite Benevolent Foundation, our support of DeMolay boys and Rainbow girls?

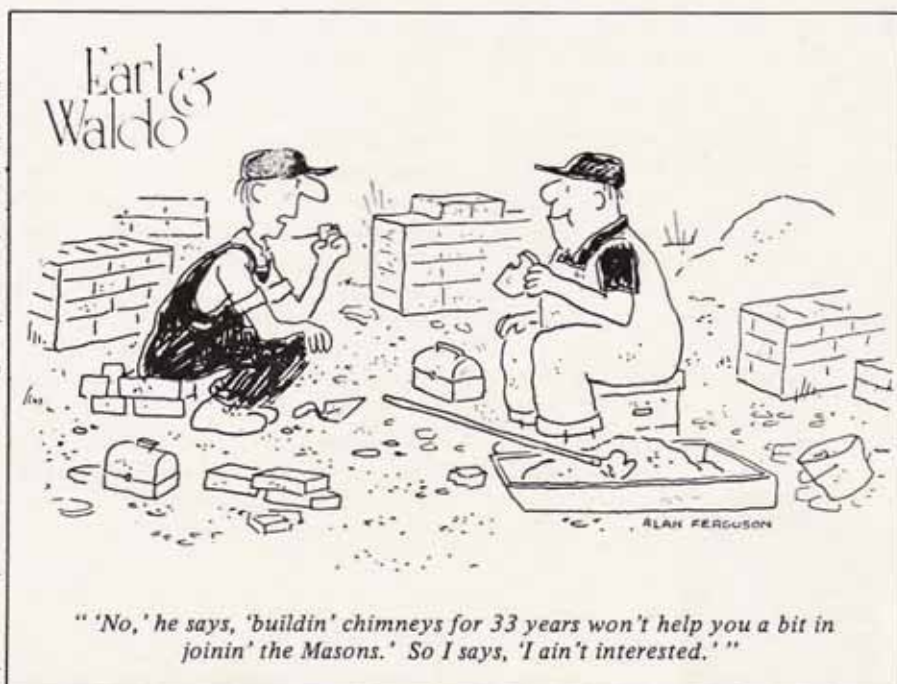
We no longer can point to a beautiful cathedral as our accomplishment. We cannot point to intangible character building.

Today we must contemporize. We must let people know who we are, what we stand for, and what we do. We must be proud to publicize the names of our members who stand high in public esteem.

Let us publicize in a dignified Masonic manner.

*'... We must let people know
who we are, what we stand for,
and what we do.'*

Reprinted with permission from Yankee Magazine published by Yankee, Inc., Dublin, N.H.



Maritime Freemasonry at Mystic Seaport

By JOANNE FUERST

In the 50 years following the War of Independence, Americans exuberantly set themselves to the task of establishing a national identity in decorative motifs. In a conscious phenomenon, eagles, shields, the Stars and Stripes, Columbia and Liberty, in company with Washington, Franklin, Jefferson, and other notable patriots, became omnipresent images.

Few people today realize that Masonic devices were used almost as frequently, and that Freemasonry and patriotism were threads of the same new American cloth.

In a 1949 issue of *The Magazine Antiques*, Jean Lipman, noted authority on American folk art, commented that following the revolution "Masonic symbols were widely used on objects of daily use and on decorative accessories of all kinds—furniture, silver, glassware, pottery, pictures, guns, coverlets, cribbage boards, inn signs, and even grave-stones." An early exhibit at the Scottish Rite Masonic Museum of Our National Heritage confirmed that fact.

There are several artifacts in the collections at Connecticut's Mystic Seaport which go one step further. Not only are they patriotic and Masonic, they are also maritime, through usage or association.

What relationship did the Masonic heritage of the new nation have to the maritime tradition?

Long before the Revolution, Freemasonry was an important facet of colonial society. Seaports were a common meeting place for Masonic lodges. The precedent was English, where the 19th century British Masonic historian Henry Sadler noted, "... there were few of our seaports but had a particular lodge favoured and supported chiefly by the men 'who go down to the sea in ships'."

In 1760 a regular lodge was held on board a vessel, *H.M.S. Vanguard*. The Portsmouth, N.H., lodge reportedly held some meetings on board a ship under construction there in 1749. On September 18, 1721, a vessel named *Freemason* cleared for the West Indies from Boston. In 1768, a Brother from Rhode Island wrote to the Grand Secretary at Boston, explaining why his lodge would not be represented at an upcoming Grand Lodge Communication, blaming the weather and "the great hurry of our brethren in the mercantile way, in dispatching their ships to the West Indies in order to secure their freights. . . ." Ship captains, wealthy merchants, and supercargoes were numerous in the early rosters of American Masonry.

Many brigs, schooners and sloops were listed in ship registers as *Freemason*, *Masonic* and even *Freemason's Daughter*. In ways large and small, Masonic motifs decorated countless nautical objects. The Museum of Our National Heritage has acquired a number of these objects.

Also, Mystic Seaport, a maritime history museum located on the shores of the Mystic River in Southeastern Connecticut, has a diverse sampling of these



Liverpool "printed china" was a popular cargo for ships returning from transatlantic voyages.

items. For example, a popular cargo for vessels returning from transatlantic voyages was the so-called Liverpool "printed china."

Among the artifacts are a pair of pitchers with the ship *Criterion* depicted on one side, and Masonic symbols on the other.

Another creamware pitcher has a transfer engraving of Thomas Jefferson, a ship portrait, an eagle, and a complex design incorporating many Masonic devices. Below the symbols is the motto: "United for the benefit of mankind." This pitcher is typical of Liverpool export-ware with patriotic motifs originating, ironically, in England. "The important part which Masonry played



JOANNE FUERST graduated magna cum laude from the University of Connecticut, and subsequently earned a Master of Arts degree in 1971. After teaching secondary school English, she worked in the curatorial department

of Mystic Seaport for three years before moving to Mount Desert Island, Maine. She operates an antique shop, and fills her "spare time" with maritime history and museology, and recycling an old schoolhouse.



A quadrant case carries both a Masonic emblem and an American eagle.

Scrimshaw decorated with Masonic symbols was quite common among seafaring Masons.



in the lives of the early Americans," wrote Robert H. McCauley, "is indicated by the number of jugs with American historical decoration bearing emblems and verses relating to Freemasonry. There were a number of stock Masonic designs." Jugs or pitchers such as these were most often presentation pieces.

