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THE ANTI-MASONIC MOVEMENT

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THE institution of Masonry was introduced into the Colonies at an early stage of their existence. The growth was slow at first, but after the Revolution it spread more rapidly. From 1790 to 1820 the growth was very marked. It had the sanction of many of the most distinguished men of the country. Nothing had occurred up to 1826 to mar its progress. Men prominent in Masonry spoke publicly of the many positions of trust and importance held by men belonging to the Masonic Fraternity. Some were indiscreet enough to announce that Masonry was exercising its influence in the pulpit, in the legislatures, and in the courts. To this but little attention was paid until the Morgan episode in 1826.

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William Morgan was a native of Virginia, born in Culpepper county in 1775 or 1776. Little is known of his early history. Among the assertions regarding it is one story that he was a Captain in General Jackson's army at the battle of New Orleans, and another that he belonged to a band of pirates and was sentenced to be

hanged, but pardoned on condition that he enter the army. But little credit should be given to either of these reports.

In October, 1819, at the age of forty-three or forty four, he married Lucinda Pendleton of Richmond, Virginia, then in her sixteenth year. In 1821 Morgan and his wife moved to Canada, where he undertook the business of a brewer near York in the Upper Province. The loss of his brewery by fire reduced him to poverty and he then moved to Rochester, New York, where he worked and occasionally received assistance from the Masonic Fraternity. From Rochester he went to Batavia, in the county of Genesee, and worked at his trade, which was that of a mason, until his disappearance in 1826.

During his residence at Batavia he was intemperate, frequently neglecting his family. With but little education, it is said he had a fair knowledge of writing and arithmetic, kept reasonably good accounts, was a man of common sense, pleasing manner, and when not under the influence of strong drink was a pleasant, social companion among his fellows.

No one has been able to ascertain where he was made a Mason. He met with the lodge at Batavia. In 1825 or 1826 a petition to the Grand Chapter of the state was drawn up to obtain a charter for a chapter of Royal Arch Masons in Batavia. This petition Morgan signed. Before it was presented to the Grand Chapter, others who

had signed it and knew his habits and character were unwilling to have him become a member. A new petition was prepared and signed and presented without Morgan's name. On this petition a charter was obtained. When Morgan learned that he was not a charter member and knew that he could be admitted only by a unanimous vote, he was surprised and offended at being excluded from the Chapter, and from that time became an active and very ardent foe of Masonry.

A few years previously one David C. Miller had established himself in Batavia and was publishing a local newspaper. Miller's undertaking as an editor and printer was unprofitable. He was a man of cunning and of a certain ability; reputation not very good, and of objectionable habits. At some time prior to his living in Batavia, he had been initiated as an Entered Apprentice at Albany, New York. Objection being made to his further advancement on the ground of his character, he never received the second and third degrees.

Morgan and Miller, having a common grievance against the Masonic Fraternity, planned together how they might create something of a sensation and acquire a substantial, if not great fortune, out of the venture to disclose the secrets of Freemasonry. Their threats and suggestions were regarded at first as of no significance. The Masons at Batavia paid little attention to the rumors until it was evident that Morgan and Miller were bound to carry out their threats and publish in Miller's paper a complete

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revelation of so-called Masonic secrets. There was a strong feeling on the part of a few who were quite as much opposed to Morgan and Miller personally as they were zealous in the cause of Masonry that this publication should be prevented. Soon the matter became the topic of street conversation and one night an effort was made to sack Miller's office and some forty or fifty persons assembled for the purpose of breaking in and securing the manuscript. Nothing was accomplished at this time, but two nights later an attempt was made to set fire to the office. Whether this attempt to burn the place was made by persons who were opposed to Morgan and Miller, or made by Miller himself, was an open question and never satisfactorily settled. Masons offered a reward of one hundred dollars for the discovery of the incendiary. A man by the name of Howard, suspected as an accomplice, fled, no one knows where, after a warrant had been issued against him.

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The details of Morgan's arrest for petty larceny, his acquittal, his arrest again for debt, and his discharge after the debt had been paid, his ride in a carriage to Rochester with several other men, and from there to Fort Niagara, are all familiar. One writer on this event, himself not a Mason, traces Morgan to Fort Niagara and concludes by saying that there is no reliable evidence of what happened to or became of Morgan after he was taken to Fort Niagara.

To the question, what became of Morgan? no definite answer has been, and so far as we can learn, ever can be given.

The American Quarterly Review for March, 1830, published an article on the Anti-Masonic excitement, by Henry Brown, an attorney-at-law of Batavia, New York. This article was reviewed and commented on by Masons and by those who were not Masons, as being a carefully prepared and well-presented statement of what occurred.

Brown, in narrating the events which followed the disappearance of Morgan and the efforts made to discover his body, particularly the searching of the Niagara River and a part of Lake Ontario, all without success, and when a good deal of the public excitement in that locality had abated, states that a body was discovered on the 7th of October, 1827, in the town of Carlton about forty miles from Fort Niagara. It was lying at the water's edge. An inquest was held, witnesses who were personally acquainted with Morgan were examined, and the jury pronounced it the body of some person to them unknown who had perished by drowning. The body was in a decomposed and offensive state at the time, and was quietly buried.

This inquest was published in the newspapers and suspicion was at once excited that this was the body of Morgan. Several men from Batavia and Rochester had the body disinterred, and then discovered, or pretended that they discovered, points of resemblance between this body and Morgan. They had the body watched over night to prevent the Masons from carrying it away. Mrs. Morgan was visited and went to Carleton and inspected the body.

"On arriving at Carleton on the 15th of October the body was slightly and imperfectly examined. It was bloated and entirely black, putrid on its surface and offensive (beyond anything conceivable) to sight or smell. Its dress did not correspond with anything which they had seen before, and the religious tracts in the pocket staggered some of the most credulous. There was not in fact a single circumstance in the dress, size, shape, color or appearance of the body which pointed it out as Morgan."

The men active in fomenting the excitement were unwilling to lose the advantage of so valuable an asset. A second inquest was held over this body which, if it had been that of Morgan, must have been thirteen months in the water.

Mrs. Morgan testified she believed it to be the body of her husband, though the clothes were entirely different from those he wore at the time of his disappearance, and there were found in the pocket a number of religious tracts of a description not known in the neighborhood of Batavia.

One witness recognized the shape of his head; another the outline of his features; a third the color of his hair; a fourth of the whiskers; a fifth the teeth, and a sixth the hair inside of the ears. On these grounds the jury decided that this was the body of William Morgan and that he came to his death by drowning.

The body was removed with great parade of solemnity to Batavia and there interred in the presence of a vast crowd, and a funeral oration pronounced by one Cochran, who, Brown says,

"Sometimes when sober and sometimes when otherwise, preached in the vicinity and was then assistant editor to Col. Miller."

(Miller was associated with Morgan in the publication of the so-called Masonic secrets.)

These events inflamed the indignation of the people to the highest pitch and Freemasonry was detested more bitterly than ever. It was on the eve of an election.

"The cry of vengeance was wafted on every breeze and mingled with every echo of the lake where Morgan's ghost, it was said, performed its nightly rounds."

About this time a notice appeared in the Canadian newspapers that one Timothy Monro, of Clark, in the District of New Castle in Upper Canada, left that place for Newark in September, 1827, in a small boat, and was drowned in the Niagara river while attempting to return. A description of the body found in Carleton, together

with the clothing and religious tracts found in the pocket, being published in the newspaper soon after the first inquest and coming to the knowledge of Monro's friends, induced the belief that the body found in Carleton was his. Mrs. Sarah Monro, widow, accompanied by her son and one John Cron, her friend, after hearing of this body, went at once to examine it. In consequence of their testimony, the body was a second time disinterred and a jury of inquest a third time summoned.

After hearing all the evidence, this jury decided that it was the body of Timothy Monro, who was drowned in Lake Ontario, September 26, 1827. Mr. Brown in his article gives the testimony of the witnesses at length, which is entirely conclusive as to the propriety of this last verdict, in which it was proved that the body pronounced to be that of Morgan was at least five feet nine inches long, whereas the height of Morgan when alive was less than five feet six inches. It also appeared in evidence that the hair of his body had been so disposed by art as to make it appear like that of Morgan.

The Morgan excitement was rapidly waning and the political situation of the Anti-Masonic party was becoming sadly in need of some new stimulant, when it was furnished by the confession of one Hill, who declared himself one of the murderers of William Morgan. He was arrested and committed to jail in Buffalo, where he signed a confession. He was then removed to Lockport for trial, but refused to go before the Grand Jury to testify to the truth of his

confession. The Grand Jury, believing him insane, refused to find a bill and he was discharged. No clew to his conduct has ever been discovered. It may be an injustice to the politicians to suggest that this man, carefully coached, played his part, knowing that no serious harm would come to him, and so contributed to the excitement and bitterness of feeling against the Masons. In any event, his part was well played and the effect far-reaching.

More than forty trials took place of persons suspected of being concerned in Morgan's disappearance. The greater number resulted in acquittals. Several, however, were convicted and served substantial sentences.

M.W. Brother Gallagher stated in an address that Maj. Benjamin Perley Poore, for many years Washington correspondent of the Boston Journal, while in Smyrna, Turkey, in 1839, knew that Morgan was then alive and identified by men who had known him in New York.

I have referred to these different reports as to what became of Morgan, but I leave it as I began, with uncertainty and inability to determine his fate.

Prior to the Morgan incident there may have been some excuse for accusing Masons of political activity and using the organizations for political purposes.

In 1816, John Brooks, a Mason, and Samuel Dexter, not a Mason, were opposing candidates for the office of Governor of Massachusetts. In 1798, Mr. Dexter had written a letter to Grand Master Bartlett strongly condemning and ridiculing Freemasonry.

In 1816, Benjamin Russell was editor of the "Poston Centinel" and also Grand Master of the Grand Lodge of Massachusetts and an ardent supporter of General Brooks as against Mr. Dexter. In the "Boston Centinel" of March 30, 1816, appeared the following paragraph:

"TO THE MASONIC FRATERNITY.

Brethren:--It need not be repeated that the internal regulations of your benevolent order exclude all discussions of political dogmas. But every Master Mason knows that his public obligation obligates him to discharge the duties he owes to the state with diligence and fidelity.

When two candidates, therefore, present themselves for his suffrage, he is not bound to inquire to what party the one or the

other belongs; but whether he is "a good man and true," and faithful to the Constitution which he may be called upon to administer. And all other things being favorable, he is bound by every Masonic obligation to give his vote for the one who is a Free and Accepted Brother in preference to one who is not.

Brother John Brooks shall receive the vote of A MASTER MASON."

Square and Compass

In New York, in the year 1824, De Witt Clinton was candidate for Governor against a candidate who was not a Mason. At that time Mr. Clinton was Grand Master of the Grand Lodge of New York, General Grand High Priest of the General Grand Royal Arch Chapter of the United States, Grand Master of the Grand Encampment of Knights Templar for the United States, Sovereign Grand Commander of the Grand Consistory of the United States. He also held other Masonic offices. All these Masonic titles, from the highest to the lowest grade, were centered in Mr. Clinton at about the same time. A paper called the "National Union" was published in New York solely to aid his election as Governor. Samuel H. Jenks, of Nantucket was the editor. Mr. Jenks was the Deputy Grand Master in Massachusetts in 1825. The following was published in that paper October 30, 1824:

"Brethren:--Your former Grand Master is now a candidate for the support of the 'free and accepted.' De Witt Clinton, if there be any virtue in the cardinal principles of your faith, will receive your undivided suffrage for Governor. It is in periods of trial, like the present, that the wisdom of Freemasonry has been exercised, its strength tested, and its beauty displayed. Amidst the dark ages of past time, the great lights of our Order, though often obscured, have never been extinguished. Shall they now be eclipsed by the 'introduction of strangers among the workmen?' Will you suffer the political edifice to be 'daubed with untempered mortar?' No, surely! The architect of your internal prosperity is before you. Enter warmly into the cause of your Brother--pass onward to the ballot boxes, with the tokens of your zeal and fidelity--and by your united votes contribute to raise the State to that exalted rank to which she is so justly entitled.

(Signed) THE WIDOW'S SON."

Mr. Clinton's election was accomplished by a very great majority. This was in 1824. Mr. Clinton was Governor of New York in 1826, when Morgan disappeared.

The political situation then suddenly changed. In the spring of 1827 Masons were proscribed simply because they were Masons in Genesee and Monroe countries. In the Fall of 1827 the Anti-Masonic party announced its object as the destruction of Freemasonry through the instrumentality of the ballot box.

George A. S. Crooker was nominated for Senator the eighth district. Although he was defeated, the Anti-Masonic party carried Genesee, Monroe, Livingston and Niagara counties in the face of both the Democratic, or Jacksonian party, and the National Republican or Adams party.

In 1828 Solomon Southwick of Albany, was nominated for Governor of New York. His total vote was 33,345, and, while defeated, in the more radical counties he received a very large vote.

In the State election of 1829 the eighth district elected Albert H. Tracy senator by a majority of 8000 votes, and the same year they carried fifteen counties, with a total vote in the state of over 67,000.

In 1830, Francis Granger was nominated for Governor at a convention held at Utica in which forty eight counties were represented by one hundred and four delegates. He received a vote of 120,361, but was defeated.

Granger was nominated again in 1832 and again defeated, although his vote was 156,672.

To show the rapid growth of the Anti-Masonic party in New York, the following votes are given:

1828 33,345 1829 68,613 1830 106,081 1831 98,847 1832 156,672

In 1833 the estimated strength of the Anti-Masonic party in the United States was 340,800. Its most rapid growth was in the State of New York.

In Maine the Anti-Masonic vote in 1831 was 869; 832, 2384; in 1833, 1670. That was the end of the party in Maine.

In Vermont the feeling was so intense that in 1832 she cast her vote in favor of the Anti-Masonic candidate for President, and had the distinction of being the only state in the Union to be carried by the Anti-Masonic party.

In Pennsylvania the feeling was so intense that at a convention of Anti-Masonic delegates held in Philadelphia, September 11, 1830, the report of a committee was adopted which recited that "Morgan was foully murdered," rehearsed the several obligations of Freemasonry, and demanded the suppression of the institution.

Among the reasons given for this drastic action may be cited the following:

"To this government Freemasonry is wholly opposed. It requires unresisting submission to its own authority, in contempt of public opinion, the claims of conscience, and the rights of private judgment."

"The means of overthrowing Freemasonry cannot be found in any, or in all, of our executive authorities. They cannot be found in our judicial establishments."

"The only adequate corrective of Freemasonry--that prolific source of the worst abuses--is to he found in the right of election, and to this we must resort."

"~Freemasonry ought to be abolished. It should certainly be so abolished as to prevent its restoration. No means of doing this can be conceived so competent as those furnished by the ballot boxes."

In 1836 the Anti-Masonic party held its last national convention at Philadelphia and its influence as a factor in politics practically ended at this time.

In reading accounts of the campaign carried on during these Anti-Masonic days, one is impressed with the bitterness, fierceness and intensity of the Anti-Masonic spirit. One writer describes it in the following language:

"That fearful excitement which spread over our land like a moral pestilence, which confounded the innocent with the guilty, which entered even the temple of God, which distracted and divided churches, which scattered the closest ties of social life, which set father against son and son against father, arraigned the wife against her own husband, and in short wherever its baleful influences were most felt, deprived men of all those comforts and enjoyments which render life to us a blessing."

Resolutions were adopted in the different legislatures calling for investigations, demanding the surrender of the charters of the Grand Lodges, and looking towards every possible way of terminating the Masonic institution.

In Rhode Island a committee of five was appointed by the legislature, no one of them Masons. This committee held eighteen sessions in the principal cities of Rhode Island, hearing all the evidence offered, whether hearsay evidence or evidence in the proper form as admitted in courts, and then made a very complete report in which it declared that all the charges presented to it against the Masonic order were baseless and slanderous.

In Massachusetts our Grand Lodge surrendered its act of incorporation to the legislature and turned its property over to trustees to be held by them, rather than engage in any controversy on the subject with the legislature. It is interesting, however, to know that a committee of the legislature appointed in 1834, after long investigation and hearings, made an elaborate report, from which the following is taken:

AN INVESTIGATION INTO FREEMASONRY BY A JOINT COMMITTEE OF THE LEGISLATURE OF MASSACHUSETTS, MARCH, 1824.

The Joint Committee of the Central Court to whom were referred the memorials of Otis Allyn and other citizens of the Commonwealth, praying for a full investigation into the nature, language, ceremonies, and form of rehearsing extra-judicial oaths in Masonic bodies, and, if found to be such as the Memorialists described them, that law may be passed, prohibiting the future administration of Masonic, and such other extra-judicial oaths as tend to weaken the sanction of civil oaths in Courts of Justice; and praying also for a repeal of the charter granted by this Commonwealth to the Grand Lodge of Massachusetts, have attended the duty assigned them, and ask leave to

REPORT

The committee are fully impressed with the sacred character of the right which the people of this Commonwealth, in their Bill of

Rights, have retained to themselves, of petitioning their Legislature for the redress of grievances. The right has been exercised in the present instance by more than eight thousand citizens, in one hundred and twenty Memorials referred to the Committee, complaining of the institution of Freemasonry as a grievance.

The report then goes on to recite different reasons and motives for these Memorials and the method of conducting their investigations; that they had invited the officers of the Grand Lodge of Massachusetts and all other Masons to attend; that neither the Grand Master nor any other member of the Grand Lodge, nor any adhering Mason appeared before them, and that the committee had failed in its efforts to have anyone appear before it who should fairly represent the Masonic Fraternity; that at the request of counsel for the petitioners invitations were sent to the following adhering Masons:

Rev. Paul Dean, Rev. Samuel Barrett, Rev. Asa Eaton, Rev. Sebastian Streeter, Rev. William Cogswell, Benjamin Russell, Esq., Robert G. Shaw, Esq., Samuel Howe, Esq., Hon. Charles Jackson, Hon. Josiah J. Fiske.

Two of these respectfully declined attendance in writing; the others neither replied nor attended. At the request of the committee, the House gave them power to send for persons and papers, but the Senate refused to concur in the action of the House.

Upon such information as the committee could obtain from the petitioners, among whom were many seceding Masons, they submitted the following conclusions:

"First. That Freemasonry is a moral evil; inasmuch as it holds its proceedings shrouded by cautious and almost impenetrable secrecy, and at an hour of darkness, which withdraws its members unseasonably, from that family circle, which ought to be the first care and the first solace of every good citizen; as it offers temptations in the form of 'refreshments,' to a departure from that sobriety and temperance, which should mark the character of an intelligent and moral community; as it familiarizes the mind, theoretically at least, to the contemplation of scenes of violence and blood; and especially as some of its rites and ceremonies are offensively sacrilegious, profaning what the community generally religiously respect; thus undermining those sentiments of piety, which are acknowledged to be the very basis and safeguard of morality.

"Second. That Freemasonry is a pecuniary evil; inasmuch as it collects from the community, under the false pretenses of extensive charity and peculiar science, large amounts of money, which are afterwards chiefly expended in unprofitable entertainments, parades, and trinkets, which, in the language of an eminent departed statesman, 'a well-informed savage would blush to wear.'

