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Memorials to Great Men Who Were Masons

SAM HOUSTON

BY BRO. GEO. W. BAIRD, P.G.M., DISTRICT OF COLUMBIA

HOUSTON'S biographers have recorded him as a soldier, and he has gone down into history as such, but his greatest efforts were not made while in the Army. Nature endowed Sam Houston with a will, and with the courage of his convictions. He was great in Congress; great in a Cherokee camp; and great in the organization of his State and of the Grand Lodge.

Born in Lexington, Va., in 1793; son of an officer in the Revolutionary Army; an orphan in 1807. His mother with her nine children migrated to East Tennessee, near the Cherokee reservation. Sam attended school and must have been an apt scholar as he was reported as reading and translating from the Iliad at an early age. He was so popular with the Indians that the Chief, Oolooteka, adopted him as a son. At the age of eighteen he measured six feet in height: was a famous hunter: taught school: and in 1813 enlisted in the Army, to repel the British: was promoted to an Ensign: fought under Jackson, and in the battle of the Great Bend of the Tallapoosa, against the Indians, was wounded on March 24, 1814, and promoted to a lieutenancy, and stationed at Knoxville and at New Orleans. In 1817 he was appointed Indian Agent, to carry out the treaty with the Cherokees. He conducted a delegation of Indians to Washington, where they were well received and where their complaints were satisfied.

Complaints were made against Houston for his opposition to the smuggling of African slaves through the Spanish Territory of Florida into the United States, which caused him trouble to defend, but he was honorably acquitted. He felt, however, that he had not been treated fairly, and resigned from the Army. He then took up his residence in Nashville, studied law, was graduated; admitted to the Bar; then appointed adjutant general of the State, and, in 1819, was elected District Attorney.

In 1823 he was elected to Congress where he served six years, and was then elected Governor of Tennessee. He afterwards took up his residence in Arkansas where the Cherokee Tribe of Indians (his old friends) were located, and as his old friend Oolooteka had become the principal Chief, Houston was given a hearty welcome. He loved out-of-door life.

In 1832 he went to Washington to remonstrate against the frauds and outrages practiced on the Indians, which resulted in the removal of five Indian Agents from office. But this involved him in a series of personal and legal contests with the deposed Agents and their friends. He was accused in the House of Representatives, by an Ohio member, of attempting to obtain a discreditable government contract for Indian rations. It was then, as now, the privilege of a Congressman to say, in debate, what he chose, and for which he was immune before the law. But it did not work in this case, as Sam damaged that member's face with his fists, for which he was heavily fined by the court, but the fine was afterwards remitted. It was followed, however, by an investigation of the alleged frauds, with the damaged member as chairman of the Committee, and, as nothing derogatory was discovered, Houston was exonerated.

Houston went to Texas to live in 1832, at a time a revolution against the Mexican Government was being agitated. He at once became a central figure; took an active and honorable part in that war, reaching the rank of Commander-in-Chief of the Texan Army. It was Houston's treaty with Santa Anna that secured the independence of the Republic of Texas. He exercised a close scrutiny over the finances, and paid off much of the debt of Texas, by 1845, when Texas lowered its lone star colors to become one of the United States.

From the History of Holland Lodge No. 1, of Texas, I make the following excerpts:

"Sam Houston. His Masonic degrees were taken in Cumberland Lodge No. 8, at Nashville, Tenn., in 1817. Dimitting from that lodge he affiliated with Holland Lodge No. 1 (originally No. 36, Louisiana) at Houston, Texas, in 1837.... He presided over the convention when the Grand Lodge A. F. & A. M., of the Republic of Texas was organized, Dec. 20, 1837, at Houston."

Brother Houston died at Huntsville in 1863, where the beautiful memorial, shown in the frontispiece, marks his grave.

That famous old Holland Lodge has borne on its roster some of the grandest names of the Republic. In its early, struggling days, these names are evidence that they were selected because they were great men, and not because it was their turn, as now so often happens all over the country. The lodge was originally chartered by the Grand Lodge of Louisiana. It was No. 1 at the formation of the Grand Lodge of the Republic of Texas, and it passed, loyally and without dissent, to the Grand Lodge of the State of Texas, when that great State become one of the United States.

Its first Grand Master was Anson Jones, who figured so unselfishly, so wisely and so energetically in the early history of the Republic as well of the Lone Star State. Following down its roster we find such distinguished men among the Grand Masters and such grand work they did for the commonwealth, that there is no shadow of doubt that Texas owes much to Freemasonry.

