

Volume 5 No. 1

JANUARY 1974

We are pleased to give our congratulations and best wishes to Ill. Gerald R. Ford, 33°, of Grand Rapids, Mich., as Vice President of the United States. The eldest of four sons received his Lambskin from the hands of his father, the late Ill. Gerald R. Ford, Sr., 33°, in Malta Lodge No. 465, Grand Rapids; the father, who was a 50-year Mason, also presented Lambskins to his other three sons on the same night, Sept. 30, 1949. Vice President Ford was raised in 1951, received the Scottish Rite degrees in the Valley of Grand Rapids in 1957, and the 33° in 1962. He also holds the DeMolay Legion of Honor, is a Shriner and member of the Royal Order of Jesters, and has attended several Grand Masters' conferences in Washington, D.C.

Ill. Brother Ford has served in Congress continuously since 1949 and has been minority leader in the House for the 88th Congress. An All-American football player at the University of Michigan in 1934, he played for the East in the East-West Shrine game at San Francisco in 1935. He was graduated from Yale University Law School in 1941 where he also served as assistant varsity football coach. He spent 47 months with the U.S. Navy in World War II, mostly as a gunnery division officer and assistant navigator with the Third and Fifth Fleets, being retired as a Lt. Commander. He was named one of the 10 Outstanding Young Men in 1949 by the U.S. Junior Chamber of Commerce. Mrs. Ford is the former Elizabeth Bloomer, and they are parents of three sons and a daughter.



FORD

It was our pleasure to witness the conferring of a Master Mason Degree by the Virginia Craftsmen in Beaver Lodge at Belmont, Mass. This was expertly done by a cast controlled by the Grand Master of Masons in Virginia which has received the praise of Grand Masters of more than a dozen states as well as Masonic leaders in Great Britain and Canada. The degree team dresses in a Confederate cavalry-type uniform, gray in color and trimmed in gold, to perpetuate a remembrance of the many sacrifices made by Freemasons who wore the Blue and Gray of opposing forces during the Civil War, and who fought and died for a cause they felt just, but who remembered to practice without their Lodges that which they had learned therein.

The group is supervised by Allen E. Roberts of Highland Springs, Va., author of *House Undivided: The Story of Freemasonry and the Civil War*. It has made an annual tour since 1962 as "Freemasons who put Brotherly Love into Action." They visited Maine and Nova Scotia also in 1973. Their motto is "Brotherhood of Man under the Fatherhood of God must be perpetuated or all that Freemasonry teaches is for naught." And, in our humble opinion, they do an excellent job.

Kudos most certainly are due this "One Man's Family" headed by Dad, Nicholas Hubert of Urbana, Ill., a veteran worker in the vineyards of Masonry. When son William was elected Worshipful Master of Urbana Lodge No. 157, AF&AM, in June, it was only natural that Dad, a Past Master of Sidney Lodge, would serve as the Installing Officer. To make the evening complete, Dad used his other three sons to complete the team. They are Don and Russell, both Past Masters, and Dale, a Past Commander of Knights Templar.

Then, to add to their Masonic enlightenment, Dad had all four sons enroll for the Scottish Rite degrees in the Valley of Danville in November. And the Class of Expression, 139 strong, elected the four sons as president, vice president, secretary-treasurer, and orator—which certainly put the "frosting on the cake" for Dad Hubert and his family!

\* \* \*

Another excellent example of Brotherly Love in Action was given by a noted Catholic priest-author of the University of Notre Dame who delivered a most touching eulogy for our late co-worker, Ill. Albert N. Hepler, Jr., 33°, at funeral services in the Scottish Rite Cathedral at South Bend, Indiana. Father John A. O'Brien praised Ill. Brother Hepler for his leadership in the recent rapprochement between the Masons and the Knights of Columbus, the Catholic fraternal organization.

Father O'Brien said the Masonic leader and Presbyterian "had a vision of a time when Masons and Knights would, as he put it on one occasion, 'walk together as the sons of God'." . . . Hepler's influence opened many doors for me," he added, "enabling me to bring the message of reconciliation to all sections of Freemasonry in the Northern Jurisdiction."

The friendship movement between the Knights and Masons in the United States during the past 10 years, pioneered by Ill. Brother Hepler and Father O'Brien, has even thawed the former uncompromising anti-Masonic views of the central Catholic church administration in Rome. Today many Masonic Lodges and Councils of Knights jointly sponsor benevolent activities for the good of humanity and also participate in social affairs.

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Our "Tip of the Hat" for this issue goes to Bro. Raymond H. Deidrick, 32°, of the Valley of Reading, Pa., who has learned to overcome the effects of a stroke and regained the use of his left leg and partial use of the left arm. A former high school coach and physical education director for 40 years, he refused to be consigned to a wheelchair when afflicted in 1960 and developed a set of exercises which he practices faithfully about two hours each day. His physical recovery and improved mental outlook have enabled him to write a book and given him a new way of life. He resides at 346 Murry Hill Dr., Lancaster, Pa. 17601, and we wish for him many more years of happiness.

GEORGE E. BUROW, 33°



## A Resolution for the New Year

By **GEORGE A. NEWBURY, 33°**

Four things a man must learn to do  
If he would make his record true:  
To think without confusion clearly;  
To love his fellowmen sincerely;  
To act from honest motives purely;  
To trust in God and Heaven securely.

—HENRY VAN DYKE

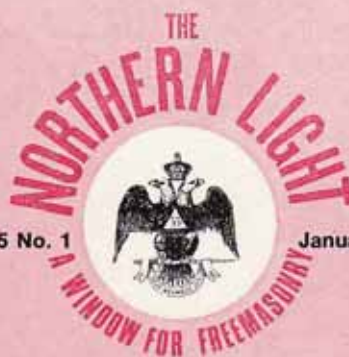
As a New Year's resolution, the above inspiring words of Henry Van Dyke would be difficult to improve on. They encompass a philosophy of life which, if practiced generally, would make this old world a far happier place for all men everywhere. Unfortunately that is too much to hope for in our time. However, it should be a goal toward which all men should earnestly strive in the hope that future years will bring it nearer to realization.

The coming of a New Year is, or ought to be, a time for reflection, for self-appraisal, and for the making of decisions—resolutions—to which we will earnestly strive to adhere in the days, weeks, and months to come.

In our Masonic ritual we speak of the "reflective mind," encouraging our votaries to calm but searching reflections on their duty to their fellowmen and to God. The lessons of all our degrees are built around that theme. It is a noble concept and cannot but inspire each of us to be our own best selves.

Regrettably, modern life is not conducive to reflective thinking—especially of the kind we have in mind. In our busy lives with their tensions, stresses, and private and public turmoil there seems to be no time for it. Like grains of sand on a windswept coast we are caught up and carried along in what often seems a virtual whirlwind of private and business activities and responsibilities over which we have little control and from which seemingly there is no escape.

However, the future of our families and of humanity well may depend on each of us doing some serious reflecting along these lines—of finding the time for it—and the making of the decisions to which it will lead us. May the words of Van Dyke with which we opened these reflections help us to do so.



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# *Sibelius Composed Masonic Music*

By **WILLIAM G. PEACHER, 32°**

New York Masons can be proud of the part they played in re-establishing Freemasonry in Finland. The heritage this state achieved during post-colonial Masonic expansion and the formation of daughter lodges in other states, territories, islands, and countries was re-kindled by warranting Suomi Lodge No. 1 at Helsinki on August 18, 1922.

This was followed by Tammer No. 2 at Tampere on January 8, 1923, and Phoenix No. 3 at Turko (Abo) on February 8, 1923. These three lodges applied to the Grand Lodge of New York and were granted a charter to establish the Grand Lodge of Finland. Constitution ceremonies were conducted by M. W. Arthur S. Tomkins, Grand Master of Masons of New York, and Grand Lodge Officers at the Masonic Temple in Helsinki on September 9, 1924.

Although Freemasonry declined in

Finland during World War II, there has been a steady growth since 1945. There are now 54 craft lodges under the Grand Lodge of Finland and three working through the Grand Lodge of Sweden.

The history of Freemasonry in Finland has followed the tides of time. Linked to Sweden in the early years of Masonry during dissemination of the rite from England, St. Augustine Lodge was organized at Helsinki in 1756 (revived in 1923). This was followed by Phoenix Lodge in 1777 and Finska Kapitlet in 1778, also in Helsinki.

St. Augustine with three other Swedish lodges founded the National Grand Lodge of Sweden in 1759. All disbanded after the Russo-Swedish War of 1808-1809, and Finland became an autonomous Grand Duchy, the Czar serving as Grand Duke. Alexander I banned all secret societies in 1822 which was reiterated by Nicholas I in 1848. These acts terminated all Free-

masonry in Finland until it attained its independence in 1917, at which time all prior statutes were abolished.

The most celebrated member of the class of 27 which was raised in Suomi Lodge No. 1 on August 18, 1922, when it was warranted by the Grand Lodge of New York, was Johan Julius Christian Sibelius, better known to the world as Jan Sibelius, who was 56 then. He was initiated, passed, and raised from 10 A.M. to 7 P.M. with an intermission of an hour for lunch.