Another item that may have been a presentation piece to a ship captain is a silver-cased pocket watch, its enamel dial painted with Masonic symbols. It

bears the label of D.B. Hempsted (b. 1784-d. 1852) who worked on Bank Street in the shipping town of New London, Conn.

Also in the Museum's Clock Shop is a tall case clock by Silas Hoadley (1768-1870). The dial, like the watch, is painted with such designs as the beehive, square and compasses, and the temple pillars.

More assuredly sea-going is the quadrant. Its case is decorated in black and gold with the square and compasses

and letter "G." Also on the case is a large American eagle.

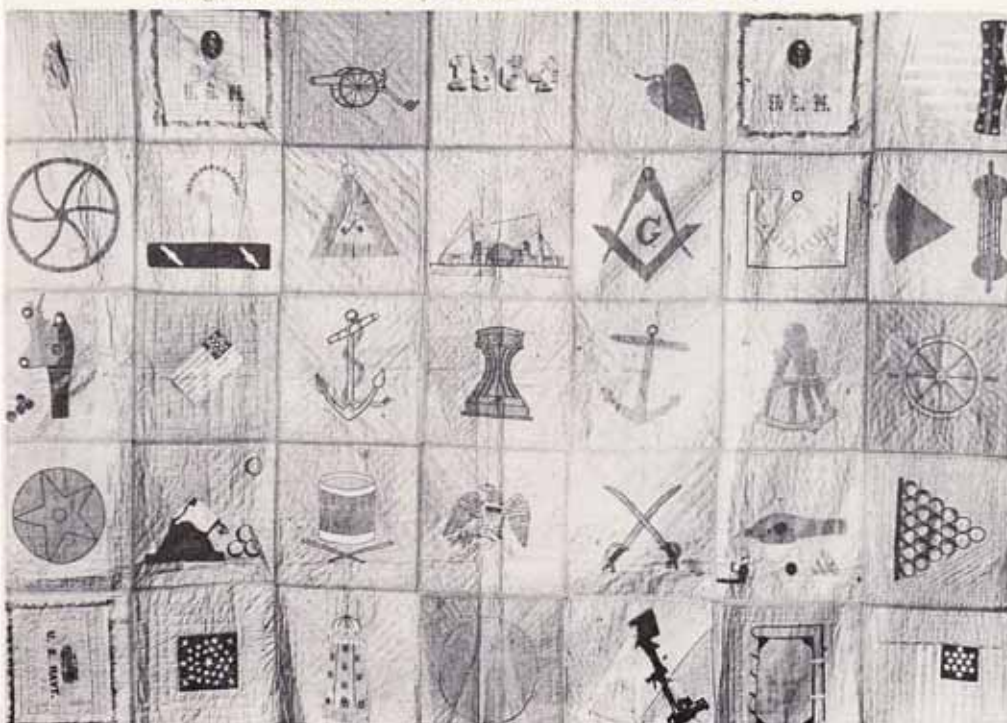
In the new nation, each Mason reflected his membership in the fraternity in a different way—the ship owner perhaps in the vessel's name, the captain perhaps by his decorated timepiece or instrument, the sailor perhaps in his scrimshaw work.

Among its many pieces of scrimshaw, Mystic Seaport has two sperm whale teeth expressing Masonic sentiments. One shows the popular combined patriotic-Masonic motif. In red, blue, yellow, green, and black, this tooth is etched with designs including the anchor, lighthouse, full moon, sunburst, and square and compasses. Another whale's tooth is decorated with Masonic symbols surrounding the name of Henry R. Abbott of Boston.

Not all Masonic decoration is attributable to men. Women were (and still are) active in Masonic-related organizations. A wonderful glazed quilt, measuring approximately 80" x 58", is from Long Island, N.Y., and is a type of friendship quilt. The squares contain primarily naval and Masonic devices, which are painted, embroidered, appliqued and sewn to the backing, each piece being autographed by the woman who sewed it. The fascinating squares

(Continued on next page)

Masonic quilts similar to those at the Museum of Our National Heritage, Lexington, Mass., are also a part of the collection at Mystic Seaport



contain capstan, carronade, and quadrant along with trowel, Bible, and square and compasses. A similar group of quilts is part of the collection of the Museum of Our National Heritage.

One of the early Lexington exhibits displayed a painting of the brig *Bogota*, with the ship flying a Masonic flag. The catalogue accompanying the exhibit stated that the flag was used as a distress signal at sea, or an invitation for other Masonic ship captains to visit the vessel in port.



(SHIP) STAR OF PEACE
OF BOSTON
1852

In the G. W. Blunt White Library at Mystic Seaport there is a sketchbook in the manuscript collection depicting house flags of American ships. These are rendered in watercolors by H. Percy Ashley. The sketchbook shows the flag for the ship *Star of Peace* of Boston

carrying the square and compasses.

Still another type of artifact is the antique photograph. One in the Mystic museum's collection is a photograph of the packet *E.B. Conwell* at New Bedford. On the stern, clearly visible and instantly recognizable, is the symbol of the square and compasses.

Another early photograph is a unique portrait of eight Cape Cod ship captains (unfortunately unidentified), each wearing a Masonic jewel and symbolic

So mariners upon life's deep,
hard-pressed to weather
boiling trough and mounting crest,
steer for the shelter of Freemasonry.

"Freemasonry and the Sea"
Short Talk Bulletin, 1946

white apron. This photo typifies the relationship of Masonry, at sea and ashore, to seafaring.

Masonic histories are filled with examples of lives saved, cargo returned to owners, prisoners spared by pirates, acts of generosity to "enemies" in wartime, all when it was discovered that both parties were Masonic brothers. In 1829 a young American woman on a voyage to Macao, wrote of a visitor from another ship: "He, for an Englishman, was very cordial; but we accounted for it by his being a Mason." (From *The China Trade Post Bag*.)

Especially when America was young, in a world sometimes turned upside-down, there was a real sense of security in belonging to this group.

For men who were engaged in maritime commerce, it would be very pleasant indeed to have a means of recognition in every port, a proof of honorable character in business dealings, a brother and friend anywhere, any time. At home, Masons were esteemed citizens of their communities, often the accomplished and dependable "town fathers," like the nation's Fathers before them.