ROMAN CATHOLICISM AND FREEMASONRY

BY BRO. DUDLEY WRIGHT ENGLAND

PART VIII - CONCLUSION

IMMEDIATELY on the publication of the allocution the following circular was addressed by the Heidelberg lodge, Rupprecht zu den funf Rosen, to its sister lodges:

"Venerable and beloved Brethren,--

Doubtless you have all taken cognizance of the allocution addressed on the 25th September by His Holiness Pope Pius IX to the Cardinals assembled in Rome. You know that in this address our Institution is condemned and our Catholic Brethren threatened with the excommunication of the Church. This is not the first time that the Roman Catholic pontiff has launched his thunderbolts against our ancient Order. Clement XII did so on the 28th April, 1738, and Benedict XIV confirmed and amplified the fiat of his predecessors in the Bull of 18th March, 1517. Pius VII and Leo XII have done likewise and with the same want of success as deplored by the present Pope.

"These decrees of the see of Rome have no similarity with the findings of the courts of law. They originate in secret denigrations of which no notice is given to the accused. There is no public prosecution and no opportunity afforded for defence, either public or private. All guarantees for impartial jurisdiction and an unbiased judgment are wanting. Suspicion stands for evidence, the guilt of the accused rests on conjecture, he is convicted without a hearing. Is it a matter of wonder then if public opinion has no confidence in such decrees and strongly deprecates them?

"The Masonic brotherhood is an association of freemen, subject to the laws of the State in which they are located, but not to any clerical authority, it being no clerical institution and adhering to no church as such. For our federation the papal excommunication is therefore devoid of all binding power; but since the head of the Catholic Church condemns us unheard, we will in our turn, hear and examine the motives on which he grounds his opinion.

"The first and paramount reason put forward by all popes in justification of their edicts of condemnation is the reproach urged against us that Freemasonry unites as brethren men of divers persuasions and religious sects and that by this, as Benedict XIV has it, 'the purity of the Catholic religion is contaminated.'

"The first and main grave charge of all brethren, let us avow it, is true and well-founded. If it be a crime for men of diverse creeds to assemble in peace and harmony, and hold friendly and affectionate communications, irrespective of their religious persuasions, we own and plead guilty to this crime. It is certainly true that our Institution has, from its

very beginning, and as it has progressed with increasing determination, professed that there are in all creeds to be found good and honourable men, well adapted to respect and love each other as brethren. In all times Freemasonry considered as a crime and violation of humanity the persecution of man on account of his religious dissension; indeed, every good and true Mason appreciates much more the man who acts up to his moral duty than he who merely professes the most orthodox tenets. But, these doctrines which, for a long time had to be kept secret and harboured in the lodges alone, have become patent, and, in spite of all admonitions of clerical zealots, they are by this time adopted and adhered to by men of education all over the globe, and embodied in the laws of all civilized nations. Should Masonry be condemned on such grounds, the whole civilized world and all cultivated peoples must needs participate in this condemnation.

"Thank God, a papal thunderbolt issuing from such foundation will produce no destructive effects but it will serve to disclose the nocturnal darkness of intolerance that has procreated it - it will show the world how very backward Rome is in the moral progress of mankind.

"The second head on which the Bull of Benedict XIV is based is the mystery on which our confederation is encircled; indeed, the mystery to which we pledge ourselves has at all times evoked much suspicion, and been a pretext for misinterpretation. But you know how many gross misunderstandings it has given rise to, unfortunately not outside the circle of our Brotherhood only. Still neither the doctrines nor the objects of the Craft are occult, neither its existence - nor are its adherents or their places of meeting unknown now-a-days; the signs of recognition alone must remain secret, that the brethren may the more readily distinguish each other abroad, and the internal labours of the lodge must be private that personal confidence may develop itself more fully, and opinions may be uttered more freely. The calm and personal action of the Confederation and the character and moral life of its members, necessitates this precaution. But is it other-wise in the Catholic Church? Is confession public or private? Are the doors of religious and monastic orders and authorities thrown open to the public during their proceedings? Has not every family, every circle of intimate friends, every social club and association secrets of its own? Perhaps, brethren, our lodges are somewhat too strict in this respect, in an age that is very partial to publicity. But surely, such timid solicitude can never be branded as a crime that bears within itself its condemnation.

"The old Masonic oath, with its commination full of grave penalties, was Benedict XIV's third motive for the excommunication of Freemasons, and in this also Pius IX joins his intolerant predecessor. You are aware, brethren, that this formula has been obsolete for a long time past, and is communicated to novices merely as a historical fact belonging to a period that no longer exists. You know that we trust more in the plain word of an honest man than in exaggerated oaths, that are liable to hit up imagination and cool down reason. The third count, therefore, which was never very material, has but an illusory existence with us at the present day.

"As a fourth motive, Benedict XIV quotes the Roman law, by which all associations and corporations are declared illegal which have not obtained the previous acquiescence of the civil authority. But this has nothing to do with the right of the Church. Most civilized governments that are alone called upon to decide in this matter have tolerated and opposed no restrictions on the existence of our Order, before they ever recognized general liberty of association, which is not impugned by the Roman code of laws.

"The fifth motive alleged, viz., the fact of several governments having prohibited the Order, will collapse by itself. Whenever prohibitions of Freemasonry are decreed (and this is done but exceptionally) it is the duty of the lodges to dissolve forthwith, and prove thereby their obedience to the law of the land.

