

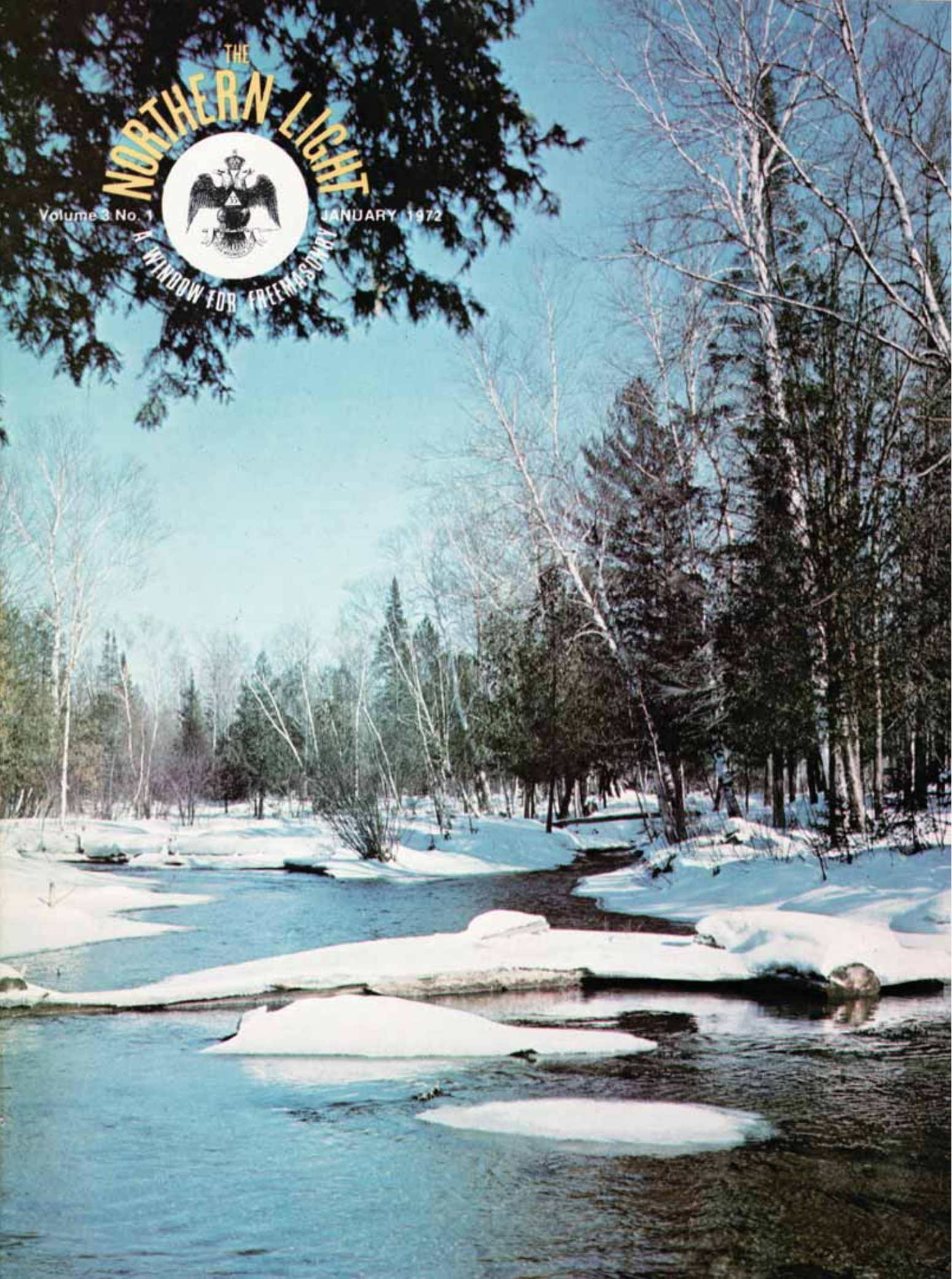
THE
NORTHERN LIGHT

Volume 3 No. 1

JANUARY 1972



A WINDOW FOR FREEMASONS





In our September issue of *The Northern Light* on Page 10, we referred to a proposal put forth by Most Worshipful K. W. Aldridge, Grand Master of Masons for the Province of Quebec. He now has further enlightened us on a North American Masonic Project for 1976.

He is proposing "A Masonic Temple of Environmental Studies" as a joint project of some four million Masons in the United States and Canada to mark the Canadian Centennial of 1967 and the American Bicentennial of the Declaration of Independence of 1976. The building would be located on the Canadian-American border near the geographical center and in or near the International Peace Garden.

Grand Master Aldridge desires strongly that this be a functional structure, which would have as a long range objective improving the quality of all human life on this planet. It would be international and devoid of any political ideology, persuasion, or interference.

It would sponsor study sessions to include various scientists; industrial, commercial, religious, labor, student, and agricultural leaders; and educators, for the study of: 1. The expollution of human hearts; 2. The expollution of air and water; 3. Arresting the dehumanization of man; 4. To re-establish the respect and worship of God; 5. To arrest crime in the streets; 6. The work environment (conditions and remuneration).

The results and conclusions drawn from these studies would be sent to the national governments of all interested nations and when dealing with a specific activity, they also would be sent to major organizations at the national level for that specific activity.

Grand Master Aldridge hopes this program can be financed by raising about four million dollars, with one million earmarked for building, grounds, and equipment, and the remainder to be invested to produce income for operating and administrative costs.

* * *

We have noted with growing interest that many of our Brother Masons are traveling abroad and seemingly in ever-increasing numbers. Realizing that several might wish to make or try to establish Masonic contacts, we offer suggestions with the approval of our Committee on Fraternal Relations:

1. Secure from the Grand Secretary of the Grand Lodge in which you hold Ancient Craft Membership, the names of the Grand Lodges and the names and addresses of their Grand Secretary in the countries which you plan to visit. Also, ask whether there are irregular Bodies in those

countries with which contact is proscribed.

2. Write to our Grand Secretary General, P.O. Box 519, Lexington, Mass. 02173, for similar information about the Scottish Rite Bodies in the countries which you plan to visit.

These should be of help to any Brother desirous of making proper contacts as well as in avoiding contacts with irregular or spurious groups.

From personal experience I can report that it is difficult to make Masonic contacts abroad, even when one has names and addresses. It is best to write well in advance and to establish communications before you arrive in a foreign country, if possible.

* * *

It was our great privilege and pleasure to witness a most impressive Flag Ceremony presentation at the Illinois Council of Deliberation. It was given by officers of Creve Coeur Chapter, Order of DeMolay, sponsored by the Scottish Rite Valley of Peoria.

The ceremony included: Posting of the American Flag and the Scottish Rite Banner, Presentation of a Eulogy to the American Flag, the Pledge of Allegiance to the Flag, and a Tribute to the Scottish Rite Banner. It was done by six youths under the direction of Ill. Louis R. McDonald, 33°, a past commander of Peoria Consistory, and took approximately 10 minutes.

Almost 500 Masons were thrilled by this presentation. We congratulate and thank all Masons who are working with and for the DeMolay groups and urge all others to support DeMolay in every way possible. (Flag Ceremony details available on request.)

* * *

In answer to several inquiries about "Moon Lodges" we submit the following:

In the early days of America many Lodges met on a date described in their by-laws as "on or before the full moon."

This was because of poor transportation, poor roads, etc., which made getting home from Lodge oftentimes a problem. Having the light of the full moon made such journeys safer and easier. During the Civil War period almost three out of every four lodges in Indiana were "meeting by the moon." To the best of our knowledge, nine Lodges still follow this practice in Indiana and three in New Jersey.

GEORGE E. BUROW, 33°

About The Cover

The attractive winter scene on the cover is a view along the Ausable River in Crawford County near Frederic, Michigan. In the foreground is a snow and ice bridge which spans the babbling trout stream as it flows through a grove of white birches and evergreens. Photo courtesy of Michigan Tourist Council.

A New Year's Resolution



By **GEORGE A. NEWBURY, 33°**

Time! what an empty vapor 'tis!
And days how swift they are:
Swift as an Indian arrow—
Fly on like a shooting star,
The present moment just is here;
Then slides away in haste,
That we can never say they're ours,
But only say they're past.

Carl Sandburg in his "Abraham Lincoln—The Prairie Years" attributes the above rhyme to Lincoln. It is an appropriate theme for reflection as we close the books on the year just passed and enter on the thrilling adventure of the new year.

As our thoughts wander back over the happenings of the past twelve months, we are brought to a sharp realization of how quickly they came and went. Truly—

Time! what an empty vapor 'tis!
And days how swift they are:
Swift as an Indian arrow—
Fly on like a shooting star.

Such reflections will prompt us to highly resolve to make good use of the time in the year we have just entered "that the world may be better and happier that we have been its citizen." Masonically, we will do that by working to further the cause of brotherhood among men—all men—which is the fundamental purpose of Freemasonry and the end toward which all its efforts are, or should be, directed.