"Third. That Freemasonry is a political evil; inasmuch as it is a government claiming existence independent of civil governments, and administering oaths, which, from their number and frequency, tend to impair the binding force of civil oaths-- threaten penalties, severe even to barbarity, and calculating to have an appalling and controlling effect on weak and uninformed minds--and in their tenor conflict with the civil obligations of the citizen, calling on him either to violate the latter in obedience to his Masonic oaths, or to violate his Masonic oaths in obedience to his civil obligations."

The report continues to set forth the reason for its conclusion and the following is taken from part of the report relating to the second finding:

"The By-Laws of the Grand Lodge appropriate one fourth part of the annual fees and one-third part of all initiation fees paid by subordinate lodges, to the charity fund; that is, two dollars for every lodge, and one dollar for every initiation in the State. Thus one hundred one lodges would pay $808, and if nine hundred Masons were made annually, as was the increase in 1826, they would pay $2700 more, of which $1206 would go to support the 'dignity' of the Grand Lodge, and $502 be added to the charity fund, the interest alone of which can be applied to charity--so that by this process, it would require $2700 to enable this Charitable Society, the Grand Lodge, to distribute in charity $30.12 a year!"

Lodge dues $8. Initiate dues to Grand Lodge $3.

(1/4 of $808 equals $202. 900 initiates would pay $2700. 1-3 of $2700 equals $900. $202 plus $900 equals $1102 instead of $502.

$1102 at 6 per cent interest would produce $66.12 instead of $30.12 as so solemnly declared by this legislative committee of Anti-Masons.)

The period 1820 to 1840 was one of intense religious activity.

On July 4, 1827, in the Seventh Presbyterian Church of the city of Philadelphia, Ezra Stiles Ely said in a sermon:

"I propose, fellow-citizens, a new sort of Union or if you please a Christian party in politics, which I am exceedingly desirous all good men in our country should join, not by subscribing to a constitution, but by adopting and avowing to act on religious principles in all civil matters."

At this time also the more orthodox members of the Congregational church were alarmed at the different beliefs

creeping into their fold. For this purpose it was proposed by many to adopt synods like those of the Presbyterian church in order to define their tenets exactly. A large body of the church even desired the union of the Congregational and Presbyterian churches.

The Anti-Masonic party having so many religious men in its ranks, and being at this time in a crusade in which the churches were distracted, naturally entered as another element in the religious distress of the period. In New England this was especially true, as the party there was composed of the older religious country people, already in opposition to the liberal spirit of the cities.

The Anti-Masonic party received the name of the "Christian Party in Politics."

Every effort was directed against Masonic preachers and laymen. Churches in their councils condemned the order. Before the disappearance of Morgan, the Presbyterian church at Pittsburgh in January, 1821, condemned the institution as "unfit for professed Christians." After the Morgan incident the Presbyterians required their ministers to renounce Masonry and their laymen to sever all connections with it and hold no fellowship with Masons. The Congregationalists took practically the same attitude in New England and Eastern New York. They attacked at one and the same time the Unitarians, the Universalists, and the Masons. In New

England Anti-Masonry was looked upon as "nothing more than Orthodoxy in disguise."

In one of the Vermont papers opposed to the AntiMasons appeared a letter in which the writer made the following appeal:

"Universalists, awake from thy slumbers, and show to these Orthodox (Anti-Masons) that we are yet a majority and that we calculate to retain the majority." March 11, 1834.

As early as 1823 the General Methodist Conference prohibited its clergy from joining the Masons. In Pennsylvania during the Masonic excitement it was said by the Anti-Masons that "No religious sect throughout the United States has done more for the Anti-Masonic powers than the Methodists." It forbade its members to join lodges or be present at any of their processions or festivals and passed strict rules against ordaining any ministers who belonged to the Order. The Methodist church was rent and torn by the struggle, and many churches, fearing strife, did not allow the question to come up, but passed non-partisan resolutions.

The Baptist church also was rent with dissensions over the question, although not to so great an extent as the Presbyterians, Congregationalists, and Methodists. At a convention of delegates

from Baptist churches held at LeRoy, New York, January 30, 1827, it was

"Resolved, that all such members as belong to the Baptist church and who also belong to the society of Freemasons, be requested to renounce publicly all communications with that order, and if the request is not complied with in a reasonable time, to excommunicate all those who neglect or refuse to do so."

Many of the friends of temperance, which was a growing reform at this time, were also enemies of Masons.

Another peculiarity of Anti-Masonry is that it found its chief support in the country and not in city. It is interesting to note that Anti-Masonry was essentially a New England movement. There were exceptions, but in New England and New York and throughout the path of New England emigration the party was strongest. Most of the leaders in New York, like Weed, Granger, Holley, Ward and Maynard, were of New England extraction. The party in Pennsylvania was led by men of New England extraction and was called by the Democrats "a Yankee concern from beginning to end."

The Anti-Masons accused the newspapers of being "muzzled" by the Masons. Anti-Masonic papers were established. In 1832 there were one hundred and forty one of these papers. New York had forty-five weeklies and one daily, while Pennsylvania had fifty-five weekly papers.

Considering all these conditions, the Morgan incident was but the spark that lighted the fire. The fire was fanned and controlled by some of the shrewdest political leaders this country has ever seen. The greatest of all of these politicians were Thurlow Weed of New York and Thaddeus Stevens of Pennsylvania, while in New England, Hallett of Rhode Island was active, and Phelps and Thatcher of Massachusetts may be mentioned among the most prominent, although there were many very active in New England.

In 1826 there was a general practice, which had prevailed for years, of giving credit for the degrees. The door of Masonry was thrown open to a great many. It was, as we say, popular to belong to the Masonic Fraternity. It is possible that during the period immediately preceding the Morgan episode a good many had been accepted into the Fraternity without being carefully investigated, or if they were, the committees and lodges were too eager and anxious to swell their numbers to exercise that careful scrutiny of the applicant which has been found so essential if the lodges are to maintain that high standard of character which the institution warrants; consequently, when the storm burst and the Fraternity was openly charged with violating the law of the land and the

murder of an innocent citizen, a good many of those who dropped out or became seceding Masons improved the opportunity to destroy their financial indebtedness and at the same time gain some notoriety in their several communities.

The work of the lodges fell off very rapidly. In some states the Grand Lodges suspended their meetings for years. The Grand Lodge of Vermont had but seven lodges represented at its meeting in 1834. In 1836 the Grand Master, the Grand Secretary, and the Grand Treasurer of Vermont were empowered to meet every two years and adjourn the Grand Lodge biennially or oftener. This was done during the years 1837, 1838, 1840, 1842 and 1844, but in 1845 these Grand Officers took counsel to resume labor. It also appears from their records that various constituent lodges at that time resumed labor. This would indicate that their communications had never legally ceased and their charters had not been surrendered. Probably these lodges followed the civil law as to associations and so maintained a consecutive legal existence from a date prior to the Anti-Masonic period.

In Maine the Grand Lodge failed to meet for several years and, had a nominal meeting in other years. While from 1834 to 1843 the Grand Lodge met annually, at one meeting they were without a representative from a single lodge, and but twice during this period of nine years did they have representatives from more than four lodges. Nearly all the lodges in Maine during this period or some

part of it, suspended their meetings and became dormant, even if they did not surrender their charters.

In New Jersey the Grand Lodge in 1824 and 1825 had representatives from twenty-two to thirty-three lodges. After this period of opposition the lodges in New Jersey were reduced to six.

In New York there were four hundred and eighty lodges in 1826 with a membership of about twenty thousand. From 1827 to 1839 the Grand Lodge maintained its annual meetings, but only fifty to ninety different lodges were represented in that time. In 1835 there were but seventy-five lodges in the State of New York; twenty-five of these were in the city of New York, with a membership of about three thousand. In 1839 there were seventy-five lodges in the state, twenty-two were in New York City and Brooklyn and fifty-three in the remainder of the state. Masonry was at its lowest ebb in New York about 1840.

There are many remarkable instances of loyalty and heroism in connection with these local lodges. One or two instances will suffice. Olive Branch Lodge No. 39, at Le Roy, in Genesee County, did not suspend its communications, and was recorded as the "Preserver of Masonry" in Western New York; seven of its most zealous and devoted members entered into this solemn agreement:

"To meet once in four weeks for the purpose of opening and closing the lodge and keeping up the work."

This agreement was literally kept, and never once during that time, although obliged to travel a distance of more than thirty miles, did they fail to have their meetings.

Union Lodge No. 45, at Lima, Monroe county, continued to hold its regular meetings, although it was fiercely assailed again and again.

Batavia lodge, where the Morgan trouble began, lay dormant for sixteen years, but was revived in 1842.

On June 17, 1825, occurred the laying of the cornerstone of Bunker Hill Monument, by the officers of the Grand Lodge of Massachusetts, who were honored by the presence of Brother LaFayette, friend and companion of George Washington.

Eighteen hundred and twenty-five was the last prosperous year Massachusetts Masonry was to see fol two decades. That year the number of lodges rose to one hundred and seven. In 1844 it had sunk to fifty two and at one Communication of the Grand Lodge only eight lodges were represented.

In 1833, the meeting of December 12th was adjourned to December 20th, and at that meeting the only business transacted, according to the records, was the passing of the following vote:

"Voted: That R. W. Francis J. Oliver, R. W. Augustus Peabody, R. W. Joseph Baker, R. W. John Soley, and R. W. Charles W. Moore, be a committee to consider the expediency of surrendering the act of incorporation of the Grand Lodge, and report at the next meeting."

The next meeting was held December 27, 1833, and the following action was taken:

"Voted: That the Master and Wardens of this Grand Lodge be authorized and directed to surrender to the Legislature the act of incorporation granted to the Master, Wardens and Members of the Grand Lodge of Massachusetts, June 16, 1817, and to present therewith the foregoing memorial signed by them."

The memorial referred to is a dignified, carefully prepared statement of the reasons for surrendering this act of incorporation and a plain statement of their position on all questions involving the principles of Masonry.

At this meeting it was reported that the sale of the Masonic Temple as authorized, had been made to Robert Shaw.

In 1843, December 27, the Grand Lodge met and held a Lodge of Instruction, at which the three degrees were fully worked and exemplified by the Grand Lecturers with "facility and skillfulness." More brethren from the country were in attendance at this meeting than any previous occasion for ten years. In the same year a new and revised edition of the Grand Constitutions was adopted.

In 1845, December 27, two years later, a Grand Lodge of Instruction was called at 9 a.m., at which the representatives of twenty-seven lodges were present. The work of the three degrees was exemplified by the Grand Lecturers and favorable comments on their efforts are recorded.

On June 17, 1843, occurred the great celebration of the completion of the Bunker Hill Monument, at which were present the chief magistrates and dignitaries of the nation and some of the states. In the Proceedings of the Grand Lodge occurs this comment:

"Those who had the direction of the great jubilee did not feel the propriety of inviting our Grand Lodge to assist in the ceremonies."

King Solomon's Lodge, of Charlestown, was especially invited, and it seems that the members of the Grand Lodge joined with the members of King Solomon's Lodge in the procession and so participated in the proceedings, but with great regret that they were not permitted to participate officially in the proceedings, in view of the illustrious Masons who participated in the battle that this monument was to commemorate.

Twenty years after the Morgan episode, the editor of "Letters on Freemasonry" by John Quincy Adams, stated in an introduction to those letters as published in 1847:

"The excitement which arose in consequence of the disclosures then made had the effect, at least for a time, if not permanently, to check the further spread of that association. The legislative power of some of the states was invoked, and at last actually interposed, to prevent the administration of extra-judicial oaths, including of course all such as were constantly taken in the Masonic Order. This was the furthest point which the opposition ever reached. It did not succeed in procuring the dissolution of the organization of the order, or even the repeal of the charters under which it had recognized existence in the social system. From the moment of the adoption of a penal law deemed strong enough to meet the most serious of the evils complained of, the apprehension of further danger from Masonry began to subside. At this day (1847), the subject has ceased to be talked of. The attention of men has been gradually diverted to other things, until at last it may be said that

few persons are aware of the fact, provided it be not especially forced upon their notice, that not only Freemasonry continues to exist, but also that other associations partaking of its secret nature, if not of its unjustifiable obligations, not merely live, but greatly flourish in the midst of them."

A careful reading of many articles published and resolutions passed at about the time of the Morgan episode indicates that a few members of the lodge at Batavia thought they were serving a good purpose by securing Morgan's manuscript before it was published and separating Morgan from Miller, editor of the local paper. Quite a number of Masons were knowing to the plans.

These plans included an agreement with Morgan that he should destroy all the manuscript and printed sheets connected with his proposed publication; he was to quit drinking, and from the money to be paid clothe himself decently and provide for the immediate wants of his family; refuse all further interviews with his partners; promise that he would not disclose this arrangement to anyone, and that within a short time he would go to a remote locality in Canada, where he was to settle down, his family to be supplied with money and transportation to join him, and a substantial sum paid to Morgan for giving up the publication and the expected income from these disclosures. Morgan was to be well treated and his family provided for until they should join him in Canada.

In view of these arrangements, which were well known to the Masons in the locality of Batavia, it did not occur to the men who took this ill-advised action that anything like the excitement which followed would be occasioned. That the plan was entirely a local arrangement, we believe is conclusively shown by action of the Masonic Grand Bodies at that time.

The Grand Lodge of New York took no action in the matter until 1831, when it adopted resolutions reciting the facts and the misrepresentations and appointing a committee to ascertain and report at the next annual communication. In 1832 a supplemental report was adopted in which they deplored the action, characterizing it as "a violation alike of Masonic obligation and the law of the land," and asked for further time to complete their investigation.

The Grand Lodge of Vermont, October 7, 1829, issued an appeal in which it held itself guiltless of the different charges brought against the Fraternity in connection with the Morgan incident.

Other Grand Lodges took similar action. Perhaps the most effective and complete statement issued by Masons was the declaration of the Freemasons of Boston and vicinity, dated December 31, 1831, which was of great service in restoring the public mind to a normal state. This declaration is well worth consideration, and reveals not

only a fine appreciation of the situation, by our best men, but also a splendid spirit of resolution to abide the results. It is as follows:

"While the public mind remained in the high state of excitement to which it had been carried by the partial and inflammatory representations of certain offences committed by a few misguided members of the MASONIC INSTITUTION in a sister state, it seemed to the undersigned (residents of Boston and vicinity) to be expedient to refrain from a public DECLARATION of their principles and engagements as MASONS. But believing the time now to be fully come when their fellow citizens will receive with candor, if not with satisfaction, A SOLEMN AND UNEQUIVOCAL DENIAL OF THE ALLEGATIONS which, during the last five years, in consequence of their connection with the MASONIC FRATERNITY, have been reiterated against them, they respectfully ask permission to invite attention to the subjoined

DECLARATION:

Whereas, it has been frequently asserted and published to the world that in the several degrees of FREEMASONRY, as they are enforced in the United States, the candidate, in his initiation and subsequent advancement, binds himself by oath to sustain his Masonic brethren in acts which are at variance with the fundamental principles of morality and incompatible with his duty as a good and faithful citizen, in justice therefore to themselves, and with a view to establish TRUTH and expose IMPOSITION, the

undersigned, many of us the recipients of every degree of Freemasonry known and acknowledged in this country, do most SOLEMNLY DENY the existence of any such obligations in the MASONIC INSTITUTION, so far as our knowledge respectively extends. And we as SOLEMNLY AVER that no person is admitted to the Institution without first being made acquainted with the nature of the obligations which he will be required to incur and assume.

FREEMASONRY secures its members in the freedom of thought and of speech, and permits each and everyone to act according to the dictates of his own conscience in matters of religion, and of his personal preferences in matters of politics; it neither knows, nor does it assume to inflict upon its erring members, however wide may be their aberration from duty, any penalties or punishments other than those of ADMONITION, SUSPENSION, and EXPULSION.

The obligations of the Institution require of its members a strict obedience to the laws of God and man. So far from being bound by any engagements inconsistent with the happiness and prosperity of the nation, every citizen who becomes a Mason is doubly bound to be true to his GOD, to his COUNTRY, and to his FELLOWMAN.

In the language of the Ancient Constitutions of the Order, which are printed and open for public inspection, and which are used as

text books in all the lodges, he is required to keep and obey the MORAL LAW; to be a quiet and peaceful citizen, true to his government and just to his country.

MASONRY disdains the making of proselytes; she opens the portals of her asylum to those who seek admission with the recommendation of a character unspotted by immorality and vice. She simply requires of the candidate his assent to one great, fundamental, religious truth--THE EXISTENCE AND PROVIDENCE OF GOD; and a practical acknowledgement of those infallible doctrines for the government of life which are written by the finger of God on the heart of man.

ENTERTAINING such sentiments, as MASONS, as CITIZENS, as CHRISTIANS, and as MORAL MEN, and deeply impressed with the conviction that the MASONIC INSTITUTION has been, and may continue to be, productive of great good to their fellowmen; and having 'received the laws of the society, and its accumulated funds, in sacred trust for charitable uses,' the undersigned can neither renounce nor abandon it.

We most cordially unite with our Brethren of Salem and vicinity in the declaration and hope that, 'should the people of this country become so infatuated as to deprive Masons of their civil rights, in violation of their written constitutions, and the wholesome spirit of just laws and free governments, a vast majority of the Fraternity

will still remain firm, confiding in God, and the rectitude of their intentions for consolation, under the trials to which they may be exposed."'

This declaration was written by Charles W. Moore, for many years Grand Secretary of our Grand Lodge. It was originally intended only for the Boston Encampment of Knights Templar. Later, at the earnest request of prominent Masons, it was submitted to the Grand Master, and subsequently signed by one thousand, four hundred and sixty-nine Masons from fifty four towns and districts in Massachusetts. Four hundred thirty-seven were of Boston.

More than six thousand Masons in New England subscribed to this declaration, which was given to the public on December 31, 1831.

M. W. Brother Gallagher, in commenting upon this declaration in an address given by him at Camden, Maine, on June 24, 1901, said:

"It was the first heavy blow given to Anti-Masonry and with the political defeat in the Jackson campaign sounded the death knell of its existence. That famous declaration embodies and states concisely about all there is in the principles of the Masonic Order. Printed and read in our lodges, it would serve to assist in pursuing anew our journey in the paths of rectitude and Masonic virtue."

THE APPROACHES TO THE HEART

Do you crave an inspiration straight from nature's very heart,

Beating true to the creation of which you're a conscious part?

Would you, somehow, in your longing, form a kinship to the earth

That might make its elementals of a sweeter, richer worth--

That might make all things in nature to your soul a means of grace,

Wooing with the charm forever of her omnipresent grace ?

Then unto her soulful readings, blended with Masonic Art

Open wide all the approaches to the portals of the heart.

--Bro. L. B. Mitchell, Michigan.

----o----

Liberty's in every blow!

Let us do or die.

--Burns.

----o----

But what is truth? 'Twas Pilate's question put

To Truth itself, that deign'd him no reply.