Sibelius, who had been a noted musician more than 25 years, was appointed Grand Organist for the new Grand Lodge, a post he held throughout his life. He became interested in improvising music for the regular work and was persuaded to compose specific selections adapted for use in the lodge room. This culminated in the ritual music known as "Musique Religieuse," opus 113. Initially, there were nine pieces which ultimately became fully orchestrated.



DR. WILLIAM G. PEACHER, 32°, a member of the Valley of Syracuse, is a specialist in Neurosurgery. A Masonic historian, he has served as Master of American Lodge of Research and has also presided over Salt Springs Lodge No. 520, Syracuse, and the Central City York Rite Bodies. He is currently serving as Grand High Priest of the Grand Royal Arch Chapter of New York and Grand Generalissimo of the Grand Commandery, K.T., of New York.

His mother Lodge, Suomi Lodge No. 1, was the first to hear this remarkable music on January 5, 1927. It remained in manuscript form written in Finnish and Swedish until 1935, when an inscribed, bound copy of this great work was presented to the Grand Lodge of New York by Sibelius. It was published for Masonic use that year by Grand Lodge with an English text by R. W. Marshall Kernochan, a Past Grand Trustee of New York.

A second edition appeared in 1950, which was revised with three additions including the well known "Finlandia," the national Finnish anthem written in 1899. This opus is adapted to New York craft work which serves as the basis of current Finnish ritual.

The various parts of Sibelius' Masonic music are entitled "Adagio," "Thoughts Be Our Comfort," "Hymn: Though Gung Leaves," "Who Ne'er Hath Blent His Bread with Tears," "How Fair an Earth and Loving," "Onward, Ye Brethren," "Whosoever Hath a Love of Justice," "Ode to Fraternity: Good and Pleasant, O Ye Brethren," "Hymn: Praise Thy Holy Name on High," "Marche Funebre," "Ode: The Lofty Heaven and Widespread Earth," and "Finlandia Hymn."

There are suggestions for the appropriate use of these based on the standard New York work of which the Finnish work is originally a translation. The suggestions are not in any way intended to limit the use of any of the numbers to prescribed places in the ritual. The music is highly adaptable and enterprising Masters, organists, and singers will find many places where individual numbers will be found appropriate.

For complete details of this Masonic ritualistic music, one should consult "The Masonic Ritual Music of Jean Sibelius" by Arthur Sharp, which appeared in the Transactions of the Manchester Association for Masonic Research in 1955. Copies of Sibelius' music may be obtained by writing to the Committee on Lodge Sales, Masonic Temple, 71 W. 23rd St., New York, N.Y. 10010.

Charles Johnson, Marshall Kernochan, and A. Walter Kramer conceived the idea of popularizing a section of this ritualistic music removing Masonic references. A choral arrangement resulted, changing "Onward, Ye Brethren" to "Onward, Ye People." It was first given at the New York World's Fair on May 1, 1938. The chorus was

revised by Channing LeFebere with an orchestral accompaniment by Sibelius in 1939, and 100,000 copies were sold in the first 10 years.

Sibelius' works record his great versatility and creativity. He composed more than a hundred songs, over 50 compositions for the violin, and many for the piano. The latter were mostly short with the exception of the "Sonata in F Major," three sonatinas and the *Kyllikki* cycle.

His theatre music included selections for Shakespeare's "Tempest," Maeterlinck's "Pelleas and Melisande," and Hofmannsthal's "Everyman." Perhaps the greatest of all are his rich orchestral compositions: the seven immortal sym-



JEAN SIBELIUS  
1865-1957

phonies with the "Kalevala" (Finnish Folklore) motif. Sibelius conducted the first performance of all his orchestral compositions in Finland and abroad with the exception of "Tapiola." He has been praised by Cecil Gray as "the greatest composer of symphonies since Beethoven."

Sibelius was the recipient of many honors during his life and his name has been immortalized for all time in his music. Parks, streets, and a museum were named for him; the annual music festival since 1951 sponsored by the Republic of Finland and the City of Helsinki is in his honor, as is the Music In-

stitute since 1939, and a quartet.

An honorary doctorate was conferred upon him by Yale University on his only visit to the United States in 1914. His 70th birthday was celebrated as a national holiday throughout Finland in 1935, and a commemorative postage stamp was issued on his 80th birthday. Sibelius was honored by the American Lodge of Research on six occasions when his music formed an integral part of the program in 1935, 1938, 1940, 1945, 1949, and 1952. He was elected a fellow in 1935. The Distinguished Achievement Award was presented to him by the Grand Lodge of New York in 1938 and special exhibits were arranged in the Grand Lodge Museum and Library on his 85th and 90th anniversaries in 1950 and 1955.

Sibelius was born December 8, 1865, at Hameenlinna, Finland, the second of three children. Both parents were of Scandinavian-German descent, his father being a successful local physician. He received his primary and secondary education in a middle-class neighborhood.

Even in youth, he revealed qualities of musical genius which were harbingers of future greatness. Learning to play the piano and violin at five, he had completed his first pizzicato composition, "Drops of Water," for violin and cello at 14. This was followed by chamber music adapted for the pleasure of his family. He dreamed of being a celebrated violinist.

Surprisingly, he matriculated in law at the Imperial Alexander University in Helsinki in 1885, but the following year he transferred to the Music Institute, his first love. He was awarded a Master of Arts Degree in 1888 and completed post-graduate study in Vienna and Berlin.

Sibelius married Aino Jarnefelt in 1893, and was the proud father of six daughters. After spending his early years teaching as Professor of Composition at Helsinki Conservatory of Music, he was honored by the government with an annual grant to devote his life to creative work. He then spent 25 years composing, studying, and arranging concert tours at home and abroad.

He spent much of the latter part of his life in relative seclusion at Ainola, the country estate he had purchased in 1904. It was near Jarvenpaa (Lake's End) near Lake Tuusula, about 25 miles northeast of Helsinki. He died September 20, 1957, of a cerebral hemorrhage in his 92nd year.

# George Washington and the Letter 'G'

By ELWELL CRISSEY, 32'

George Washington was a naturally-born Freemason.

This affinity displayed itself even before young Washington petitioned to be admitted to the Fraternity. For he had noted and admired among the members gentlemen of exemplary characters. Some intuitive anticipation of Masonic ideals drew him naturally and easily into our Brotherhood.

In Young George Washington, his every instinct and disposition strongly attracted him toward Masonry. He embraced it gladly and honored its precepts all his life. On November 4, 1752, Washington was initiated in Fredericksburg Lodge No. 4 at Fredericksburg, Virginia. A lifetime later, after travails and triumphs which fill many books and at the end of a long life, this great and good man died—still a Mason. All his life he found the Fraternity a never-failing source of comfort, strength and friendship. He was buried with full Masonic honors. Truly, he was our noblest Masonic Brother and one of the sublimest leaders among all humankind!

This brings us to a revealing question which every thoughtful Mason should be prompted to ask himself each February when he remembers the birth anni-

versary of the Father of Our Country.

The question: Within a man so lofty and whose moral prowess was so tremendous, what were the unique virtues of the Lodge which appealed to him so strongly and which commanded his loyalty all during his life? There had to be something in Freemasonry commensurate with the towering stature of this giant among men. What was it?

The answer is surprisingly simple. But it is obscure because Washington's biographers have been reluctant to name it in plain language. Let us approach our problem this way.

The reader may be surprised to be informed that Washington was the most deeply religious President who has ever served our nation. In his state papers and private correspondence, references to the Deity appear scores of times (maybe hundreds of times!). Every one of his crucial addresses or state papers was sprinkled with references to God.

For instance, his official proclamation of October 3, 1789, establishing our first national Thanksgiving Day contained 14 direct references to God. Even after that agonizing ordeal at Valley Forge, General Washington ordered his Army to observe a day of thanksgiving to God! He rebuked his officers and men for use of profanity. He commended their attendance at Church on Sundays.

George Washington prayed every morning and evening. He was seen on his knees in his library with the Bible opened before him. Many prayers survive which are written in his hand.

When Washington was notified that the Continental Congress had proclaimed its "Declaration of Independence" from the Mother Country, he composed this prayer: "Almighty God, we make our earnest prayer that Thou wilt keep the United States in Thy holy protection; that Thou wilt incline the hearts of the citizens to . . . entertain a brotherly love and affection for their fellow citizens . . . to love mercy and to demean ourselves with that charity, humility, and pacific temper of mind which were the characteristics of the Divine Author . . . without a humble imitation of whose example in these things, we can never hope to be a happy nation. Grant our supplication, we beseech Thee, through Jesus Christ, our Lord. Amen."

All his adult life he was a faithful vestryman in his church. His touching and beautiful Farewell Address consecrates our nation into God's care and keeping. It is no exaggeration to declare that George Washington possessed the faith of a Moses and the courage of a Daniel.

As noted, his biographers seemed baffled by Washington's profound religious faith. They do not know what to make of it. Usually, therefore, they do not discuss it. Nonetheless, Washington's most meticulous biographer, the late Dr. Douglas Southall Freeman of Richmond, Virginia, conceded that *Washington's moral stature, alone*, was the indispensable force which carried the cause of freedom to victory.