"Benedict XIV alleged as his last motive that many wise and honest men entertain an unfavourable opinion of this Federation. Forsooth, the Pope of Rome should be the last person in the world to base a condemnation on such a ground. No doubt, there is many a wise and honest man who entertains an unfavourable opinion of religious orders and monasteries, nay, of the whole Roman hierarchy.

"Of all the counts of the charge quoted, the first alone is true and material; but the same grounds upon which the Pope curses us constitutes our highest glory in the eyes of the civilized world.

"Now, referring to the latest papal ebullition, Pius IX complains of the inactivity of the Bishops who, he thinks, have proved forbearing and meek in carrying out the papal

excommunication, and of the Catholic sovereigns who refrained from suppressing the Association by force; nay, he even accused heaven of having permitted such toleration on the part of the temporal rulers. His strictures on Freemasonry are far more poignant than those of his predecessors. It is true the Roman hierarchs have at no time been at a loss for expressions of violent abuse; but the present edict of Pius IX surpasses all former maledictions by the passionate irruptions of bile it denotes. This we must consider as a further proof of the baneful influence our worst and most uncompromising enemies, the Jesuits, have acquired over the mind and judgment of one whom we believe to be a good-natured Pope.

"Our Federation he calls a criminal sect, although no other 'crime' but human toleration is proved against us, and an immoral sect, though the moral law is essentially the vital principle of Freemasonry. The kindling of revolutions and desolating wars he lays at our door, though every one is fully aware that the commotions and wars in this quarter of the globe originated in forces far different from, and more powerful than, those we commend, and though it is well known that our Association asks of every one of its adherents strict obedience to the laws of the State, that, by virtue of our Constitutions, lodges must abstain from all and every participation in the political struggles of the time, and pursue none but humane and moral objects; that our places of meeting are abodes of peace and neutral ground, the threshold of which the passions of parties are not allowed to cross. The Pope next charges us with entertaining 'growing hatred' towards the Christian religion, although we accept on principle every sincere faith, and the vast majority of brethren profess the religion of Christ, and the moral idea revealed to the world by Christ in His life, as well as in His teachings, cannot possibly be upheld by a moral association but with admiration and veneration. He goes so far as to call us hostile to God, though our prayers are addressed to God, and the whole of our moral strength drawn from the divine and eternal source of human life.

"Let us not follow, brethren, the example of the Roman hierarchy. Let us not return the unjust accusation. We may not oppose our malediction to the course of the Church. Let us pity the sad blindness of the venerable old man whose mind is imposed upon and misled. Let us pray Almighty and Omniscient God to destroy the phantom that has caused the fury of the Pope, and allow his mind to see simple truth, that his curse may be turned into a blessing."

In the course of an article dealing with the allocution and the letter just quoted, the "Deutsche Allgemeine Zeitung" said:

"The Pope has delivered himself of another rude phillipica against Freemasonry, that 'reprobate society' and 'criminal sect' that 'aims at nothing but reversion of religion and human society.' It is evidently useless to reason with Rome, which remains eternally the same, and we only wish to remind the Pope that to this 'reprobate society' and 'criminal sect' belong, amongst others, several powerful potentates, as, for example, the King of Prussia. At a time when the last remains of the power of the Pope draw nearer and nearer their final elimination, every friend of intellectual liberty and human progress may hail with delight the allocution that is calculated to accelerate and even secure such 'reversion.'"

At this time also Herr Franz Spiegelthal, Master of the Lodge Zu festen Berg an der Saale of Cable, wrote to the "Freimauerer Zeitung" that the allocution of the Pope had caused him to secede from Roman Catholicism and join the Protestant Church; and, he added, that many of his Catholic friends were likely to follow his example.

In 1869 Cardinal Cullen threatened to excommunicate publicly any Catholics who were found attending a Masonic Ball, and the Earl of Derby, the representative of a family honoured for generations among Freemasons, speaking in the House of Lords in the debate on the Irish Church Bill, referring to this threat remarked: "I can only say if his Excellency imagines that the Freemasons of England stand on the same footing with the Carbonari and other secret societies, if he imagines that they are leagued against the throne, that it is a signal proof of the ignorance of infallibility."

On 14th March, 1870, at Madrid, some Roman Catholic priests refused to perform the last sacred rites over the body of Don Enrique de Bourbon because of the presence of certain Masonic emblems on the coffin. On perceiving these the clergy, with one exception, withdrew, taking with them the paraphernalia of their religion. The one remaining priest consented to accompany the body to the cemetery where he performed the funeral ceremony.

In 1871 a pamphlet was published by L'Abbe Joseph de Sousa Amado, entitled Documents et Reflexions, in which he stated that three or four Freemasons had been appointed to bishoprics. One of these, he said, was Dr. Joseph Marie da Silva Torre, Archbishop of Goa, who had been initiated in the Lodge Urbionia de Coimbra. The author also complained that it was the government's intention to present to the Holy See the names of two well-known Freemasons for consecration to the episcopacy, these being L'Abbe Emmanuel Cardoso Napoles and Dr. Antoine Aires de Gouveia.