The free use of Masonic decoration was thus a proud badge of membership and a statement of a way of life.



An early photograph of eight Cape Cod ship captains, each wearing a Masonic jewel and apron, typifies the relationship of Masonry to seafaring.

Donate to the Museum of Our National Heritage without paying a cent!



All you have to do is sign up and use a Peoples Bank Master Charge® and/or VISA® card to make a contribution to the Operating Fund for the Scottish Rite Masonic Museum of Our National Heritage.

You can really help.

Every single time you use a Peoples Bank Master Charge® and/or VISA® card to make a purchase, pay for a dinner out, cover motel lodging on the road, anything. . .

Peoples Bank makes a payment to the Operating Fund of the Museum of Our National Heritage. While the payment may only be pennies per transaction, think of all the transactions that can occur month after month, year after year, among our vast membership over 500,000 strong!

This is the key to the success of this program. This is why we need your participation.



SCOTTISH RITE MASONIC

MUSEUM OF OUR NATIONAL HERITAGE

P.O. Box 519 33 MARRETT ROAD LEXINGTON, MA. 02173

Stanley F. Maxwell, 33°
Sovereign Grand Commander

Clement M. Silvestro,
Director

Dear Brother:

In the past two years, we have had an intensive campaign to raise funds for the Endowment Fund of this institution and I am deeply grateful for the response even though less than 20% of the membership have responded. I am well aware that due to economic conditions, many others have been limited as to what they might be able to do and many have said that they wish they could do more.

There is a way in which any of our members can give a donation without ever writing a check or reaching into their pockets. This may seem impossible - but it is true! We have made arrangements with the Peoples Bank & Trust Company of Wilmington, Delaware, to issue VISA or MASTER CHARGE cards to our membership and in return the Museum of Our National Heritage will receive a payment based on the number of charge slips resulting from the use of the credit cards.

I have personally had a VISA card for many years and I find it most convenient to write one check at the end of the month to settle all these bills rather than mailing several checks. Best of all, there is no finance charge if the balance is paid each month.

On the following pages, you will find a simple application for a card of your choice (or both), together with instructions as to how to apply.

I sincerely hope that each of you will enroll in this program which will enable us to fill a gap in operating income until we can complete our Endowment Fund.

Cordially and fraternally yours,

Stanley F. Maxwell
Sovereign Grand Commander and President

How to participate.

1. To participate in this program you *must use* Peoples Bank Master Charge and VISA cards. Our arrangement is with Peoples Bank, not Master Charge or VISA.

2. You can apply for Peoples Bank Master Charge, VISA or *both* (New York State residents may only apply for one card) with the application on the following page.

3. Your application must have your name and address label from the back of The Northern Light. Peel the label from the back cover and affix in the appropriate area of the Peoples Bank application.

4. Note the application is a pre-addressed "self-mailer." Simply fold, seal and mail...no postage necessary.

5. When your Master Charge and/or VISA cards arrive from Peoples Bank, use them!

IMPORTANT: If you already have Master Charge or VISA from another bank, note the portion of the application that allows you to transfer your account to Peoples Bank. If you presently have only one card you may transfer your account and apply for the other card. If you presently have both cards from different banks you may transfer both accounts for Master Charge/VISA one-bank service.

Peoples Bank & Trust was one of the first banks in America to become an issuer of *both* Master Charge and VISA. Processing is handled through one of the larger bank card computer centers in the world.

The Museum of Our National Heritage stands as a monument to the pride of Scottish Rite Freemasonry in preserving and maintaining high American ideals.

Help our great gift to the American people. Support the Museum of Our National Heritage and apply for a Peoples Bank Master Charge and/or VISA card, now!

CREDIT CARD APPLICATION

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				Phone Area Code: () Number: _____							
				No. Dependents _____							
Other Applicant	Courtesy Title if Desired	Mr. Ms. Miss	Last Name	First	Middle Initial	Social Security Number		Date of Birth	Mo.	Yr.	
<input type="checkbox"/> Rent <input type="checkbox"/> Own Landlord or Mortgage Holder Monthly Rent or Mortgage Payment \$ _____ Previous Address _____ City _____ State _____ Zip _____						Resident Since Mo. _____ Yr. _____ (If less than 3, give previous address)					
<input type="checkbox"/> Rent <input type="checkbox"/> Own Landlord or Mortgage Holder Resident For _____ Mos. _____ Yrs. _____											
Applicant's Employer					Other Applicant's Employer						
Business Address					Business Address						
Phone () _____		Years there _____		Occupation _____		Phone () _____		Years there _____		Occupation _____	
No disclosure of income from alimony, child support or maintenance payments is necessary if applicant does not choose to disclose such income in applying for credit. If applicant chooses to make such disclosure and if applicant is relying on such income as a basis for repayment of the credit requested, specify the source, and the amount thereof below.											
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\$ _____ per month			\$ _____ per month			\$ _____ per _____					
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I certify the above statements are true and complete and agree that the answers stated on this request (which shall remain the property of Peoples Bank & Trust Company) as well as any other credit information relative to me may be investigated, and in addition, upon application or request, may be exchanged by said Bank with others. A Visa or Master Charge card issued to the within applicant, and the account(s) represented thereby, after approval by the bank at its office in Delaware shall be under and subject to the rules of the cardholder agreement and applicant shall be deemed to have agreed to the Terms and Conditions of said Cardholder Agreement to be delivered with the Card(s) which applicant acknowledges will be retained.

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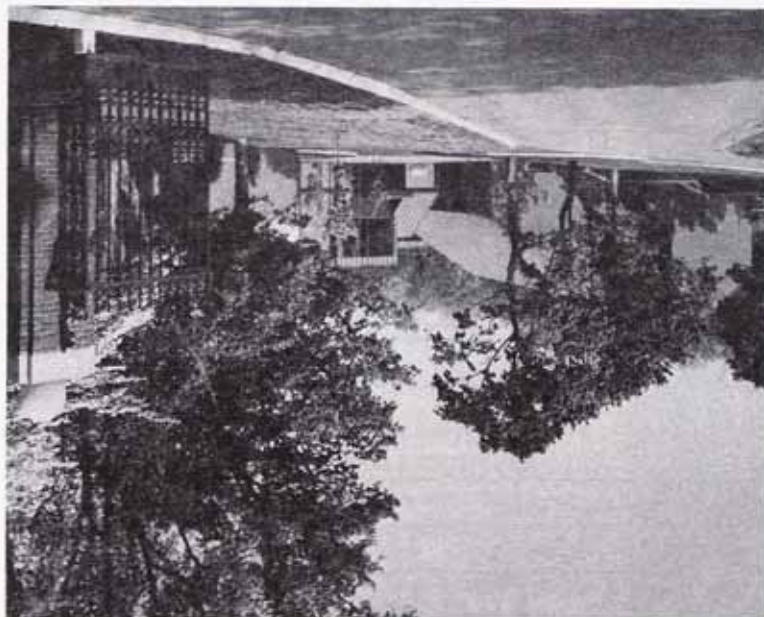
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FULFILLMENT FROM MASONRY

By MAX L. KAMIEL, 33°

Why do I find Masonry so fulfilling?