Another Washington biographer goes so far, indeed, as to say: "Washington was the Revolution!" Beyond a doubt, it was his miraculous, indomitable,



ELWELL CRISSEY, 32', a member of the Valley of Bloomington, is a professional writer and historian. His book on "Lincoln's Lost Speech," published in 1967, was a definitive work on this subject and received national critical acclaim. He is presently working on a history of our Supreme Council which is scheduled for publication by September, 1975.



never-quailing religious faith in God which sustained Washington the General, Washington the President, and Washington the Mason.

Now let us direct our thoughts into a new channel. It is pertinent here, because it reveals the secret which answers this question we are asking: "What ingredient in Freemasonry commanded Washington's life-long loyalty?"

At this point, let every Masonic Brother look carefully at his Masonic Blue Lodge pin. There he will discover the answer. Our famous Masonic symbol is recognized and honored around the world. From between the two divided spindles of the open Masonic compasses, there stares out at the beholder a bold capital letter "G." Most non-Masons wonder what it means.

All Masons know that it stands for God, who is the eternal heart of Freemasonry. God alone is our Great Light. God only sustains us. Every man of us so declared on bended knees when he took his obligations as an Entered Apprentice. Remember?

And what do those five Latin words stand for which are inscribed on the ribbon beneath the double eagle symbol of our Scottish Rite 32°? They read

"Spes Mea in Deo Est," meaning precisely: "My hope is in God."

This somber reminder imposes on us obligations enforced by Divine authority. They concern matters which are above our work-day world, out and beyond mundane things. We must never forget that Freemasonry centers on God. Our Masonic precepts have been inspired by Him. And on bended knees we professed, before others, that our hope is in God. Never in man.

The glory of Freemasonry is its reverence toward God. Let that magnificent declaration be repeated! *The glory of Freemasonry is its reverence toward God!*

Unquestionably, it was this sublime principle which captured and held George Washington's loyalty to Masonry. If ours had not been a God-centered fraternity, Washington would have paid it little heed. If Masonry in the 18th Century had been merely social or political or professional it could never have commanded this noble man's loyalty.

It is a startling experience, while researching deeply into the life and career of this great American, to discover that George Washington's phenomenal moral strength derived from God, even though it is an argument almost never developed in detail by his biographers. The discovery that the Almighty was an intimate companion to Washington from his youth seems to frighten most historians. This is understandable when the researcher becomes aware that there hovered over this colossus of a man a kind of mystical Shekinah as if Jehovah Himself cherished Washington in some peculiar and wonderful dispensation.

George Washington was never a dreamer or a romantic. His mind was sternly practical; in fact, according to Thomas Jefferson, almost unimaginative. Nonetheless, Washington came to believe that God was protecting and guiding him in a special way.

Washington's religious faith was profound, absolutely sincere, and almost lifelong. His habitual prayer life began at the age of 11, when his father died, and his mother asked him to say family prayers twice daily—morning and evening.

Washington first became convinced that God was watching over him in some personal and mysterious way because of a series of six miraculous escapes from deadly peril—five of them in quick succession.

The first occurred in 1754, when Washington was only 22 years old. Re-

turning that winter from Ohio where he had delivered Governor Robert Dinwiddie's ultimatum to the French, he was fired at by Indians concealed in ambush only 50 feet distant. All bullets missed him!

A few days later while rafting across the ice-choked Allegheny River, Washington was jerked off the raft and barely escaped drowning. Then a little later amid the wintry Virginia mountains, he almost froze from exposure.

Still a fourth incident, well known, occurred in 1755, the next year. Young Washington, a Lieutenant Colonel of Virginia Infantry, was with General Braddock near Fort Duquesne, Pennsylvania, when the British-American troops were ambushed by French soldiers and Indians. A ghastly slaughter resulted. General Braddock and most of his officers were killed and his little army was almost annihilated. After the battle, Washington was observed with his leather jacket over his arm—of all things—counting bullet holes!

That evening he wrote thoughtfully, "I have had four bullets through my coat today, and two horses shot from under me. Yet I have escaped unhurt. I have been protected beyond all human probability by a powerful dispensation of Providence."

Let us note the source of protection to which Washington attributed his miraculous escape. And note, too, his calm assurance when he referred to it.

The autumn of the year following, in 1756, George Washington survived still another brush with death. Returning with a guide from Western Pennsylvania where he had been inspecting frontier forts, one rainy day he rode into a dense forest, known to conceal many hostile Indians lying in dangerous ambush. Nevertheless, Washington rode boldly through seeing no one. But an hour later, a traveler passing the same spot was shot and killed. Militia, investigating afterwards, found signs that many Indians had lain concealed, overlooking the trail.

Subsequently, it was learned that the savages had watched Washington ride by, but had held their fire because their Chief had gone off temporarily, commanding them *not to fire* on anybody until he returned! Later, when Washington heard the details, he himself believed this was his narrowest escape from death since General Braddock's defeat.

Another incident, even more dramatic, occurred in 1777 during the Rev-

olutionary War. It was confirmed by a distinguished officer among the British, Major Patrick Ferguson, serving on the Brandywine campaign in Delaware under Lord Cornwallis. Major Ferguson was the best rifle and pistol shot in the British Army of his day. Riding through the woods, spying a bird sitting on a bough, Major Ferguson could drop his bridle reins, draw his loaded pistol, toss it in the air, catch it, aim it as it fell, and shoot the bird's head off. Among Americans by 1777, Ferguson had the reputation of a terrible foe. He was widely feared and hated.

This was the deadly sharpshooter who lay concealed one morning in the woods near the Americans' camp on the Brandywine. Later Ferguson wrote to his brother in Scotland what happened. He said he saw two American officers ride out. Ferguson described their uniforms exactly. One was a French Hussar, dressed in green; the other, a handsome American officer, uniformed in blue and buff, wearing a high tricorn cocked hat, riding a bay horse.

Presently Ferguson saw the Frenchman ride away while the American officer approached quite near to the concealed sharpshooter. Whereupon Ferguson stepped out and hailed him. The American officer stopped, looked at him silently, then turned his back and slowly cantered away. Ferguson said that he leveled his rifle at the rider's back.

"But something restrained me from firing," he wrote his brother, "so I let him alone." The next day, when wounded American officers were brought in captive, Ferguson talked to them about the incident. They verified that Ferguson's target had been General Washington.

It is not hard to imagine the calamity to American hopes had Washington been killed that day. Surely one must wonder what restrained the deadly sharpshooter's trigger finger. The thoughtful reader cannot but contemplate with some awe what would have been the destiny of the United States of America (with her hopes of freedom for oppressed peoples everywhere) if the Indians had killed George Washington in Ohio, or if he had drowned in the icy Allegheny River, or if he had died that winter of pneumonia from exposure, or if one of the four bullets near Fort Duquesne which punctured his coat had instead plunged into his heart, or Washington riding through the menacing forest in 1756

had entered the Indian ambushade a mere 30 minutes later than he did, or if sharpshooter Ferguson had pulled the trigger.

Must we believe these six escapes were coincidences? Washington himself thought *not*. In time he came to believe firmly that the intelligence of a Higher Being was at work in his behalf. It should be emphasized again that George Washington was an unsentimental man; never a man given to visions or religious speculation. Therefore, Washington's sincere personal convictions concerning his faith toward the Deity *must be respected*.

A personal letter written by Washington September 12, 1758, from his camp at Fort Cumberland, addressed to Sally Fairfax (of the family of Thomas Lord Fairfax), neighbor near Mount Vernon, confessed something which all of us need to think about. Washington confided to Sally Fairfax: "An opinion which I have long entertained is that there is a destiny which has the control of our actions, not to be resisted by the strongest efforts of human nature."

It strains one's credulity to believe that this dramatic sequence of escapes from death was nothing more than coincidences. Obviously, Washington himself did not think so. He regarded these and other happenings as proof that his Heavenly Father somehow was keeping special watch over him; that God had chosen him for a Divine mission. During the war and afterwards, Washington's papers document the fact that this great man became more and more solidly convinced that Jehovah was guiding the birthpangs of our infant republic; and that his countrymen owed their independence to God.

However, Washington never took God's favors for granted. The Lord's help, he believed, depended on the worshipper's reverence toward the Almighty, and obedience to God's laws. He prayed frequently every day. God, to George Washington, was an august, awesome, Holy presence, possessing infinite power and wisdom, clothed in divine majesty; yet, withal, One who loved and demanded love from his children.

About Washington's God there seemed almost an Olympian Jove-like sublimity. However, he felt his God to be always very near to him. Washington believed implicitly that his Heavenly Father cared about him, that He responded to his entreaties, and that divine intervention was the decisive ally

that won the Revolution. Perhaps the most touching aspect of the religious faith of this austere, dignified gentleman was its child-like trust and purity. There is something about Washington's worship and prayers almost as mystical as the devout Mason's silent, expectant waiting for the Inner Light. It is awesomely impressive.

His many, many mentions of the Supreme Being and his prayers verify that Washington's worship of God was the most constant and most powerful motivation throughout his adult life. His faith in the righteousness of the American cause and its ultimate triumph became a deeply rooted religious conviction—a faith amazingly profound and steadfast—which no defeat, no miscarriage, no frustration, no betrayal could break!