In 1873 the Jesuits, driven from most of the European countries, selected Brazil as a field for their enterprise. For a long time the Church and Freemasons had lived in peace, and the population of Pernambuco had always been recognized as a type of Christian piety. But the Bishop of the diocese, a young man of only twenty-three years of age, at the bidding of the Jesuits, attempted to enforce the Papal Bull against the Freemasons. The prelate had counted on the support of the people, but his high-handed measures turned the tide of popular feeling. The Bishop was mobbed in his own palace, and the military had to be called in to protect him.

In January, 1874, the Roman Catholic Archbishop of Molines, Primate of Belgium, issued a pastoral in which he excommunicated all Freemasons in the kingdom, however exalted their position. This, notwithstanding the fact that the Constitution of Belgium guarantees freedom of conscience to all religious communities so long as they do not violate the law of the State.

In the same month, says the Valparaiso Mail, quoting from the Opinion Nationale of Rosario, "the Bishop of Rio Grande excommunicated and anathematized the Freemasons of that province, cursing them in the name of God the Father, God the Son, and God the Holy Ghost, of St. Peter, St. Paul, and St. Andrew, of all the Apostles and disciples of Jesus Christ, of the four Evangelists, of all the Martyrs from the beginning of the world to the end of time. He cursed them all by the heavens and the earth, all the things therein, in their houses, when travelling on land and on water, in church, coming, going, eating, drinking, playing, when courting sleep, asleep and awake, walking, riding, sitting, working, and resting. He cursed all the power of their bodies, interior and exterior, their hair, eyes, head, ears, jaws, nose, teeth, throat, shoulders, arms, legs, feet, all the joints, and finally wound up as follows: 'Curse them, Jesus Christ, Son of the Living God, with all the power of Thy majesty, and may they be delivered up to eternal condemnation if they do not repent and confess their faults. Amen. Amen.'"

In May, 1875, Pope Pius IX sent the following letter to Monsignor Dupanloup:

"Venerable Brother:- Salutation and Apostolical Benediction. In this war waged on all sides against the Catholic Church by the Masonic sect, your publication was most useful and opportune, especially because this sect, long secret, has now unmasked itself. It avows its designs, and in a certain country, not under the pretext of public rights, but in its own name, does guilty battle with the Church. It is useful, because the nefarious character of the sect being known, there is no honest man who must not turn from it with horror, and perhaps many members who do not know the secret mysteries will now withdraw. What is particularly useful is the perspicacity with which you demonstrate to all attentive minds the real tendency of the taking words 'Fraternity and Equality,' which have deceived and seduced so many, and the true origin and object of the much boasted liberties of conscience, of public worship, and of the press. After reading your work nobody can doubt that all this came from Freemasonry to overturn civil and religious order, and consequently the Church has wisely condemned those who practice and defend such liberties. It is manifest that all partisans of these liberties, albeit unknown to themselves, favour the Masonic sect, and the more honest they are, the more disastrous is their support to such principles. We therefore wish you many intelligent readers, for it is no small advantage to perceive the snare, and as a pledge of Divine favour and our special goodwill we give you, Venerable Brother, from the bottom of our heart, to you and your diocese, our Apostolical Benediction. In the twenty-third year of our Pontificate. Pius IX, Pope."

In 1877, on the occasion of the anniversary of the consecration of Pope Pius IX as Archbishop of Spoleto, the Catholics of Portugal, particularly the Michaelists, to which Order reference has been made in these columns, falling in with the practice being adopted by other countries, organized a pilgrimage to Rome. About three hundred Portuguese joined in the excursion. They were received at Rome, when, in response to an address presented to him, Pope Pius IX said, among other things: "You have a powerful and terrible enemy, that is violent Freemasonry, which wishes to annihilate in you all vestiges of Catholicism."

In 1878 Monsignor Besson, Bishop of Nismes, issued an edict forbidding the intrusion of Masonic emblems into the churches of his diocese and ordering the priests to remove them whenever found.

On 20th April, 1884, Pope Leo XIII issued his famous Letter Humanum Genus "To all venerable Patriarchs, Primate, Archbishops, and Bishops in the Catholic world who have grace and communion with the Apostolic See."

(This Letter will be found on pages 287-293 of the 1919 bound volume of THE BUILDER, and Albert Pike's comment thereon, on pages 314-319 of the same volume. Pike's reply to the Letter was published in the 1920 bound volume of THE BUILDER, on pages 13-19 and 35-41.)