So throughout this new year let us follow the injunction of the unknown author of these lines—

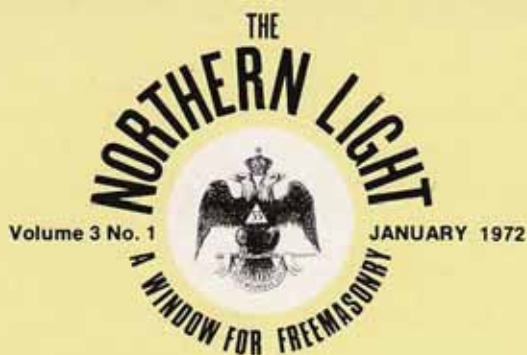
Just a little bit more interest
In other folks' welfare,
Just a little greater showing
That really you do care.

Just a little more kindness
To those you meet each day,
And a little greater effort
To aid them on their way.

Just a little more determined
To do the best you can
To help some other fellow
And prove a friend to man.

Just a little bit more sunshine
Along life's weary road,
Just a little bit more ready
To ease another's load.

Just to work a little harder
For other people's good
And to show a bit more friendship—
My friend, that's brotherhood.



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18TH CENTURY MASON



New Jersey's Daniel Coxe

By ADRIEN B. HOMMELL, 33°

Daniel Coxe, politician, Supreme Court Judge, and member of the Governor's Council of New Jersey, is highly revered by the Masons of that jurisdiction. The medal for "Distinguished Service to the Craft" was named in his honor by the Grand Lodge of New Jersey.

In 1730, by a deputation from the Duke of Norfolk, Grand Master of England, Daniel Coxe was appointed and deputized the "Provincial Grand Master of the Provinces of New York, New Jersey, and Pennsylvania." He was the eldest son of Dr. Daniel Coxe who was one of the physicians to King Charles II and Queen Anne in England.

Young Daniel Coxe came to America in 1702 with Lord Cornbury of whom he was a favorite. Lord Cornbury appointed Brother Coxe commander of the military forces in West Jersey when New Jersey was divided into East and West Jersey and thereafter he was known as Colonel Coxe.

He was recommended in 1702 and again in 1705 for a seat on the Governor's Council. In 1706 while still a member of the Governor's Council, Brother Coxe was made an Associate Judge of the Supreme Court in the Province of New Jersey and served until 1714. In 1716, he was elected to the Assembly of the Province and was chosen Speaker.

He returned to London and while there was the author and publisher of a book in 1722, in which it is believed was set forth

the first printed plan for a confederation of the North American colonies.

He returned to his beloved New Jersey and in 1725 was again a candidate for the Assembly from Burlington County. He received his deputation as Provincial Grand Master in 1730. He again was appointed to the Supreme Court of New Jersey in 1734, which post he held until his death at 65 in April of 1739 in Trenton, now capital of the state.

Daniel Coxe's deputation as "Provincial Grand Master of the Provinces of New York, New Jersey, and Pennsylvania" specifically authorized him to constitute lodges. It is believed that he granted a charter to a regular Lodge in Philadelphia, known as St. John's Lodge. This warranting of St. John's Lodge in

Philadelphia seems to be substantiated by what is known as the "Bell Letter" of 1754 in which Brother Bell, when writing to a Brother Cadwalader of Philadelphia, asserted that Coxe granted a charter for a regular Lodge in Philadelphia of which Bell was a member.

Some may question the authenticity of this statement. However, we believe the following facts tend to substantiate the statement that Daniel Coxe as Provincial Grand Master instituted the lodge:

His long residence in New Jersey at both Burlington and Trenton, which are 20 and 30 miles, respectively, from Philadelphia and within one day's travel then; the continuous and orderly existence of a Lodge from 1731 to 1738 in Philadelphia, and the election of one of this lodge's



III° ADRIEN B. HOMMELL, 33°, was Grand Master of Masons in New Jersey in 1952. He is a graduate of Rutgers University College of Law, a Past President of Sussex County Bar Association, and Municipal Court Judge. He is a Past Prior of the York Cross of Honour with three Quadrants, an active ritualist and past presiding officer of all Scottish Rite Bodies in the Valley of Paterson, an active worker in DeMolay and many Masonic-related units, and holds many Masonic honorary memberships and awards.

members as Grand Master of Pennsylvania.

In 1906, the Grand Lodge of New Jersey placed a bronze wall tablet in St. Mary's Episcopal Church at Burlington, N.J., where Daniel Coxe is buried. Last Fall I had the privilege, in the company of Most Worshipful Thomas R. Dougherty, Grand Master of Masons for New Jersey, to attend a Church Service in St. Mary's. We also visited the original old church in which Brother Coxe and his wife, Sarah, are buried in the chancel in front of the altar.

In choosing Daniel Coxe as the name of the medal for distinguished service to the Craft, a committee appointed by the Most Worshipful Grand Lodge of New Jersey gave long and careful consideration to several outstanding Masons, including Most Worshipful Brothers David Brearly and William McKissack.

Brother David Brearly served as the first Most Worshipful Grand Master of Masons in New Jersey, 1786-90, and he had the distinction of being the only "Ruling Grand Master" who signed the Constitution of the United States. In 1948 the Board of Trustees of the Masonic Home and Charity Foundation of New

Jersey named the main building at Burlington in memory of David Brearly.

Brother William McKissack always has been recognized as the Founder of the Most Worshipful Grand Lodge of Free and Accepted Masons for the State of New Jersey. It was he who presided in the East at the Organization Communication of that Grand Body in December 1786. In 1937 at the 150th anniversary of Grand Lodge a bronze memorial tablet was unveiled on his gravestone in the old Presbyterian Cemetery at Bound Brook. A similar bronze tablet then was placed in the Grand Lodge office in Trenton.

The Daniel Coxe Medal is presented by the Grand Jurisdiction of New Jersey "For Outstanding Service to Masonry in that Grand Jurisdiction and Throughout the Masonic World." Since 1959 the medal has been awarded to 19 Brothers of New Jersey Lodges and to 12 Past Grand Masters of other jurisdictions.

The most recent recipient of the Daniel Coxe Medal was Brother Edwin E. Aldrin, Jr., a member of Montclair Lodge 144, F&AM, of Montclair, N.J. He was honored as the second man ever to set foot on the Moon and the first Master Mason so to do. Our Brother carried with

him and deposited on the Moon the American Flag and various Masonic emblems on which were delineated the marks of the three symbolic degrees of Ancient Craft Masonry.

When he and his Space Partner emerged from the Moon Module on July 20, 1969, he brought honor as a Master Mason for his Space Landing achievement to his Lodge, to his Masonic District, to his Grand Lodge, to his brother Master Masons in New Jersey, and to each and every member of the Masonic Fraternity in these United States irrespective of his rank or degree in Masonry.

In recognition of his being the First Mason ever to set foot on the Moon, Most Worshipful Brother Charles A. Eisenfelder, as Grand Master of Masons of the State of New Jersey, did appoint and designate Brother Aldrin as Grand Representative of the Most Ancient and Honorable Society of Free and Accepted Masons for the State of New Jersey to all Lunar Satellites and Celestial Bodies Thereunto Appended.

(Compiled from publications of the Masonic Service Association and Annual Proceedings of the Grand Lodge of New Jersey.)

Masonic Recruitment

By THOMAS G. DAVIS, 32*

Now is a time when all Masons should be leaders in their communities, leaders in their churches, and leaders in their work, be it labor or management.

We cannot, in light of our Masonic vows, sit idly by while others strive for the recognition which hard work brings. We must be known, and we must be known for our Masonic virtues!

Today we are living in a very mobile society in which a young man at his 21st birthday often is hundreds or even thousands of miles from his home and family. He might be the son or grandson of a

Mason but he does not see the comradeship nor the succor which his father or grandfather gets from his fellow Masons.

In the past, many blood brothers, sons, and grandsons followed their elders into Masonry.

But today we need a new kind of Masonic Fatherhood, an inspirational relationship—one of precept and example—which will lead to a new type of sonship and a greater and stronger Masonic Brotherhood.

When the young men of our nation today can admire Masons, they will join Masonry!



THOMAS G. DAVIS, 32*, is one of the younger members of the Valley of South Bend, Indiana. He was raised a Master Mason in Goshen Lodge No. 12 on Nov. 20, 1968, and was made a Sublime Prince of the Royal Secret in February, 1970. He also is a member of the Royal Arch Masons. He has been active in DeMolay as an advisor, Chapter Dad, and chairman of the advisory board.

VALLEY OF DETROIT

Scottish Rite Players Club

One of the most popular and widely used activities in the Valley of Detroit is the Scottish Rite Players Club. The club roster includes members, their wives, and immediate family, and the activities are carried on throughout the year and in various parts of the Valley as well as in Detroit proper.