If each of us could answer this question, we could then compile a list of worthy objectives that might rival a catechism for its thoroughness. But, in truth, each of us has excellent reason, else we should not be Masons. If each reason were carefully analyzed, it would reveal a mature, rational, reasonable, and humane necessity. After all, much may be accomplished by gratifying basic needs while creating meaningful relationships.

So now the horizon expands. Masonry not only permits the exercise of judgment but also has an added social feature. Think of yourself in relation to your brother Masons. Only then will you appreciate the opportunities for comradeship, mutual respect, and assistance that inevitably grow between men who assemble, agree, and cooperate. It is inevitable that acquaintanceship will ripen into intimacies when problems, concerns, doubts, fears, joys, triumphs, and even defects are shared.

Look at the great friendships of history, such as Damon and Pythias or Alexander the Great and Hyfaestus. These friendships are testimony to the closeness that grows between comrades in arms.

For those of you just starting your Masonic careers, do not underestimate the importance of comradeship, good fellowship, and ripening friendships. Material things, health and assets may escape us, but lasting friendship can salvage us spiritually when all else fails.

Personal experience illustrates the value of friendship in personal crisis and

larger tragedy. Meaningful sympathy based on knowledge, insight, and experience have helped all of us to weather the vicissitudes of life. Alone, or even assisted only by professional help, each of us might be altered or even crushed by the natural inevitabilities which are expected to beset us in our complex lives in a complicated world.

What is the cement that binds individuals in affectionate alliances? Probably the most important element is trust—a mutual confidence composed of candor, respect, and integrity. We Masons have pledged ourselves to each other and to the benefit of mankind in our ritual and in our practices. We therefore have the guarantee of the most significant portion of this most important relationship.

To trust must be added personal compatibility. Persons who have complete confidence in each other may differ in terms of emotion, cultural background, and habits. These factors may separate rather than adhere. Masonry, by the mere fact of the free choice of association, invites members to join others whose personalities are conspicuously attractive. This association reinforces and strengthens the individual as well as the organization.

If the foregoing were not enough, we could call attention to the significance of mutuality of purpose. Nothing is quite so welding in influence as cooperation in a good cause. When men together achieve what individually is impossible, they then share pride and accolade. The feelings thus inspired provoke mutual

admiration, dependence, loyalty, and brotherly love. Jointly we sense a larger dimension personally of our compatriots.

Indeed this is true in partnerships, and between individuals, groups and all alliances. It would seem obvious that the obverse of cooperation is isolation, restriction, solitude, loneliness, despair, and intimidation. None can argue intelligently that a single individual can defeat a team, or a lone soldier an army, or an isolated idea a complete philosophy.

"There is strength in numbers."
"United we stand, divided we fall."
Such adages testify to the longstanding recognition of this concept.

Think how Masonic structure suits these requirements. Individually, each of us takes an oath of personal behavior. This oath serves to establish the highest moral commitment on a personal and spiritual level. We also pledge fraternity and thus enter into a firm brotherhood. We are better individuals joined to others of similar persuasion in strong linkage. Together we aspire to those great projects which benefit and endow mankind.

Each of us shares in the aspiration, consummation, achievement, and pride naturally forthcoming. To expect or demand more from any organization is unreasonable. It would only satisfy the constant critics who magnify human shortcomings to the level and dimension of gratuitous withholding and inadequacy. Logical men can only share the humble gratitude that the privilege of Masonic membership so richly deserves.

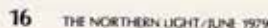
As a Scottish Rite Mason, you will find that there is a suitable place for each one who wishes to have an active role in the advancement and activities of the organization. You are invited to take part in the meetings, reunions, and convocations. You are part of the tradition of our many charitable activities and can take pride in the major contributions that Scottish Rite has made to medical research, psychiatric studies in schizophrenia, and journalism scholarships. All charitable and benevolent endeavors are purely voluntary and you are numbered among those men who contribute much to the preservation of human dignity.

Why do I find Masonry so fulfilling? It makes me feel more competent a man, a better citizen, and an active participant in the age-long process of personal and universal betterment.



ILL.: MAX L. KAMIEL, 33°, has presided over many New York Masonic bodies and currently is the Commander-in-Chief of Long Island Consistory at Rockville Centre.

This exhibit uses a framework of four themes to depict the dynamic shifting in French opinions about America. "The Myth and the Land" examines the early image of an exotic new world and how it was altered by firsthand observation.



America?

"The Utopian Government" illustrates enlightenment ideals and their modification in the laboratory of American political experience. "The Atlantic Market" portrays the French dream of unlimited trade and how it was transformed by competition. "The Yanqui" presents French perceptions of the American character developed over the 50-year period.

Most of the surviving evidence of the French view of America is in the form of books and manuscripts, which reflect primarily the view of a small number of literate Frenchmen, an elite. A significantly larger group knew virtually nothing about the New World. They held vague emotional impressions of a far-away place and formed judgments on the basis of graphic and oral traditions. Prints, textiles, songs, and memorabilia convey those nonverbal attitudes.

The exhibition offers a panorama of public opinion ranging from popular tradition to the most articulate expression of French genius.

Another exhibit, currently on display at Lexington through September 15, features the decorative arts of rural France from the 18th and 19th centuries. "French Folk Art" comes from the French National Museum of Folk Arts and Traditions in Paris and is circulated in the United States by the Smithsonian Institution Traveling Exhibition Service.

Among the 189 works in the exhibition are marionettes, a loom for weaving ribbons and braids, an earthenware iron, a bride's basket, santons, a tobacco grater, an eel gig, coifs, a cradle, a collar and cow bell, woodcuts, and lithographs.