--Cowper.

----o----

THE COMACINE MASTERS -- AN APPENDIX

BY BRO. W. RAVENSCROFT, ENGLAND

SINCE writing my "Further Notes on the Comacine Masters," which appeared in THE BUILDER for July, August and September, 1918, I have had opportunity for reading some additional references to them and, as they throw fresh light on the subject, I have translated a few extracts from these references as an appendix to what I have already written.

The translations are as follows:

L'Italia: Monumentale, Asti. Prof. A. BevilacquaLazise, p. 6.

"Of the Lombard-Carlovingian period there are preserved to us in Asti three precious relics; the Crypt of S. Secondo (del Mercato), of S. Giovanni and part of that of S. Anastasio.

"These show us the first tentative efforts and the commencement of artistic progress in that nucleus of artificers who, in Lombard territory at the beginning of the seventh century, were already developing a reproduction of the traditional Roman construction and giving to Europe the architecture of the following middle age.

"Crypt of S. Secondo. Erected on the spot where tradition places the martyrdom of the patron saint of the city and hence, from the earliest ages of Christianity, sacred, it arose probably in the first half of the seventh century. Of that period are its capitals surmounted by a coarse abacus something like a cushion and of a form vaguely approaching that of the pre-Lombard cube introduced in Lombardy at the end of the seventh century. (See illustrations.)

"Crypt of S. Giovanni. This was the ancient Episcopal baptistry of Asti. It arose probably in the period of Liutprand (712-744). Since we find already formed the pre-Lombard cube capitals (according to the denomination of Rivoira), with the cube roughly shaped off, of which we certainly have no examples before this date. One may also assign to this epoch, indirectly confirmed by documents, the transfer of the Episcopal seat which, until the seventh century, was placed without the walls near the church of S. Secondo and thereby made a little more secure. One remarks in this crypt the capitals of the Theodorican' reconstruction of Asti and the figure capital, one of two only, dating from the pre-Lombard artistic period with human figures.

"Crypt of S. Anastasio. It arose not much before 792-793, the year of the document in which it is mentioned. The Comacini in its construction were assisted by Ravennese, at any rate in the decorative portions as is evidenced by the capitals of the two schools when compared with some others of the Theodorican time. It is noteworthy that one of the Ravennese capitals shows a remarkable affinity with one co-eval of S. Vincenzo in Prato, Milanese (eighth century) and one Comacine which preludes an art more complete and evolved."

Referring to the church of S. Anastasio (recently destroyed), Prof. Bevilacqua-Lazise says (p. 10):

"The church taken altogether permits the affirmation that it was the work of Comacine Masters nor is there in its ornamentation any trace of trans-Alpine influence."

Merzario: "I. Maestri Comacini," vol. I, p. 113, writing about S. Marks, Venice, says:

"The basilical iconography and its system of masonry; the crypt, which is a medieval in use before 900; certain rude and discordant sculpture in the taste of that of Altino; some forms of columns, of vaults and of arcades; several symbolic figures, griffins, flowers,

birds and hieroglyphics, and the other emblems which are seen in the atrium and in the narthex of S. Ambrose of Milan are almost exclusively the property of the Comacines, and added to this their continual dependance on the Patriarchate of Aquileja attested of their presence in S. Marks."

L'Italia: Monumentale, Venice (S. Mark), L. Marongoni, p. 6.

"In the year 829 under the Doge Giovanni Partecipazio, brother of Guistiniano, was initiated the construction of the first edifice which was of more restricted proportions than the existing church, its architecture being that of a Latin basilica."

L' Italia: Monumentale, Como. D. Santo Monti, pp. 6 and 7.

"Seventy-five years after the descent of the Lombards into Italy, in 643, appeared a code of Rotari and after about another 100 years an edict of King Liutprand, both referring to a Society of 'Magistri Comacini' and of their 'Colleganti.' It will not be unreasonable to suppose that thisl Society or association, college or fraternity, whichever you will, existed some time before the coming of the Lombards into Italy and thrived under the Goths and under Greek influence; that it was probably a derivation of an ancient college or association of arts and business existing from Roman times and

under their laws, the cradle, so to speak, of Mustio the architect of Pliny, and not altogether lost from amongst us, surviving unimpaired the darkness of the age of barbarian domination."

L'Italia: Monumentale, Trieste. A. Berlam, p. 10.

"In the first times of Christianity about the fourth century arose the little church of S. Silvestro in honour of the Pope Silvester I who baptized Constantine. According to tradition, on the site of the church stood the house of the Triestine martyrs Eufemia and Tecla (2) whose sarcophagus was preserved until 1700 as we read in the writings of the historian Ireneo della Croce.

"* * * And still we come to this church, dear to the heart of all Triestmes both as a symbol of Latinity and as a souvenir of the fourteenth century free commune, to this S. Cicisto toward which flies the Italian homage of Carducci.

L'Italia: Monumentale, I Monumenti del Lago di Como. Cigo Monneret de Villard.

"The Lake in the Antonine Itinerary is called Comacina--its ancient name"--p. 6.-

"Not only the three 'Pievi' but also the Island of Comacina set up itself as an independent republic." p. 9.

"In this epoch of quarrels and massacres the architecture of Como flourished a school special and distinct from the Romanic ('Romanica') architecture of Italy--that which one sees always so falsely called by the generic name of Lombard.

"The lombard architecture is itself a school specially distinct from the great Romanic trunk which, contrary to pre-supposition, has tendencies, methods and oblets peculiar to itself, differing from those of the Comacine school. If this confusion has been possible and it was believed that one was simply a local form of the other and one saw but little difference in them, it is due to the carelessness and the want of goodwill of students who, attracted and fascinated by the grand monuments of the Milanese, found it too fatiguing and too little interesting to explore the Como district to study the monuments which have there been erected from the commencement of the eleventh to the end of the thirteenth centuries.

"In these short pages it is not possible to treat deeply the questions, but we may perhaps indicate the limits at sufficent length.

"Comacine architecture in the Romanci epoch has sufficiently well-defined boundary; it includes the high valleys of the Ticino and the Adda, the Canton Ticino which is found in our days, the Valtellina, all the territory of the ancient diocese of Como, the northern part of the ancient countship of Seprio, the northern Brianza, the Valassina and the Valsassina, the eastern bank of Lario (Lake Como) which depended from the diocese of Milan; approaching that which constituted the district under the administrative rule of the province of Como and that of Sondrio and the canton Ticino and the frontiers of the bordering regions. The heart of it is certainly Como and the Lake: here it is that we find the greatest number and most important of the monuments. The materials of which use was made are naturally those which the soil produced; thus we see why the architecture Milanese or Lombard, whichever we wish to call it, is based on terra-cotta--the Comacine uses stone; the quarries of Moltrasio and those of analogous material furnished the fundamental elements while the marbles of Olcio and of Musso less spread (more limited?) served for the works more refined. The great river fiints are not disdained for works of less importance.

"From the constructive point of view the problem of the vault is fundamental in Lombard architecture as in all such schools of Romanic architecture it is of great architectural importance; in Comacine architecture it is, on the contrary, secondary only.

"As in France the Norman school and that of the Isle of France, as in Italy the architectural Romanic school of the center and south of the peninsula, so in the northern part Comacine architecture, rather than prosecute the efforts of the Carlovingian epoch of adapting the vault to the basilican plan, or to the central form of plan, contented itself with resuits already achieved by the Latin school with the basilica covered by a wooden roof.

"The only vaulted part in the Comacine churches is the apse, except certain cupolas in transepts as at Vertemate at S. Giacomo and at S. Fedele of Como, or adopted to the polygonal plan as at S. Giovanni in Atrio di Como and a few transepts covered at the crossing in front of the apses, an example of which can be seen in S. Giacomo of Bellagio.

"The problem of the vault has drawn in its following special forms of pillars grouped in isolated support and of the pilasters and counter forts to external walls. There is nothing of all this in Comacine architecture of which the supports are always simple (it being the conservative ahd traditional school) having generally the form of columns. In reality they were round pillars composed of many dressed stones, as for example at S. Abondio di Como and at S. Giacomo di Bellagio, pillars which are also to be found at Gravedona at Vertemate and in the Episcopal palace of Como. The walls are always simple and if they have pilastels they are such as are purely decorative and not constructional.

"The roofs are covered with wood, some open timbered, others inclosed with ceilings as at S. Nicolao di Piona or at S. Maria di Martinico above Dongo.

"It is only in the monuments of Como that the influence of the Lombard school is felt which we find in 'Tiburium' over the crossing. This is systematically wanting in all other cases. The arrangement of plan as a rule in the Comacine school is that of the basilicia with one nave (3) only and with semicircular apse, toward the end of the twelfth century the rectangular apse was substituted for this.

"Basilicas with two naves as at S. Agata di Montrasio are very rare--generallly the second nave came as an enlargement of the church. Rare also are basilicas with three naves as at S. Benedetto della Perlana, S. Giacomo di Bellagio, S. Marta Sopra Carate and the demolished church of S. Vincenzo in Gravedona. Still more rare are the churches with central form of plan, of which on the Lake we may instance the baptistry of Lenno, S. Maria del Tigilo at Gravedona and the square demolished baptistry of Menaggio. Interesting crypts we have at Lenno and at Gravedona; rarely one finds cloisters of which the sole remaining one on the Lake is that of Piona.

"The campinili are during the eleventh and twelfth centuries always of one same type--square towers with pilasters at the angles

divided in the several stages by rows of little arches surmounted sometimes by rows of stones placed dentil-wise.

"To the several stories loopholes open of single lights, of two lights, and sometimes in the belfry of three lights.

"In the thirteenth century was substituted a simpler type of tower, square and terminating with four piers which carried the roof as at S. Martino di Cal eno and at S. Pietro in Vincoli at Bignanico, campanili similar to the tower of Broletto of Como.

"The octagonal campanile of Gravedona and that like it, now demolished, of Piona are exceptions derived from ultra-montane influence.

"The position of the campanili also is little varied. In general flanking the nave near the apse but at other times placed in the front occupying only a part of the facade as at Bellagio, or masked completely as at S. Nazaro e Celso di Scaria, and sometimes arising from the interior of the church placed on two walls of the nave of which one is the front wall, as at S.'Andrea di Lenno.

"The entrances are generally formed with lunettes surmounting friezes, the windows always round-headed. In the facades are usually cruciform lights, and towards the end of the twelfth century appeared the round windows, as at S. Maria di Martinico.

"Examples of external arcades flanking the naves and apses we have not except in the case of S. Giacomo and S. Fedele at Como where there are evidences of Lombard-Milanese or Rhenish influence. The facades, when the basilicas are of three naves, are divided, the central portion raised, and demonstrating clearly the structure behind, S. Carpoforo of Como being alone the exception. In this particular the Comacine school clearly is distinguished from the Lombard-Milanese which always treats the three naves as one front.

"Comacine decoration is both simple and interesting. Generally under the eaves of the edifice runs a cornice of small arches surmounted sometimes by a dentilled frieze. In the apses besides such arches we get also vertical pilasters enriched sometimes with semi-columns and these small arches run on the facades, following the sailing courses of the pediments. This is in fact the customary treatment of Lombard Milanese architecture.

"The churches were nearly always covered with frescoes, conspicuous amongst which is the gigantic figule of S. Christopher, the protector of travelers.

"It is in sculpture that Comacine architecture reveals its proper characteristics--the capitals have rarely the simple cubic Lombard form but they present in great variety forms recalling in some respects ancient design.

"The decoration, contrary to that of the Lombard Milanese school which made much use of interlaced ribbons, presents true characteristics of sculpture with figures of animals such as dogs following each other in the capitals of Cernobbio heads, and eagles, as at Piona, and sometimes with truly animated scenes, as in the magnificent capital conserved in the museum of Como.

"The Comacine school is meanwhile that which was most affected by external influence---that of the Rhenish school explaining itself easily by the frequent and important relations which the Ghibelline city (Milan ?) had with the empire, the Lake and its valleys being the natural road for descent from Germany into Italy, and that of Burgundy by the introduction of the Monastic orders of the Benedictines--the reformed Benedictines and the Cluniacs, who from the center of the Island of Comacini spread themselves over all the region' of Como. The Rhenish influence imposed itself chiefly on architectural form and alone can explain the positions of the frontal towel s of S. Giacomo di Como, while the Burgundian, which is powerfully revealed in S. Maria del Tiglio at Gravedona, dom'inates the decorative sculpture.

"A development so rich of Romanic art ought not to leave a large place for Gothic architecture--in effect all the countries, being already provided with churches when this new form of architecture appeared, did not feel the need of erecting others. Besides which the Comacine school, liking not vaults as coverings, would not allow itself to be attracted by the new school, which in the solution of this problem had its base, its object, and its raison d' etre.

"For this reason there does not exist a Comacine Gothic architecture strictly characteristic.

"In the greater number of cases the architects wele content to apply to a Romanic structure decorative forms nearly always only substituting lancet for semicircular arches where they are small and decorative." (p. 10 et seq.)

In the foregoing extracts there is considerable unanimity of opinion, if perhaps one or two of the statements of Sig. Monneret de Villard, to which I propose to make a few allusions, are excepted.

Sig. de Villard, it will be noticed, takes a limited view of the territory and scope of the Comacine Masters. Merzario takes an extremely wide one. The former comes to his conclusions by differentiating the Comacine from the Lombard school to an extent

one is not prepared to follow altogether. He refers to the latter as a branch of architecture distinct from the Roman trunk depending for development largely on the use of brick and the effort to deal with the vault, which latter in Comacine work, he says, finds no important place. But he admits the influence of each school on the other, and gives examples of such.

Now it must not be forgotten that for a considerable time the Comacines were ffrst in the ffeld working extensively in the Lombard plain, the Lombards for a long time having no school of architecture. The natural inference therefore is that the Lombard school was developed from the Comacine and largely influenced by the use of brick and the vault--both of which were to some extent used by the Comacines.

Moreover the differences between the two schools --if they are to be in any great sense regarded as distinct--are not nearly so strongly marked as, for instance, those between the Norman and early English styles of architecture where, in early English work all the leading features, in their full development, are the very opposite of those in Norman work, and yet we know, subject of course to a good deal of external influence, the one grew out of the other and there was for a short time a transition stage between the two.

All the same it would be going too far to speak of Comacine and Lombard work, especially as time advanced, as one and the same.

Sig. de Villard's contentions as regards a few details, one would submit, are not altogether borne out.

For instance, he makes the cushion capitals of columns the property of the Lombard school, and speaks of their rare occurrence in Comacine work. Yet without looking specially for them, one has seen them in S. ALbondio Como, S. Giacomo Como, at Bellagio on Comacina, at Gravedona, and in the crypt of S. Marks, Venice--all Comacine work and mostly in the Comacine district. (4)

So with the interlaced ornament. There is abundance of it at S. Abondio Como and beautiful specimens at Gravedona and elsewhere in this same district, as well as all over Italy--all probably having oriental or origin.

One would submit further that in several instances especially in campanili the use of brick does not, as Sig. de Villard suggests, denote the work as Lombard, seeng that notwithstanding this material many of these works have features which he regards as distinctly Comacine. Further he tells us that the "three naves" plan

in Comacine work is rare, and yet he says where found therein it is always emphasized and not masked on the facade as in Lombard work. This treatment, however, is to be found all over Italy and the principal church on Isola Comacina was a "three nave" church.

As a matter of fact it is impossible to draw any definite line between the two schools--one would rather say as they advanced in time they showed increasing tendencies to separate development, the Comacine being the more conservative in its character.

The churches at Piacenza, as well as some of those in Milan, give good illustrations of the development in brick of Lombard work.

From the foregoing translations generally it is not unreasonable to conclude:

1. That Eastern and trans-Alpine influences on both Comacine and Lombard work are admitted, but with less constructive effect in the former than in the latter.

2. That the Lombard school, insofar as it merits a separate name, was developed from the Comacines.

3. That the cushion capitals of the Norman school were derived from the Comacines, examples not being known before the eighth century, when they may have been evolved in the manner described by Prof. Bevilacqua-Lazise.

4. That the influence of trans-Alpine Gothic in Italy generally, and particularly on the Comacine and Lombard schools was, especially in its earlier days, largely superficial and never wholly satisIactory or complete.

A few words may be added as to the relation between the Comacine plans of churches and the earlier examples which remain to us in England of the Saxon and early Norman periods.

Sig. Monneret de Villard states that the greater number of Comacine churches were planned each with one nave only, and a semicircular apse, which latter was substituted toward the end of the twelfth century by the rectangular chancel. Also that the nave and aisle arrangement was not so common in Comacine work, while crypts are to be found in several instances. And we have already seen that repeatedly artificers were called over from the Continent to England to build churches in the Roman manner.

It must surely, therefore, be more than a coincidence that the plans of a large number of these early churches conform to those of the Comacines, and, taken with other evidence already adduced, one submits the reason for this was the Comacine influence brought to bear on them.

No attempt is here made to give a complete list of these English churches, but the following are just such as have come under notice:

Those consisting of nave only and apse are:

Four connected with the Mission of S. Augustine to England (sixth century).

The first Cathedral of Rochester.

The Church of S. Pancras at Canterbury.

The original priory of Christchurch, Hants, consisting of several chapels standing apart from each other, two still remaining beneath the transepts of the present church.

The original church of Corhampton, Hants.

Those consisting of nave only and rectangular chancel, as in the later Comacine work are:

The Saxon church of Bradford on Avon.

The Saxon church of Escomb, Durham.

That of Monkwearmouth, Durham. (Since enarged.)

That of Jarrow, Durham. (A. D. 684.)

That of Corbridge, Northumberland.

That of Boarhunt, Hants.

That of Hambledon, Hants. (Since enlarged.)

Also many others where the original plan is much obscured by later additions.

Those of the basilican form, i. e., with nave aisles and apse are:

Wilfrid's Church at Hexham, having also a crypt and arrangement of stairs thereto, all of Comacine type.

Wilfrid's Church at Ripon, similar in arrangement.

The Saxon Church at Brixwortll, Northants, built about A. D. 680, and having a rectallgular presbytery placed between the nave and apse, another Comacine feature.

The Church at Lydd, Kent.

The Church at Wing, Bedfordshire.

The Church at Reculvers, Kent.

The original Cathedral of Canterbury (destroyed by fire in 1067) with its apse at the west end.

The original Church at Romsey.

The crypt of Winchester Cathedral.

The Parish Church, Goring, Oxon.

To give a list of churches illustrating the basilican plan, but with rectangular chancels with or without transepts or central towers, would carry beyond the scope of these notes, because such would have to be drawn chiefly from types of later date which can scarcely be claimed to have such direct Comacine association.

(1) Theodoric the Great, A. D. 455-526.

(2) S. Eufemia (Sept. 16) was honored in Como, being patron of the church afterwards known as S. Fedele, also of the excavated church at Comacina. S. Tecla is honored at Torno.

(3) Italian writers generally denominate as "naves" not only those portions of a building we understand as such, but also those adjacent which we call "aisles." "Transepts," also in Italian works,

frequently means only the crossings and not the extended wings which we understand by the word.