The club regularly stages two 3-act plays per year as major productions, several one-act plays as occasions warrant, one-act productions for special occasions such as Christmas entertainments, and helps with special Scottish Rite Blue Lodge Entertainment Units. Likewise the agenda has been expanded to include scene construction and set design so that there is ample opportunity for non-actors to participate.

In its present form the club grew out of the production of "The Gazebo" in the Spring of 1966. Roger N. Jackson, Director of Work, has been the guiding hand with the enthusiastic support of officers and members. The major emphasis through the years has been on "doing" rather than "listening."

Regular meetings are held the third Thursday of each month and continue during the summer and Reunion rehearsals. Each meeting is followed by an informal get-together with light refreshments such as coffee, milk, cocoa, and sweet rolls. Attractively printed membership cards are used, and one is given to each member at the first meeting he or she attends.

Members are recruited in various ways. Frequent invitations are published in the Scottish Rite Bulletin; members of each

Frederic Piggins, seated, as Sir Thomas More in the play, "A Man For All Seasons," discusses parchment with Cardinal Wolsey, portrayed by Douglas Briggs.



new Class are informed and invited to join at the Candidates Dinner; activity cards are distributed to each Class and any information thereon is followed-up by club members. Also, a table is set up in the lobby of the Cathedral during the presentation of each play with an appropriate sign inviting new members to join. It is staffed by club members with cards to record the name and address of anyone interested.

Programs at monthly meetings have

been varied. A series of five monthly classes in Basic Theater was given by the Director of Work; educational films in the area of theater arts have been presented; make-up classes have been held under the supervision of the Master of Make-Up; a dress rehearsal of a professional production of "Don Juan in Hell" was presented, and several outside speakers have been used. In line with the "doing" emphasis—presentations of impromptu scenes, improvisation, stage

Cast for a one-act Christmas Play by the Detroit Scottish Rite Players included Harold Haywood, Ann Haywood, Helen Gowans (seated), Marcia Voigt, and Earl Harris.



movement, and short scenes from well known plays have been given.

Two years ago club members built a completely new standard setting, together with a number of special pieces, and this has developed into a very active painting and construction crew.

The club membership of approximately 200 includes all men who participate in Scottish Rite degree work in any capacity and all those men and women who actively participate in the meetings and productions of the Club. The list includes children, ages 11 and up. There is very little emphasis on a formal club structure such as a constitution, by-laws, etc. Officers are chosen but a working acquaintance with Roberts Rules of Order is sufficient to keep any meeting within bounds.

Each member completes a form designed to give information regarding abilities and interests. This includes the basics: name, address, phone number, and availability; plus such queries as "What would you like to do? What activities do you suggest for the club to undertake? Your committee choices—entertainment, social, play reading, casting, costumes and properties, backstage, make-up, publicity, membership?" Then—Additional comments.

Officers believe that it is important that members have a voice in the selection of plays to be presented, and to assist the Director in the casting; thus both of those committees have been very active. Other committees function at certain times, mostly during actual production.

Casting for all productions is done at open call, following suitable publicity by both direct mail and notices in the bulletin. Casting is open to any Scottish Rite member and his family and care is taken to use as many new faces as practical. Everyone who attends a casting session is asked to fill out an information card of vital statistics, designed to aid in casting degree work.

The Casting Committee, with Ill. Howard P. Staub, 33°, as chairman, de-

votes much time and energy during the year to advance planning. Its major task is to select suitable plays and personnel.

Rehearsals for 3-act plays are held on the basis of three per week, with a minimum of 18. The Club has presented "The Gazebo," "The Rainmaker," "Outward Bound," "East Lynne," "Prelude to Victory," "A Man for All Seasons," "Don't Drink the Water," "You Can't Take It with You," "Dial M for Murder," and "Lo and Behold."

Supporting the cast for "Lo and Behold" were 6 understudies, director, assistant director, technical director, lighting director, 2 electricians, property manager and 2 assistants. Also, 2 flymen, 2 grips, 2 audio technicians, a projectionist, 9 for show properties and scenery aides, sound effects man, a master of robes and a master of make-up. Ushers were furnished by the Scottish Rite Reception Committee with Roy C. Stevens as chairman.

Casting for "Anastasia," the Spring production, is now under way.

"Don't Drink the Water" was taken on tour to the Tibbetts Opera House in

Coldwater, Michigan. Sets, costumes, props, and lights were transported by truck for the 140-mile trip, and the cast traveled by chartered bus. The audience was Blue Lodge Masons and their families in the Branch County area and there was a capacity house for the Sunday matinee. Tickets were distributed free through the area Blue Lodges with the cooperation of the Detroit Membership Development Committee.

The Club presented "Scrooge" at one Christmas Party, has done several one-act plays for others. A touring company has performed "A Rose Upon the Altar" by Carl H. Claudy with great success at various Blue Lodges in the jurisdiction. A second touring company is now presenting the one-act play, "If A Man Die," with much success for area Blue Lodges.

All units are available to Blue Lodges without charge and, in addition to the play casts, the Club has assisted in furnishing comedy sketches, speakers, travel and sports films, a magician, and a musical unit. Program offerings are updated constantly and some expansion is planned.

*"That which hath been bequeathed to thee
thou must earn anew if thou wouldst possess
it."*—GOETHE

EARN IT ANEW!

By JOHN N. LINK, 33

Johann Wolfgang von Goethe, one of Germany's greatest poets and a veteran Mason, gave us a thought-provoking sentence when he wrote: "That which hath been bequeathed to thee thou must earn anew if thou wouldst possess it."

This applies to our *financial* heritage, bequeathed to us by our parents at their death. Someone has observed that the average American fortune lasts about four generations: accumulated by the first, enjoyed by the second, dissipated by the third, lost to the fourth. Some notorious examples almost incline one to agree with this analysis.

But it is not necessarily true. When John D. Rockefeller, Sr., died, he bequeathed to John D., Jr., what was then considered a vast fortune. During John D., Jr.'s, lifetime, he gave to various philanthropies an amount of money equal to what he had inherited. When he died, he left to his sons an even greater fortune than he had received, notwithstanding the fortune he had given away. By wisely utilizing his intelligence, his industry, his idealism, he had earned anew what had been bequeathed to him so that he possessed it even while sharing it.

"That which hath been bequeathed to thee thou must earn anew if thou wouldst possess it."

This applies to our *patriotic* heritage, bequeathed to us by the Americans who preceded us. Today, patriotism has become a dirty word, along with capitalism, free enterprise, responsibility, discipline, morality.

Too many Americans are confusing liberty and license. They emphasize obsessively "rights" with scarcely any reference to "responsibility" that accompanies every right. They demand being subsidized from the cradle to the grave with little or no recognition of their obligation to be as productive as their abilities and opportunities permit.

Many, in high places as well as low, are walking dangerously near to that thin hairline that separates patriotism from treason as, intentionally or unintentionally, they give aid and comfort to our enemies.

Forgetting, or deliberately rejecting, the many sacrifices of those who developed our nation into the most productive and humanitarian one in recorded history, too many young adults and some not so young, along with adolescents—many of them sincerely but naively

idealistic, victims of over-permissiveness and under-emphasized responsibility—are clamoring for the overthrow of "The Establishment." Many of them do not realize they are being manipulated and exploited by a cadre of militantly radical leaders who were trained in, and financed from, Moscow, Peking, or Havana; or by others who were so trained and financed.

One of the tragic phases of the increasing violence of these dissenters is that they have no clear, announced, constructive alternative concerning the kind of "Establishment" they would set up if they succeeded in tearing down the present one. Their militant leaders have a plan, but it would not be strategic to announce it in advance. If they succeed in overthrowing the "Establishment," their replacement likely will be patterned in some kind of a Communistic frame of reference. If what has happened to other countries is any clue, their new "Establishment," would soon be far more repressive than the present one has been at its worst!

We have reached that critical time when, if we would retain possession of our patriotic heritage and pass it on to our grandchildren intact, we must do

more than many of us have been doing of late to earn it anew; and somehow convince young adults and adolescents they must earn it, too. There are a number of approaches; I will suggest two of the most important:

First, if we desire to be balanced and patriotic American citizens, we must constantly alternate in the use of the microscope and telescope in evaluating our national history. The function of the microscope is to exaggerate the microscopic. Put any segment of our national history under the microscope and you will find it exaggerated, whether good or bad. Spend all your time keeping any phase of our national inconsistencies or deficiencies magnified, and you will become another unrealistic and unjustified pessimist.

The telescopic lens brings the distant into the range of vision. Spend all your time with the telescope sweeping the horizon of our national history and you will become so conscious of our innumerable advances and achievements that you will forget about the blots and blemishes, the unfinished tasks and challenges, thus becoming another unrealistic and unjustified optimist.

All of us—adults, young adults, adolescents—need constant alternating between the historic microscope and historic telescope, back and forth, so that we will remain aware of both our patriotic heritage with its glorious achievements, and our present needs with their imperative challenges.