One of the most convincing proofs of this came in 1780, at a moment darker even than Valley Forge, when Benedict Arnold's treachery struck Washington like a mighty blow. Woodrow Wilson, in his fine biography, describes what happened:

"Then, while things stood so, treason was added. Benedict Arnold, a man whom Washington trusted with a deep affection, arranged to give West Point into enemy hands. Washington was nearby when the discovery was made. Indeed, his aides were eating breakfast with Arnold when the traitor was handed a note which told him he was found out. Arnold had scarcely excused himself and made good his flight, when the Commander reached the house. When Washington learned what had happened, it smote him so that mighty sobs burst from him as if his great heart would break. And all that night through, a guard could hear him pacing his room endlessly, in a lonely vigil with his bitter thoughts."

Yet, even Arnold's treachery did not break Washington's invincible faith that America *must* triumph! (Are we not assured in Holy Scripture that *no* obstacle can stand against such faith?)

Surely, we must concede that George Washington derived his powers of leadership from the Deity. Irrefutable documentations have been cited above which sustain this argument. In conclusion, therefore, let each Brother now reading this page remind himself that the inner meaning of Freemasonry, the very heart of our Fraternity, focuses squarely and forever upon that great and holy capital letter "G" which signifies God.

## The Gift of Time—A Precious Commodity

The following is an excerpt of an address delivered by the DeMolay International Master Councilor at a luncheon held during the Supreme Council Annual Session in September.

By **WILLIAM J. HELLER**

In my recent study of the Journals of Ralph Waldo Emerson for a course on American Literature, I came across this entry which made me stop and reflect about myself and the Order of DeMolay:

Dated May 24, 1847: "The days come and go like muffled and veiled figures sent from a friendly party, but they say nothing, and if we do not use the gifts they bring, they carry them as silently away."

If we can, but for a minute, take this tidbit from the writings of an author who predates us all by a century, and mull it over in our minds, what can we find to apply to our present situation?

According to Emerson, the days bring gifts which must quickly be used before they forever pass into the unreachable past. Implicit here is Emerson's concern with man's use of time, that precious commodity, a little of which is often so hard to find in a society caught in the throes of technological advancement.

Yet how often do we find ourselves in a state of boredom for want of

something to do? Why have we not the curiosity nor the initiative to exercise, to expand our minds, to help others?

As young men and adults, the alternatives are clearly before us, and it is but dependent upon ourselves, as individuals, that we use our time for our own betterment—we never stop growing unless we allow ourselves to do so.

However, these alternative uses of time are not as clearly available to boys entering their teens, either because of economic considerations or because they have not yet reached that stage of maturity at which they can efficiently budget their time. They are susceptible to many pressures from peers, parents, and teachers, coupled with their own uncertainty as they begin to reach independence. Consequently, boys at this point in life are extremely impressionable and those influences which affect them most strongly at this point will remain with them all their living days.

Herein lies the value of the Order of DeMolay. It provides that avenue into which boys can direct their energies to help them use their time to mold their characters, to help them form their own value systems and beliefs, to shape their development into manhood rather than shape themselves to the culture of a street-corner gang. Yet because this alternative is unclear to many of DeMolay age, it is our duty to promulgate this choice as those concerned with the future of the world, that we may profit-

ably use *our* time, helping others who will be our future efficiently use theirs. Without the guiding hand of the concerned, the gift of time will slip silently into oblivion, and the world of tomorrow has lost that much more. The "distant friendly party," an allusion to Divine intervention, is helping us. Now we in turn must vindicate that aid by extending our hands to others.

On behalf of the Order of DeMolay, I thank you gentlemen for your continued and enthusiastic support of the young men of tomorrow. We who meet at the annual International Congress, representing DeMolays the world over, realize the support you have lent, and with this knowledge work harder to better our Order, and thus in a small way, the world.

Even now, many plans are in progress for our next session in Memphis, Tennessee, where we will once again meet as committees and then as a Congressional body in order to aid the International Supreme Council in their review and continuation of the substantive workings and more immediate objectives of DeMolay; that we may look ahead to that goal we all desire—better men. It is with the most profound sense of humility that I express the gratitude of our Order; with Almighty God as my witness, let it be known that you of the Supreme Council have surely not allowed the gifts of the days to be carried silently away.



WILLIAM J. HELLER is the current International DeMolay Master Councilor and a past State Master Councilor of New Jersey. He is a Chevalier, and a

Past Master Councilor of Clifton, N.J., Chapter A graduate from Hackensack High School, he is majoring in economics in a pre-law curriculum at Rutgers.

200 YEARS AGO

# About That 'Tea Party'

For two centuries, tales have circulated about Masonic involvement in the Boston Tea Party. In observance of the 200th Anniversary of that event, the following excerpts are reprinted from remarks prepared in 1937 by the late Ill.<sup>o</sup> J. Hugo Tatsch, 33<sup>o</sup>, a prominent Masonic scholar, Ill.<sup>o</sup>. Brother Tatsch was Curator and Associate Editor for the Iowa Masonic Library from 1925-29, before assuming the position of Librarian and Curator for the Grand Lodge of Massachusetts in 1930. He also served in a similar capacity for the Supreme Council in 1935. These excerpts incorporate the 1955 corrigenda written by the late Ill.<sup>o</sup>. Earl W. Taylor, 33<sup>o</sup>, former Grand Secretary for the Grand Lodge of Massachusetts.

By J. HUGO TATSCH, 33<sup>o</sup>

Of the many questions that are asked of us in Massachusetts regarding Freemasonry and the part it played in the American Revolution, none seems to hold greater interest than the one dealing with the allegation that Freemasons were active participants in the Boston Tea Party, if they did not entirely hatch the plot and engineer the details in St. Andrew's Lodge of Boston, meeting in the Green Dragon Tavern. The story, like many others now accepted as authentic accounts, may have had a basis in fact, but obviously no men with any regard for the welfare of themselves and dependents, would set down a meticulous account at the time which

could be used against them by the constituted authorities for actions which were clearly unlawful and treasonable toward the Crown.

The successful ending of the American Revolution doubtless brought out anecdotes and tales which would have been relegated to the limbo of accounts discreetly forgotten had the Revolution been unsuccessful, and instead of honoring such men and Masons as Washington, Hancock, Revere, and others, we would today revile them as traitors to the government and unworthy of being classed with the law abiding brethren of the modern Craft.

Thus the fortunes of politics and war hang on slender threads, and it is only the accident of victory or defeat which classifies the leaders as patriots or traitors. These are things which the impartial historian must observe if he would present an accurate recital of facts.

The logical source for any recorded account, if one were kept at the time, would be the records of St. Andrew's Lodge. The annual meeting of the Lodge of St. Andrew was held on St. Andrew's Day, November 30, 1773; but there being only seven members present, the record states: "Motioned & Seconded that this Lodge be Adjourned to Thursday Evening next, on account of the few Brethren present. N.B. Consignees of Tea took up the Brethrens Time."

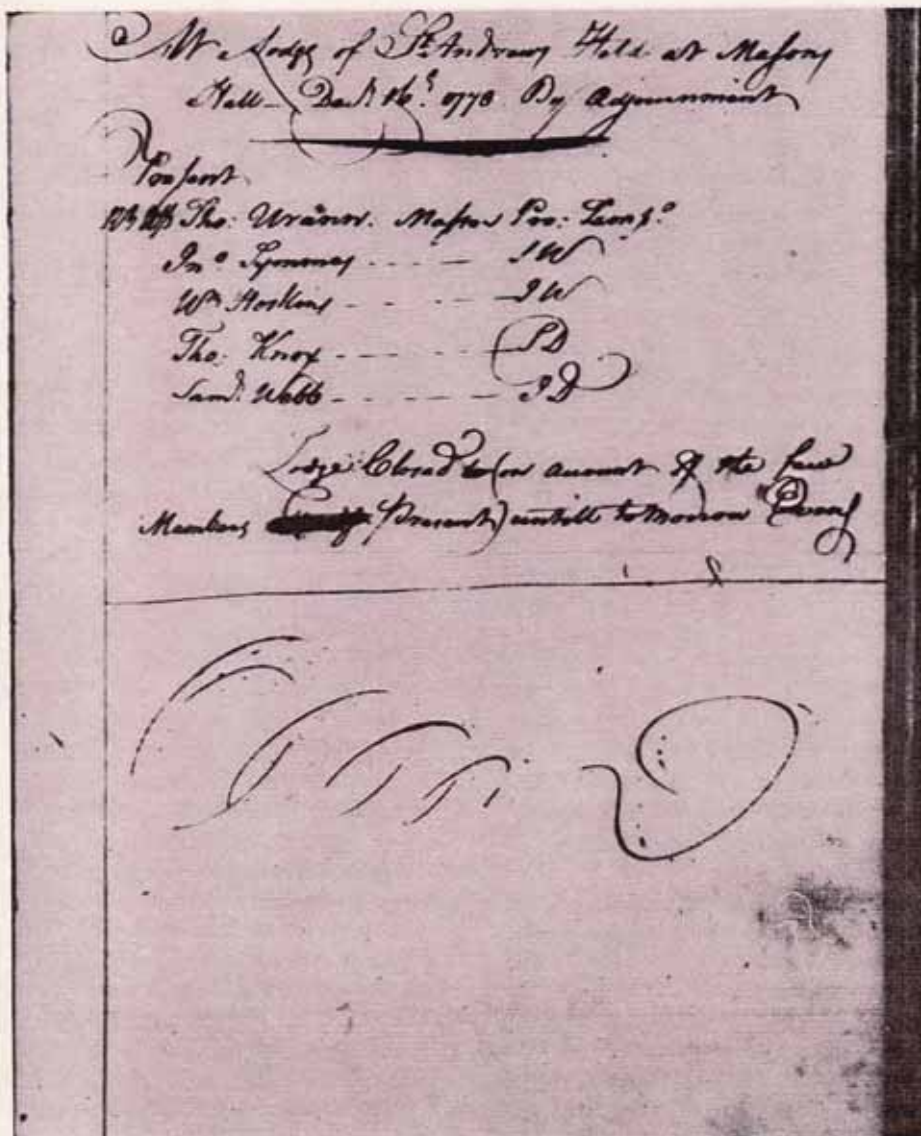
This adjourned meeting was held on Thursday, December 2, 1773. Fifteen members and one visitor were present

and officers were elected.