Among the collection of French folk art is "The Stages of Life," a polychromed woodcut from the early 19th century

WHAT'S NEW AT THE MUSEUM?

HIGHLIGHTS FROM THE MUSEUM COLLECTION: Looking at the Past

June 24 through May 4, 1980

Items from the museum collection go on display in celebration of the museum's fourth anniversary. Special areas about why museums collect objects and what kinds of objects a museum might choose for its own collection.

FORGED IN IRON: The American Blacksmith

Through July 4

An explanation of the blacksmith's important role in America, including information about forging techniques, the various smithing trades, and examples of wrought iron tools, utensils, and architectural hardware.

EARLY ORIENTAL EXPORT WARES

Through December 2

Late 18th and 19th century goods, such as porcelain and lacquer boxes, imported to this country from China and Japan.

FRENCH FOLK ART

May 13 through September 15

This major exhibition of the decorative arts of rural France of the 18th and 19th centuries includes pottery, lace, lithographs, woodcuts, furniture, and wrought iron. From the French National Museum of Folk Arts and Traditions, Paris, circulated by the Smithsonian Institution Traveling Service.

FRANCE VIEWS AMERICA, 1765-1815

June 13 through August 15

To commemorate the Bicentenary of French Assistance in the American War of Independence, this exhibit, from the Eleutherian Mills Historical Library, shows French views of America expressed in writing, in pictures, and in song.

WHAT'S IN A MAP?

June 17 through August 26

The processes involved in map-making, the language used, and examples of maps made between the 16th and 19th centuries in Europe and America. An exhibition from the National Museum of History and Technology, The Smithsonian Institution.

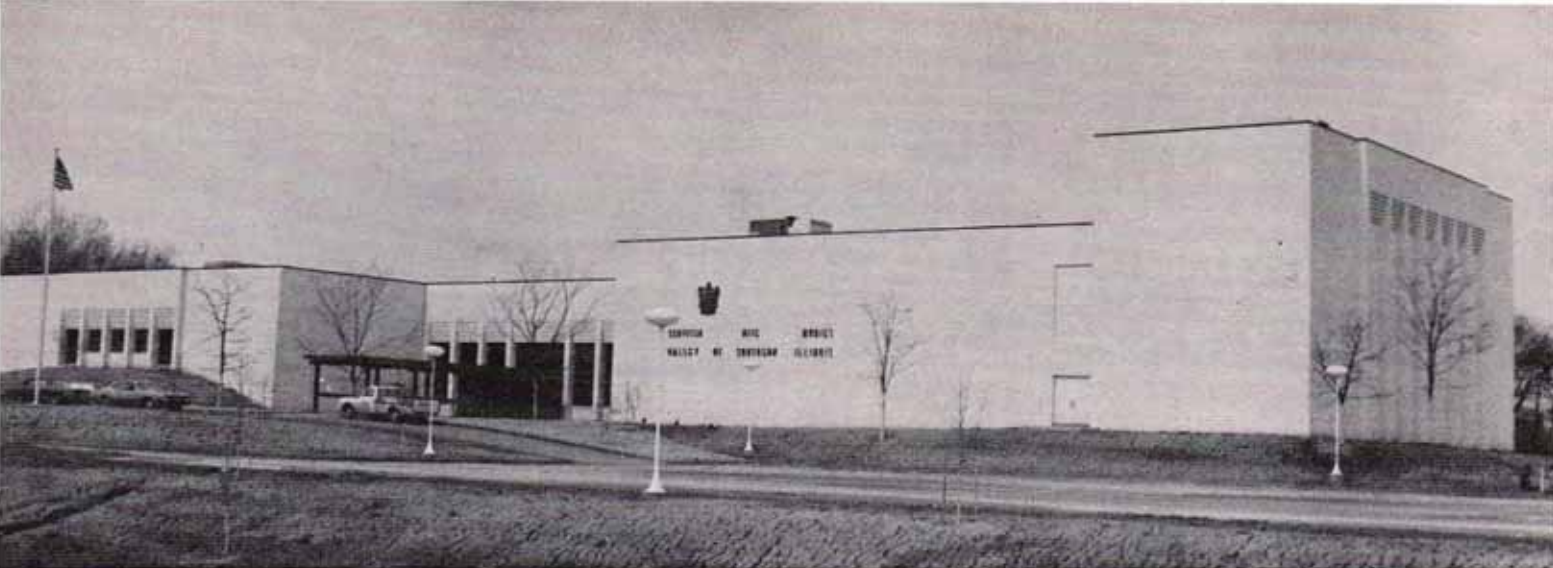
ALL SORTS OF GOOD SUFFICIENT CLOTH: Linen-Making in New England, 1640-1860

August 5 through May 18, 1980

A history of linen-making as an essential craft carried on in every New England household. Organized by the Merrimack Valley Textile Museum, the exhibit includes demonstrations of linen-making.

Summer Hours (April-October)

Monday-Saturday 10:00 to 5:00 Sundays 12:00 to 5:30



Valley of Southern Illinois Burns Mortgage

Members of the Scottish Rite Valley of Southern Illinois gathered on Sunday, March 26, to burn the final mortgage on a \$4 million building.

The Valley was based originally at East St. Louis, Ill., but ground was broken for a new Scottish Rite cathedral at Belleville in 1970. The building was dedicated in 1972.

The white brick and stone structure is an imposing tri-level edifice which graces the central high portion of a 32-

acre site at the north edge of Belleville. It includes an 850-seat auditorium, a dining room capable of serving 900 at a sitting, and a beautiful and spacious lounge.

Other features include an all-electric kitchen fully equipped to serve 1,000 in

30 minutes, a large dressing and make-up room, an adequate stage, and three parking lots to handle more than 500 cars.

Sovereign Grand Commander Stanley F. Maxwell, 33°, assisted in the mortgage-burning ceremony.

Participating in the mortgage-burning ceremony were Robert B. Perkins, 33°, Active Member of the Supreme Council and Past Commander-in-chief at Southern Illinois; Edward G. Maag, 33°, Commander-in-chief; Sovereign Grand Commander Stanley F. Maxwell, 33°; W. Kimbrell Stephens, 33°, Past Commander-in-chief; Dean E. Kamper, 33°, President of the First National Bank of Belleville; Harold G. Baker, Jr., 33°, Past Commander-in-chief.