The Bishop of Ascalon, Vicar-Apostolic of Bombay, in a pastoral letter promulgating the Encyclical Letter, said:

"In the performance of their duty the parish priests and confessors must not admit as valid or reasonable the common excuse that Freemasonry, in India and England aims at nothing but social amusement, mutual advancement, and charitable benevolence. Such objects require neither a terrible oath of secrecy nor an elaborate system and scale of numerous degrees, nor a connection with the Masonic lodges of other countries, about whose anti-Christian, anti-social, and revolutionary character and aim no doubt nor further concealment is possible. The Masonic lodges all over the world are firmly knitted and bound together in solidarity. If all of them share in the pleasure of a triumph achieved by a particular lodge, or by the lodges of a particular country, all must likewise submit to the stigma of an anti-Christian, anti-social, and revolutionary sect, as which Freemasonry is in many countries already openly known, and even unblushingly confessed by its own adepts."

It goes without saying that the Jesuits proclaimed against "Freemasonry the same anathemas as the heads of the Roman Church, and this is demonstrated by the following circular letter signed by Vincent Ficarelli, Provincial of the Jesuits in Portugal, which was sent in 1884 to all the houses of that Society in that country:

"Reverend Fathers and very dear Brethren: The Peace of Christ be with you. The Very Reverend Father Vicar-General, hastening to the appeal made by the Holy Father to all Catholics to combat secret societies has addressed to all the Society an Encyclical Letter, in which he invites all his children to take part in this glorious campaign.

"Indeed, says the Reverend Father Vicar, it is not sufficient to read but once that admirable Encyclical *Humanum Genus*, but it is necessary that it be meditated upon with attention in order firmly to impress upon the mind what is contained in the same and this, up to a certain point, is what concerns this letter. That also is why I wish all those to whom this has reference, shall not remain content with hearing it read in the refectory, but that they shall consider it attentively and strive well to make it take a firm grip of their minds.

"It is a question of combatting the most terrible enemy of the Church, which boasting in the victories obtained up to the present, believes itself to be altogether the conqueror, and proclaims that nothing further can come into opposition with its dark designs. To us, as obedient children, it should suffice to enlist courageously in the fight, knowing what is the will of the Vicar of Jesus Christ, whom Divine Providence has given to us as father, mother, and guide of our actions. Having therefore courage, and with the cry 'God wills it' let us hasten to enlist in this glorious crusade.

'It is a question of agreement with the Sovereign Pontiff and all good men will attend to us. Let all, in obedience to the voice of Leo XIII, take up arms against the common enemy. Let not the difficulties discourage us: such do not lessen the zeal of our enemies. Let us count on the blessing of God and go forward.

"We must all contribute to the success of the enterprise. Let confessors and spiritual directors, particularly of young men, by their counsels and opportune remonstrances, endeavour to form the minds of their penitents and pupils by insinuating the principles of the Faith and of the Christian philosophy, by opposing the doctrine of naturalism professed by this abominable sect. Let preachers and writers profit by every prudent opportunity by attacking directly or indirectly the secret societies and combatting their doctrines. Guided always by obedience and prudence, let none lose a single opportunity

of causing hatred to Freemasonry, in conversations and in private letters, in religious instructions and sermons, in the exercises of the clergy and others of the faithful, in missions and particularly in colleges, let us seek seriously to counteract its deleterious action.

"Let us exert ourselves to warn our pupils against the manoeuvres of Freemasonry, making them to see its abominable character, in order that they may detest it as much as it deserves. Let us have a particular care of Confraternities, particularly those composed of men and attached to our Society, by opposing those diabolical societies and contrasting them with our own, where the Gospel maxims are inculcated unceasingly, and thus we shall introduce, or rather, engrave by degrees in the hearts of our members the mind of Jesus Christ and the love of the Christian virtues.

"It is for the Superiors to direct these movements, that the excessive zeal of the indiscreet may be put down and the valour of the more indolent stimulated, in order that prudence may not be relaxed nor courage reach to indiscretion and temerity.

"I desire that this letter in which I have sought to do my utmost to assemble the principal ideas of the Encyclical Letter of our Reverend Father Vicar-General, should come to the knowledge of all, and in order that it may produce the good which I desire let us invoke the wisdom and the grace of the Holy Spirit.

"I commend myself to your prayers.

"Lisbon, 15th July, 1884.

(Father) "Vincent Ficarelli, S. J."

In accordance with the commands of the Provincial, the Jesuits compelled their followers before entering the Congregation of the Holy Virgin to make the following declaration:

"Obeying with a filial love the authority of the Vicar of Jesus Christ, clearly expressed in the Encyclical *Humanum Genus* by His Holiness, Leo XIII, who, as well as the Sovereign Pontiffs, his predecessors, has frequently condemned Freemasonry and all other secret societies, I undertake and promise never to enrol myself in any one of these sects, no matter by what name it may be called. On the contrary, I will valiantly combat, always and everywhere, its traditions, doctrines, and influence. So help me God."

This oath, it must be remembered, was frequently taken by young children.