(4) If the twisted knot in the shafts of minor columns is allowed to be Comacine (probably derived from the East or of Greek origin) they are in the first left-side doorway at S. Marks, Venice, an evidence of these Masters there.

----o----

BRIGHTNESS OF LIFE

A thought that is winged from friend to friend

Doesn't seem such a wonderful thing;

Yet it carries the prayer for a joy without end,

And it throbs with a big, friendly ring

A mere word of cheer, in the shadow of night,

Cohen discouragement darkens the way,

Will illuminate our hearts with the glorious light

Of a hopeful and sun-brightened day.

When failure confronts us and darkens our goals,

How we long for the clasp of a hand!

It is then that we cry from the depths of our souls

For a friend who can just understand.

A bright, cheery smile often gives us the strength

That we lack in the vortex of strife,

For it lightens our load as we travel the length

Of the care-laden Path we call Life.

So we find, after all, that the things we thought small

Loom colossal above all the host;

That the best of God's gifts are the friends we can call

To our side when we need them most.

- Houston Post

----o----

Happy the heart that keeps its twilight hour,

And, in the depths of heavenly peace reclined,

Loves to commune with thoughts of tender power -

Thoughts that ascend, like angels beautiful,

A shining Jacob's-Ladder of the mind!

- Paul H. Hayne.

----o----

Kindness is wisdom. There is none in life

But needs it and may learn.

- Bailey.

HOW THE RED CROSS WOR1iS

BY JEANNE JUDSON

"It's not that we are not grateful - you have done much - but we are old, and it is hard for the old to be away from their own homes - and the crowds - we are not happy in the crowds - we want to be alone - if we could be alone in ever so poor a place, we would be happy."

The speaker was a man of sixty, still strong and vigorous, in spite of the hardships that had been his lot. His wife, not quite so strong, but still courageous stood beside him, nodding approval of his words.

"If we could be alone - the smallest lodging," she repeated.

They had stopped the Red Cross delegate on the street; their bright old eyes looked at him appealingly and yet with confidence. The American Red Cross man would sympathize, would understand, and somehow in the miraculous manner of American Red Cross men he would be able to provide what they asked.

As it happened the Red Cross delegate was even then on his way to the Refugees' "Intelligence Office" to speak about them and about others whose circumstances were just as pitiful.

The farmer had been very prosperous and he and his good wife had been ready to enjoy in their old age the comfort and peace that they had earned by years of industry and frugality. Then came the war, their prosperous farm was wrecked. They enumerated the glories of it, the proud possessions that were now lost to them forever - four horses, twenty cows, two hundred hens and other livestock.

But all this could have been borne quite easily were it not that their son was a prisoner in Germany. All through the vicissitudes that war had brought they had not lost courage, but now that they were back in their own province with hundreds of other repatriates they were no nearer to having a home than they had been on the first day that they were driven from their farm, where they had watched the flames devouring the cherished possessions of years. There was something very pitiful about this old couple with their nostalgia for dear, familiar things - their shrinking from the crowd.

The prefecture and other French officials had taken great interest in co-operating with the American Red Cross to provide lodgings for the repatriates. An old factory and a convent had been fixed up to accommodate three hundred. They had provided straw mattresses and even blankets, and everything was scrupulously clean. Here men, women and children would have a shelter until they could be distributed to different places, where a more pleasant lodging and useful work could be provided. But all this would take time and the old farmer and his wife were very tired, very weary of not having a place of their own; the old convent where they had lodged among so many strangers had sapped their courage as nothing that had gone before had done and they looked at him with such confidence.

The Red Cross delegate considered.

A Red Cross worker, a girl, was going to a nearby town on the eleven o'clock train. Why not let her take them with her? It could do no harm - they had no home and one place was good as another. They would at least have a pleasant excursion and a good dejeuner - and perhaps they would find something to do or some place to live. He explained the plan to them and to the girl. They radiated agreement - they were in the hands of their American friends and it meant that they would not spend another night in the convent.

At the station when they were waiting for their train the Red Cross man took a picture of them - a happy smiling picture.

The trip proved to be a great success, lodgings were found and work for both on a neighboring farm.

It is almost inconceivable how many individual cases a Red Cross worker can carry in his mind at ones the number seems almost limitless. Perhaps the farmer and his wife remained a more vivid memory than most - there is something infinitely appealing about the courage of old age. A few days after their departure the Red Cross man sent them a copy of the picture he had taken at the station, and they have sent it to their son in the German prison camp.

Bereft of all their household goods, toiling for bread instead of resting as they had hoped to rest, they are still brave and cheerful, hoping against hope that he will one day be restored to them, and while they wait they are thankful that they still have strength to work for France.

These are people for whom the Red Cross works unceasingly - the little children who are too young to understand, and the old people who understand too well. It is a comforting thought that the American Red Cross has 22,000,000 members in addition to 800,000 members enrolled in the Junior Red Cross. Of course all of these are not contributing members. It isn't necessary that they should be. The big thing is that every American should express our unfaltering belief in mercy and justice by becoming a part of this great humanitarian organization. The Christmas Roll Campaign for Red Cross membership is being made for this purpose. Membership costs only one dollar. Half of every dollar will be sent to help in the work abroad and one half will be kept at home for the support of local chapters and to carry on the Red Cross home service work.

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THE MORALITY OF THE LOST WORD

BY BRO. ARTHUR EDWARD WAITE, ENGLAND

With a measure of light and a measure of shade,

The world of old by the Word was made;

By the shade and light was the Word conceal'd,

And the Word in flesh to the world reveal'd

Is by outward sense and its forms obscured;

The spirit within is the long lost Word,

Besought by the world of the soul in pain

Through a world of words which are void and vain

O never while shadow and light are blended

Shall the world's Word-Quest or its woe be ended,

And never the world of its wounds made whole

Till the Word made flesh be the Word made soul!

----o----

CHRISTMAS EVE - 1918

BY JEANNE JUDSON

Christmas eve and the snow so white,

Laid like a cloak on the earth below;

Christmas chimes, and the sunset light

Bathing the cross in a blood-red glow.

Red Cross above and white clad earth,

Promise renewed in earth and sky,

Chimes for the Peace Lord's glad rebirth

Mercy endures - He did not die.

----o----

"BIRTHDAYS"

To Mother on Her Birthday

We all must have them, Mother, dear

They come quite regular - once a year;

They make some folks feel old and gray,

But then, with you, "it ain't that way."

Your hair is gray, dear Mother o' Mine,

But you're just foolin' Father Time;

You've got a grip on Life that'll hold -

Why, sakes alive! you'll never "grow old."

There's love in your eyes - I see it there

As plain as the silver that's in your hair;

It shines from your heart with a steady ray

That makes me sure it's there to stay.

Why, Mother, you're my Sweetheart True,

And thru thick and thin - my whole life thru -

My Sweetheart you will always be -

My ardent Lover thru Eternity.

And so our "Birthdays" come and go,

But, Mother o' Mine, you'll always know

Your Soldier boy is being true

To his God, his Country, his lover, and you.

"Arthur Tom."

France, July 16, 1918.

Written by the son of a Mason, Brother John Galloway, La Grange, III., to his mother on her birthday.

----o----

THE CABLE TOW

Probably the first reference to the cable tow is in I Kings, xx-31. The noose was commonly used in Brahminical initiation, and the removal of it was symbolical of freedom attained, as an escape from death. The word religion comes from "religio," meaning to "bind anew," while Webster says it "seems originally to have signified an oath or vow to the gods, or the obligation of such an oath or vow which was held very sacred by the Romans."

The Abyssinian Christians receive at their baptism a blue cord which they wear round the neck and in some cases a ring or cross attached.

The derivation of the word cable is doubtless from the Hebrew, as their word for cord or rope is chebel.

In the initiation of the Cabiri they were given a purple ribbon which they wore about their bodies to preserve them from the perils of the sea.

It may not be a far cry to the use of the stole in the Roman and Anglican church, worn by the clergy, which has never been very satisfactorily explained.

- Rob Morris Bulletin.

----o----

Through zeal knowledge is gotten, through lack of zeal knowledge is lost; let the man who knows this double path of gain and loss thus place himself that knowledge may grow.

- Buddha.

----o----

CORRESPONDENCE CIRCLE BULLETIN --- No. 23

DEVOTED TO ORGANIZED MASONIC STUDY

Edited by Bro. H. L. Haywood

THE BULLETIN COURSE OF MASONIC STUDY

FOR MONTHLY LODGE MEETINGS AND STUDY CLUBS

FOUNDATION OF THE COURSE

THE Course of Study has for its foundation two sources of Masonic information: THE BUILDER and Mackey's Encyclopedia. In another paragraph is explained how the references to former issues of THE BUILDER and to Mackey's Encyclopedia may be worked up as supplemental papers to exactly fit into each installment of the Course with the papers by Brother Haywood.

MAIN OUTLINE

The Course is divided into five principal divisions which are in turn subdivided, as is shown below:

Division I. Ceremonial Masonry.

A. The Work of a Lodge.

B. The Lodge and the Candidate.

C. First Steps.

D. Second Steps.

E. Third Steps.

Division II. Symbolical Masonry.

A. Clothing.

B. Working Tools.

C. Furniture.

D. Architecture.

E. Geometry.

F. Signs.

G. Words.

H. Grips.

Division III. Philosophical Masonry.

A. Foundations.

B. Virtues.

C. Ethics.

D. Religious Aspect.

E. The Quest.

F. Mysticism.

G. The Secret Doctrine.

Division IV. Legislative Masonry.

A. The Grand Lodge.

1. Ancient Constitutions.

2. Codes of Law.

3. Grand Lodge Practices.

4. Relationship to Constituent Lodges.

5. Official Duties and Prerogatives.

B. The Constituent Lodge.

1. Organization.

2. Qualifications of Candidates.

3. Initiation, Passing and Raising.

4. Visitation.

5. Change of Membership.

Division V. Historical Masonry.

A. The Mysteries--Earliest Masonic Light.

B. Studies of Rites--Masonry in the Making.

C. Contributions to Lodge Characteristics.

D. National Masonry.

E. Parallel Peculiarities in Lodge Study.

F. Feminine Masonry.

G. Masonic Alphabets.

H. Historical Manuscripts of the Craft.

I. Biographical Masonry.

J. Philological Masonry--Study of Significant Words.

THE MONTHLY INSTALLMENTS

Each month we are presenting a paper written by Brother Haywood, who is following the foregoing outline. We are now in "First Steps" of Ceremonial Masonry. There will be twelve monthly papers under this particular subdivision. On page two, preceding each installment, will be given a list of questions to be used by the chairman of the Committee during the study period which will bring out every point touched upon in the paper.

Whenever possible we shall reprint in the Correspondence Circle Bulletin articles from other sources which have a direct bearing

upon the particular subject covered by Brother Haywood in his monthly paper. These articles should be used as supplemental papers in addition to those prepared by the members from the monthly list of references. Much valuable material that would otherwise possibly never come to the attention of many of our members will thus be presented.

The monthly installments of the Course appearing in the Correspondence Circle Bulletin should be used one month later than their appearance. If this is done the Committee will have opportunity to arrange their programs several weeks in advance of the meetings and the Brethren who are members of the National Masonic Research Society will be better enabled to enter into the discussions after they have read over and studied the installment in THE BUILDER.

REFERENCES FOR SUPPLEMENTAL PAPERS

Immediately preceding each of Brother Haywood's monthly papers in the Correspondence Circle Bulletin will be found a list of references to THE BUILDER and Mackey's Encyclopedia. These references are pertinent to the paper and will either enlarge upon many of the points touched upon or bring out new points for reading and discussion. They should be assigned by the Committee to different Brethren who may compile papers of their own from the material thus to be found, or in many instances the articles themselves or extracts therefrom may be read directly from the originals. The latter method may be followed when the members

may not feel able to compile original papers, or when the original may be deemed appropriate without any alterations or additions.

HOW TO ORGANIZE FOR AND CONDUCT THE STUDY MEETINGS

The Lodge should select a "Research Committee" preferably of three "live" members. The study meetings should be held once a month, either at a special meeting of the Lodge called for the purpose, or at a regular meeting at which no business (except the Lodge routine) should be transacted--all possible time to be given to the study period.

After the Lodge has been opened and all routine business disposed of, the Master should turn the Lodge over to the Chairman of the Research Committee. This Committee should be fully prepared in advance on the subject for the evening. All members to whom references for supplemental papers have been assigned should be prepared with their papers and should also have a comprehensive grasp of Brother Haywood's paper.

PROGRAM FOR STUDY MEETINGS

1. Reading of the first section of Brother Haywood's paper and the supplemental papers thereto.

(Suggestion: While these papers are being read the members of the Lodge should make notes of any points they may wish to discuss or inquire into when the discussion is opened. Tabs or slips of paper similar to those used in elections should be distributed among the members for this purpose at the opening of the study period.)

2. Discussion of the above.

3. The subsequent sections of Brother Haywood's paper and the supplemental papers should then be taken up, one at a time, and disposed of in the same manner.

4. Question Box.

MAKE THE "QUESTION BOX" THE FEATURE OF YOUR MEETINGS

Invite questions from any and all Brethren present. Let them understand that these meetings are for their particular benefit and get them into the habit of asking all the questions they may think of. Every one of the papers read will suggest questions as to facts and meanings which may not perhaps be actually covered at all in the paper. If at the time these questions are propounded no one can answer them, SEND THEM IN TO US. All the reference material we have will be gone through in an endeavor to supply a

satisfactory answer. In fact we are prepared to make special research when called upon, and will usually be able to give answers within a day or two. Please remember, too, that the great Library of the Grand Lodge of Iowa is only a few miles away, and, by order of the Trustees of the Grand Lodge, the Grand Secretary places it at our disposal on any query raised by any member of the Society.

FURTHER INFORMATION

The foregoing information should enable local Committees to conduct their Lodge study meetings with success. However, we shall welcome all inquiries and communications from interested Brethren concerning any phase of the plan that is not entirely clear to them, and the services of our Study Club Department are at the command of our members, Lodge and Study Club Committees at all times.

QUESTIONS ON "THE NORTHEAST CORNER"

From the following questions the Committee should select, some time prior to the evening of the study meeting, the particular questions that they may wish to use at their meeting which will bring out the points in the following paper which they desire to discuss. Even were but a few minutes devoted to the discussion of each of the questions given it will be seen that it would be impossible to discuss all of them in the period of time devoted to the study meeting. The wide variety of questions here given will afford individual committees an opportunity to arrange their

program to suit their own fancies and also furnish additional material for a second study meeting each month if desired by members.

In conducting the study periods the Chairman should endeavor to hold the discussions closely to the text and not permit the members to speak too long at one time or to stray onto another subject. Whenever it becomes evident that the discussion is turning from the original subject the Chairman should request the speaker to make a note of the particular point or phase of the matter he wishes to discuss or inquire into, and ring it up when the Question Box period is open.

I Why is the candidate "re-invested with that of which he had been divested" ? Why not wait until the end of the degree ? What means "Northeast"? Is a boy half-way through school standing in education's "Northeast"? What is the Masonic meaning of "profane"? Why is the North a place of darkness and the East a place of light? Why is an Entered Apprentice said to be midway between the two? Do you know of any members of your lodge who are still in the Northeast? Has your study club helped you to find the East?

II Describe the posture of the candidate as he stands in the Northeast Corner. Why is he made to stand thus? When is a man morally upright?

III What is the function of a cornerstone in a building ? Have you ever attended a ceremony of cornerstone laying ? If so, describe what happened. Why a ceremony? What would you describe as a cornerstone of government ? Of education ? Of religion? In what way is the Entered Apprentice the cornerstone of Masonry?

IV Describe the cornerstone ceremonies in early times. Why was a living man sacrificed ? What is the real meaning of sacrifice? Have you ever made sacrifices for Masonry? In what way has the Fraternity a right to expect sacrifices from its members ? Would you agree with this definition of Masonic sacrifice: "Masonic sacrifice is the surrendering of all that conflicts with the principles of Masonry" ? Name some things which men commonly do that would so conflict. What sacrifice has Masonry as a whole been making during the war--not subordinate lodges, but the Craft as a whole?

V What is your opinion of human nature ? Do you believe that man is by nature depraved ? Is our hope for the race built on what man is now, or on his capacities ? What can be meant by the divinity of man? Has man a capacity for the god-like? If so, how does Masonry appeal to that? How does Masonry help to develop it? What is the point of Brother Markham's poem? Do you agree with him ? Is it mere sentimentalism to deal with men in such a way as

to call out the best that is in them? In what way does Masonry make its appeal to the best that is in us?

SUPPLEMENTAL REFERENCES

Mackey's Encyclopedia: Northeast Corner, p. 519. THE BUILDER: Vol. III--Ceremony of the Northeast Corner, February C.C.B. p. 3. Vol, IV - Northeast Corner, p. 242.

FIRST STEPS BY BRO. H. L. HAYWOOD, IOWA

PART X--THE NORTHEAST CORNER

I WHEN the candidate, reinvested with that of which he had been divested, is placed in the Northeast Corner of the lodge as the youngest Entered Apprentice, both the position in which he stands and the posture of his body have reference to such laws of the "new life" of Masonry as is deserving of our most careful consideration. Northeast, there is no need to say, is neither North nor East but a place midway between the two which partakes of the character of both. Inasmuch as the North is ever the symbol of the place of Masonic darkness, and therefore represents the profane world, and the East is the symbol of that complete Masonic light which is given to those who master the sacred art, it is entirely fitting that the newly-made Entered Apprentice be led to the Northeast, for as yet, having received some light but not all he is neither a profane nor completely an initiate, but a Mason in the making.

Unfortunately, in the true sense of the words, many who have received their three degrees have never passed beyond the Northeast Corner. In the mere process of initiation they have necessarily received some Masonic light, but, owing to their indifference, their disinclination to make further studies, their refusal to think out the meanings of our symbols and ceremonies, they have never come into possession of all the light which Masonry has to give to them. Neither profane nor illuminated, they are half Masons, and in a spiritual sense remain always in the Northeast Corner. If some wise leader of the Fraternity could devise ways and means whereby Masonry could persuade these brethren to pass from their half-way station on to the full privileges and prerogatives of the Masonic life, he would confer on them and on the Fraternity at large an incalculable benefit. Meanwhile each of us can ask of himself, "I have left the North, but have I yet reached the East?" This is a question which it would be well for each of us to ask ourself.

II The upright posture of the candidate as he stands in the Northeast corner is at once a hint and a prophecy: it is a hint because it is indicative of the plumb which is given to him as one of his working tools in a higher grade so that he may already begin to prepare himself for its use; it is a prophecy because it anticipates that raising up which will come in the sublime degree. That which is to be completely unfolded in the following degrees is latent in the First degree--the Entered Apprentice is being prepared to become a Fellowcraft and a Master Mason.

III The Northeast Corner is something more than the half-way station between darkness and light: it is also the place of the laying of the cornerstone. In operative architecture the laying of the corner stone is a sign that all preparations have been completed, the foundations have been laid, the materials are at hand, and that the erection of the structure is now to proceed: consequently the builders, from of old, have seen in it an act of great significance and have accordingly laid it with elaborate ceremonies of act, speech, and music.