'Facts for Freemasons'

Reviewed by ALPHONSE CERZA, 33°

FACTS FOR FREEMASONS, by Harold V. B. Voorhis, 33°. 238 pp. Revised edition published in 1979 by Macoy Publishing and Masonic Supply Co., Inc., P.O. Box 9759, Richmond, Va. 23228. \$10.

This book was first published in the year 1951 and has been out-of-print for many years. The recently revised edition contains a great deal of the material in the original edition. Some of the specific items have been expanded, and some of the material has been completely rewritten to reflect present-day conditions.

The book is in a question-and-answer format and the subjects are divided into 25 parts. It begins with a consideration of the claimed ancestors of Freemasonry and a presentation of the Biblical references to Freemasonry and to King Solomon's Temple. It then presents the early history of the craft in England and the United States. Two parts are devoted to a description of some of the early books relating to Freemasonry, its customs and regulations. Then follows a consideration of the symbolism and philosophy of Freemasonry.

There is a brief description of the leading appendant bodies and of research lodges. Another part, titled "Black Freemasonry," has been completely rewritten. In the original edition the author relied on the "official" history of the Prince Hall organization written by Grimshaw, but the present edition reflects what has been discovered in recent years on the subject. Part

16, containing biographical sketches of leading members of the craft, has been expanded with the addition of some new names such as "Buzz" Aldrin, Earl Warren, Barry Goldwater, Irving Berlin, and Norman Vincent Peale.

Part 17 covers Masonic education, periodicals and libraries. Part 18 describes Masonic regalia. Part 19 covers lodges, buildings, and places of interest to Masons. Part 20, titled, "Oddities," presents a number of unusual items such as the appointment of a Grand Clam Baker in California in 1877, the King of Hawaii acting as Tyler when two Scottish Rite degrees were conferred in his Palace, and the two men who for a time were two and a half degree Masons.

Several sections describe the Order of Eastern Star and other women and youth groups. A part titled "Masonic Meanings of Words and Phrases" contains short definitions of many words. The final section has a summary of membership statistics of the craft.

This book is well organized and the material has been ably selected to cover basic Masonic information of general interest. The author has been an active and devoted Freemason for many years, has been a Masonic researcher and writer of many books and magazine articles, is a member of 80 Masonic organizations, and has been the presiding officer in 35 of these groups. He has brought a wealth of experience in the preparation of this revised and expanded edition of an old favorite Masonic book.



OTHER MASONIC BOOKS OF INTEREST

Think Tank for Junior Wardens. An excellent 52-page guide for lodge officers interested in being effective. Designed to do what its title suggests. Available from the Masonic Service Association, 8120 Fenton St., Silver Spring, Md. 20910. 75¢.

1738 edition of Anderson's Constitutions of the Free-Masons. A facsimile of this book plus detailed commentary with discussion of the differences between this edition and the original 1723 edition was published by the Masonic Book Club. A few extra copies are available for non-members of the club from Masonic Book Club, c/o Louis L. Williams, 426 Unity Building, Bloomington, Ill. 61701. \$15.

Authenticity of Fundamental Law for Scottish Rite Freemasonry, by Henry C. Clausen, 33°. An expansion of a paper prepared for a conference of European Supreme Councils held in Iran last November. Also contains Albert Pike's translation of the 1786 Grand Constitutions. Available from Supreme Council, 1733 16th St., N.W., Washington, D.C. 20009. \$5.

The Origin and Growth of Utah Masonry and Its Conflict with Mormonism, by Dr. Mervin B. Hogan, 33°. Discusses the unique rule in Utah which prohibits lodges from receiving a petition for Masonic degrees signed by a Mormon. From Third Century Co., 756 So. Main St., Salt Lake City, Utah. 84101. \$5.25.

Freemasonry and Its Etiquette, by William Preston Campbell-Everden. Originally published in 1955 in England. Deals with the history, laws, customs, and ceremonies of the craft from the British point of view. This reprint has an introduction by Dr. Allan Boudreau, Grand Lodge Librarian of New York. Available from the Outlet Book Co., Inc., One Park Avenue, New York, N.Y. 10016. \$2.98.

History of the Supreme Council of Canada, 1874-1974. Brief centennial history of our neighbor Supreme Council to the north. Available from the Supreme Council, 152 George St., Hamilton, Ontario L8P 1E5, Canada. \$2.

Curiosities in Masonic Literature

By ALEX HORNE, 33°

A curious statement is found in some of our craft monitors toward the end of the account of the building of King Solomon's Temple. It is said that

"as a striking evidence of the approbation and interposition of Divine Providence, we are informed by the great Jewish historian Josephus that, although more than seven years were occupied in its building, yet during the whole term it did not rain in the day time, but in the night season only, that the workmen might not be obstructed from their labors."

This statement occurs for the first time in Webb's *Freemasons' Monitor or Illustrations of Masonry* (1805 edition). Webb apparently gives the quotation without bothering to check with Josephus, undoubtedly having confidence in his own prodigious memory. Had he in fact checked, he would have discovered—much to his surprise—that his memory this time had played him a trick.

The Josephus statement (in his *Antiquities of the Jews*, Bk. XV, Ch. XI) appears under the chapter heading: "How Herod built the Temple." Herod was a thousand years after Solomon. Josephus said therein that "during the time that the temple was building, it did not rain in the day time, but that showers fell in the nights, so that the work was not hindered."

So the paraphrased quotation was correct enough, but its ascription to Solomon's Temple was not.

It is curious to note that this incorrect allusion to the building of Solomon's Temple is repeated in Mackey's and Cornelius Moore's monitors (both of them based on Webb's) but is omitted in the monitors of Jeremy L. Cross, Sickels, Simons, and some others also based on Webb's. Many present-day Grand Lodge monitors, although based on Webb's, also leave out the incorrect allusion. Evidently someone checked Josephus and found that the original Josephus account (probably based on a rabbinical tradition) did not properly belong in a story of the building of King Solomon's Temple.

Another curious item, also having to do with Josephus, is found in the text of the famous *Inigo Jones MS.*, one of the important versions of what we call the "old charges," or *Manuscript Constitutions* of the operative masons. While most of them are undated, this particular one has the inscription on its frontispiece: "Inigo Jones, Delin, MDCVII." Therefore it has been considered by some to have been written in 1607 A.D., but there is a question about the date's authenticity.