An Encyclical Letter to the Bishops of Italy, entitled *Ab Apostolici* was issued by Pope Leo XIII on 15th October, 1890, in which he said:

"It is needless now to put the Masonic sects upon their trial. They are already judged, their ends, their means, their doctrines, and their action are all known with indisputable certainty. Possessed by the spirit of Satan, whose instrument they are, they burn, like him, with a deadly and implacable hatred of Jesus Christ and of His work; and they endeavour by every means to overthrow and fetter it: . . . It is more than ever clear that the ruling idea which, as far as religion is concerned, controls the course of public affairs in Italy, is the realization of the Masonic programme. We see how much has already been realized; we know how much still remains to be done; and we can foresee with certainty that, so long as the destinies of Italy are in the hands of sectarian rulers or of men subject to the sects, the realization of the programme will be pressed on, more or less rapidly according to circumstances, unto its complete development. The action of the sects is at present directed to attain the following objects, according to the votes and resolutions passed in their most important assemblies, votes and resolutions inspired throughout by a deadly hatred of the Church: (1) the abolition in the schools of every kind of religious instruction, and the founding of institutions in which even girls are to be withdrawn from all clerical influence whatever it may be; because the State, which ought to be absolutely atheistic, has the inalienable right and duty to form the heart and the spirit of its citizens, and no school should exist apart from its inspiration and control. The rigorous application of all laws now in force, which aim at securing the absolute independence of civil society from clerical influence. The strict observance of laws

suppressing religious corporations, and the employment of means to make them effectual. The regulations, of all ecclesiastical property, starting from the principle that its ownership belongs to the State, and its administration to the civil power. The exclusion of every Catholic or clerical element from all public administrations, from pious works, hospitals and schools, from the councils which govern the doctrines of the country, from academical and other unions, from companies, committees, and families, the exclusion from everything, everywhere, and for ever. Instead, the Masonic influence is to make itself felt in all the circumstances of social life and to become master and controller of everything. Hereby the way will be smoothed towards the abolition of the Papacy; Italy will thus be free from its implacable and deadly enemy; and Rome which, in the past, was the centre of universal theocracy, will, in the future, be the centre of universal secularization, once the mocking charity of human liberty is to be proclaimed in the face of the world. Such are the atheistic declarations, aspirations, and resolutions of Freemasons or of their assemblies."

On Christmas Day, 1891, Pope Leo XIII issued another Encyclical Letter, one clause of which ran as follows:

"Permit us, then, in addressing you, to point to Masonry as the enemy at once of God, the Church, and our country. Since we are dealing with a sect which has spread itself everywhere, it is not enough to be on the defensive towards it, but we must go courageously into the arena and meet it, as you will do, dear children, by opposing press to press, school to school, association to association, congress to congress, action to action."

The late Cardinal Vaughan was one of the most affable of men, who seldom - in contrast with other members of his family - entered the public arena of verbal conflict and discussion. His knowledge of Freemasonry must have been extremely limited, even for one outside the Order, to imagine that the Third Order of St. Francis, admirable organization though it may be, could ever rise to the equal of the Craft of Freemasonry. But, on one occasion, the Cardinal wrote in one of his pastoral letters:

"Who, when he beholds the enemies of Christianity leaguings together in a world-wide Freemasonry, in order to attain by combination that which they feel they could never otherwise achieve - who will not at once admit the wisdom of founding the Third Order

of St. Francis, which binds devout Christians together in every part of the world in a holy confederacy, having for its sole object the service of God and the conversation and reformation of society."

An ancient saying is that often-misquoted one - *De mortuis nil nisi bonum* - but it is a remarkable fact that when attacking a system or creed the opponents will, not infrequently, commit themselves to the most outrageous statements and still persevere in them, even when their falsity has been proved most conclusively. This is particularly the case with Protestant critics of the Roman system. Certainly this feature is not met with so frequently among Catholic apologists, but that it is not unknown may be proved from the statement in the next paragraph.

Lecturing at the Hempstead Town Hall in March, 1898, the late Dr. Luke Rivington said that any one acquainted with the history of Italy achieving her unity could only blush if he had a spark of Christian feeling in him. It was only during the last few years since we had seen the letters of Garibaldi that we had become aware of the iniquity, the disgrace, and the positive barbarism of all that matter, and of the awful disgraceful lies told by the Freemasons of Italy. Christians must blush to think that anyone bearing the name of Christian should enter upon a course of such disgraceful meanness and shocking falsehood. There was no nation under heaven at that moment so trodden down by oppression and tyranny as the Italian poor. As one who, had mixed among them he knew how heavily they were taxed. It was something too dreadful to think about, and he looked upon the matter as a blot upon our civilization. As one who had been a Freemason, he could say that most of them believed, and he among the number, that once when Crispi was admitted to a certain degree, he began to worship the devil himself. The whole state of Italy was something so perfectly awful that most people felt they were on the verge of a revolution. They had succeeded in introducing secular education for a whole generation, and they had no right to speak of a nation as being in the undisputed possession of the Roman Catholic Church when, as a matter of fact, Freemasonry had got into that country. Freemasonry was a secret society which walked in darkness, and had put in its programme secular education in order to destroy religion. . . . So far as history went when the Roman Catholic Church had perfect possession of a nation, then that nation rose to the top. That was the case with Spain. It was the leading power of Europe. The Freemasons had not got there then, and so long as the Roman Catholic Church had possession of a nation, so long it would find its way upwards and upwards. Dismiss the Freemasons and bring back the Pope and they would hav the best governor in the whole of Europe.