The cornerstone is to a building what the keystone is to an arch. "That is called the cornerstone," writes a seventeenth century commentator, "or chief cornerstone, which is placed in the extreme angle of a foundation, conjoining and holding together two walls of the pile, meeting from different quarters." Performing a function of such cardinal importance the cornerstone has appealed to men with a meaning beyond its practical uses, serving as the symbol of that which is the foundation and principle of consistency in a structure. In no far-fetched sense, therefore, is the Entered Apprentice considered the cornerstone of Masonry; as the youth of human society step into the gaps left by the death of their elders, so with the Apprentice in a Masonic lodge; he takes the place of those who have gone to the Grand Lodge above, and thus out of the young men does the Fraternity recruit itself and keep itself alive. The Apprentice, then, is to be not only a builder but built upon: out of him the future of the Craft is made, and a wise lodge will take care that it selects only that building material of which strong walls may be made for the future.

But the cornerstone also had for builders a meaning even beyond all this. As our Masonic scholar George William Speth has so clearly described in his "Builder's Rites," the architects of the earliest times believed that they should always pay tribute to the god of the ground on which they were to raise their building; to their child-like minds each plot of earth was the property of some god, and the gift must be made to this god ere a building be placed on his land. At first, human beings were buried alive under the cornerstone because it was supposed that men should give of their best to their god; later on, as men became more humanized, a statue or effigy of a man was interred as a symbol of the gift of a life: this was at last refined away into the custom of placing metals, jewels, or other gifts, under the cornerstone, even as we Masons now use corn, wine and oil.

IV In keeping with all this we may see in the Entered Apprentice who stands in the Northeast Corner a dedicated, a consecrated man, who offers himself as a building stone for the spiritual temple which the lodge is making of itself and striving to make of all human society. This symbolism, wholly divested of inhuman practices of which it is a faint reminder, is beautiful and wise in every way, for until men, the individual as well as the many, do offer their own lives to the service of the Brotherhood and the State, both Brotherhood and State must be quite impossible. It is interesting to imagine what would be the results if men were to give themselves to free service in our schools, churches, governments and all similar institutions as unreservedly as the old-time builder, chosen for the human sacrifice, gave himself to the

god of the ground on which the building was to be erected! That would be indeed the Kingdom of Heaven come on earth, would it not ?

The Entered Apprentice is the material out of which the Fraternity makes itself, out of which it is to build whatever temple of life it dreams of; yet this Entered Apprentice is nothing other than a man, an ordinary, everyday man, like ourselves. Indeed, each of us has stood in the Northeast Corner himself! Consider in all this what a tribute Freemasonry pays to human nature! We men are frail, our natures are often marred by passions, weakened by vices, and twisted by prejudices; the wisest of us are often foolish, the most learned are ignorant; yet it is out of us that all the stately, beautiful things of the future are to come! There is no need that we call angels to our assistance, or any celestial beings whatever; in us, just as we are, are qualities and capacities of nobleness and wisdom which, if we would only permit them to rule us, would bring the will of God to pass on earth. In regard to this it is worthy of notice that the reigning religion of the western world dares to link God and Man together as if they have somewhat in common, as if there were in each of us not only a humanity but also a hidden divinity! What a thought it is, and how beautifully has our Masonic laureate, Edwin Markham, set it to music !

"We men of earth have here the stuff

Of Paradise--we have enough!

We need no other thing to build

The stairs into the Unfulfilled--

No other ivory for the doors--

No other marble for the floors--

No other cedar for the beam

And dome of man's immortal dream.

Here on the paths of every day--

Here on the common human way--

Is all the busy gods would take

To build a heaven, to mould and make

New Edens. Ours the stuff sublime

To build Eternity in Time!"

----o----

There's music in the sighing of a reed;

There's music in the gushing of a rill;

There's music in all things, if men had ears;

Their earth is but an echo of the spheres.

--Byron.

----o----

The more we live, more brief appear

Our life's succeeding stages;

A day to childhood seems a year,

And years like passing ages.

--Campbell.

----o----

GOD'S FREEMASONRY

BY BRO. H. L.HAYWOOD, IOWA

Here in a lodge of pines I sit;

The canopy thrown over it

Is heaven's own of very blue;

Due east and west it's precincts lie

And always the all-seeing eye

Of summer's sun is shining through.

Its portals open to the west;

The chipmunk, gray and sober dressed,

The tyler is: You see him dodge

To challenge every new alarm:

He has no sword upon his arm

But well he guards this secret lodge.

Our master is that giant pine

Who bends o'er us with mien divine

To keep the lodge in order trim:

His wardens are two grey-beard birch

Who sit like elders in a church

Or make decorous bows to him.

The deacons are two slender trees,

Who move about whene'er the breeze

Brings orders from the master's seat;

Our organist? Where thickest glooms

Are darkening in the pine top's plumes

The brother winds our music beat.

Whoever knocks upon the door

To learn the ancient wildwood lore,

That one he is our candidate:

We strip him of his city gear,

And meet him on the level here,

Then to our ways initiate.

We slip the hoodwink from his eye

And bid him look on earth and sky

To read the hieroglyphics there;

More ancient these than Golden Fleece

Or Roman Eagle, Tyre, or Greece,

Or Egypt old beyond compare.

On grass and stone and flower and sod

Is written down by hand of God

The secrets of this Masonry;

Who has the hoodwink from his eyes

May in these common things surprise

The awful signs of Deity.

Here bird and plant and man and beast

Are seeking their Eternal East:

And here in springtime may be heard,

By him who doth such teachings seek

With praying heart, and wise, and meek,

The thundering of the old Lost Word.

All things that in creation are

From smallest fly to largest star,

In this fellowship may be

For all that floweth out from Him,

From dust to man and seraphim,

Belong to God's freemasonry

----o----

To think and to feel, constitute the two grand divisions of men of genius - the men of reasoning and the men of imagination

- Isaac Disraeli.

----o----

There is nothing strictly immortal, but immortality. Whatever hath no beginning may be confident of no end.

- Sir Thomas Browne.

----o----

MILITARY LODGES

BY BRO. DR. G. ALFRED LAWRENCE, NEW YORK

PART III

In India the early stationary lodges, all of which partook of a Military character were established at Calcutta in 1730, Madras in 1752 and at Bombay in 1758. In 1787 there were two Iodges "amongst the lower military" at Calcutta. At Madras Major (afterwards Brigadier-General) Matthew Horne of the Coast Army was Provincial Grand Master of Madras (under "Moderns") in 1776

during which year governor Lord Paget was deposed by the Council and party spirit ran so high that Major Horne closed the lodges. Meanwhile "Ancient" or "Atholl" Masonry was introduced and a lodge under the same was established at Fort St. George. In November, 1784, the dissensions among the "Moderns," having subsided, a new lodge, "Carnatic Military," was established at Arcot by Sir David Baird and his officers with the idea of taking the place on the English Roll of No. 355 at Trinchinopoly (the warrant of which accompanied its Master, Dr. Terence Gahagan, a surgeon of the Coast Army, on field service in 1781 and was captured with the baggage of Dr. Gahagan in the action between Col. Owen and Hyder Ali). This revival of "Carnatic Military Lodge" led to the union in 1786 of the "Atholl" or "Ancient" with the "Moderns" and the opening of a new lodge, "Perfect Unanimity," the history of which, from 1786 to the present time, being the history of Freemasonry on the Coast of Coromandel-- this movement in India thus anticipated the "Union" of these two Grand Lodges of of England by twenty-eight years.

A "movable" warrant, No. VII, "Unity and Friendship" was granted to the 33d Foot in 1802. There had been an "Atholl" or "Ancient" lodge in this Regiment "No. 90", and this having been lost in 1795, the brethren applied for a Provincial Charter under the impression they were communicating with "Atholl" or "Ancient" Masons. On returning to England they returned to the old allegiance and resumed work under No. 90 which had been regranted and sent to Fort William, Calcutta, (evidently lost enroute) by the Junior Grand Lodge of England ("Ancients") in 1798.

In 1799 "St. Andrews Union" was established in the 19th Foot at Madras and numbered X in the Coast Lists and shortly thereafter transferred to Ceylon. The regularity of their warrant was impugned as not being "Ancient" by "No. 329" ("Atholl" or "Ancient") in the Royal Artillery which had been working at Colombo since 1802. At first these two lodges fraternized but subsequently ceased to have any dealings with one another. Lodges "No. 863" (Irish) in the 89th and one of the two "Orange" lodges (one under an "Ancient," and the other under an Irish warrant) "No. 94" in the 51st Regiment also refused to "sojourn" with these brethren of "St. Andrews Union" although admitting the work was "strictly Ancient" nevertheless "declared the warrant to be Modern."

The above "No. 863" in 1823 however relinquished its Irish warrant becoming "Hibernian and Union No. XI" on the coast of Coromandel and in due time "No. 633" on the registry of the United Grand Lodge of England.

A Military Lodge, "Strength and Beauty No. VIII," was constituted at Vellore in 1802 but came to an untimely end in 1806 when the warrant was found in tile Fort, after the meeting. The "Travelling" bodies established on the coast, from loss of members by death or transfer, often ceased to exist after varying periods. An instance of this is the "Lodge of Philanthropists" in the 94th Foot (formerly the

Scotch Brigade) warranted in December 1801 and designated "Lodge No. XI" on the Provincial Lists. Having lost two-thirds of its members from long continued field service it was no longer mentioned after 1809 and at the Union of 1813 was erased from the lists.

The "Lodge of United Friendship No. V" was formed at Madras in 1812 by officers of the 16th Native Infantry, "Orion in the West" No. XV at Poona by officers of the Bombay Artillery in 1823; and "Corinthian Lodge" No. XIV at Cannanore by non-commissioned officers of the 7th Native Infantry. Three privates in the 73rd Regiment in September 1818 petitioned for a warrant to establish a lodge to be designated "St. John's Lodge." This was not granted because the Provincial Grand Master thought Ceylon was beyond his jurisdiction.

At the close of the 18th century there was almost a general defection from this Provincial Grand Lodge ("Moderns").

The lodges "True Friendship" and "Humility with Fortitude" (composed of non-commissioned officers and privates) were the first to transfer their allegiance to the "Ancients" and the "Marine Lodge" (consisting of persons employed in the marine service of the government) soon followed their example.

The celebrated statesman, soldier and Mason, the Earl of Moira, who as Lord Rawdon, fought at Bunker Hill and later became Governor General and Commander-in-Chief in India did much as Acting Grand Master of India to harmonize all Masonic factions in the Far East and Masonry flourished and increased under his wise administration. It is believed that he was initiated in a Military Lodge (either No. 86 attached to the 5th Foot in which he served as a subaltern, or in No. 512 in the 63rd Regiment to which he was transferred as a Captain--both Irish lodges) and in 1790 he held the exalted position of Acting Grand Master of the Grand Lodge of England. A few years later, in 1799, by the statute--39, George III, c, 79--it was enacted "that all societies, the members whereof are required to take any oath not authorized by law, should be deemed unlawful combinations." The enforcement of this statute meant the extinction of Masonry and by the tactful effort of the Earl of Moira, lodges of Freemasons were under certain conditions exempted from the operation of the Act--thus the Earl of Moira saved Masonry from total extinction.

"Moira Lodge Freedom and Fidelity" was the only lodge warranted by him as Acting Grand Master of India, as shortly thereafter he re-established the Provincial Grand Lodge of Bengal.

By 1827 there were ten or more lodges of a Military though stationary, character in Bengal--three "Sincerity" at Cawnpore, "Hastings" at Allahabad and "Northern Star" at Barrackpore composed of officers in the cantonment and neighborhood.

"Hastings" formed "Independence with Philanthropy Lodge" out of the non-commissioned officers and men of Allahabad. This latter lodge later returned its warrant intimatingthat in future its meetings would be held under dispensation obtained from lodge "Union" in the 14th Foot until a charter could be obtained from England "for which an application had been made direct." This petition was successful and a civil warrant was granted under which it still exists under the same name and at the same place. In India Regimental lodges were confined to the Queen's troops, excepting the Bengal and Bombay Artillery as the number of officers in the Native Infantry were too few to establish permanent Masonic lodges in the same. If the military brethren suddenly removed to a new station where no lodge existed it was customary for them to apply to a regular lodge for a dispensation and work under the same until a warrant arrived from England. This custom was a very old one and prevalent in numerous other jurisdictions--at Halifax, Nova Scotia, St. Johns, Newfoundland, Quebec, etc.--but fell into disuse with the more general existence of Provincial Grand Lodges and there is no survival of this usage recorded after 1840.

Lodge "No. 361" in the 17th Dragoons, at Kaira in Goojerat in 1813 was the only one with an English warrant for many years in the Presidency of Bombay and that of its thirtyfour members seventeen were Royal Arch Masons and sixtcen Knights Templar--twenty-nine were non-commissioned officers and the remainder private Dragoons. They not only worked the "three regular steps" but also those of Past Master (in the lodge), Royal Arch, Super-

Excellent, Mark and Link (in thel Chapter), and Knights Templar, St. John of Jerusalem and' Knights of Malta in the Encampment. Six commissioned officers of other regiments and one civilian were admitted into membership of this lodge in 1821 and in the same year these seven petitioned the Grand Lodge for a warrant which was forwarded by "No. 361" and it was agreed that the half-monthly meeting be entirely for the "Brother Officers" (Military) thus virtually two lodges working under the same warrant until they left India--one for the commissioned officers and members of the Civil Service and the other for the non-commissioned officers and private Dragoons. "Benevolent Lodge No. 746" was established on recommendation of the above No. 361 in 1822 all the Military petitioners for it were founders of another lodge "Orion in the West" installed in the Bombay Horse Artilery at Poona in 1823. In this latter none but the initiates of the lodges, or officers of the regiment could become members, and non commissioned officers were only admitted as serving brethren. In 1832 a subaltern of the corps being "the only uninitiated officer of the mess" was admitted, "though under age," by dispensation.

The above "Benevolent Lodge No. 746" removed to Bombay at which latter place were thirteen non-commissioned officers too poor to establish a lodge of their own and too modest to admission into this aristocratic lodge, so met over Apollo Gate in the guard room. Hearing of this the members of Benevolent elected these thirteen honorary members of their own lodge.

In 1846 Dr. James Burns was appointed Grand Maste of Scottish Freemasonry in India.

By 1857, owing to the mutiny, the siege of Lucknow many other engagements the ranks of Masonry were seriously depleted in India and many of the lodges suspended their meetings and the Military Lodge system in this British Colonial possession practically ceased to exist.

In France lodges from the beginning were of a Military character and the first lodge according to tradition was founded at Paris by the Earl of Derwentwater in 1725 and it is quite certain that, prior to 1738 there existed in Paris one and in the Departments two regularly constituted lodges and all of a Military character. Marshal Destrees, Compte de Saxe and Duc de Richelieu (also Marshals of France) became Masons about 1737. Some three years later the so-called "Scots degrees" appeared among the legion of "higher degrees" of Freemasonry that sprang up on the continent during this period. Then followed the Chapter of Clermont (1754), Knights of the East (1756) Emperors of the East and West (1758). Many of the degrees afterwards absorbed within these various rites originated in lodges established by prisoners of war, of which the most industrious and inventive were those working at Berlin in 1757 and at Magdeburg (1759-1761). The great rivalry between the "Knights" and "Emperors" resulted in discord in the Grand Lodge of France from 1760 until the close of its career. The Lodge "Montmorenci-Luxembourg" in the Regiment of Hainault Infantry

was the stem from which the Grand Orient of France sprang in December 1773 and the Duc de Luxembourg (Colonel of the Regiment) was Master and all the members but one were noblemen. Of the first officers of the Grand Orient, the six highest in rank--including Duc de Chartres, Grand Master, and nearly all of the honorary Grand Offlcers--were members of this lodge. In the archives of this Grand Orient are the record of about two hundred Regimental lodges, together with some documents formerly belonging to lodges established in England (and elsewhere) by French prisoners-of-war. Others existcd which are only to be traced in the official lists. Of the Older French Army Lodges there were seventy-six--the last on the roll being "Parfaite Amitie" in the Royal Italian Infantry constituted in 1787. About one-third of these were founded by the Grand Lodge and about two-thirds by the Grand Orient. The first on the list "Parfaite Egalite" in "Regiment Islandais de Walshe" has the date 1688 but was not placed on the roll of the Grand Lodge until 1772. The second in the "Vivarais Infantry" was established in 1759 and with hardly a doubt must be regarded as the older of the two and consequently the senior lodge of its class in the monarchy of France. Some of the Regiments to which lodges were attached served in America during the Revolutionary War and many of the high Military officers were members of the same including the Duc de Biron (afterwards Marshal) and Marquis de Lafayette. No field lodges were constituted during 1788 and 1789 and only eight from 1790 to 1801. Forty-three Regiments had lodges attached to them in 1804 of which only one was of earlier date than the Revolution and no less than thirty-five lodges were warranted between 1802 and 1804. In this latter year the Supreme Council, Ancient Accepted Scottish

Rite for France was formed as an expansion of the Emperors of the East and West, by Compte de Grasse-Tilly (son of the Admiral defeated by Lord Rodney) "Captain of Horse."

When Glogau in Silesia was occupied by the French in 1808 a Military Lodge was at work there attached to the Headquarters of the 6th Corps of the Grand Army. In 1811 there were sixty-nine lodges in the French Army and there is ground to believe that Napoleon I was a Freemason and that his initiation took place at Malta in 1798. Additional Military lodges were added to the list in 1812 and 1813 but by 1815 all virtually ceased to exist as Grand Master Joseph Bonaparte sailed for America leaving the administration of affairs in the hands of a Military triumvirate consisting of Marshal Macdonald, General Buernonville (afterwards Marshal) and the Marquis de Valence. A few lodges were established in Regiments after the restoration but in 1844 "Cirnus" in the 10th Regiment of the Line, the last of the long roll of French Military Lodges, disappeared from the scene. In 1845 Marshal Soult in a circular letter to the Colonels of Regiments declared "that it was contrary to the rules of the service for any of the military to become members of the Institution"--this in spite of the fact that he was a Free-mason and his diploma (or certificate) found in his tent after the battle of Vittoria, and which afterwards fell into the possession of a Scottish lodge, was returned to him through the British Ambassador in 1851. Many other Marshals of France of this and earlier and later periods were also Freemasons and in most instances Grand Officers. Marshal Magnan was appointed Grand Master of the Grand Orient by Emperor Louis

Napoleon in 1862 and remained in office until his death in 1865. General Mellinet succeeded him but declined re-election in 1870.