The regular monthly meeting was held on the second Thursday, December 9, 1773, 14 members and 10 visitors being present. Little business was transacted, and the meeting was adjourned to the following Thursday, December 16, which was the very night on which the Boston Tea Party took place.

There were only five members present at that meeting, and beneath their names there is this one sentence: "Lodge Closed (on account of the few Members present) untill to Morrow Eveng." Below this meagre record there is a scroll with some significant whirls which are said by some critics to represent a group of capital "T"s, but this is a flight of the imagination, as the scroll work is simply a group of flourishes such as are frequently encountered in old records. They have no other significance.

In 1869, St. Andrew's Lodge held a Centennial Celebration and published an account of it under the title of "The Lodge of Saint Andrew, and the Massachusetts Grand Lodge." This was privately printed in Boston in 1870 and circulation restricted to members of the Lodge and a few favored outsiders. R.<sup>o</sup>. W.<sup>o</sup>. Charles W. Moore, Grand Secretary of the Grand Lodge and a member of the Lodge, was to have spoken but was unable to appear because of illness. However, he had prepared a paper entitled "Reminiscences of the Green Dragon Tavern," which was read by the Most Worshipful Grand Master,



The record of the meeting of St. Andrew's Lodge held on December 16, 1773, shows that only five members attended and that "Lodge closed (on account of the few Members present) untill to Morrow Eveng." The flourishes at the bottom of the page are considered by most authorities to be merely scroll work and not capital T's.

other patriots of the day, were cognizant of it—and some of whom at least are known to have participated in its final consummation. It was the first act in the great drama, the conclusion of which was the independence of the country.

The "Master" referred to above, with whom our late Bro. Purkett served his apprenticeship, was Samuel Peck, a cooper by trade, and one of the leading and influential members of the "North-End Caucus." He was also an active member of St. Andrew's Lodge—a connection which strengthens the tradition of the Lodge, that the table for the famous Tea Party was first spread in its "Long Room." Among the members of the Lodge, who are known to have taken an active part in the affair, were Adam Collson, Thomas Chase, Samuel Gore, Daniel Ingollson, Samuel Peck, Edward Proctor, Henry Purkett, and Thomas Urann.

I have looked in vain for a copy of an old revolutionary song said to have been written and sung as a "rallying song" by the "tea party" at the Green Dragon. The following fragment, though probably not in all respects an exact transcript of the original, will indicate its general character:

Rally, Mohawks!—bring out your axes!  
And tell King George we'll pay no taxes  
On his foreign tea!  
His threats are vain—and vain to think  
To force our girls and wives to drink  
His vile Bohea!  
Then rally boys, and hasten on  
To meet our Chiefs at the Green Dragon.

Our Warren's there, and bold Revere,  
With hands to do and words to cheer  
For Liberty and Laws!  
Our country's "Braves" and firm defenders,  
Shall ne'er be left by true North-Enders,  
Fighting Freedom's cause!  
Then rally boys, and hasten on  
To meet our Chiefs at the Green Dragon.

I regret not being able to give the balance of this song, but perhaps some curious antiquary may hereafter discover it, if it ever appeared in print. I am inclined to think, however, that it was a doggerel made for the occasion, and passed away when it ceased to be of use, or appropriate. The two stanzas I have reproduced, are given as  
(Continued on page 18)

Winslow Lewis. From it the following pertinent excerpts are extracted, and because of the conservative and scholarly tendencies of Brother Moore, the account can be accepted as the best to be obtained:

It is to be regretted that no authentic record of the names of the persons who composed the Boston Tea Party in 1773, has come down to us. "But," says Frothingham, "as Warren was presented to the Privy Council as one of the prominent actors in these proceedings, and was held up by his political opponents at home, as one of the Mohawks," and as "he was not one to shrink from any post of duty, it is not more improbable that he was one of the band who threw the tea overboard, than that his friend John Hancock (captain of the Cadets)

should have been of the guard to protect the actors."

The tradition of the Lodge is, that all the preliminary measures in this affair were matured at the Green Dragon, and that the execution of them was committed mainly to the members of the North-End Caucus—that stalwart and fearless band of North-End mechanics, whose directing genius was Warren—having the cooperation of the more daring of the "Sons of Liberty." That Warren was present as a leader in the affair does not admit of any serious doubt; nor is there any question that his personal friends Samuel Adams, John Hancock, Joseph Webb, Paul Revere, Thomas Melville, Adam Collson, Henry Purkett (who used modestly to say he was present only as a spectator, and in disobedience to the orders of his Master, who was actively present), and

WILMINGTON, DELAWARE

## Renaissance of a Grand Old Building

By WILLIAM H. CANTWELL, 33°

More than a century ago—1871—some very farsighted Masons in the State of Delaware, while applying their Masonic training, conceived and built a Masonic Temple in the city of Wilmington. History did not record the thoughts and motives of those great Americans or what prompted them to so employ their Masonic learning.

So successful were their fraternal and civic efforts, however, that for more than 100 years 11 Masonic Bodies have enjoyed excellent quarters at a reasonable rental figure. Residents of the Wilmington community have enjoyed the best theatrical productions in the Grand Opera House which the founders had built into the lower portion of the Temple. The appointments of this theater were so excellent that at the time of construction it was considered second

only to the Hippodrome in New York City. Even under the acid test of modern engineering its stage facilities and acoustical qualities rate it among the better theaters.

Unfortunately the inexorable force of evolution is ever present and with the advent of motion pictures the Grand Opera House, about the turn of the century, suffered in the decline common to theaters throughout the country. This theatrical decline was followed by a general change in the downtown Wilmington area. Many Delawareans who grew up after the great days of the Grand Opera House were totally unaware of its historical significance or of its architectural beauty.

Because of a decline in revenues from this famous edifice and rapid eroding by taxes, insurance, and maintenance charges, the directors and officers of the Masonic Hall Company of

Wilmington, a Delaware corporation, became hard put to balance revenues and expenses. Every conceivable avenue of management was explored by these dedicated Masons over several years to solve this problem.

One survey of all Masons using this Temple revealed that a great majority were in favor of selling this old Temple and building a new one outside the city. Ground, drawings, and construction estimates were acquired. However, these proved this plan to be uneconomical and by that time a second survey of the Masons revealed that a great majority then had decided to remain in the old Temple. Consequently the new-building plan was dropped.

So, after testing several practical solutions by trial and error, it became apparent to the directors and officers that Masonry is a quasi-charitable activity and if the Grand Opera House was to



ILLUSTRATION: WILLIAM H. CANTWELL, 33°, Deputy for Delaware and Grand Treasurer General of the Supreme Council, is an outstanding speaker and world traveler for both the Masonic Bodies and Rotary International. A retired industrial and financial executive, he has been a Mason since 1925, is a Past Master and Past High Priest, is a Past Imperial Sovereign of the Red Cross of Constantine, and was Grand Master of Delaware in 1963. He joined Scottish Rite in 1925, served as Most Wise Master and Commander-in-Chief, received the 33° in 1943, and became an Active Member in 1957. He is currently serving as chairman of the Rituals Committee for the Supreme Council.

The Masonic Temple and Opera House at Wilmington, Delaware, was built in 1871. Although well-designed and well-constructed, the building eventually began to feel the squeeze of the times. Recent efforts have brought new life to the building so that it once again serves the city of Wilmington not only for Masonic activities but also as the center for all facets of the performing arts.

continue serving the community, of necessity, it too must be operated under the aegis of a charitable organization.