In addition, we must set the example of constantly and conscientiously using our

constitutional provision for effecting necessary, non-violent changes in personnel, policies, or procedures through the intelligent use of our ballots, following through on the performances of those whom we help to elect. Patiently, we must urge young and old to do the same.

"That which hath been bequeathed to thee thou must earn anew if thou wouldst possess it."

This also is true of our *religious* heritage, bequeathed by our parents.

One illustration will suffice: A businessman, whose parents and wife were sincerely and actively involved in the worship and projects of their Church, never had become involved himself. His philosophy was: "If I lead an honest, decent, and useful life, that is all that is required."

One night he had a vivid dream in which he died and knocked at the door of Heaven. St. Peter answered and asked his name. He gave it and waited. At last St. Peter said, "I'm sorry, but your name isn't here."

Excitedly he asked, "Is my wife's name there? It should be. She never missed a worship service unless she was ill. She was active in all the Church organizations. I never complained when dinner was late because she came in from Church work just before I arrived. I gave her all the money she asked for the Church and never begrudged it. She was good enough for the both of us."

With a sad smile, St. Peter said, "Yes, she was good enough for both of you, and she is going to enjoy Heaven for both of you."

He awakened with his pulses throbbing madly. Recalling the dream, and thinking it through, he said, "I never looked at it that way. I must get personally involved."

"That which hath been bequeathed to thee thou must earn anew if thou wouldst possess it."

This also is true of our *Masonic* heritage, bequeathed to us by those Masons who had inherited it and passed it on to us. Can you recall your emotions when, blindfolded, you first entered a Masonic Lodge led by a guide whom you soon realized to be a friend and brother? When, kneeling at the altar you asked for and received light, more light, and further light as the basic moral principles of Freemasonry were emphasized in eloquent phraseology?

Do you remember how they gripped you, and you felt that you must try to live according to them? Do you recall the pride you felt when the Masonic emblem was placed on you and you were urged to wear it with pleasure to yourself and honor to the Fraternity? Do you remember how pleased you were when given your first committee assignment, and how eagerly you worked at it? Have these emotions and attitudes continued through the years?

If not, if your appreciation of and interest in the Masonic rituals and projects have gone stale—then it is entirely possible that you no longer possess your Masonic heritage because you stopped earning it anew!

"That which hath been bequeathed to thee, thou must earn anew if thou wouldst possess it."



ILL.: JOHN N. LINK, 33°, S.T.D., has been a Methodist minister for 58 years. He served some of the largest churches, was professor of Practical Theology in a Theological Seminary for nine years, and climaxed his ministry with six years as Superintendent of the Peninsula Conference Wilmington District. He is a Kiwanian with 26 years perfect attendance, a past president and past district governor. He was raised in Door-to-Virtue Lodge, Westminster, Md., in 1921; is a Past Master of DuPont Lodge 29, Wilmington, Del.; has twice been Grand Chaplain of the Grand Lodge of Delaware; is active in the dramatic casts in Delaware Scottish Rite, and received the 33° in 1954.

HERE ARE THE BASICS—Part 1

So You Want to Start a

Here is the first of a two-part article. Part 2 will appear in the April issue.

By LOUIS L. WILLIAMS, 33rd

Every Mason seeks more light in Masonry, and this quest for light should never end in his lifetime. But how shall a Mason continue in that search?

He may join the York and Scottish Rites, and even some of the other appendant orders, but the number of degrees he may receive eventually are still somewhat limited in scope. So if he would know more of this institution we call Freemasonry, he must eventually resort to books, wherein to learn the "secrets" which are still hidden from his inner understanding.

The Entered Apprentice, standing at the inner door awaiting his first admission into a Lodge of Masons, is told that the institution of which he is about to become a member is of no light and trifling character but one of solemn importance. He is told that Masonry is a course of moral instruction, taught agreeably to ancient usage by symbols and allegories.

Thereupon he is introduced into a new world of thought, different from any he has theretofore encountered. New ideas are placed before him, and new vistas of imagination opened to his consideration. He is told about the three pillars or columns which support Masonry, the nature of a Lodge, and Masonry's three Great Lights and its six jewels.

He is given instruction in the three tenets of a Mason's profession and enlightened on the four cardinal virtues. He is then charged with the fulfillment of certain duties as a Mason, as a citizen of his country, and as an individual in human society.

Thereafter the new initiate is taught a catechism, which, unless his teacher is himself a learned Mason, may mean little to him. But if each step is fully explained, with the proper historical background, the catechism can of itself provide a liberal Masonic education.

With the second, or Fellowcraft Degree, comes a hint of the liberal education which Masonry has to offer. Yet it is only a hint, for in the few moments of the degree itself, only a brief outline of the tremendous potentiality of Masonic thought is presented. True, much of this is developed more fully in the degrees of the Masonic system, but even then it only forecasts a lifetime of Masonic education and learning which still awaits the neophyte.

Then with the conferral of the Master Mason Degree comes the greatest opportunity of all. Here we touch upon man's greatest mystery, immortality, and while the lesson is truly impressive, with overtones of faith and hope, many questions remain unanswered.

Who was Hiram Abif? What secrets died with him? How may they be recovered? What preserved Masonry through the centuries? What did our forefathers learn, and what have we who are Masons today fallen heir to, and what are we passing on to posterity? What is this sublime institution, its goals and its methods?

These, and dozens of other questions, will present themselves to the thinking Mason, whether he be the newly-raised Master Mason, or a man old in the service of the Craft. To answer these questions he will seek help from those who have pondered them, many for a lifetime, and who have recorded the fruits of their research and wisdom to help the rest of us who seek these answers.

As a practical matter we know that there are many Masons who are not attuned to philosophical research and do not seek to pry too much into Masonry's secrets. But many others are deeply athirst for knowledge, and to help direct them to certain basic sources of Masonic

BOOKS OF INTEREST

- The Builders*, Newton, (Macoy) \$4.
- The Evolution of Freemasonry*, Darrach, (Macoy). \$3.75.
- Freemasons' Guide and Compendium*, Jones, (Quaritch). \$8.50.
- Gould's History of Freemasonry Throughout the World*, Gould, (Macoy). \$30.
- Freemasonry Through Six Centuries*, Coil, (Macoy). \$12.50.
- The Pocket History of Freemasonry*, Knight and Smyth, (Quatuor Coronati). \$4.
- Revised Encyclopedia of Freemasonry*, Mackey, (Macoy). \$25.
- Coil's Masonic Encyclopedia*, Coil, (Macoy). \$22.50.
- A Short History of Freemasonry to 1730*, Knopp & Jones, (Quaritch). \$4.

Macoy Publishing and Masonic Supply Co., Inc., 3011 Dunbarton Rd., Richmond, Va. 23228.

Bernard Quaritch Ltd., 11 Grafton St., New Bond St., London, W1, England.

Quatuor Coronati Lodge, 27 Great Queen St., W.C. 2, London, England.

Masonic Library?



Ill. L. LOUIS L. WILLIAMS, 33, has written a number of articles for *The Northern Light*, including "Whence Came the Bible . . . And Whither Is It Bound?" He is an Active Member of the Supreme Council, former Deputy for Illinois, and currently chairman of the History Committee. An ardent Masonic research scholar, he is a member of the Philalethes Society and has been active in all branches of Masonry.

enlightenment is the purpose of this article.

Any Masonic student will need to begin with a short history of the Craft, its origins and developments. There are a number of books in this field, but only a few that are outstanding. Unfortunately, and this is true of so many books in the Masonic field, some of the best works are out of print, seldom show up even in the second-hand dealers' shops, and are virtually unobtainable.

While a few such shall be mentioned, we mainly shall recommend only those books that are still available through ordinary sources.

In 1949, The Masonic Service Association published a 14-page bulletin, in which were detailed a long list of books chosen as favorites by a survey made of some 2,000 Grand Lodge officers, past masters, and Masonic students. Many of the books chosen as the most popular in that survey are unavailable today, and many have been superseded by better

volumes. But that list is very valuable for containing a long listing of fine Masonic treatises, together with an interesting analysis of the 12 books voted as favorites.

No two Masons would ever choose the same list of books, and the author of this article recognizes that his is a personal choice—chosen, however, with some knowledge of the field. The same books also will appeal differently to individual Masons.

As a lawyer, I might revel in the Jurisprudence of Masonry, which you might not like at all; conversely, you might delight in the symbolism, which might carry no appeal to me. But the realm of Masonic literature is a broad one, and in it there is something to appeal to every taste.

As the first book for any newly-raised Master Mason to acquire most Masons agree it should be Joseph Fort Newton's *The Builders*, which the publishers acclaim, perhaps rightfully, as "the ablest

and most inspiring one-volume work in the literature of the Craft." This work is a curious, yet marvelous, combination of history, tradition, philosophy, and inspirational sermonizing, first published in 1914.