An answer to this question is indirectly furnished us in the Josephus history, where there is reference to the two letters that passed between Solomon and Hiram, King of Tyre. Generally we refer to them in our monitors as "the reciprocations." The text of these letters in Josephus is not precisely the same as now given in the Bible, and also may be the result of a rabbinical tradition.

The text is found to contain one curious error in the 1655 edition of Lodge's translation of Josephus. The letters between the kings make reference to the "Sidonians" (that is, "the people of

Sidon," on the west coast of Lebanon). Yet Lodge's translation (perhaps through a printer's error) says "Macedonians," a word partly similar in sound. The Macedonians, however, were a people of Central Europe. The same error—"Macedonians" in place of "Sidonians"—has also been found in the 1670 edition of Lodge's translation.

In citing these same "reciprocations," the *Inigo Jones MS.* also makes reference to the "Macedonians" in place of "Sidonians." Consequently, our experts now conclude that the *MS.* could not possibly have been written at any time before 1655, the earlier date of Lodge's translation, and "1607" is therefore a false dating for the *Inigo Jones MS.* From other internal evidence of the same sort, the writing is even believed to be circa 1725.

As a final example of Masonic curiosities, let us look at another of our versions of the "old charges" of the operative masons, of which we now have some 135 different versions. They are "different," but mostly "similar," since each version is not an independent creation but is generally a copy made from a previous version. Sometimes they contain personnel or local additions, or other changes, mostly of a minor character. They generally begin with a legendary or quasi-historical section and cite the origin of geometry and the development of the building art; many of the stories are taken from the Bible or other sources.

The concluding section, again, is generally a list of "rules and regulations" of the stonemason trade. The rules cite the relationship that should exist between one mason and another in his personal or professional life, the mutual relationships between apprentice and master, and so forth. Hence the term "old charges."

These "old charges" would always be read to an incoming mason at the end of his period of apprenticeship mainly to inform him of his duties and responsibilities. This reading constituted his



ILL.: ALEX HORNE, 33°, is a member of the San Francisco Scottish Rite Bodies. He is the author of a number of Masonic books and is the only American to become a full member of Quatuor Coronati Research Lodge in London.

"ritual of induction" as the erstwhile apprentice was becoming a full-fledged mason and member of the lodge.

Between these two sections—the legendary-historical and the "charges"—there would generally be a "stage direction," so to speak.

The *Clapham MS.*, for example, recites a "stage direction" as follows:

"one of ye Eldr taking ye bible shall hold it forth that hee or they which are to be made Masons may impose Or lay their right hands Upon & then their Charge shall be read."

This, in fact, was the act of "obligation" which the incoming mason was taking upon himself as a member of the lodge and of the fraternity at large. But sometimes this "stage direction" would be in Latin (for what reason has never been determined) in more or less mutilated form. Thus, in *York Roll No. 6*, we read:

"Tunc unus ex Senioribus tenebat librum ille vel illi ponat, vel ponat manus sup librum, et tunc precepta deberent legi."

The Latin can be roughly equated with the above English version, except that

the Bible is here merely referred to as *librum*, "the book."

The key phrase here is *ille vel illi* (he or they), and in the case of *York Roll No. 4*, the copyist thought he would try his hand at translating the Latin. Here he got into trouble, for he wrote:

"The(n) one of the elders takeing the Booke and that hee or shee that is to bee made Mason shall lay their hands thereon and the charge shall be given."

This variant—"hee or shee"—was taken literally in some circles. It was known that whenever a Master who kept a stonemason shop died, his widow might (if she felt competent) continue to run the shop as a business venture. In such an event, it was thought not inappropriate that she would take the usual obligation and have the legendary history and the charges read to her, as in the case of a graduating apprentice, and thus become a female member of the lodge.

This view was vigorously opposed by W. J. Hughan, one of our most revered Masonic scholars of the period. In the introduction he wrote for the *Ancient Masonic Rolls of Constitutions* (1894),

he speculated that in the specific case of the *York Roll No. 4*, the copyist evidently considered the last of the Latin trio of words to be *illa* (she). "This curious blunder," said Hughan, has led some hasty readers to assume that females were eligible for membership in the lodge, . . . just as in most of the social guilds for centuries. There is not, however, the slightest justification for such an absurd fancy. . . ."

Elsewhere in the same collection, Hughan remarked that the *York Roll No. 4* "has led to considerable discussion because of the unique clause noted by the editors, who state that it is generally believed that 'shee' is a copyist's mistake for 'they'." It certainly should not have read 'hee or shee that is to be made Mason,' for the ceremony was for males only. Possibly the error was due to a translation from the Latin of *ille vel illi* (he or they), as if it were 'ille vel illa,' he or she; but whatever explanation may be offered, there is no doubt that the word should have been *they* and not *shee*."

Thus is one more Masonic balloon punctured, and a faulty belief is consigned to the limbo of exploded and hopefully forgotten myths.

THE BOUND BOY OF RALEIGH

Continued from page 5

Andy made terms for the rent of the cabin for his family. As they were getting settled he remarked to his mother that he liked the young lady who was so friendly, and intended to marry her. He had learned that her name was Eliza McArdle.

In conversing with Armitage, Andy informed him that he was a tailor. Andy was just what Armitage was looking for, as he had a quantity of homespun that he wanted made up into garments. For several weeks Andy stitched for the storekeeper, while his family and the blind pony regained their strength.

The job for Armitage had come to an end, and the storekeeper had no further need for Andy's talents. Since the town had a tailor, they proceeded on their journey.

Their next stop was Rutledge where Andy set up shop. For six months he plied his trade. When he heard that the tailor in Greeneville had moved on, he returned to Greeneville to set up his

shop and courted Eliza McArdle.

On May 17, 1827, "squire" Modocai Lincoln, a distant cousin of Abraham Lincoln, tied the knot. Andy was just a little past 18 and his bride was 17. Andy always said that finding and marrying Eliza was the greatest stroke of good luck he would ever have. Eliza was responsible for helping him with his "book learning," while he stitched and snipped in his tailor shop.

In Andy's days, no one believed that merely because you existed as a person you should expect to be educated at public expense. Andy reasoned that every child should have the opportunity of securing an education.