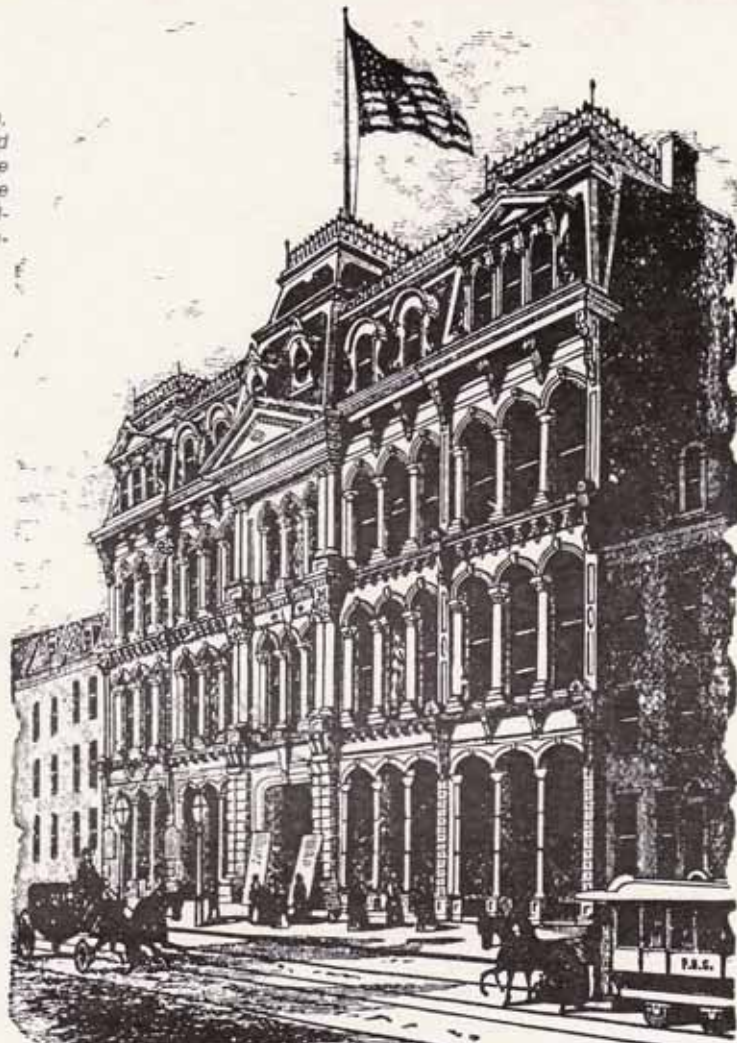
Fortunately, a group of Wilmington's concerned citizens set up an organization to study and, if possible, to stem the flight of business from downtown Wilmington. It is the Greater Wilmington Development Council. Some of the officers of that Council believed that if the Grand Opera House were renovated and operated as a performing arts center other allied activities would locate around it and thus reactivate that section of Market Street.

A meeting of performing arts people was called and the response was so gratifying that the Directors of the Masonic Hall Company and the Officers of the Greater Wilmington Development Council agreed to sponsor a gala celebration for the 100th birthday of the Temple on December 22, 1971.

The Grand Opera House was cleaned and extensive temporary repairs were accomplished on very short notice. Through the financial assistance of the Delaware Arts Council an excellent variety program was arranged. The demand for tickets far exceeded the capacity of the theater and the performance to a packed house was received so enthusiastically that all doubt was removed concerning the de-

sirability for a performing arts center in Wilmington.

Now that the demand had been established, enthusiasm among performers grew by leaps and bounds. The next question was—how?



As so often happens when a great need arises someone, often least suspected, rises to the occasion. In this case it was William Prickett, known principally for his successes as a young attorney, a polo player, and traveler; although a non-Mason, he—like his father before him—has great capacity for research and truth-seeking not only in the field of business but also in matters historical and social.

When first approached to lead in this civic movement and before giving his answer, he resorted to the libraries to learn about Masons and Masonry and what roles they have played in the formation of our Nation and the development of character into our members. The results of his studies were so pleasing to him that he developed a great respect for Masonry and became very desirous of furthering its causes, especially when he could at the same time advance the quality of life in the community wherein he works and lives.

With knowledge and faith he accepted the presidency of a new Delaware corporation, Grand Opera House,

(Continued on page 19)



# THE VOLUME OF THE SACRED LAW

Reprinted with the author's permission from a volume of addresses published in 1966 by the Grand Lodge of Free and Accepted Masons of the Commonwealth of Massachusetts.

By THOMAS S. ROY, 33°

For the great majority of Masons the Volume of the Sacred Law is the Bible. But this will not be a discussion of the Bible exclusively, either in eulogy or defense. By "the Volume of the Sacred Law" we mean the book which is the final moral and spiritual authority of the candidate. The Grand Lodge of England makes it very explicit in its statement of the basic principles for Grand Lodge recognition: "... the Volume of the Sacred Law, by which is meant the revelation from above which is binding on the conscience of the individual who is being initiated."

The enemies of Freemasonry within the churches, and to their shame let it be said that there are more of them in some of our Protestant bodies than there ought to be, condemn us because they insist that we consider the Scriptures of other religions equal to the Bible. But we do nothing of the sort. It is not within the province of Freemasonry to pass upon the relative merits of the Scriptures of the different religions whose devotees knock at its door. To affirm the equality of all Scriptures would imply that I, as an adherent of the Christian religion, could be obligated on the Koran just as well as on the Bible, which is absurd.

What Freemasonry affirms is not equality of Scriptures, but equality of

right—the right of every man to take his vows before God on the Scriptures which are to him the revelation of God. Freemasonry refuses to be a party to the hypocritical procedure of demanding that an initiate vow on a book in which he does not believe.

The Volume of the Sacred Law is particularly relevant to the matter of Grand Lodge recognition. When the Commission on Information for Recognition of the Conference of Grand Masters of Masons in North America was organized, it had to adopt an irreducible minimum of conditions of recognition. One of these conditions was the display of the Volume of the Sacred Law as part of the furniture of the Lodge. The Commission had well-established precedents for this requirement.

Number six of the Basic Principles for Grand Lodge recognition adopted by the Grand Lodge of England is very explicit. It states "that the three Great Lights of Freemasonry, namely the Volume of the Sacred Law, the Square, and the Compasses, shall always be exhibited when the Grand Lodge or its subordinate Lodges are at work, the chief of these being the Volume of the Sacred Law."

I do not know how many Grand Lodges recognized the Grand Orient of France prior to 1877. In that year the Grand Orient rescinded the regulation making mandatory a belief in God as a condition of membership, and the regulation making mandatory the display of the Volume of the Sacred Law. The result is that the Grand Orient of France today stands almost completely isolated,

for it is not recognized by any regular Grand Lodge in the world. The requirement of the display of the Volume of the Sacred Law is almost universal.

While it is true that the Bible is supposed to have been placed on the altar of the Lodge as late as 1760, this does not mean that it was not until 1760 that the Bible was introduced as an indispensable part of the furniture of the Lodge. One of the most famous Masonic Bibles in America is owned by Fredericksburg Lodge, No. 4, in Virginia. Its fame derives from the fact that George Washington was obligated on that Bible in 1752. The presumption is that it was part of the furniture of that Lodge from its beginning.

We have a record in Massachusetts of the "Book" being carried in procession in 1749. We know that Canongate Kilwinning Lodge, No. 2, of Edinburgh, Scotland, had a Bible presented to it in 1735. So the Bible was part of the furniture of the Lodge long before 1760.

It is in the old Manuscripts that we find the most conclusive evidence of the presence and the necessity of the Bible in Freemasonry. The Regius, our oldest Manuscript (about 1390) mentions the "Book." I admit that we cannot be sure that the Bible is meant; nor are we permitted the conclusion that if the Bible were meant that it was an indispensable part of the furniture of the Lodge. However, there is other evidence in the Manuscript that they used the Bible in their Lodge work. The initiates were bound by an oath, for it reads:

"A good true oath he there must swear, to his master and his fellows that be there." An oath to be valid must be

sworn on the Bible. There has come down to us a rubric for the taking of an oath. It states that: "One of the eldest, taking the Bible, shall hold it forth, that he or they which are to be made Masons, may impose and lay their right hand upon it, and the charges shall be read."

The Carmick Manuscript is much more definite, for it reads: "This is the Godly oath which is given to Masons, and here followeth the form: Let the Master or Governor take the book in his right hand, and the man that is to be made a Mason, laying his hand on the book, the Master shall give him the aforesaid oath; and the conclusion whereof, the man to be made shall kiss the book; and after your oath (your book kissed) your following precepts or charges which he is to keep are to be read: 'Now that you are to be made Masons you are to take good heed that you keep those charges right well, with an upright faith and a good conscience, according to the Oath that you have taken; for it is a great peril for a man to forswear himself on the Holy Bible!'"

The Harleian Manuscript is even more conclusive. Article 36 reads: "That no person shall be accepted a Freemason, or know the secrets of said Society until he hath first taken the oath of secrecy hereafter following: I, A.B., do in the presence of Almighty God and my Fellows and Brethren here present, promise and declare, that I will not, at any time hereafter, by any act or circumstance whatsoever, directly or indirectly, publish, discover, reveal or make known any of the secrets, privileges or counsels of the fraternity or fellowship of Freemasonry, which at this time, or any time hereafter, shall be made known unto me. So help me God, and the holy contents of this

book." This closing sentence proves beyond peradventure that the oath was taken on the Bible.

There is another bit of history which I have not been able to document that is both interesting and significant. An inventory of The London Company of Masons taken on July 4, 1676, lists among other valuable possessions "one Great Bible, one Book of Common Prayer, one Book of Constitutions of Accepted Masons." There is more here than just the bare fact that the Company possessed a Bible. It says "one Great Bible." This is not a physical description of an edition of the Bible of unusual size such as our Pulpit and Lodge Bibles of today. It is the name of the version of the Bible that identifies it as definitely as to say that you have a King James version, or a Standard Revised version.