Dr. Newton (he had Doctor of Divinity and Doctor of Literature degrees) was an Iowan, Grand Chaplain of that state, and pastor of several churches in several denominations, the editor of two national Masonic magazines, "The Builder" and "The Master Mason," and the author of several other books on Masonry, of which the most important are *The Religion of Masonry* and *The Men's House*. Dr. Newton was a dedicated Mason, a gifted writer, and it would help every Mason to read and re-read this superb work. But I do not list it as the best history in Masonry, since Dr. Newton was tempted to let his vocation as a minister intrude on his avocation as a Masonic historian.

Delmar D. Darrah, who at his death in 1945, was Grand Lieutenant Commander of our Supreme Council, published *The Evolution of Freemasonry* in 1920. For the last 20 years of his life, the author of this article was a close Masonic associate of Darrah and knew the depth of his Masonic knowledge and research. *The Evolution of Freemasonry* is a superb history, thorough yet eminently readable, with most of the fantasy, in which so many Masonic historians indulge themselves, left out. The volume presently available is a poorly printed offset facsimile of the original version.

If pressed to name the finest one-volume history of Freemasonry, this writer would have to choose *Freemasons' Guide and Compendium* by Bernard E. Jones, first published in 1950 in England and having gone through numerous reprintings since. This is a volume of 600 pages, literally crammed with authentic Masonic history. This writer is prompted to make two pertinent observations.

1. Bernard E. Jones was an English Mason, and he naturally writes his volume from an English background. England has produced some great Masonic scholars and their Masonic writings are apt to stress English Masonic history, without paying too much attention to the introduction and development of Masonry in the American Colonies and, later, the United States.

This is but natural, yet the American Mason must read the American writers if he wishes the full story of the Craft here. But don't let the title of Jones' book fool you, for it is the finest single-volume his-

(Continued on page 15)

Nantucket Lodge Starts 3rd Century

As we approach the bicentennial of the Declaration of Independence, it is interesting to note that Masonic Lodges in Massachusetts, and in some other Colonial States, are marking their bicentennials now.

We wish to acknowledge the 200th Anniversary of Union Lodge F&AM of Nantucket, Mass., as a carefully planned, well executed, and well attended two-day observance. It was a magnificent display of Masonic unity, and the Lodge is somewhat unique as one of the few that exists on a small island.

The Saturday program was highlighted by a colorful parade led by the Palestine Temple Shrine Band of Providence, R.I. Most Worshipful Herbert H. Jaynes, Grand Master of Massachusetts, was the guest of honor, and Worshipful Master Linwood Proctor of Union Lodge presided. The traditional banquet was served at Nantucket High School by ladies of the Eastern Star, followed by entertainment and the Grand Master's address.

The Sunday morning religious observance was held at the North Congregational Church, also well attended. An attractive large souvenir program was printed, a special 200-year history was prepared by George W. Jones, the Master in 1940, and the Nantucket *Inquirer & Mirror* used much of its front page and three inside pages for the Lodge activities and history. This weekly is in its 150th year.

Presentations included a resolution from the Massachusetts House of Representatives by Rep. Arthur L. Desrocher and a set of three gavels by Past Master Nelson O. Dunham (one has stone from King Solomon's quarry, one has cedar from the Cedars of Lebanon, and one olive wood from a tree on the Mount of Olives). Past Master José Reyes of the Philippines presented to the Lodge a plague with square and compasses and presented to Grand Master Jaynes a lightship basket.

Union Lodge was founded in 1771, a time of great unrest in the Colonies and when Nantucket depended greatly on

whale oil commerce with England. There were 150 boats in the Nantucket whaling fleet and most livelihoods were earned from this and its allied industries.

Petition for the Lodge was presented at the Quarterly Communication of the Massachusetts Grand Lodge in Bunch of Grapes Tavern, Boston, April 26, 1771. The original charter was granted in 1771 by John Rowe, Provincial Grand Master of the Ancient and Honorable Society of Free and Accepted Masons of all North America. This came under the sponsorship of St. John's Grand Lodge working under the authority of the Grand Lodge of England which was a "Modern" Grand Lodge and did not use the word "Ancient" in its title or in any of its subordinate lodges.

The Massachusetts Grand Lodge now holds its authority from the Grand Lodge of Scotland which considers itself "Ancient." All Lodges chartered by the Massachusetts Grand Lodge after 1792 are AF&AM.

The official name originally was Union Lodge No. 5, F&AM, but Lodge numbers in Massachusetts were abolished in 1804, so it continues as Union Lodge, F&AM.

Union Lodge has met in a number of places, in homes during its early years when its meetings often were called by hoisting a flag on the house or meeting site. Jethro Hussey, a Quaker, was host for several meetings in his home and was excommunicated from his church "after

being present where fiddling and dancing were carried on."

In 1793, the Lodge purchased a store building for \$600, rented out the first floor, and met on the second. In 1802, a site was purchased and a hall was built with the cornerstone being laid June 24, 1802. Other Bodies met in the same hall during the 1820's and later; part of this hall still stands and is used by a bank.

The most difficult years were 1828 to 1842 when only three members were raised. There were only 47 members listed in 1837. Fire destroyed much of the building on July 13, 1846, and the original charter and Bible were lost. Arrangements were made for a brick building and the Lodge continued.

The first Masonic funeral on Nantucket was conducted July 9, 1776, for Brother Jethro Coffin. Much help was given both Brothers and their families during the Revolutionary War, and aid in freeing prisoners was commonplace.

The St. John's Day dinner menu of 1809 included "plum, apple, and plain puddings, baked and boiled; corned beef, legs of pork, hams, meat tongues, roast turkeys, ducks, chickens, and shoat, with vegetables and pickles suitable for the above. Table drink was beer and cider."

An historic night was March 7, 1955, when Past Master Irving A. Soverino (1942) raised his two sons. Each has since served as Master—Irving, Jr., in 1960, and Malcolm F. in 1961.

BICENTENNIAL LODGES IN MASSACHUSETTS

Lodge Name	Location	Instituted
Saint John's	Boston	1733
Lodge of Saint Andrew	Boston	1756
Philanthropic	Marblehead	1760
Saint John's	Newburyport	1766
The Massachusetts	Boston	1770
The Tyrian	Gloucester	1770
Union	Nantucket	1771

Civil War Memorial

Reflects Masonic Brotherhood

Not even the clash of war can supplant the bonds of Masonic Brotherhood.

There is a poignant lesson in Brotherly Love connected with the marble monument in a church burial yard near the Mississippi River in Louisiana. The story reads like a fairy tale but its facts have been verified.

In 1863 during the Civil War, the Union gunboat "Albatross" steamed up the Mississippi under the command of Lt. Commander John E. Hart and shelled St. Francisville. Suddenly the firing ceased and those who watched from the bluff saw a ship's boat put out from the Albatross bearing a white flag of truce. An officer was in the bow and Union soldiers were rowing him to shore.

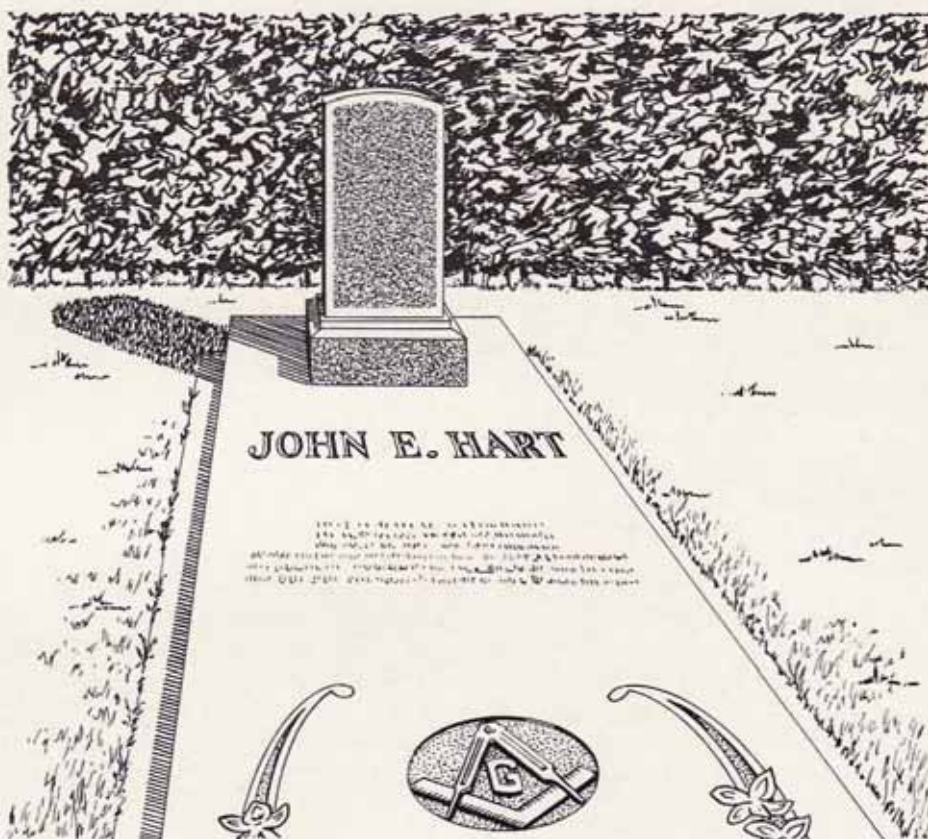
The naval officer hailed two men on shore and asked, "Is there a Mason in the town?" When told there was and that the Senior Warden of the Lodge was on furlough from the Confederate Army at the time, he asked the men to tell the Warden that his Captain was dead and that he was a Mason.