Throughout Germany Field or Camp lodges were merely auxiliary to regular or stationary lodges and in every case erected to serve only a temporary purpose and before the candidate was accepted for initiation he was required to name a stationary lodge as the one to which he would repair for admission when the warrant of the movable or transitory body was surrendered or withdrawn. They only existed in time of war or when war was impending. One of the earliest is "Parfaite Union" founded by French prisoners-of-war at Magdeburg in 1761, as previously mentioned. At a much-earlier date, however, in both North and South Germany military officers of high rank enrolled as officers of the society--Francis, Duke of Lorraine, afterwards Emperor of the West, was initiated in 1731 and Frederick, Crown Prince (afterwards King of Prussia) in 1738. At the death of the latter's father he founded the "Royal Lodge" and was Master of the same until 1744 and many distinguished princes and soldiers received Masonic light at his hands. During his reign three Grand Lodges grew up in Berlin, to all of which he formally extended his protection--in the earliest of them, Grand National Mother Lodge of the Three Globes" he filled the Grand Master's chair. Lodge "Minerva" was established at Potsdam in 1768 and its members at first consisted of military officers only. The first "Travelling Lodge" was "Flaming Star" unded in 1770 "it being desirable to take the brethren of milary rank out of all the lodges, and to erect a separate lodge for them, which in the case of war might follow the camp and exemplify the benefits of Masonry in

the field" and from this time all military candidates were sent to "Flaming Star" for initiation. In 1778 troops were concentrated in both Saxony and Silesia and as "Flaming Star" accompanied the former a branch or "dispensation" lodge under Major von Kliest was formed in the latter. In 1779 the brethren of both reunited in a single stationary lodge, still in existence in Berlin.

Seven other Field lodges were established, the most important were the "Golden Goblet," "Finger Post" and "Army Lodge No. 1," founded between 1778 and 1787 and five additional lodges were established from this period to the ending of the Battle of Waterloo--one in Blucher's Army Corps on the Prussian Coast of the Baltic, designated "Fie]d Lodge No. 1," of which General Blucher was a member in 1812. There were also two Military Lodges at Frankfort-- one consisting chiefly of foreigners, founded by Count Schmetten in 1743, and the other in the Royal Deux Ponts (successively a Swedish, French and Bavarian) Regiment, founded about 1760. This latter Regiment and doubtless the lodge, accompanied General Rochambeau to North America in 1780 as the latter was still in existence and transferred its allegiance to the Grand Orient of France at the termination of the war in 1783. Five additional Military Lodges were established in the Prussian Army up to 1820; in 1850 an additional lodge was founded and the last Military Lodge in 1861. Prior to the present world war all Field or Garrison lodges which existed at any date in Germany either became extinct or have long ceased to possess any military character. From the time of Frederic the Great every King of Prussia, except Frederick William IV and the late deposed Emperor

have been Freemasons. J. W. von Zinnendorff--a military surgeon and one of the most remarkable Masons that ever existed--was the founder of the "Grand National Lodge of German Freemasons" and was Grand Master at one time. General von Scharnhorst the Archivist of the "Grand Lodge of the Three Globes" at Berlin, who served throughout the Franco-German War states that during the armistice of 1871, in Vesoul he attended a "Grand Field Lodge" at which were present one hundred and eighty German officers and military employees and about three hundred French officers and military employees and civilians.

In Austria, Masonry really never flourished, although at one time enjoying the patronage of Emperor Francis--a œormer Duke of Lorraine who died in 1765. The suppression of the Craft had been decreed in 1764 but not carried out until 1795. Emperor Francis was commonly referred to by the brcthren at Vienna as "Grand Master of the Old Lodge." This was the "Trois Canons" (at first styled the Grand Lodge) of which he became a member on its formation in 1742. About 1760 it merged into the "Loge Royal Militaire de Vienne" with a membership composed mostly of the Military. In 1765 a movable lodge (loge volante) named "Sincerite" was at work at Pilsen and afterwards at Ellbogen and Klattau. In 1778 a Regiment garrisoned at the latter place with members of this lodge was ordered to Silesia and there applied for and received a warrant from Prague by virtue of which a lodge, "Joseph of the Three Trophies," was founded but ceased to exist after the treaty of peace and the ordering of the Regiment back to Bohemia. "La Parfaite Union" was founded at Magdeburg by Austrian,

Hungarian and civilian prisoners-of-war, and after returning to their respective countries, they established other lodges. The first of these was "Lodge of Military Friendship ' founded at Glina, Croatia between 1764 and 1769.

As stated above Masonry was forbidden in 1764 but the edict was not carried into effect until 1795 and, although the ban did not extend to Hungary, the Craft was viewed with such suspicion by the highest military authorities that few, if any, Hungarian army officers cared to risk their chance of professional advancement by applying for initiation. Many of their national heroes who served in their Revolutionary War became Freemasons during their.subsequent exile, as Generals George Klapka and Stephen Turr, both founders, and the latter Master of Lodge "Mathias Corvinus" established later at Buda-Pesth.

The first Dutch field lodge was established at Maastrecht in 1745 and twenty additional field lodges were established after this date and prior to 1814. At this latter date the 22d and last field lodge was established at Alkmaar.

The "Lodge of the Swedish Army" (Svenska Armeens) was formed at Greifswald (Pomerania) in 1761 and during the continuance of the Seven Years War it established off-shoots at Greifswald, Stralsund and Christianstadt. A pension fund was established for wounded soldiers and the recipients of the same wore silver

medals struck at the expense of the lodge. Prince Frederick Adolphe, Duke of East Gothland, the King's brother, was its Master at the time of his decease. In 1781 it ceased to exist and the members joined other lodges at Stockholm. The most famous soldier of Swedish Freemasonry was Marshal Bernadotte, who as Crown Prince was Grand Master until he ascended the throne, when he assumed the superior office of "Vicarius Salamonis"--always held by the King of Sweden for the time being.

In Russia, James Keith, after trying his fortune in Spain, became Master of a lodge either at Moscow or St. Petersburg (now Petrograd) in 1732, was present with his brother, Earl Marischal, at the session of the Grand Lodge of England in 1840 and on being recalled to Russia bore with him a commission as Provincial Grand Master, which was granted by his kinsman, Lord Kintore. In 1744 after having attained the rank of Lieutenant-General he left Russia, joined the Prussian Army as a Field Marshal and was killed at the battle of Hochkirchen in 1758. In 1761 a Field Lodge was established in the Russian Army which at this time had its headquarters at Mareinburg, West Prussia.

A second Field lodge (afterwards the stationary lodge "The Three Towers") with Major-General von Tscheplin as Master was established at the same place and others at St. Petersburg in 1773 and at Kief in 1784. A fifth under Colonel von Scheffler was at work at Gumbernen, East Prussia, in 1814. The latest of all "George the Victorious" was constituted in France in 1817. All Russian lodges

were suspended in 1794 but in 1804 Alexander, who with good reason is supposed to have been a Freemason, let it be understood that he would not interfere with meetings of the Fraternity and from this time until its final suppression by an Imperial Ukase in 1822 Masonry flourished greatly in Russia and the leading officers of its Army were enrolled under its banner.

In Poland, Masonry was introduced at a very early date and mainly fostered by military officers of rank. The gallant Prince Joseph Poniatowsky, created a Marshal of France on the field of Leipsic, by Napoleon, was drowned in the river Elster while covering the retreat of the French Army in 1813. A solemn "Funeral Lodge" was held in his honor at Warsaw the following year. Polish Freemasonry was suppressed in 1821.

In Belgium only four Field lodges and two Garrison lodges were established, the first in 1832 and the last in 1836 and all have passed out of existence.

No warrants for Field or Army lodges were granted at any time under the Grand Jurisdictions of Switzerland, Greece, Denmark, Hamburg or Darmstadt.

In the Peninsula the first lodge was established at Madrid in 1728 by Philip, Duke of Wharton, who with James (afterwards Marshal) Keith was a Jacobite Refugee and had fought in the Spanish trenches before Gibraltar the previous year. The Craft became inactive but revived during the Peninsular War (1808-14). Ferdinand VII in 1814 however abolished the Institution and declared Freemasons to be guilty of treason and many Freemasons both of Spain and Portugal were imprisoned or put to death.

In Italy many of the leading military and naval commanders were Masons and Eugene Beauharnais, Viceroy of Italy was Grand Master of the Grand Orient "de la Division Militaire" at Milan in 1805. Guiseppe Garibaldi, Liberator of Italy, was a member of every lodge in Italy and of many in England, France and America.

It is stated that Mexico owes her independence to Freemasonry. Hidalgo Costilla, a priest, headed the first revolt against the Spaniards but was captured and shot in 1811. Morelos, of Indian blood, cure of Caracuaro, assisted in the revolution against the Spaniards but later was executed. General Xavier Mina, a native of Spain, with a party of volunteers landed in Mexico and fought for its independence and at the battle of Tamaulipas was defeated, taken prisoner, and put to death. The remains of these three Masonic patriots repose in the "Grande Chapelle Sepulcrale" of Mexico City. Many Generals and Presidents of the Mexican Republic were Masons--one of the most notable being the late General Porfirio Diaz, who was also head of the Craft in Mexico.

In this connection it is fitting to mention the following disguished Military brethren of other countries who were Masons: General Paoli, the celebrated Corsican Patriot; Simon Bolivar, the liberator of South America; General Paez, President of Venezuela, who fought against Spain; Jose Maria Monson, Roman Catholic Chaplain in the Peruvian army of Independce; Abd-el-Kader, the heroic Emir of Algeria initiated in the Lodge of the Pyramids" at Alexandria.

In 1762, upon the conquest of Cuba by England, the 48th Regiment was part of the force of occupation that landed at Havana, and attached to it was Military Lodge No. 218 (Irish) and the same remained until the English left the Island, on July 6th, 1763, initiating eleven candidates while there, none of whom were Cubans, however.

In the struggle for Cuban Independence known as the "Ten Year's War," a Military Lodge without warrant (as there was no constitutional authority able to grant the same under existing conditions) was formed by their leader, Carlos Manuel de Cespedes, who became the first Master, and the lodge was named Independencia." Many of the most noted Cuban Generals were initiated into this lodge during its active existence of over three years.

In Cuba's second and successful struggle for independence, beginning in 1894, a second Military Lodge was organized in June, 1896, as "Agramonte Lodge." The first meeting was held n July 12th, 1896, and General Luis Perez acted as Master. In 1897 the camp was captured by the Spaniards under General Manrique de Lara who was a Mason, and although all the other huts were burned he commanded that the one marked with the Square and Compasses (used by the patriots as their Masonic Temple) be spared. After the loss of their camp but few meetings were held, and the lodge was finally disbanded as American intervention, a short time thereafter, speedily brought about Cuba's independence. The Cuban patriots, Generals Lopez and Garcia, were prominent and active Masons during these turbuent times.

In the United States during the Revolutionary War, when ;he Colonies were struggling for their independence, the fact hat their Commander-in-Chief, General George Washington and nost of his Generals, were active and earnest Masons brought his worthy institution close to the hearts of these patriots fightng for righteous liberty. The Battle of Bunker Hill was fought n the very day Washington received his commission as Comnander-in-Chief of the American forces and Major-General Joeph Warren, M. D., Grand Master of Massachusetts, lost his ife in that memorable engagement. There were ten Military Lodges at work in the American Army during this War. The earliest "St. John's Regimental" was granted a warrant by the Provincial Grand Lodge of New York in July 1775. "American Union" in the Connecticut Line, though of later date, was the first lodge organized in the

Continental Army and is described as "having moved as a pillar of light in parts of Connecticut New York and New Jersey." This lodge met for the last time as an Army lodge April 23rd, 1783 and ordered "to stand closed until the W. M. should call them together." This occurred in 1790 when a colony from New England having established themselves northwest of Ohio, the lodge was re-opened at Marietta by Jonathan Heart, the Master. This lodge united with others in the formation of the Grand Lodge of Ohio, of which General Rufus Putnam became first Grand Master in 1808. This lodge under its old title of "American Union" retains its place as No. 1 in the jurisdiction of that state.

"Washington Lodge" in the Massachusetts Line (at whose meetings the Commander-in-Chief was a frequent visitor) was constituted at West Point in 1779 and the first Master was General John Patterson and the first Wardens were Colonels (afterwards Generals) Tupper and John Greaton. "Army Lodge No. 27" in the Maryland Line received a warrant from Pennsylvania in 1780 and General Mordecai Gist was the first Master and Colonel (afterwards General) Otis Williams and Major (afterwards General) Archibold Anderson, the first Wardens. The only records of American Field lodges of this period extant are a portion of the minutes of the above "American Union" and some returns of the above "Washington Lodge"--the former gives names of the principal officers of the Army and Generals in command as frequent visitors and states that at all banquets the first toast was "Washington" or "Congress" and the second invariably "Warren, Montgomery and Wooster" followed by the Dead March; and the

latter merely informs us "that in 1782 two hundred and fifty names had been borne on the roll of the lodge."

General Washington countenanced the formation and encouraged the labors of Army Lodges and frequently visited them. It is recorded that when the Continental Army in December, 1777, retired to Valley Forge, La Fayette was initiated in the Army Lodge (General Washington being present and in the chair) and shortly thereafter he was commissioned a General. In December, 1779, the headquarters of the Army were at Morristown, New Jersey and "American Union Lodge" met to celebrate the festival of St. John. At this meeting a committee of which General Mordecai Gist was chairman, was appointed from the lodges in each Line and the staff of the Army to consider the expediency of a General Grand Master being elected to preside over all the lodges in the Republic--thirty-six members of "American Union" and sixty-eight visitors (including General Washington) being present. Masons of various Lines met three times in this connection and it was generally understood that General Washington was the choice for Grand Master but the exigencies of active warfare resulted in this movement never coming to fruition.

During the winter of 1872 the principal Northern forces under Washington were stationed near Newburg, New York, on the banks of the Hudson river and the Camp lodges were so well established and beneficial in their influence that an assembly room or hall was built to serve--among other purposes--as a lodgeroom for the

Military Lodges. "American Union" met there in June 1783 preparatory to celebrating with "Washington Lodge" at West Point the festival of St. John. It is recorded that Captain Hugh Maloy was initiated in General Washington's marquee in 1782, the General occupying the chair, and it was at his hand that the candidate received the light of Masonry. Captain Maloy later moved to Bethel, Ohio, and was alive at the age of ninety-three years in 1844. Among the many distinguished Generals and Freemasons of this period should be mentioned General Israel Putnam, who upon hearing of the beginning of hostilities immediately left his plow and joined the Continental Army. Upon his tombstone is the well-merited inscription "He dared to lead where others dared to follow." GenRufus Putnam, "Father of the North-West," for some time chief engineer of the American Army commanded a brigade under General ("Mad Anthony") Wayne (also a Mason) in 1792. He was a cousin of General Israel Putnam and made a Mason in "American Union Lodge" in 1779 and elected first Grand Master of Ohio (as has been previously mentioned) in 1808.

Commodore James Nicholson (in 1776 head of the list of Captains in the Continental Navy) and his brothers Samuel and John (also Captains) were Masons as well as Paul Jones, Stephen Decatur, Edward Preble and a long list of other distinguished Naval officers. Commodore Whipple was a member of "American Union" and was a brilliant officer of the Army before entering the Navy. He burned the Gaspe in 1772.

The first Field lodge after the peace of Versailles (1783) was formed in the "Legion of the United States" and commanded by General Anthony Wayne in 1793.

In 1814, during the War of 1812-15, some officers of the Northern Army applied to the Grand Lodge of New York for a "Marching Warrant" which was referred to the Grand Officers but it is not recorded whether it was granted. Later in the same year a Military Lodge was established by the Grand Lodge of Pennsylvania "to be held wherever the Master for the time being should be stationed in the United States."

Two or more Military Lodges accompanied the American Army during the Mexican War and many of the offlcers who took part were Masons- -notably Generals William J. Worth and John A. Quitman.

During the Civil War (1861-65) there were many Field lodges established in both the Northern and Southern Armies but the experience of that great conflict was decidedly unfavorable to their utility. The practice was to issue dispensations and when the regiments in which they were held were mustered out of service or when the individuals to whom they were granted returned to civil life, the lodges ceased to exist. Over one hundred of these dispensations were issued during the war, the largest number being thirty-three issued by the Grand Lodge of Indiana. Among

the numerous Masonic veterans of this war General James A. Garfield and Major William McKinley became rresidents of the United States. General Robert Anderson of Fort Sumpter fame and General Albert Pike were also distinguished Masons. The valuable Masonic Library of the latter at Little Rock, Arkansas, was about to be destroyed by the Federal troops during the war but General Thomas H. Benton (Grand Master of Iowa) in command of the Union forces interposed, and by making the house his headquarters, not only preserved the library but also the residence.

During the few months that the Spanish-American War lasted in 1898 dispensations for the formation of Military Lodges were issued by the Grand Lodges of Kentucky and North Dakota. Our sterling patriot, Colonel Theodore Roosevelt, led the charge up the San Juan Hill, Santiago and afterwards became President of the United States.

There never have been Military Lodges in the standing army or navy of the United States but we have seen that they have been formed during every period of active warfare in which our country has been engaged among our volunteer forces.

The history of Military Lodges in the present great World War is now in the making. Since the entrance on April 6th, 1917, of the United States into this war the Grand Lodges of several of the States have granted special dispensations for Military Lodges while

other Grand Lodges have declined or disapproved of such action. The first to respond was the Grand Lodge of Kentucky. On July 28th, 1917, a dispensation was granted to "W. A. Colston Lodge, U. D." in the First Kentucky Infantry (now the 159th United States Infantry) while stationed at Camp Taylor, Louisville, Kentucky. The offlcers of the lodge elected were offlcers of the Regiment--Colonel W. A. Colston having been elected Junior Warden. On September 25, 1917, a second dispensation was granted by the Grand Lodge of Kentucky to "Kentucky Rifie Lodge" (changed to "J. N. Saunders Army Lodge") in the second Kentucky Infantry (now the 160th United States Infantry) with Major Roger W. Jones as Master.

On September 8th, 1917, a dispensation was granted by the Grand Lodge of Montana to "Montana Army Lodge No. 1, U. D." in the 2nd Montana Regiment. This lodge, with Major Foote as Worshipful Master, is now at work upon the Western Front in France.

On October 6th, 1917, the Grand Lodge of New York, through the Grand Master, issued a warrant for "Sea and Field Lodge, No. 1" "to sit throughout the world, and initiate, pass or raise candidates without regard to age, simplify the ritual at will, to have no by-laws or dues and with a minimum entrance fee of twenty dollars." The Grand Master appointed as officers of this lodge officers of the present Grand Lodge of the State of New York and up to May 7th, 1918, four hundred and sixty-one Masons have been raised of

which two hundred and eighty-one are members of this Sea and Field Lodge No. 1. Thirty-nine brethren are under the age of 21 years; one hundred and seventeen were elected in other lodges in New York State and had the degrees conferred upon them by Sea and Field Lodge No. 1. The remaining number received the degrees in this lodge at the request of twenty-two other Grand Jurisdictions (the largest number from California and South Dakota). This lodge has already turned over to the New York State Masonic War and Relief Fund $3,400. There have been twenty-six meetings to date and all offlcers are qualified to take any part of the work. A Bible is presented to each candidate.

The Grand Lodge of Ohio granted a dispensation to Ohio brethren to form a lodge (name and date not given) at Camp Sheridan, Montgomery, Alabama, but they can only confer degrees on Ohio men while in France.