After the protestants had won their battle in England and were permitted to print and circulate English translations of the Bible, different versions appeared in the following sequence. There was first the Tyndale version, complete in the New Testament and incomplete in the Old; the Coverdale Bible; the Matthew Bible; the Taverner Bible; the Great Bible; the Bishop's Bible; and finally the King James Bible, published in 1611 and most widely used. The Great Bible was published in 1539. It would seem that the Bible used by the London Company was not the King James version of 1611, but the Great Bible of 1539. The evidence is not conclusive, but is presumptive that they had a Bible in that Lodge prior to 1611.

All of the documentary evidence adduced indicates that the Bible was part, and an indispensable part, of the furniture of a Lodge and thus a Landmark.

Therefore, because, in spite of superficial differences, Masons have through

the years and across the world bound themselves by vows taken on the Volume of the Sacred Law; because it is a symbol of the authority of the Great Architect of the Universe; because it constitutes the truth a Mason must believe, the law he must obey, and the sovereignty to which he must submit if he would fulfill his life as a Mason; because it is one of the essentials that can unite Masons everywhere in one universal band of friends and brothers, we acknowledge it as one of the Ancient Landmarks, and affirm again the conviction that it contains the truth that will make men free.

These Ancient Landmarks are more than the guidelines followed by Masons during the centuries. They are more than the Masonic usages to which we subscribe today. They constitute the most obvious, the most stimulating, and the most peremptory challenge that dares Freemasonry here and everywhere today. It is the challenge to face the atheism of our day, whether it is the aggressive, truculent atheism of Russia, or the subtle atheism of our own secularized society, with a militant faith in God that will prove its superiority by its constructive power in building a new world.

It is the challenge to face the derogation of man by those who commit the ultimate blasphemy of using him as a means to an end, a pawn of the State, with the assertion of his infinite worth to God, and his high destiny as an immortal being. It is the challenge to face a world fast reaching a stage where there will be no fixed moral standards, with the ringing declaration that this book we call the Word of God still stands as a rebuke to all that is evil, a call to all that is high and noble; with absolute direction to all men as it says: "this is the way, walk ye in it."



ILL.: THOMAS SHERRARD ROY, 33<sup>rd</sup>, was Grand Master of Masons in Massachusetts 1951-53. A native of Newcastle, New Brunswick, Canada, he is a graduate of Acadia University in Nova Scotia and of Andover Newton Theological Institute, Newton Centre, Mass. He served churches in Canada and America and for 23 years was Pastor of the First Baptist Church in Worcester, Mass. He retired in 1951 but has served since as Interim Pastor for some 14 churches.

# 'What Shall We Do?'

By ALPHONSE CERZA, 33°

And it came to pass, when the noon-day sun was at meridian height, being the beauty and glory of the day, the workmen of the Temple retired to the Middle Chamber and sat down to refresh themselves.

As they rested from their physical labors their conversation entered into the speculative aspects of the Craft. The youngest Entered Apprentice complained of the lack of candidates, the small attendance at the meetings of the lodge, and that many members did not seek to improve themselves in Masonry. A Fellow of the Craft complained that sick Masons were not visited by the members. One member reported that a widow had complained that she and her orphaned children were given too little help by the Craft. Darkness and gloom descended upon this group of workmen as one of the 12 Fellows of the Craft reported that steps were being taken to establish an Orphans Home and an Old Folks Home for the Craft.

Then spoke Tubal Cain, the worker in metal, as he recalled the last Feast of St. John the Baptist, with the goodly crowd, the bountiful table of good things to eat, and the warm fellowship which prevailed.

Also spoke Jubela, one of the three brothers from Tyre, as he mentioned the last Feast of St. John the Evangelist at which a Table Lodge was held in which many interested studious members had presented bits of Masonic lore. For many months thereafter the brethren spoke of how good and how pleasant it was for brethren to visit in unity. He observed that the present Worship-

ful Master had in truth set the Craft to work and given them proper instruction.

Also spoke Jubelum, another of the three brothers from Tyre, that the Craft was being overcrowded with nonoperative members called "Accepted" Masons, who joined for the social and spiritual opportunities offered by the Craft, its conviviality, its moral standards, and its limitless opportunities for forming deep and abiding friendships.

Then spoke a Sea Captain bound for Ethiopia that he was pleased to have King Solomon's Pass when he reached far-off lands and was able to discuss things Masonic with the brethren there and how Freemasonry was imbued with a spirit of universality.

He was interrupted by the oldest Past Master present who expressed the view that the future hope of the Craft was its universality as well as the new Speculative Masons because they came to the Craft of their own free will and accord, influenced only by a desire to serve their fellow-men, and deeply concerned with erecting that spiritual Temple of Character, that house not built with hands, eternal in the heavens.

The Master of the Work, who had been drawing designs upon the Trestle-Board not too far away, heard the words of the workmen, and he joined the group. He told them that many years ago, as a young Master Mason, he had traveled to foreign countries to work and receive Master's wages and that he had been warmly received as a visitor. He learned that the real wages of a Master Mason are the warm handshake of a Brother, the pride in feeling that he "belongs" to a great Brotherhood, and to his acceptance as an

equal at all meetings everywhere.

The Chaplain was happy to observe that the brethren were aware of the spiritual aspects of the Craft as he quoted from the Great Light:

"Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal. And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing. . . . And now abideth faith, hope, charity, these three; but the greatest of these is charity."

The youngest Master Mason present asked permission to speak. "Why all this gloom? I did not seek admission into the Brotherhood to be amused and entertained but to receive Masonic Light which would help me find the Lost Word, teach me to live on the Level, act on the Plumb, and treat men on the Square. I have divided my days with the 24-inch gauge and have received great pleasure thereby."

"What shall we do?" asked the youngest Entered Apprentice.

There was silence for a time as they pondered over the question.

Then spoke the oldest Past Master present: "We have tried many things; we have had all kinds of entertainment; we have even imitated the ways of other groups; we have sought advice from Masons and non-Masons alike; we have talked about many things and tried many things; but we have failed to try that which is close at hand, that which our members are unable to get anywhere else but in our beloved Brotherhood. Let us try Freemasonry!"



## 'A Commentary on the Freemasonic Ritual'

Reviewed by ALPHONSE CERZA, 33\*

A COMMENTARY ON THE FREEMASONIC RITUAL, by Dr. H. Cartwright. Second edition, 1973; 245 pp. Published by Fenrose, Ltd., P.O. Box 19, Turnbridge Wells, Kent TN1 1EW, England. \$7.00

This commentary on the Masonic ritual was first published in 1947 and has been out-of-print for many years. After its original publication the author made notations in the margin of his copy of the book and wrote many articles on the subject. All these have been taken into consideration when this second edition was prepared under the supervision of Brother Harry Carr.

This book is not a history of the Masonic ritual although there are brief references to this subject primarily because in England there is no uniform or standard ritual as that term is generally used in the United States. The first chapter of this book gives a brief background of the various rituals in England. The second chapter explains the dozen rituals that are mentioned in the book. The next chapter deals with the subject of opening and closing and matters of a general interest. The chapters that follow have to do with the names of the various lodge officers with a consideration of their work. One will encounter an officer that is unknown in the lodges of the United States, the Inner Guard, plus items such as the use of gloves that are not commonly encountered here.

The author discusses many items of interest such as whether a Master Elect of a lodge should be addressed as "Worshipful Master Elect;" whether we should use the word Masonry or Freemasonry; and where the Bible should be opened during the degree work. By necessity,

from time to time the author quotes parts of the English ritual. These are a delight to read as one notes the differences in the words used to convey the universal language of the Craft. The author, however, is concerned not with words but in their meanings as conveyed to the listener.

The author was a barrister-at-law, but never practiced; he became a prominent physician and surgeon and wrote many technical articles on this subject. The book contains a brief biographical sketch of the author, who departed this life about twenty years ago.

An introduction to this second edition was written by Brother Harry Carr; he also wrote the biographical sketch of the author. His appraisal of the book is as follows:

"The adjective 'provocative' is perhaps the ideal summary of the book and its principal characteristic. For the reader who loves his ritual and is eager to know more about it, Cartwright's Commentary is essential—and it is never dull. Whether the reader accepts Cartwright's rulings or not, he will know a great deal more about our ceremonial practices when he has finished reading it, and the words and procedures will have acquired new dimensions and a wider and deeper meaning."

III°. ALPHONSE CERZA, 33°, noted Masonic scholar, researcher, and author, is a member of the Valley of Chicago and a past president of the Philalethes Society. A professor at John Marshall School of Law, Chicago, he is an avid reader and translator and has written columns for many Masonic publications.



## NEW FILM IS NOW AVAILABLE FROM SUPREME COUNCIL

The Supreme Council of the Northern Masonic Jurisdiction, working through the Committee on Program Development, now has available a new motion picture in full color with sound. The title is "What Came You Here to Do?"

The 30-minute presentation features Benevolences and Public Service of the Masonic fraternity throughout America. The plot evolves around two DeMolay young men who have just graduated from high school and decide to take a motor-bike tour of the United States for

the purpose of helping determine what their role as adults should be.

The father of one had given his son a slip of paper on which was written an important question to which the boys seek an appropriate answer from several individuals. As the youths continue their tour they come face to face with various facets of Freemasonry at work in today's world.