"Before he died," the officer said, "he expressed the wish to be buried in the earth, with Masonic ritual, instead of being given a Navy burial in the river. Will you take charge?"

With a flag of truce flying, the ship's boat bore Lt. Commander Hart's body ashore, clad in his uniform as a U.S. Navy officer.

At the foot of the bluff to meet it, their Masonic regalia worn above their uniforms of Confederate Gray, stood four members of St. Francisville Lodge. Up the bluff and into the lodge room they bore the body and over it conducted the ancient funeral rites of Masonry. Brother W. W. Leake, a Captain in the Confederate Army, conducted the services for an enemy through the fortunes of war—but still a Masonic Brother.

The war halted while Confederate Masons buried a Brother Mason from the North in Grace Episcopal Church Ceme-



tery, the same cemetery which was pockmarked by shells from the Union gunboat of Lt. Commander Hart. A wooden headplate marked the spot for several years.

No relative of that officer of the U.S. Navy ever lived in St. Francisville, yet always the grass above the grave is clipped. Every year since that grave was dug, fresh flowers have adorned it on All Saints Day and on Memorial Day.

On January 9, 1956, the Grand Lodge of Louisiana dedicated a permanent marker on the grave of Lt. Commander Hart. Eugene Baxter, Worshipful Master of St. George's Lodge No. 6, Schenectady, N.Y., represented the Grand Master of New York on that occasion. This incident again illustrates that not even the

clash of war can supplant the bonds of Fraternal Brotherhood.

Masonic records show that Brother John E. Hart was initiated in St. George's Lodge on July 24, 1857, passed on September 3, and raised on December 21. His age was 32 at the time he petitioned, and he was a Lieutenant. His death was recorded as June 12, 1863, and lists him as a Lieutenant Commander acting as Captain of the USS Albatross.

Editor's Note. We are indebted to Brother Melvin R. Swartz, 32°, of Tiltonville, Ohio, for the background information and to Ill. W. Wendell K. Walker, 33°, Grand Secretary of the Grand Lodge of New York, for the official records.

CLUB FORMED IN 1950

Golden Years Are Busy Times in Akron

For more than a score of years the Golden Years Club of Akron, Ohio, has been a beehive of activity for Master Masons who have retired from their business or industrial duties. It is sponsored by the Masonic Club of Akron which is the governing unit for the Masonic Temple there.

The club room is open to all members, day or night, from Monday through Saturday with the exception of holidays. Various kinds of card games, darts,

shuffleboard, and a baseball board are enjoyed.

Regular meetings are held each Thursday from 10 A.M. until 5 P.M., except holidays and Holy Week, with a brief business session at 2. Free coffee and cookies are served at 2:30 each Thursday. No dues are assessed but a kitty fund tray is used each week for voluntary donations. An active member must attend at least 15 meetings during the year, otherwise his name goes on the inactive list.

One of the most popular spots is the billiard room on the second floor of the Temple which is at the disposal of Golden Years members free of charge from 10 until 5 each Thursday. Many a battle of pool or billiards is waged there weekly.

Special parties are held at various times throughout the year to which the women are invited. A committee to visit the sick and shut-ins is always in evidence but officers are pleased to point out that

Golden Years Club members engage in a favorite pastime with John W. Bixler making the shot as Ira S. Chapman, left, and Benjamin J. Frankland study the play.



Chapman and Frankland view the honor roll of past presidents of the Golden Years Club in the Akron Masonic Temple.





CY EMMONS

sickness is at a minimum.

Cemiah O. (Cy) Emmons, 90 years young, has been secretary of the club since it was organized on Feb. 20, 1950. He also was a member of the organizing committee with Pete Kroeger as chairman and Joe Soltes as a member. The meeting was called to order by Brother Carl Warren, manager of the Masonic Club of Akron, with 39 attending.

Warren said that club officers had suggested that a large basement room, formerly used for storage purposes, could be headquarters for the Golden Years group if the members were willing to volunteer their labor in preparing it. The Masonic Club would furnish the materials. The proposition was accepted enthusiastically and many hands "were at labor."

Brother John F. Tabler was named supervisor of the renovation. New flooring was laid, partitions were moved, the floors, walls, and ceilings were painted, shuffleboard courts were varnished and numbered, some carpeting was trimmed and laid, a few drop cloths were installed, a bulletin board hung, and the large room was made most attractive.

Original officers were Peter H. Kroeger, president; John F. Tabler, vice president; Joseph Soltes, treasurer; and Cy Emmons, secretary.

Present officers are Youlie Segers, president; Tom Jenkins, vice president; Axel Johnson, treasurer; and Cy Emmons, secretary.

Brother Tabler was the second president. Others, in order, were Albert K. Boesche, Cloyd J. Dickerhoof, Askel Steffensen, Noah J. Boss, Herman Bratschie, Luther Duvall, Louis E. Zok, Sr., George S. Anderson, William S. Jackson, and J. Edward Rogers.

Golden Years members select their own officers and adopt their own rules and regulations.

A MASONIC LIBRARY

tory yet to appear, even though it takes off on many a tangent and by-way.

2. Dr. James Anderson, in his "Constitutions" of 1723, reprinted and enlarged by him in 1738, presented the first history of Masonry. He started with Adam as the first Grand Master, and came down by regular stages through Noah and Solomon to early Saxon England. For each grain of truth, it contained 99 grains of hokum.

But subsequent writers accepted it as gospel, and it was the middle of the 19th Century—about 1870—before Masonic writers commenced true historical research and started to separate the chaff; to rely on the record rather than on the old phrase, "Masonic tradition informs us."

Thus the first reliable history was that of Robert Freke Gould, published in London in 1885 in four volumes. Any Masonic history before that date is virtually worthless and unreliable so far as I am concerned.

Gould's History marked a milestone in Masonic publishing. He substituted fact for fiction, and brought true historical research principles to bear on a field that had been allowed to run riot with imagination. Masonry was never the same again, but was brought into proper perspective.

Even Mackey, who had strayed after many false gods of mysticism and the occult, was brought down to earth and Mackey's *History of Freemasonry*, completed in seven volumes after his death in 1881 by William R. Singleton, while still indulging in flights of fancy, was much better than it would otherwise have been. Gould's *History*, however, is still the greatest, and subsequent historians have used it as their model and point of beginning.

Gould's *History of Freemasonry*, originally published in 1885 in four volumes, was revised and supplemented in 1936. Our own then Sovereign Grand Commander, Ill. Melvin M. Johnson, 33°, assisted by J. Edward Allen, did the revision, and added two volumes on American Masonry. This work was published by Scribner, and copies are virtually unobtainable today. It is the standard work on the subject.

A fine short modern treatment may be found in *The Pocket History of Freemasonry* by Knight and Smyth, published in London and recently revised. *A Short History of Freemasonry to 1730*, by the two college professors, Douglas Knoop

Continued from page 11

and G. P. Jones, published in Manchester, England, in 1940, is a splendid short treatment of the origins of Masonry and the first Grand Lodge of 1717.

May I now recommend what I truly consider the finest Masonic history available to today's Mason. Henry Wilson Coil is a California lawyer. His lifetime study of Masonry has culminated in his *Freemasonry through Six Centuries*, published by the Missouri Lodge of Research in two volumes in 1967 and 1968. This shows a breadth of scholarship and knowledge that only can be marveled at in today's busy world. This is all the Masonic history that most Masons will ever need, unless they themselves wish to become writers in this field.

We believe the second most important book in any Masonic Library should be an encyclopedia. Here the choice is not too difficult, for the field is not too broad. There are really but two choices.

In 1874, Albert G. Mackey published his *Encyclopedia of Freemasonry*. It was a splendid scholarly work, one of Mackey's best. The reader should be advised that Mackey was one of Masonry's most prolific writers. He was Grand Secretary of the Grand Lodge of South Carolina, General Grand High Priest of the United States, and Grand Secretary-General of the Southern Supreme Council. While a doctor by profession, he practiced Masonry exclusively from 1854 until his death in 1881.

We previously have mentioned Dr. Mackey's *History*. His *Encyclopedia*, while suffering from his lifetime hangup over occultism, still set the pattern which all subsequent ones must follow. Since its first publication in 1874, it has gone through numerous reprintings and revisions, the most important one by Robert J. Clegg, one of the great English Masonic research scholars. Currently available in a three-volume set, it is the major encyclopedia, but not the best.