The Grand Lodge of Colorado has authorized its Grand Master to grant dispensations for the formation of Military Lodges but up to the beginning of 1918 none had been granted.

The Grand Lodge of Arkansas went on record "to do anything that will promote Masonry."

The Grand Lodge of Connecticut is prepared to issue dispensations.

The Grand Lodge of Michigan is not opposed to granting dispensations to Military Lodges provided they work only in France and without power to receive or act on petitions.

The Grand Master of the Grand Lodge of Oregon favors Military Lodges but the matter has not been taken up by the Grand Lodge.

The Grand Lodge of North Dakota has issued a dispensation to North Dakota Military Lodge No. 2, U. D., A. F. and A. M., with original jurisdiction to confer the degrees upon anyone elected by a Blue Lodge in the United States, at the request of such lodge. This lodge was designated No. 2, because in 1898, during the Spanish-American War, at the time when the First North Dakota Infantry was on its way to the Philippine Islands, the then Grand Master of North Dakota issued a dispensation for a Military Lodge designated North Dakota Military Lodge No. 1, U. D., A. F. and A. M., and this lodge worked Masonically in the Philippine Islands greatly to the benefit of the Craft. The present Lodge No. 2, of which Colonel John H. Fraine is Worshipful Master, held several meetings and conferred some degrees in the Masonic Temple at Charlotte, North Carolina. Another meeting was held on board the transport the night before landing in Europe. Since its arrival in France weekly meetings have been held and at one such over 100 brethren were in attendance, representing 37 different States, and

all meetings are largely attended. Owing to the rules promulgated by the Secretary of War that no work can be done in any camp of the United States troops, meeting places are by necessity selected outside the camp limits.

The Grand Lodge of South Dakota is favorable to the granting of dispensations, but no requests for such have been made.

The Grand Master of the Grand Lodge of Virginia is favorable to the granting of dispensations for Military Lodges for Virginia soldiers but not to confer degrees.

The Grand Lodge of Manitoba is inclined to grant dispensations for Military Lodges.

The Grand Master of the Grand Lodge of Nova Scotia is favorable to the granting of dispensations for Military Lodges but refused a dispensation for a lodge to be composed solely of officers.

On July 28th, 1917, one hundred and twenty-four Masons of the "Masonic Ambulance Corps of California" applied to the Grand Lodge of California for a dispensation to meet as a lodge, but without privilege of conferring degrees. This was refused by the

Grand Master and he stated he was opposed to the idea of Military Lodges.

The Grand Lodges of Alberta and Kansas have refused to grant dispensations for Military Lodges.

The Grand Lodges of Alabama, Georgia, Oklahoma, Minnesota, Missouri, Arizona, Florida, Louisiana, Maine, Massachusetts, Nevada, Ontario, Pennsylvania, Rhode Island, South Carolina, Wyoming, Utah and Wisconsin are not favorable to the establishment of Military Lodges.

The Grand Lodges of Illinois and Quebec doubt the necessity for Military Lodges.

There are no provisions under the laws of the Grand Lodge of Texas for the granting of dispensations for Military lodges.

The by-laws of the Grand Lodge of New Jersey prohibit the formation of Military Lodges.

The Grand Lodge of New Brunswick has not acted upon the subject of Military Lodges.

The Grand Lodge of Iowa has not authorized any Military Lodges, and unless conditions very materially change rendering such lodges a necessity, none will be chartered.

The Grand Master of North Carolina, Right Worshipful Claude L. Pridgen, who entered the United States service as an officer in the 113th Field Artillery, issued a dispensation for the formation of a Military Lodge in this unit, thereby going on record as approving Military Lodges.

Lieutenant Charles E. Brautigan presided over the Military Lodge (Grand Lodge afflliation not given) at Camp Shelby, Hattiesburg, Miss., from May to September, 1918, during which time 130 men were raised and then the lodge was abolished.

An event of unusual historical interest and one which approaches in a sense to a "Military Scottish Rite Emergency Lodge," was the assemblage under special dispensation of officers from Albany Sovereign Consistory, of Albany, N.Y., Delta Chapter of Rose Croix, Council of Princes of Jerusalem, and Delta Lodge of Perfection, (the three latter of Troy, N.Y.), at Plattsburg, N.Y., on Nov. 4th,

1917, where in the presence of Most Illustrous William Homan, 33d, Deputy of the Supreme Council, Ancient and Accepted Scottish Rite, Northern Masonic Jurisdiction, U.S.A., the Scottish Rite degrees from the 4th to the 32nd, inclusive, were conferred upon 337 commissioned offlcers who had just successfully completed their attendance at the Reserve Officers Training Camp, and without expense to the candidates.

This class was organized as the Barton Smith National Defense Class, of which Most Puissant Sovereign Grand Commander, Barton Smith, 33d, and Most Illustrious William Homan, 33d, were made honorary members.

In the British Army the celebrated Military Lodge "Unity, Peace and Concord, No. 316" in the Second Battallion Royal Scots (previously referred to); "Social Friendship, No. 497" in the Second Battalion of Royal Irish Fuziliers, and "Pegasus, No. 2205" (unit to which connected not given) are in active operation on the Western Front in France under the jurisdiction of the Grand Lodge of England at the present time.

Doubtless many other Military Lodges in the various Masonic Jurisdictions will be reported as well as an enormous amount of other useful and humanitarian Masonic activity directly connected with the present World War when the Masonic history of this epoch-making period shall have been recorded.

References:

Military Lodges. 1732-1899, by Robert Freke Gould.

THE BUILDER, October, November and December, 1917; January, February, March, September, 1918.

Masonic Standard, Oct. 5th, 1918.

Brotherhood, Nov. 1918.

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EDITORIAL

MEMBERSHIP DUES FOR 1919

All members of the Society whose dues become delinquent December 31st have been notified by mail of this fact and they are urged to remit their 1919 dues without delay to insure the receipt of the January and subsequent 1919 numbers of THE BUILDER.

The War Industries Board has requested all publishers to discontinue all subscriptions immediately at the expiration of the period for which they have been paid, and to eliminate any surplus copies or "over-runs." This means that we shall find it difficult to supply the January number to those of our members whose 1919 dues are not received this month.

SEND IN YOUR 1919 DUES TODAY!

* * *

HOW TO WRITE AN ARTICLE FOR THE BUILDER

We hope that suggestions on such a theme as this may not seem presumptuous, especially to those brethren who have already favored us with contributions. Such brethren as have a working knowledge of the art of preparing contributions for publication may pass this present screed by, because its purpose is to offer a few hints to those who have not had such experience.

The mere fact that you have never yet submitted an article for publication need not deter you from so doing. You may have something to say of great value. The most hardened publicist had to write his first essay. There is never any disgrace in making a first attempt, albeit the beginner will do well to remember that in the nature of things he will not be as successful as the experienced writer. If you will follow the suggestions embodied in this present article you may be saved from failure and humiliation. And it may also be said that the hints given herewith are as applicable to articles prepared for other publications as for THE BUILDER.

MENTAL PREPARATION

Like the preparation of the candidate for initiation, the real preparation for writing an article begins in "the heart," or, as we say in modern language, "in the mind"; therefore you should not attempt to write a single line of your contribution until your mind is ready.

First of all, be sure that you know your subject thoroughly. Many articles, otherwise acceptable, are rejected because they are so full of errors on matters of fact. If you don't master your subject you can't master your reader.

Don't tackle too big a subject. This is one of the commonest mistakes. Thus, a writer will compose an essay on "Freemasonry in Latin Countries" who knows almost nothing about the theme; he has read one or two articles by somebody, he has heard a lecturer or two refer to the matter, he has caught up some rumors, and he has formed some opinions of his own; on such a foundation he attempts to build up an article! Such an attempt is necessarily in vain. That subject, like so many others, is one that requires a wide reading and a thorough knowledge. It is better to begin with something nearer home, something that will lend itself to briefer and simpler treatment.

Before you attempt to write the first sentence of your article be sure that you can verify every statement you make. THE BUILDER is read by so many thousands of men that in the large number there is sure to be some brother who will call you to time for a misstatement. Therefore, "watch your step !"

After you have all your materials collected it is wise to make first an outline of your proposed essay; by this means you will be sure to keep the various ideas in their logical order and you can see to it that the proportion is preserved so that too much space will not be allotted to one "point" and too little to another.

WRITING YOUR ARTICLE

In writing the first draft of your article be sure to use the simplest, clearest, most familiar words that you can think of, albeit it is wise to avoid slang, except in rare instances. Unfamiliar words, especially long words, reveal no scholarship necessarily; neither do they show any brilliancy of mind. If you know what the long words mean yourself remember that a majority of your readers won't; if you use long words without knowing their real meaning "your speech will betray you," and some sarcastic reader may throw your article aside by saying, "this man is a fool." Above all, don't indulge in any "fine writing"; only the masters of the tongue can do that so as "to get away with it." Remember that Lincoln wrote the Gettysburg Address in the simplest words he could find; nearly all great writers aim at simplicity. Simplicity of expression is in itself a mark of culture.

Moreover, if you write for effect the reader will detect your insincerity and your article will make no impression on his mind.

Above all things, avoid sarcasm. If another brother holds a different opinion remember that he has a right to it, and that it is possible that his opinion may be right and yours wrong. The flinger of sarcasm is usually hit by his own boomerang. Moreover, sarcasm is unmasonic.

After you have written the first draft of your study lay it aside for a week or two and then read it over to yourself aloud; this will reveal weak sentences or paragraphs which seemed very strong to you on the first writing. Of course, you will then re-write the whole thing from beginning to end. After that, it is a good thing to read it to some brother Mason in order to see how your theme appeals to another mind; after so doing you will, if you are wise and in earnest, write your article a third time. This may sound like a great deal of trouble; if so, remember that if your article is worth writing at all it is worth writing well.

THE MECHANICS OF IT

If at all possible write your article on a typewriter, or hire it done. Your handwriting may be easily legible to you, but illegible to another. Manuscripts are often returned merely because the editor has been unable to decipher the writing.

Write on one side of the paper. Double space it, if you use a machine; leave plenty of room between sentences if you write by hand. Leave wide margins in order that the editor may have room for notations and corrections. See that nothing else is written on your manuscript because that is often confusing. Place the title of your article at the top; write your own name under it, giving your Masonic titles, and whatever other information may be necessary. Enclose it in a self-addressed envelope and be sure that your name and address is easily legible. If you believe that your article should be printed at once, say so; if not tell the editor that you are willing to await your turn; otherwise he may return your manuscript because he may not be able to use it for a long time. Don't try to bully him into printing it by threatening to send it to some other magazine; he will give you that permission gladly, as a usual thing, because he receives far more contributions than he can print.

Don't feel badly if he makes changes in your manuscript, if he strikes out a word, recasts a sentence, or improves your punctuation; all editors have this right, else there would be no need for editors. Nor should you feel hurt if your manuscript is returned; this casts no reflection on your article: it may be that the magazine has published so many articles on the subject you have treated that no more are wanted. When a paper is returned try it out on another editor. Better still, prepare another article and try again.

And remember, all this while, that your contribution is simply a form of Masonic service; THE BUILDER is not a money-making undertaking nor are the editors receiving any salary for their labors; it is all for the good of the cause.

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NOTIFY US OF YOUR CHANGE OF ADDRESS

Scores of changes of addresses are received after each issue of THE BUILDER is mailed out each month, from Postmasters. Many of these are illegible carbon copies and give us no information other than that THE BUILDER is delivered to some one of our members.

Members are earnestly requested to notify us of any change in their address, whether they move from house to house or from one city to another. Such notices should be sent two weeks before they are to take effect and both old and new addresses must always be given.

Under present conditions it will be impossible for us to furnish duplicate copies of THE BUILDER to those who fail to give us prompt notice of changes of address as all members' copies are sent out in the regular mailing just prior to the first of each month and no extra copies are printed.

AMERICAN MASONIC CONFERENCE AT CEDAR RAPIDS, IOWA

More than forty Grand Masters of the forty-nine Grand Jurisdictions of the United States have replied favorably to the letter of Grand Master Schoonover, of Iowa, published in the November issue of THE BUILDER, signifying that practically every state in the Union will be represented at this Conference, which will be held at Cedar Rapids, Iowa, November 26th, 27th and 28th.

This will be the most important meeting ever held in the history of American Masonry and a full report of the proceedings thereof will be published in the January number of THE BUILDER. Every Mason is personally concerned in the outcome of this Conference and every member of the Society owes it to himself and his Masonic friends to acquaint himself fully with the action that will be taken on several very important questions at this meeting.

Make certain that you receive YOUR copy of the January BUILDER by remitting your 1919 dues before January first.

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1918 BOUND VOLUMES FOR CHRISTMAS DELIVERY

The price of binding material has greatly increased over last year's prices, and labor is also higher. These factors have necessitated an

increase in the price of the 1918 Bound Volumes over those of previous years. A supply will be ready for Christmas delivery. As we shall bind only a limited number this year members should send in their orders immediately to insure the early receipt of their copy.

The binding will be uniform with that of former years.

Prices: Goldenrod Buckram binding, $3.50 postpaid; Three-quarters Morocco, $4.50, postpaid.

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BINDING MEMBERS' 1918 FILES OF THE BUILDER

For binding members' 1918 files of THE BUILDER when sent in to us for this purpose, the price will be $2.50 plus return parcel post charges. Members are recommended to communicate with us to obtain the exact amount of return postage charges before making their remittances or sending in their copies for binding.

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THE LIBRARY

EDITED BY BRO. H.L.HAYWOOD

The object of this Department is to acquaint our readers with time-tried Masonic books not always familiar; with the best Masonic literature now being published; and with such non-Masonic books as may especially appeal to Masons. The Library Editor will be very glad to render any possible assistance to studious individuals or to study clubs and lodges, either through this Department or by personal correspondence; if you wish to learn something concerning any book - what is its nature, what is its value, or how it may be obtained - be free to ask him. If you have read a book which you think is worth a renew write us about it; if you desire to purchase a book - any book - we will help you get it, with no charge for the service. Make this your Department of Literary Consultation.

"THE THEOLOGY OF JOSEPH FORT NEWTON"

THOSE who are familiar with the winsome and gracious pages of Dr. Newton, as most readers of THE BUILDER are, will care to read this twelve page pamphlet written by Paul Harold Heisey. In it the author attempts to discover what may be the system of theology underlying Dr. Newton's sermons, lectures and books but with unsatisfactory results as may be learned from the following sentence summary:

"In a general way, the criticism might be brought against Dr. Newton that he does not seem to have a well defined system of theology."

This does not surprise anybody who knows Dr. Newton's mind; it does not surprise Dr. Newton - indeed, on the cover of the copy of which he sent to the present writer he made this humorous little note: "I did not know I had so much theology."

Any attempt to pigeon-hole, or classify, or theologically identify Dr. Newton must necessarily fail for the sufficient reason that his teachings do not rest on a system but on experience, that is to say, on life itself, and life is notoriously incapable of classification, is even confusing.

The pamphlet is innocent of literary charm but it has the values of candor, kindliness, and sincerity; a reader will have no temptation to quarrel with it even if he finds it a very inadequate appraisal of Dr. Newton's theology. In one paragraph however, that temptation is very strong, as where the writer says, "His whole tendency is that of religious individualism. * * Individualism, if logically carried out in any field of thought or experience, would lead to anarchy." Those who are familiar with Dr. Newton's untiring services to the Masonic Fraternity will wonder about this charge of individualism which may "lead to anarchy!"

This pamphlet is an office of vain observance: the day has passed when any religious teacher of consequence can build his teachings on any foundation simple enough to permit of classification: he who avails himself of the numberless ramifications of truth as it has been given to us from the past, and who undertakes to meditate that truth to the myriad-sided mind of the present, will necessarily break through any creed, theology or classification whatever. Calvin could build his system on the Bible; Penn could erect his structure on the inward light: but the teacher of today must build not on one foundation, but many.

I can imagine that a group of Dr. Newton's friends might gather around a table to construct a system of theology for him but I can't imagine their being able to persuade him to accept it, or to acknowledge it. He who has learned that "Religion is no longer a thing apart from life, it is life itself at its highest and best" needs no such services.

This pamphlet is reprinted from the Lutheran Quarterly; no address is given, nor is any price indicated.

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RECONSTRUCTION AFTER THE WAR

"The Aims of Labor" by Arthur Henderson, M. P., published by B. W. Huebsch, at one dollar.

It may be that by the time these words are in print the war will have come to its conclusion: if not, the end will surely not be far off. In either event it seems that the time has arrived for us to be thinking about the inevitable problems of reconstruction, not only as concerns the dismantled communities of Europe, but also as concerns our own country. How are our war industries to be re-transferred to a peace basis? How can the three or four million mobilized men be reinstated in the commercial and industrial fabric without seriously dislocating everything connected therewith? How shall the millions now working in positions supporting the military service find a place for themselves after the war is over? Such are the questions which are already beginning to confront us. Unfortunately our political parties seem to have given little attention to these matters nor have many organizations of much importance bent their efforts toward solving them.

In England, however, there is far more concern being manifested: one Londoner, while visiting this country, said that his compatriots had grown more anxious about what is coming after the war than the war itself. Will the government continue to own or control the great industries ? What will be its attitude toward labor? Will

socialism come in some form, or will there be a reaction toward the old days of laissez faire ?

Thus far the British Labor Party is the first of the great English political organizations to formulate an after-the-war program. Not only does this body believe that a new social order will come inevitably as one of the results of the war, it has even drafted a program for this reconstruction which is so radical that it has made all conservatives gasp with astonishment and shiver with fear.

We have all been hearing about this Labor Party program: now, fortunately we can read and study it for ourselves, because, in the volume mentioned al the head of this article, Arthur Henderson has published his party's war aims and also its social program. Preceding these two documents are ten chapters of exposition and defense, in which the programs are carefully thought out, explained and enforced in language that is always chaste and very simple. The reader will be left with no doubts in his mind as to just what the Labor Party aims to do.

Alexander Mackendrick, writing in The Public, has hailed this volume as "probably the most epoch-making document that has ever been given to the world, not excepting the English Magna Charta, or the American Declaration of Independence. Never, indeed, since the greatest labor-leader of all ages issued his manifesto to the rulers of Egypt on behalf of the oppressed Israelites,

have the privileged classes been addressed in terms so peremptory and unmistakable and in language so well adapted to their understanding." Many of us will not go to such lengths of praise of this truly remarkable book, but nobody can deny that it is a volume which every man owes it to himself to read: ii is a harbinger of many such pronunciamentoes which will, in the future, be addressed to the people of our own countries. The problems of reconstruction are before us and it behooves every man to have an understanding of the matter.