The film provokes many avenues of thought for every Mason and should make an excellent public relations tool for every Scottish Rite Valley. It is de-

signed to be shown to family audiences, luncheon clubs, mixed groups, and others regardless of any Masonic affiliation.

Copies are being furnished to each Council of Deliberation, are available for purchase by any Valley, or may be borrowed from the Supreme Council or a Council of Deliberation. A copy will be loaned for the price of postage.

Contact the Executive Secretary, Supreme Council, P.O. Box 519, Lexington, Mass. 02173, or the secretary of your Council of Deliberation.



# Cornerstone-Laying Ceremony Is Set For March 10

Construction progress on the new Scottish Rite Masonic Library and Museum commemorating the Bicentennial of the Declaration of Independence continues at a good pace. The weather has been ideal; there has been no delay of supplies.

Brick, cement block, and steel construction have been completed as well as a major part of the roofing so that the entire building complex is now closed in. Work on the interior portions of the project should continue throughout the winter.

Plans are being completed for the

cornerstone-laying ceremony to be conducted by the Grand Lodge of Masons in Massachusetts on Sunday afternoon, March 10, at 3 P.M. M. W. L. Donald W. Vose, Grand Master of Masons for the Commonwealth of Massachusetts and a Past Commander-in-Chief of Massachusetts Consistory, will preside at the public ceremony.

The attractive cornerstone is of New Hampshire granite and was contributed by the Scottish Rite Bodies of New Hampshire.

Sovereign Grand Commander George A. Newbury has made numerous ad-

resses before members and officers in many of the Valleys in each of the 15 states in the Northern Masonic Jurisdiction. He reports that the project is well received throughout the jurisdiction and that the financial drive is progressing steadily.

Leaders of many Valleys are at work in the contacting of individual members so that each may do his part in supporting this project which emphasizes the role that Masons and Masonry played in the founding of our nation.

Dedication ceremonies are scheduled for April 20, 1975.

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## RENAISSANCE OF A GRAND OLD BUILDING

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Inc., designed to serve all segments of the community of performing arts as a nonprofit corporation. With great acumen he manned Grand Opera House, Inc., with representatives from all groups of society.

While it was necessary for Masons to surrender control, Mr. Prickett saw to it that Masons are very strategically represented in the personnel constituting the new controlling faction. Also he was very effective in assisting the old Masonic Hall Company to convince the members of the various Masonic Bodies which meet in the Temple that it was to their best interest to entrust control of the Temple to a group that included non-Masons.

Many of Delaware's best attorneys, fortunately, are Masons and by their combined efforts documents were prepared whereby title to the Temple was first transferred to the City of Wilmington in order to exempt the transfer from real estate taxes. The City of Wilmington then transferred title to the Grand Opera House, Inc., which already had been declared tax exempt by the Internal Revenue Service and other taxing authorities.

The most salient features of the documents are:

1. A reversionary provision whereby title automatically reverts to the Masonic Hall Company should Grand Opera House, Inc., ever cease to operate the theater as a performing arts center or should fail to comply with any one of several other stipulated provisions;

2. Grand Opera House, Inc., agrees to restore not only the theater but the entire temple to its original grandeur within five years to the minimum extent of one million dollars. The Masons, of course, continue to occupy their same quarters indefinitely at a nominal rental.

Great difficulty was experienced in getting Masons to release title to their home of a hundred years. Many of Delaware's most learned Masons gave freely of their time, knowledge, and experience. After much study and many meetings a comfortable majority realized that something had to be done, lest the Temple become economically impracticable. The merits of the new plan proved triumphant.

In the first year the renovated stage was graced by the Delaware Symphony Orchestra, The Cleveland Symphony Orchestra, motion pictures of Shakespearean plays—all to capacity houses. The 1973-74 year includes "Two Generations of Brubeck," Shakespearean

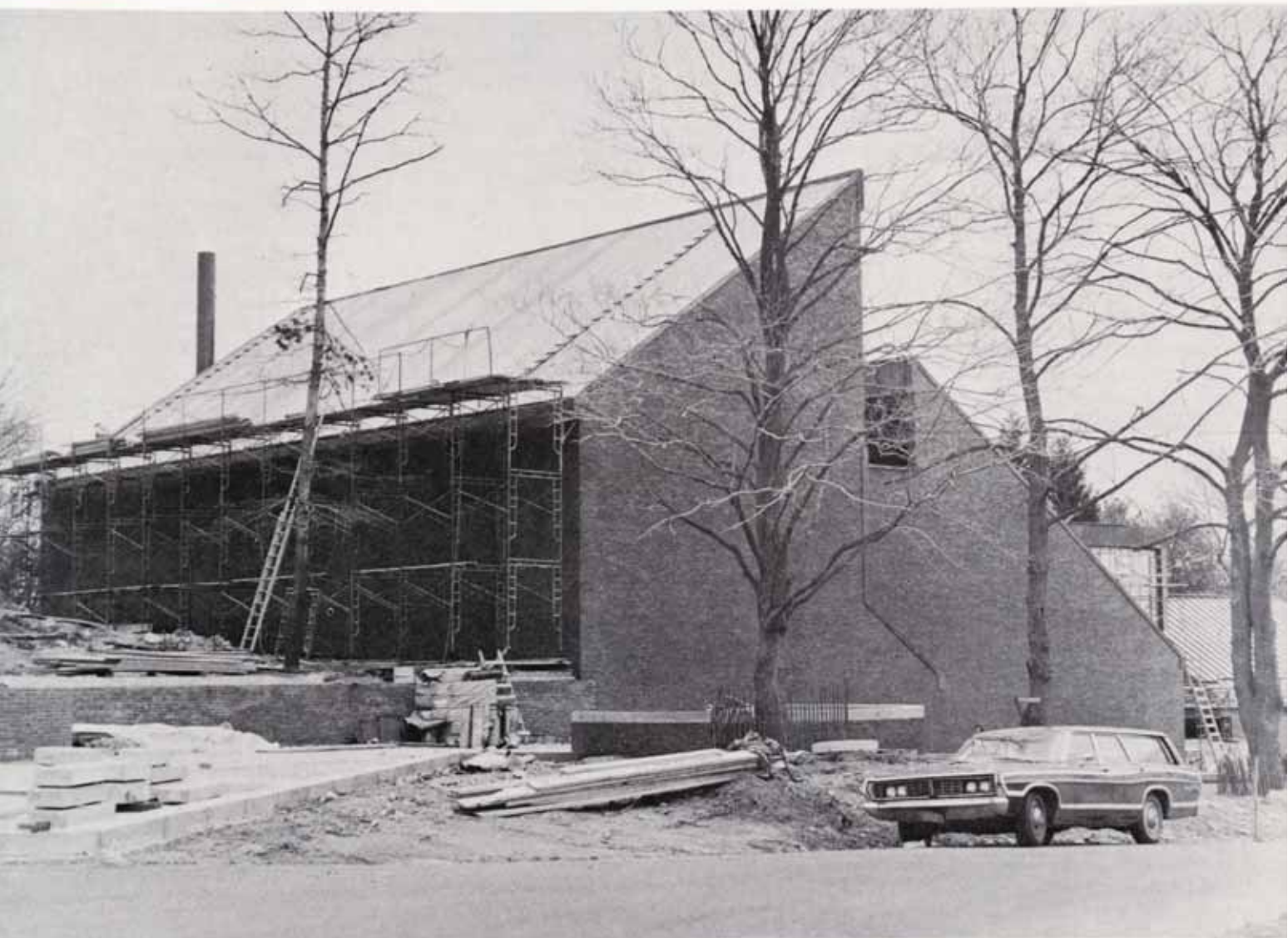
films, "Virtuosi di Roma," Budapest Symphony, "Measure for Measure" by New York City Center Acting Company, Joffrey II Ballet, Nina Simone, Van Cliburn, Young Artists Series, Alvin Ailey Dance Co., Vienna Choir Boys, "Music from Marlboro," concerts by the Delaware Symphony, and a finale by "Preservation Hall Jazz Band."

The Masonic halls have been redecorated and refurbished and regular meetings are held by seven Ancient Craft Lodges, two Royal Arch Chapters, one Council of Royal & Select Masters, one Commandery of Knights Templar, and Delaware Conclave Knights of the Red Cross of Constantine. Also, sessions of the Grand Lodge of Delaware, the Wilmington Lodge of Instruction, the Grand Chapter of Royal Arch Masons, the Grand Council of Royal & Select Masters, the Grand Convention of the Order of High Priesthood of Delaware, and the Order of the Silver Trowel of Delaware meet in the Temple.

It is the sincere hope that Freemasonry may continue to operate in its present location on a sound financial basis and that the community of Greater Wilmington will be served with the highest and best types of performing arts for many years to come.

### About the Front Cover

Beating the energy crisis at his farm in Hamilton, New York, is Lawrence A. Appley, chairman of the board for the American Morgan Horse Association. This sleigh doesn't need gas for its "horsepower." Photo courtesy of the American Morgan Horse Association.



Contained in this wing of the new Scottish Rite Masonic Library and Museum will be the 400-seat auditorium. The cornerstone for the project will be laid during special ceremonies on March 10, 1974, and dedication of the building is scheduled for April 1975.