That honor again is reserved for *Coil's Masonic Encyclopedia* published in 1961, and written principally by the same Henry Wilson Coil whose history I have praised previously. Coil's work is in one volume, but crammed with more Masonic knowledge than the ordinary Mason will be able to digest in a lifetime.

(Part II, to appear in the April issue, will include thoughts on Masonic philosophical writings, the ancient landmarks of Masonry, history of the Appendant Orders, Anti-Masonry, Research Lodges, and periodicals.)

New Items for Museum and Library

The Supreme Council Museum and Library collections continue to grow. Space does not permit the listing of each gift or book but we hasten to add that we are happy to receive all items of Masonic significance.

Among recent items placed in the Museum are a quilt containing 30 squares, each decorated with colorful and attractive Masonic emblems. It is the handiwork of a group of dedicated women who founded Beacon Light Chapter, Order of the Eastern Star, on Staten Island, in the early 1900's. It is the gift of Mrs. E. C. Cary of Norwood, Mass., whose aunt was one of the quilters.

A beautiful and attractively decorated pitcher or Liverpool creamware jug with

illustrations of various Masonic emblems was presented by Ill. Norris G. Abbott, Jr., 33°, of Rhode Island. It also bears a motto of The Grand Lodge of England in Latin, "Vide Audi Tace" (See, Hear, and Be Silent) and the Latin words familiar to most Masons, "Sit Lux et Lux Fuit" (Let there be light and there was light). It is enclosed in its own individual glass case for safety.

A replica and model of a six-pound field artillery piece used by the British in the Revolutionary War is a gift of the late C. F. Hewitt, 32°, Valley of New Haven, Conn. It is Number 27 of a limited edition of 200 and termed an exact model of the British cannon surrendered to Brother and General George Washington at



LIVERPOOL MASONIC JUG

Yorktown on Oct. 19, 1781.

Also of American Revolution vintage are four authentic ceramic figurines of Revolutionary Army military dress and arms in attractive colors. This is a gift from the Valley of Youngstown, Ohio.

A collection of colorful and attractive jewels pertaining to numerous Masonic events and officers has been presented by Mrs. G. C. Vogt and Ill. Harry B. Belig, 33°, both of Binghamton, N.Y. Included are some from the Grand Lodge of New York, 25 various lapel pins, several from various English stewards, silver emblems, and many from representative York Rite and Knight Templar events.

A set of beautiful commemorative gold coins of Colombia is a gift from Ill. Abraham Mora S., 33°, of Bogota, the Grand Commander of Colombia and President of the X International Conference of Supreme Councils.

A large and ornately decorated brass plate of Venezuelan handiwork is the gift of Ill. Waldemar Hait, 33°, of Caracas, Past Grand Commander of Venezuela.

Two striking portraits of Abraham Lincoln in his early manhood have been presented by Sovereign Grand Commander George A. Newbury, 33°. They are from rarely-used glass negatives.

A unique addition is a ball of wrought iron nails that were taken from the ruins of a home destroyed in the Great Chicago Fire, the centennial of which was

QUILT OF MASONIC EMBLEMS





IN A NOOK WITH A BOOK

'THE EARLY MASONIC CATECHISMS'

Reviewed by ALPHONSE CERZA, 33°



THE EARLY MASONIC CATECHISMS, by Douglas Knoop, G. P. Jones, and Douglas Hamer. Published by Manchester University Press. 2nd edition; 244 pp. Available from Quatuor Coronati Lodge No. 2076, 27 Great Queen Street, London, W. C. 2, England. \$5.00 postpaid.

The first edition of this book appeared in 1943 and it was an immediate success. It enjoyed a wide circulation for many years because it filled a real need in Masonic information and because the authors had spent years in examining the records of the operative masons of England seeking links to the speculative Craft. This book was one of many fine authoritative books written by these authors. These various books have given us a clear picture of the Craft during those many years of transition from an operative group to a symbolic or speculative group.

In this volume are collected and reproduced 20 old manuscripts containing many illustrations of Masonic ceremonies in the pre-Grand Lodge years and also the early days after 1717. The oldest is the Edinburgh Register House Manuscript dated 1696. There is also reproduced the famous exposé of Prichard, *Masonry Dissected*, which was an instant success in 1730.

This book starts with a lengthy and complete introduction of the contents. This makes the various documents that are reproduced more meaningful to the reader and can be understood in their relationship to the history of Freemasonry. The various catechisms are classified in a logical manner and are explained with clarity and scholarly authority.

There are also reproduced some early documents which purport to be defenses of Freemasonry against early opponents who were attacking the Craft.

The book ends with ample notes, a glossary, and an ample index. This second edition was necessary because the first edition had been out-of-print for many years. In the intervening years further study prompted the authors to add several additional items to this new edition.

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.

marked last October. The inferno practically welded the nails together. This is a gift of Ill°. James D. Green, 33°, of Chicago, whose grandfather had collected them and kept the ball as a memento of the holocaust.

There is a centennial piece commemorating the 100th consecutive Masonic educational meeting of St. Clair Lodge 24, AF&AM, of Belleville, Ill. It was presented by Brother Irvin A. Uphoff, the educational officer.

Other gifts include the Square & Compasses in wax, several firing glasses, commemorative dishes, numerous commemorative medals, articles of glassware, and jewelry.

The Library has received a great num-

ber of volumes in recent months, mainly through donations. Collections received include:

From Brother William C. Sturcke, 32°, of New Jersey—32 volumes.

From Mrs. G. C. Vogt of New York State—a 56-Volume collection of Rt. Wor. George C. Vogt.

From Ill°. Walter J. Ormezzano, 33°, New Jersey—6 volumes.

From the Estate of Ill°. Frederick H. Hotchkiss, 33°, Connecticut—7 volumes and several pamphlets.

From Ill°. Louis L. Williams, 33°, Illinois—75 volumes and several pamphlets.

From Brother Morton Deutsch, 32°, Georgia—several pamphlets, books and

pictures covering Masonic research accomplished by our Brother, a Past Thrice Potent Master, Valley of New York City.

There also are some 75 volumes of literature and various treatises, mostly about Masonry or works and accomplishments of Masons throughout the world, that are gifts of numerous individuals.

And the Library Committee purchased an additional 75 volumes including works of Rudyard Kipling, "The Regius Poem," additional books on George Washington, and various works on Benjamin Franklin, Paul Revere, Lafayette, DeWitt Clinton, Voltaire, Goethe, and Theodore Roosevelt.

Donations to the Library and Museum are welcome at all times.

THE MASONIC MARGIN

By HAROLD BLAKE WALKER, 32*

My father was a dedicated Mason. He traveled through the little towns and mining camps of Colorado selling hardware just after the turn of the century. It was a rugged life, and the nights he spent in cheap hotels were lonely and uninspiring. He avoided the loneliness and the temptations of bars and honky-tonks by arranging his travel schedule so that he could attend Lodge meetings in the towns he visited. "Wherever I went," he once told me, "the brothers were warm and helpful friends. I owe a large debt to Masonry."

Undistinguished except for his relentless integrity and diligent labor, my father sought to pay his debt to Masonry by his constant efforts to be helpful to others. He wanted to leave the world better than he found it and to provide opportunities for his children that he never had himself. As the Grand Pontiff says, "The true Mason labors for the benefit of those who are to come after him, and for the advancement and improvement of his race."

At a time when there is evidence of ethical decay and a splurge of self-indulgence, there is profound need for "the true Mason." It is all too easy for us to swim with the ethically indifferent tide, to be preoccupied with ourselves, our problems, and our desires, and to neglect our concern for moral values and for those who are to come after us. Why worry about "the advancement and improvement" of the race when we have to look out for ourselves.

Most of us struggle from day to day to make ends meet and to get along as best we are able. We wish somebody would turn off the inflation spigot, get rid of pollution, stop race conflict, put an end to war, and do something about the welfare mess. At the same time we would like to go on with our own business and pleasure undisturbed by the problems of our society.

In the spirit of Masonry, A. A. Berle suggests, however, that each of us has an ultimate obligation to contribute to what he calls "the transcendental margin." The transcendental margin, he says, is the consequence of a value system which invites effort and expenditure of energy beyond that which is calculated to be of personal advantage. It is a dimension of life committed to contribution in excess of the demands of duty. It assumes that it is the responsibility of every man to spend something of himself for "the advancement and improvement of his race."

The value system of Masonry invites us to give "the transcendental margin." It is demanding, requiring each of us to pull his own weight in society and a little bit more. It requires what Emil Brunner calls, "other-concern," and high devotion to the ideals and values on which our free society depends. It calls upon us to accept the responsibilities that go with privileges.