The foregoing is taken from a Roman Catholic newspaper report of the lecture, published in the following week, but the outrageous statements made therein do not appear to have been brought to the notice of the Masonic press at that date. Otherwise it is certain that a challenge would have been issued to Dr LuKe Rivington, member of the Craft of Freemasonry though he may have been at an earlier date, to have proved the statements made. At any rate the opposing statement may, here be made in issue - that in no degree in Freemasonry recognized by the United Grand Lodge of England or in any of the Jurisdictions with which she is in communion will there be found anything approaching to the worship of the devil, nor is there single degree into which any one can be admitted and remain a member who does not acknowledge and maintain, without equivocation, his sole dependence upon that One Great, Supreme Power - God, the Almighty Creator and Preserver of Mankind.

Yet another Pastoral Letter, entitled *Annum in gressi* was issued by Pope Leo XIII, on 18th March, 1902, which may be regarded as complimentary to Freemasonry, inasmuch as if the Craft had not mad rapid and increasing strides, there would not have been the need for these frequent diatribes. Referring to the charges of political ambition brought against the Church in France and Italy, the Pope said:

"It is then, assuredly, with a perverse intention that accusations such as these are hurled against the Church. A pernicious and disloyal task this, in the pursuit of which the leading part is taken by a certain secret sect, which, for many years past, society has carried in its alliance, and which, like the germ of mortal disease, saps its health, its fruitfulness, its very life. A enduring personification of revolutionary principles, it constitutes a kind of perverted society, whose object is to exercise a hidden suzerainty over recognized society, and the very reason of whose being is nothing else than to wage war against God and against his Church. It is needless to name it, for by these characteristics ever one must have recognized that we mean Freemasonry of which we spoke in express terms in our Encyclical *Humanuin Genus* of the 20th April, 1894, wherein we denounced its destructive tendencies, its erroneous doctrines, its wicked work. Embracing, as it does, in it vast net almost all the nations, and allying itself with other sects which it sets in motion by means of hidden springs first attaching and then keeping its hold on its members by means of the advantages which it secures to them, binding governments to its purposes, now by promises, now by threats, this sect has succeeded in permeating all classes of society. It forms a kind of invisible and irresponsible state within the legitimate State. Filled with the spirit of Satan, who, as the

Apostle tells us, knows how, on occasion, to transform himself into an angel of light (II Cor. xi, 14) it puts prominently forward a humanitarian programme, but, in fact, it sacrifices everything to its sectarian designs. It pretends that it has no political aim, but, in truth, it exercises a profound influence over the legislative and administrative life of states. And, whereas, in words it professes respect for authority and even for religion, its ultimate purpose (as appears from its own constitutions) is a limitation of the sovereign power and of the priesthood, in which it professes to see enemies of liberty.

"Now, it becomes daily more manifest that to the instigation and active consultants of this sect must, in great measure, be ascribed the continual vexations wherewith the Church is harassed and the renewed attacks which have, quite recently, been made upon her. For the simultaneousness of the assaults which have been delivered, the suddenness of the persecution which has broken out in these last days, like a storm in a clear sky, that is to say without any cause proportioned to the effect produced; the uniformity of the preparations carried out by means of attacks in the press, in public meetings, and in theatrical representations; the employment in every country of the same arms, namely, calumnies and popular risings - all these unmistakably betoken an identity of purpose and a word of command which is issued from one only centre of direction. This, indeed, is a mere episode in a preconcerted plan of campaign, which is translating itself into action on a stage that grows ever wider and wider, in order to multiply the ruinous consequences which we have heretofore enumerated. Its very purpose is first to restrict and afterwards entirely to abolish religious education, and thereby to bring up generations of unbelievers or indifferentists; to combat, by means of the daily press, the morality of the Church; to ridicule her practices and to prevent her sacred festivals.

"Nothing is more natural, then, that the Catholic priesthood, whose mission is no other than that of preaching religion and administering the sacraments, should be attacked with special fury. Having chosen the priesthood as an object to be aimed at, this sect seeks to diminish in the eyes of the people its prestige and authority. Already, with a boldness which increases hourly and in proportion to the impunity which it believes itself to have secured, it puts a malign interpretation on all the acts of the clergy; it mistrusts them on the slightest pretext, and harasses them with the basest charges. And these fresh injuries are added to those under which the clergy already suffer, in spite of the tribute which it must pay to military service, a serious obstacle to the preparation of its members for the priesthood, as well as the consequence of the confiscation of the patrimony of the Church, which the faithful, out of their pious generosity, had voluntarily created."