Space does not permit of a detailed review of the contents of Mr. Henderson's volume: his war aims seem to be essentially the same as President Wilson's. In a chapter on the proposed economic boycott against Germany he gives the best of reasons for rejecting any such plan because it would merely perpetuate the war under industrial conditions. The radical thing in the book is its social program: this is frankly socialistic, as may be seen in the four "pillar" articles under which all the various demands are subsumed:

The Universal Enforcement of the National Minimum, which has reference to wages and living, conditions;

The Democratic Control of Industry, which aims at the socialist ideal of popular ownership or control of all the basic industries and the land;

The Revolution of National Finance, which aims at wresting the control of capital from the hands of individuals or groups; and,

The Surplus Wealth for the Common Good: this purposes to tax all surplus wealth away from individuals in order that it may be spent for public improvements, etc.

This is not the Marxian Socialism of the old Socialist parties; neither is it the Christian Socialism of Maurice, Kingsley and Ruskin; it is a blend of the two adapted to present conditions. Not many of us perhaps as said above, will agree with such a program, but, considering the fact that the Labor Party seems destined to come into control in England, it is wise for us to understand these things. Such a movement will not remain on the other side of the Atlantic.

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FRENCH MASONRY

IN THE JANUARY BUlLDER

In addition to the report of the proceedings of the American Masonic Conference to be published in the January issue of THE BUILDER there will appear one of the most comprehensive articles on French Masonry that we have yet printed - the report of a special Committee of the Grand Lodge of California.

California, as a result of this Committee's investigation and recommendations, has not only extended unequivocal recognition to the Grand Orient and Grand Lodge of France, but has also removed all obstacles heretofore existing against the recognition of similar Masonic Grand Bodies of the world, and has taken a great step forward toward a coming world-wide Universal Masonry, - a step which we predict will be followed by many more Grand Lodges in America during the next few years.

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The moderation of fortunate people comes from the calm which good fortune gives to their tempers. - La Rochefoucauld.

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THE QUESTION BOX

THE BUILDER is an open forum for free and fraternal discussion. Each of its contributors writes under his own name, and is responsible for his own opinions. Believing that a unity of spirit is better than a uniformity of opinion, the Research Society, as such, does not champion any one school of Masonic thought as over against another; but offers to all alike a medium for fellowship and instruction, leaving each to stand or fall by its own merits.

The Question Box and Correspondence Column are open to all members of the Society at all times. Questions of any nature on Masonic subjects are earnestly invited from our members, particularly those connected with lodges or study Clubs which are following our "Bulletin Course of Masonic Study." When requested, questions will be answered promptly by mail before publication in this department.

HISTORY OF THE ROYAL ARCH AND KNIGHTS TEMPLAR DEGREES

I would like to make myself more familiar with the history and philosophy of Capitular Masonry, and if you can suggest the method whereby I may be able to accomplish this I shall likely take it up.

I am well up in the ritualistic work of Capitular and Templar Masonry, but not long on the history of these two branches of the Order. I would like to take up the history of both branches, if practicable, with the view of becoming better informed as to the history, origin and progress of these branches. E.D.W., California.

All Masonic students would rejoice with you if the information on the Capitular degrees and on the Knights Templar were gathered into two or three volumes; but, unfortunately, it is necessary to make search here and there and piece what scattered scraps of information are found into something of a coherent whole.

The literature on the Chapter degrees is in a most unsatisfactory condition but that is all the more of a stimulus to an eager learner. Begin by leafing through Mackey's Encyclopaedia; he carries a large number of references to matters pertaining to the Capitular degrees, and by reading all the articles one gains something of a complete survey of the subject. Then turn to Gould's History of Masonry - if you have not the four volume edition, use the one volume edition - the index will furnish you with all your references so that there is no need to read the entire book. The History of Masonry and Concordant Orders, by Stillson, Hughan and others, contains a valuable chapter on the subject, but the best treatment in the writer's estimation will be found in A.E. Waite's "Secret Tradition in Freemasonry"; this last, however, is not written for neophytes and it is the wisest to be pretty well prepared before undertaking it. If you have access to any Masonic library it would be easy to dig out a large number of articles from the files of Masonic magazines after you are familiar enough with the subject to recognize the titles as referring to Capitular Masonry; a glance through the index of THE BUILDER for the past four years will reveal a large number of articles.

In reading the history of the Knights Templar it is best to begin with a study of the Crusades as a whole; the best books for the average reader are as follows:

"The Crusades," by Cox; volume one of Guizot's "History of France"; Michaud's "History of the Crusades"; Milman's "Latin Christianity,"

volume lV, pages 15-67; Lane-Poole's "Saladin"; "Peter, the Hermit," by Goodsell.

The Encyclopaedia Britannica carries a valuable series of articles on the Crusades and also on the Knights Templar (the Masonic body as well as the Crusading body) and Jaques de Molay. After reading this historical background you can turn for interpretation of the Masonic degrees to the same Masonic writings above referred to.

If, after you have learned the history and meaning of all these grades, you will put it all into simple language and publish it in a compact volume, you will place the whole Craft under vour obligation forever; such a work is very, very badly needed.

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K.C.C.H.

Will you please explain the meaning of the letters "K. C. C. H." as used in the Southern Jurisdiction of the Scottish Rite? W. H. C., Ohio.

These letters stand for Knight Commander of the Court of Honor. The Court of Honor is an honorary body between the thirty-second

and thirty-third degrees. It was established to confer honor on certain brethren whose zeal and work for Scottish Rite Masonry have entitled them to recognition. This Court of Honor is composed of all thirty-third degree Masons whether active or honorary, and also such thirty-second degree Masons as the Supreme Council may select. In the Court of Honor there are two ranks, that of Knight Commander and that of Grand Cross. No more than three Grand Crosses can be selected at each regular session of the Supreme Council, but the Knight Commander rank is not so restricted. At least two weeks before each regular session of the Supreme Council each active thirty-third degree member may nominate one thirty second degree member for the honor and decoration of Knight Commander. In addition to this he is entitled to nominate for this honor one candidate for every forty Masons of the fourteenth degree in his jurisdiction, who has received that degree since the preceeding regular session of the Supreme Council. This does not mean that a fourteenth degree Mason is entitled to the honor. On the contrary, the honor can only be conferred on one who has received the thirty-second degree at least two years prior to his nomination, but the number of such thirty-second degree Masons who may receive the honor is limited by the number of those who have received the fourteenth degree in the jurisdiction of the member making the nomination. However, if in the judgment of the Supreme Council there are others not so nominated who should receive the honor, the Supreme Council may elect without such nomination.

The rank of Knight Commander or Grand Cross cannot be applied for, and if applied for, must be refused. It is an honor which must come unsought, because those in authority deem it worthily earned.

The Court of Honor may assemble as a body whenever called together by the Grand Commander, and when so assembled is presided over by the Grand Cross designated by the Grand Commander. They may adopt rules of order, or by-laws, for their government and may recommend measures for adoption to the Supreme Council, and may be heard in the Supreme Council by their Grand Crosses. A Mason must have received the honor of Knight Commander of the Court of Honor before he can receive the thirty-third degree. For this reason it is sometimes called a stepping-stone to the thirty-third degree.

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CORRESPONDENCE

THE DORR FIELD MASONIC CLUB

To appreciate the full value of Masonic Clubs in Camp life it would be necessary to take every step that leads from the time of enlistment to the moment of breaking home ties. Next the Military life, which includes everything from drilling to aviating and guard duty, with the recollections that come at bedtime or other times of reflection, and the weekly Masonic Club meeting, like the Y.M.C.A., looms up as a source of comfort and an enjoyable social hour.

After getting together a dozen or more brethren for the first meeting, the preparations consist of electing a President, Vice-President, Secretary and Treasurer, and Tyler. All present should have their receipt cards and sign their names, lodge name and number, and location, after which the amount of dues should be decided upon. The Dorr Field Masonic Club charges ten cents dues per month.

Whenever a new squadron or company enters camp it is the duty of members of the Club to search out the members of the Craft among them. As the new companies are given two weeks in quarantine - and lonely days they are at best - these get-acquainted calls are truly welcome. Inquiries are made and if anything is wanted or needed from sources that the newly-arrived brother cannot himself reach, efforts are made by the members of the Club to see that these things are supplied.

We also receive the benefit of many very interesting and instructive talks by brethren who are capable of discussing things worth while, and who are valuable additions to our association.

After the first meeting of Dorr Masonic Club, we made it a point to visit the lodge in the nearest town, where each member of the Club was duly examined.

It is the unanimous opinion of every one of our members that there is nothing in our camp life equal to the pleasure that goes with membership in an Army Masonic Club.

Leo Mayer, President,

Dorr Masonic Club,

Dorr Aviation Field, Arcadia, Fla.

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THE ACACIA CLUB, TOURS, FRANCE

The Acacia Club, 42 Boulevard Heurteloup, Tours, France.

James B. Krause,

R. W. Grand Master,

Philadelphia, Penn.

Greetings:

The purpose of this letter is to inform you that the Masons of the American Expeditionary Forces stationed at Tours, France, and the vicinity, have organized a Club known as the Acacia Club, with

rooms at No. 42 Boulevard Heurteloup, Tours, which are open to all members of the Fraternity travelling through, or stationed at Tours.

The regular weekly meetings of the Club are held at the Y.M.C.A. headquarters, 14 Rue des Halles, Tours.

It is earnestly requested that you will circulate this letter among the brethren of the Craft and in this manner place on record the establishment of such a Club, the members of which are endeavoring in every way to co-operate with the various Masonic Clubs which have been formed throughout the American Expeditionary Forces.

Fraternally yours,

William E. Tinney,

Corresponding Secretary.

Attest:

James W. McEwan,

Recording Secretary.

* * *

A MASONIC MEETING ON SHIPBOARD

A group of Masons, while in the war zone enroute to overseas service, believing that it would be of benefit to the Craft to hold a meeting of all the Masons on shipboard, called a meeting on the evening of August 26th, 1918. Through the courtesy of the Captain of the vessel, the proper permission was obtained.

One hundred and sixteen Masons assembled at the appointed hour, and were called to order by Brother Surgeon R. I. Longabaugh, U.S.N., a Master Mason of Charter Rock Lodge No. 410, Berkeley, California, and a member of Iowa Consistory No. 2, Cedar Rapids, Iowa.

The evening was so ant in pleasant reminiscences, illuminating information concerning the history of Freemasonry, various anecdotes, and items of general interest in regard to Masonic relations overseas. The meeting was purely of a social nature, the assembly having no powers. However, certain suggestions were made which were formed into a resolution.

The meeting was marked by a spirit of cordiality and Masonic goodfellowship. All of the members were gratified with the knowledge of there being such a large number of Masons on board.

It was a matter of regret that a number of of Masons were denied the privilege of attending the meeting because of their duties.

Among those who addressed the meeting were:

Surgeon R. I. Longabaugh, U. S. N.

Lieutenant C. C. Shaw, Medical Corps, U. S. A.

Private Harold I. Salins, U. S. A.

Private M. O. Zeigler, U. S. A.

Chaplain A. F. Vaughn, U. S. A.

Chief Yeoman K. H. Goss, U. S. N. R. F.

Lieutenant C. A. Rowe, U. S. N.

Chaplain H. H. Moore, U. S. A.

Chaplain J. V. Thompson, U. S. A.

The following resolution was unanimously adopted:

1. That every brother Mason present send to his home lodge a copy of these minutes, and that the home lodge be requested to convey to each of its members now in the service, and such other members as

may enter the service, the following address in France where every Mason may secure information and help.

Temple of the Grand Orient,

16 Rue Cadet, Paris, France.

A. Besnard, F. D. P., Worshipful Master.

2. (a) That home lodges be requested to provide each of its members now in the service, or who may hereafter enter the service of the Army or Navy, with an aluminum or silver tag, bearing the Masonic emblem and the name, number and location of the home lodge, and the name of the member.

(b) That a certificate of membership, printed in English, French and Italian be provided to members in the service. (Some of the brethren present had such certificates, and others had tags. It was the unanimous opinion of all present that all Masons should be provided with both. The use of the tag is urged because printed matter is easily lost.)

3. That the hearty appreciation of the members present be expressed to the captain of the vessel and the members responsible

for the meeting, particularly Brothers Surgeon R.I. Longabaugh, U. S. N., Chaplain A. F. Vaughan, U. S. A., Lieutenant H. A. Montgomery, U. S. A., and Surgeon M. T. Mayo, U. S. A.

A committee was appointed to secure the names of those present and formulate a statement of the proceedings to be sent to the lodges represented at the meeting.

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A LETTER FROM THE HEATHER HILL MASONIC CLUB

Somewhere in France.

Mr. J. M. Thompson,

Cedar Rapids, Iowa.

Dear Sir and Brother:

Your very interesting letter of July 3rd, to Brother J.F. Low, with its enclosure was handed to me by Jimmie with the request that I answer it as I might see fit.

My dear brother, I hardly know how to begin an answer to you, nor to thank you for the draft of 141 francs. But we wish you to know that deep in the hearts of all of the members of the Heather Hill Masonic Club is a warm spot for all the members of Crescent Lodge, and you have our warmest thanks for the donation, and we shall try to make use of it in a way that will make you proud of us and your help.

Our Club was organized on the 8th of August, 1917, at our Camp in England, and as we had met on the top of a very high hill that overlooked our camp and the surrounding country, you can well imagine that it created an impression upon us that we are not likely to forget. As the hill was covered with both English and Scottish heather it was a very easy thing for us to pick a name for our Club, and at the suggestion of Brother Perry, who was our Y.M.C.A. Secretary, we adopted the Scottish heather as our emblem and when we get where it can be done, we intend having some pins to represent it made for each member to wear.

We did not know at first just what we would do, but as we grew from a small number at first until we now have about 160 members, a set of by-laws and everything that a bunch of good fellows need; we decided to have as our objectives the care of the sick and needy and the erection of tombstones, suitably engraved, to mark the resting places of any of our brothers who may lose their lives for the glorious cause of liberty. Up to the present time we have lost but one member, Brother Charles E. McFarland, of Euclid Lodge No. 64, La

Junta, Colorado, and we erected over his grave a stone of which we are justly proud, as we are certain it is the first, if not the only one of the kind ever erected in France, certainly the first erected by the A.E.F. We have had some photographs taken of it and as soon as they are delivered by the photographer we shall be very glad to send you some of them.

I am enclosing with this letter a photograph of our adopted French orphan, Maurice Rack, of Protestant parentage, and if it is possible for us to do so, we hope to take him back with us to the United States, educate him and do our very best to make a just and upright man of him and give him a good start in life. I am also enclosing some views we had made of our lodge of Sorrow, held in memory of Brother McFarland; an interior view of the lodge and an outside photograph of all the boys who could be present on that sad, but memorable occasion.

In regard to other Masonic Clubs over here, there are two or three others that I know of, and I will look up the addresses and send them to you with all the available data as soon as I can get it.

I only wish that I might go into the details of our work and also tell you of the many interesting things that we see over here, but you know I cannot do that. But some day, when we return to our native land, we shall be able and willing to tell our brethren all that they may wish to know.

Our brothers from Cedar Rapids and all over the country are making good, and we point with a great deal of pride to the record we have: Not a Mason has ever been in the guard house since this Regiment was mobilized.

Thanking you one and all once again for the interest you have taken in us, and for the money which will be used to the best of our judgment and in a way that will cause the kindness of the members of Crescent Lodge to live long in our memory, we beg to remain

Fraternally yours,

Heather Hill Masonic Club,

Sergt. A. G. Wyant, Secretary

Co. B. 15th Engineers (Ry),

American Expeditionary Forces, France.

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THE MYSTERIES OF THE ART OF THE CAVERNS AND EARLY BUILDERS

There seems to have been a race of men, appearing rather suddenly, who mixed with the then existing population throughout Europe about 25,000 years ago. Their creative and inventive faculties were

the result of evolutionary processes from a higher type of man existing elsewhere. They were superior in brainpower to their neighbors, and this primitive race recognized A POWER behind the great phenomena of nature, which is manifested in their reverence for the dead. Their belief in future existence is proven by their mode of interment. As advocaters of a "pure and blameless life ' do we not dare say that these men "were searching for the lost master's word," it being only a matter of degree?

In due time and in accordance with biological laws of development these races made pottery and adorned them eventually with "points" and "lines," which last fact is of especial interest to Masonic students. The progress continued, and bye and bye we find bronze swords in the remains of the long ago, sometimes finding them in the places where palaeolithic and neolithic flints are found. which indicate that these early inventors, masons or craftsmen, whatever name you may choose, were teaching someone else their arts. So, because of their intelligence, they lived among ferocious beasts and most savage tribes of man and became the fathers of a gentler race. Indeed we may truly say with Lucretious in his De Rerum Natura:

Not urged by competition, but, alone,

Studious thy toils to copy; for, in powers,

How can the swallow with the swan contend?

Or the young kid, all tremulous of limb,

Strive with the strength, the fleetness of the horse;

Thou, sire of science! with paternal truths

Thy sons enrichest: from thy peerless page,

Illustrious chief! as from the flowery field

Th' industrious bee culls honey, we alike

Cull many a golden precept - golden each -

And each most worthy everlasting life.

The continent of Europe was man's empire and in the northwest has been unearthed a magnificent structure (to be correct there are several in England and Denmark) which I shall endeavor to describe. This stone-structure was 280 feet in circumference. It had been surrounded by large stones, these would appear like a fence from the distance. The chamber itself was oval in form and lay north to south. It was 17 feet in length, 41 feet in circumference and 5 feet in height. The walls had 12 large unhewn stones, the intervals being filled with smaller stones. The passage - on the east side - was 10 feet in length, two feet wide and formed by eleven side stones and three roof stones, a threshold was indicated by small stones on the side and a large stone in the floor between them. Many had been buried here from time to time; many flints, amber-beads, a symbolical bronze-sword were found here, also pottery ornamented with points and lines.

Jade's Collection .net Archives

Why were perfect unused flint flakes buried here and some of the best instruments of the age? Has it a Masonic significance?

The probable lapse of time from the appearance of this intelligent race in south of Europe to the time of the grave described is about 15,000 to 18,000 years.

This subject is too great for details; allow me therefore to say just a little regarding their belief in a future existence. In the "pottery" graves the body was placed on one side; the food, flints and vessels (usually of the best) were placed opposite. At one place the skeleton of a sheep, bones of an ox and a pig were found between the vessels, the usual carving flint accompanying the bones.

Jade's Collection .net Archives

Why did these people give to the dead good food and perfect implements? Maybe it was their wish that when the dead man awoke, he might have a better start in the future life, than had been his experience in the past. Certainly they showed charity extending beyond the grave. Aeschylus, in Prometheus Bound, says:

Blindly and lawlessly they did all things,

Until I taught them how the stars do rise

And set in mysteries, and devised for them

Number, the inducer of philosophies,

The synthesis of letters, and, beside,

The artificer of all things, Memory

That sweet Muse-mother.

A. P. Ousdal, California.

* * *

ARRANGEMENT OF THE LESSER LIGHTS IN KANSAS AND MARYLAND

Our attention has been called to the fact that in the Grand Jurisdiction of Kansas the three lesser lights are grouped on the north side of the altar, with the apex of the triangle at the south.

In Maryland the apex of the triangle is also at the south instead of the west as it is shown on page 273 of THE BUILDER for September.

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From labour health, from health contentment spring;

Contentment opes the source of every joy. - James Beattie.