Among our responsibilities as Masons is loyalty to justice and the rule of right. These are basically expressions of love and "other-concern." If we love our fellow men we seek to "do justly and to love mercy." If we are obedient to the in-

junction "to love one another" we are also committed to the rule of right in all of our affairs. We cannot tolerate deception or the achievement of our own ends by dishonorable means.

It is no accident that Masons are taking their places as leaders of Community Fund drives, working on committees dedicated to youth, giving themselves in the service of their communities, and undergirding the work of churches. They are in the vanguard of those working for better race relations and for ethical standards in political life. Masons everywhere are giving "the transcendental margin."

Like my father, all of us owe a debt to the Masonic Fraternity, for the ideals at the heart of it and for the fellowship that sustains those ideals in us. The debt imposes an obligation we cannot escape if we are honest with ourselves; an obligation to spend ourselves for "the advancement and improvement" of our race.

The problems of society will be solved, not by those who are committed only to personal advantage, but by those whose value system requires dedication to "the transcendental margin." One might call it the margin of the Masonic spirit.

DR. HAROLD BLAKE WALKER, 32*, Presbyterian minister in Evanston, Ill., is the author of a dozen books, a syndicated newspaper columnist, holds six doctoral degrees, and has won the Freedoms Foundation Sermon Award three times. A native of Denver and graduate of the University of Denver, he received a Master's Degree at Boston University and Divinity Degree at McCormick Seminary. He has been President of the Board of Directors of McCormick Theological Seminary, Chicago, for 20 years, and is a member of Evans Lodge No. 524, Evanston, and the Scottish Rite Valley of Chicago.





Sovereign Grand Commander George A. Newbury introduced many international leaders in Freemasonry during the Supreme Council Sessions at Philadelphia. Included were, from left (seated), Joshua K. Shepherd, Lieutenant Grand Commander of the Southern Jurisdiction and S.T.G., L.G., in Arkansas; Hiram P. Ball, Grand Master of Pennsylvania; Commander Newbury; Donald L. Witter, Sovereign Grand Commander of Canada. (Standing) Felix A. Lenhart, Active Member for France; Antonio Guerrero Peynado, Grand Commander of Dominican

Republic; Jose R. Duarte, Grand Representative for Cuba; Waldemar Hait, Past Grand Commander of Venezuela; Raoul Berteaux, Grand Commander of Belgium; Carlos Rodriguez-Jimenez, Grand Commander of Venezuela; Rodolfo Glaser, Grand Commander of El Salvador; Julio Gutierrez Rivera, Active Member for Nicaragua; Abraham Mora Sanchez, Grand Commander of Colombia; Maurice Osser, President, Philadelphia County Commissioners; Alvaro Lopez Holguin, Grand Master of Colombia.

New Emeriti Members of Honor

Two outstanding leaders of Freemasonry in sister jurisdictions were elected Emeriti Members of Honor of the Supreme Council for the Northern Masonic Jurisdiction at the 1971 session in Philadelphia.

They are Ill.^o. Henry C. Clausen, 33^o, Sovereign Grand Commander of the Southern Jurisdiction, and The Rt. Hon. The Earl of Galloway, L.L., J.P., 33^o, Sovereign Grand Commander of Scotland.

Commander Clausen, a native of San Francisco, has been a prominent lawyer for more than 40 years. He was graduated from the University of San Francisco Law School, took post graduate courses at the University of California and the University of Michigan, and was awarded the Juris Doctor degree. He served in the Judge Advocate General's Department in World War II and became a lieutenant colonel. His many services, including

work on the Special Presidential Appeal Board and the Army Pearl Harbor Board, brought him the Legion of Merit citation in addition to numerous medals.

He likewise has had an outstanding career in Masonry which includes Worshipful Master of Ingleside Lodge No. 630, F&AM, of San Francisco; Grand Master of the Grand Lodge of California; Deputy of The Supreme Council in California; Sovereign Grand Inspector General for California; and Grand Orator, Grand Minister of State, and Deputy Grand Commander of the Southern Supreme Council. He also is a member of the York Rite Bodies in California, Islam Shrine Temple, National Sojourners, the Royal Order of Scotland, the Red Cross of Constantine, and is an Active Member of the International Supreme Council, Order of DeMolay.

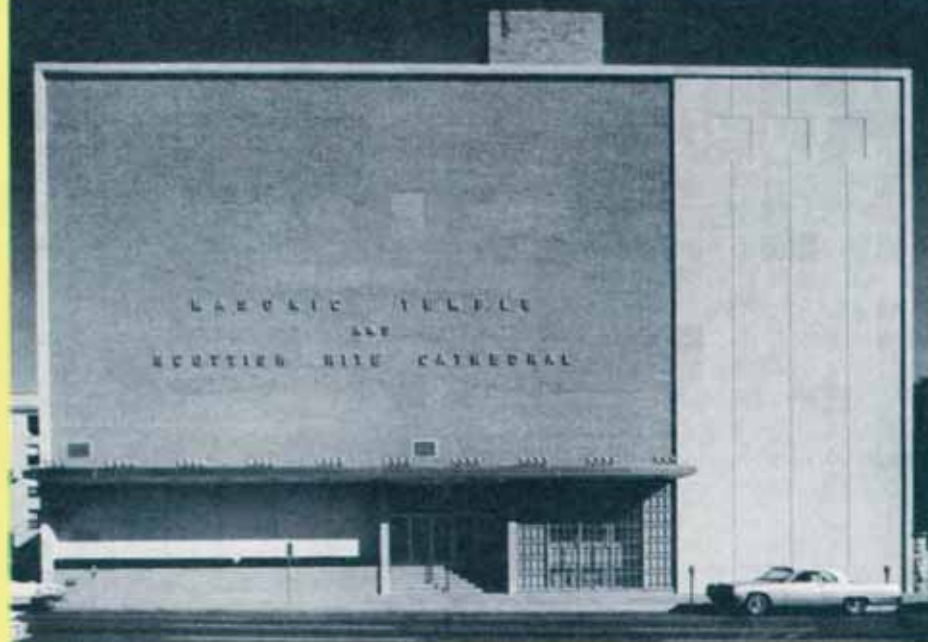
He is Representative in California of the Grand Lodge of England.

The Rt. Hon. The Earl of Galloway was elected to the Supreme Council of Scotland in 1952 and became Sovereign Grand Commander in 1970. He is Representative of the Supreme Councils for England and Wales, for Ireland, and for the Southern Jurisdiction, U.S.A.

In Symbolic Masonry he was initiated in St. Ninian Lodge No. 499 in 1929; was Grand Master Mason, 1945-49, and was Representative from the Grand Lodge of Finland and from the United Grand Lodges of Germany.

In Royal Arch he was Most Excellent First Grand Principal, 1953-70. He also is a member of the Royal Order of Scotland.

As a citizen he is Randolph Algernon Ronald Stewart Galloway, 12th Earl of Galloway, Cumlocden, Newton-Stewart, Peer of the Realm; Lord Lieutenant for the County of Kirkcudbright; Justice of the Peace.



SPRINGFIELD, ILLINOIS—The three story Masonic Temple and Scottish Rite Cathedral of Springfield is the home for four Symbolic Lodges, the Scottish Rite, the York Rite, three Eastern Star Chapters, White Shrine of Jerusalem, Amaranth, DeMolay, Rainbow Girls, and Jobs Daughters. It is air-conditioned and has three lodge rooms; an arena type auditorium with large stage; dining room and kitchen; two nicely furnished lounges on the main floor plus a ladies lounge; light refreshment commissaries on the second and third floors; wardrobe, property and storage rooms; and a youth room for DeMolays which is used occasionally by Rainbow Girls and Jobs Daughters for special events. The south building next to the entrance, pictured with the new or replaced front of grill and brick work and full height stone facing, was built in 1908 for use of the Masonic Lodges and Appendant Orders. In 1962 a new addition was constructed to the north, adjoining the original building which was reconstructed in certain areas to make the entire facility one complete operational unit. The addition consists of a 700-seat auditorium on the main floor; a regulation size lodge room above the auditorium and a utility room above the stage for air conditioning and heating equipment, all on the third floor, and an 800-capacity dining room on the lower level.

EVANSVILLE, INDIANA—In 1964, the Valley of Evansville saw the need for the "Rebuilding of the Temple." Ground-breaking ceremonies for the new additions and remodeling of existing apartments were held in September, 1964. The renovated building was rededicated in October 1965. The enlarged facilities provided for a luxurious lounge and lobby; an impressive entry and foyer; largest banquet hall in southern Indiana; new candidates' room; improved robe room; enlarged kitchen with new commercial equipment; remodeled and enlarged auditorium with new organ and new lighting facilities; and adequate, efficient new offices. The entire Temple is air conditioned for the convenience and comfort of the brethren. Divans and chairs in the main lounge seat 112. The Banquet Hall will seat 1,000 persons comfortably. Backstage many alterations were made to improve production of the degrees—larger storage of props, scenery, and costumes, new lights, refurnished stage, and a new \$13,500 electrical control panel.