So as governor in 1853, Johnson delivered a message to the legislators: "Education must be provided for everybody and a bill to tax everyone living in the state to open up common schools must be passed."

Under his sturdy prompting, this bill became law on February 28, 1854; and

the State of Tennessee, for the first time in its history, levied a tax for the support of common schools. Provision in this bill also made it possible for female teachers to be employed on an equal footing with male teachers.

Following his marriage to Eliza, much of his time was devoted to public service. He became Mayor of Greeneville, State Senator, Governor of Tennessee, and Vice President of the United States. While he was serving as President, he participated in many Masonic events and cornerstone-laying ceremonies.

He had been raised a Master Mason in 1851 at Greeneville Lodge No. 119, Greeneville, Tenn., and received the Scottish Rite degrees in 1867 at the executive mansion. Thus he became the first President to be a Scottish Rite Mason.

Brother Johnson accomplished a great deal for one who had not received even one day of formal schooling.

NEW JIGSAW PUZZLE FEATURES MUSEUM WINDOW



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IN MEMORIAM

Ill.°. August Christian Ullrich, 33°

Ill.°. August C. Ullrich, 33°, an Emeritus Member of the Supreme Council, died on April 13, at the age of 76.

A Rutgers graduate, he had maintained a law office in Sea Girt, N.J., since 1947.

Ill.°. Brother Ullrich was raised a Master Mason in 1928 and served as Master of Hillside Lodge No. 241, Hillside, N.J., in 1937. He was elected Grand Master of the Grand Lodge of New Jersey in 1958.

He was a member of the York Rite bodies; a Past Sovereign of St. Paul's Conclave, Red Cross of Constantine; a Past Potentate of Crescent Shrine Temple, Trenton, and a Past Grand Patron of the Grand Chapter of New Jersey, Order of the Eastern Star.

He received the Scottish Rite degrees in 1943, and served as Commander-in-chief of New Jersey Consistory in 1965-66. He received the 33° in 1960, was crowned an Active Member of the Supreme Council in 1967, was named Deputy for New Jersey in 1969, and became an Emeritus Member in 1977.

Surviving him are his wife Ethel and a daughter Nancy.

A jigsaw puzzle featuring a full-color reproduction of the beautiful "Masonry and America" art glass window in the Scottish Rite Masonic Museum of Our National Heritage has just been produced. According to Sovereign Grand Commander Stanley F. Maxwell, 33°, the puzzle is 16"x20" size and comes complete with a full description of the meaning of the window.

"Everyone who sees the window in the Museum and Library is captivated by its color and beauty," comments Commander Maxwell. "Our new jigsaw puzzle gives Scottish Rite Masons throughout the Northern Masonic Jurisdiction the chance to have a reproduction of the 'Masonry and America' window in their own homes."

The art glass window was designed by the highly acclaimed artist Dr. Rudolph Sandon, 32°, and portrays the close relationship between Masonry and our American heritage.

A perfect gift for your family or a friend, the jigsaw puzzle is a fine memento of the Museum and Library. It comes in an attractive black and gold box.

The beauty and details of the art glass window are so clear, the puzzle is suitable for framing.

The puzzle is now available and proceeds from the sales will go to the operating fund of the Museum and Library.

Each puzzle is \$5, including postage, handling, and tax, where applicable. Checks should be made payable to "Jigsaw Puzzle," with your order addressed to Supreme Council Headquarters, P.O. Box 519, Lexington, Mass. 02173. Be sure to include your complete name, address, and zip code.

BLUE ENVELOPE REMINDER

There's still time for you to support the 1978-79 Blue Envelope appeal.

Your support helps find more answers to mental illness through the Schizophrenia Research Program.

Your support also brings the meaning of our nation to thousands of citizens through the Scottish Rite Masonic Museum of Our National Heritage.

Mail your gift today!

Footnotes*

What Do Masons Know About Masonry?

Soon the cry will be "School's out!" and the local press will carry a photo of jubilant students bouncing out of the classroom in pure delight. Such a photo is a classic for the month of June.

Other familiar scenes reflect graduates at commencement exercises throwing caps in the air and shouting, "I made it!"

At the conclusion of the degree of Master Mason, there appears to be a similar expression of jubilation. Frequently the new member is congratulated by the Worshipful Master and told that he is now as much a Mason as he ever will be. The new Master Mason says to himself, "I made it!" His brief journey from Entered Apprentice to Master Mason was merely a matter of months and probably was not strenuous. Too often we find that not much was expected of him as a candidate and much less will be asked of him as a "full-fledged" member. What a shame! If he did not learn the basics as he advanced, how can he possibly pass on his Masonic knowledge to another generation.

Being "made" a Mason does not necessarily "make" an *intelligent* Mason of anyone. One of the biggest tasks facing the fraternity today is the fact that Masonic "students" must be encouraged to learn.

Too many lodges rely on the mere recitation of lectures with phraseology which is not necessarily the style of our day-to-day conversation. If the Masonic ritual is "untouchable," then we must

supplement the ritual by using other means of communicating the precepts of Freemasonry. But the end result must bring about a more knowledgeable Mason.

If a new Mason is not inspired to seek more light in Masonry, he will become nothing more than a part of the annual statistics. The next time you witness the third degree, take a good look at the new Master Mason and ask yourself this question: "Is he ready to build a 'cathedral'?"

If your answer to the question is "no," then take him aside and help him to use the working tools. Better yet, let it not happen to the next candidate. Get back to that lodge for the first degree. Encourage the new Entered Apprentice to gain a deeper understanding of the Masonic philosophy. Offer to assist with instruction. Teaching, you know, is a great way to broaden one's own knowledge.

If your answer to the above question is "yes," you may have found a lodge that is doing something right. Or perhaps you've been mesmerized into accepting lower standards. If the latter is the case, then you'd better rush back to your lodge and start yourself over again as an Entered Apprentice—before your "cathedral" crumbles.

RICHARD H. CURTIS, 32°
Editor





MERRY MAY AT THE MUSEUM

It was an Elizabethan May Day Festival in celebration of Spring at the Scottish Rite Masonic Museum of Our National Heritage, Lexington, Mass., where several thousand Sunday afternoon visitors joined in the merrymaking. Some danced around the maypole, and others watched demonstrations of Morris dancing, sword play, and juggling. A number of characters in Elizabethan costume mingled through the crowd. The event was held in conjunction with the exhibits on Sir Francis Drake.