In October, 1913, Pope Pius X recommended to the League of the Sacred Heart, as the intention of the members for the month, the battle against Freemasonry. A Roman Catholic newspaper announcing the fact, said:

"In offering to the associates of the League of the Sacred Heart, and thereby to the entire Catholic world, the battle against Freemasonry as the primal intention of their prayers and practices for October, Pope Pius X is in unison with all his predecessors from Clement XII in 1738, to Pope Leo XIII in 1890, who condemned Freemasonry as anti-Catholic, anti-Christian and immoral, and pronounced excommunication against Catholics who should enter it.

"This alone is proof sufficient that Masonry is to be avoided and combatted as a thing essentially evil; yet it has cunningly persuaded many that its object is merely social and fraternal, and a large number of 'outer' Masons in English-speaking countries are kept ignorant of its real designs."

In 1916, in the course of an address at the fourth annual meeting of the Australian Catholic Federation at Melbourne, Archbishop Mannix said:

"I wish that the Federation could boast in its report that it had at some point met, unmasked, and overthrown the most insidious enemy of God and country, the Freemason Brotherhood. Catholics who know Australian life better than I can pretend to know it, assure me that the sinister influence of that body is felt at every turn - in politics, in trade, in commerce, in the professions. From the making of a law and the shaping of a policy to the letting of a contract and the hiring of a wharf labourer, the secret grip of the brotherhood makes itself felt, and not for the common good, but for the exclusive good of the Freemasons. Already in this young democratic country we have, apparently, this secret aristocracy fastened upon the neck of Australia, a huge tumour, feeding upon the very vitals, the blood, and the life of the country. The Prime Minister recently used strong language about those whom he described as parasites upon the Labour Party. He is a strong man and a man of courage. I wish that he felt himself free enough and strong enough to deal with those that are not parasites upon any one party, but who are poisoning the public life of all parties, who are strangling honesty in commerce, and who are battenning not on a party, but on the Australian nation. If the Federation could only unmask some of the brethren it would be helping to purify Australian life. Perhaps, for a

small beginning, the Federation might make a list of the Freemasons who sit as Federal or State members. The list should have great interest for all democratic Australians at election times. For I have no doubt that the secret understandings among the Masonic brethren would explain much that is done behind the backs and against the will of the people."

This statement is quoted only as a sample of the many utterances of Catholic priests and prelates, who certainly cannot know what they are talking about. Certainly no credence need be placed in this particular utterance when the career of Archbishop Mannix is considered, along with his treasonable utterances and his lack of respect for anything that would "purify" life.

MASONS IN CONGRESS

The following list was compiled by the NEW AGE magazine from information received from Grand Secretaries of Grand Lodges, and is approximately correct with the exception of one or two States whose Grand Secretaries did not answer letters asking for lists of Masons in Congress from their States.

Should any of our readers find any errors or omissions herein we shall be glad to receive their corrections.

The list is published with the permission of Brother John H. Cowles, Secretary-General of the A. & A. S. R., Southern Masonic Jurisdiction.

Alabama - Senators Oscar W. Underwood and J. Thomas Heflin. Representatives John McDuffie, Henry B. Stegall, William B. Oliver, Lilius B. Rainey, Edward B. Almon, William B. Bankhead.

Arizona - Senator Ralph H. Cameron. Representative Carl Hayden.

Arkansas - Senators Joseph T. Robinson and Thaddeus H. Caraway. Representatives John N. Tillman, Otis Wingo, Hence M. Jacoway, Tilhan B. Parks, Wm. J. Driver.

California - Senators Hiram W. Johnson and Samuel M. Shortridge. Representatives John E. Raker, Charles F. Curry, Julius Kahn, Henry E. Barbour, Arthur M. Free, Walter F. Lineberger, Henry Z. Osborne, Phil D. Swing.

Colorado - Senator Samuel D. Nicholson. Representatives William N. Vail, Charles B. Timberlake, Edward T. Taylor.

Connecticut - Senator George P. McLean. Representatives E. Hart Fenn, Richard P. Freeman.

Delaware - Senator L. Heisler Ball. Representative Caleb R. Layton.

Florida - Senator Duncan U. Fletcher. Representatives Herbert J. Drane and William J. Sears.

Georgia - Representatives Frank Park, Charles R. Crisp, William C. Wright, James W. Wise, Gordon Lee, William C. Lankford, William W. Larsen.

Idaho - Senator Frank Gooding. Representative Burton L. French.

Illinois - Senators Medill McCormick and William B. McKinley. Representatives Elliott W. Sproul, Adolph J. Sabath, M. A. Michaelson, Fred A. Britten, Ira C. Copley, Charles E. Fuller, John C. McKenzie, William J. Graham, Edward J. King, Frank H. Funk, Joseph G. Cannon, Allen F. Moore, Guy L. Shaw, William A. Rodenberg, Edwin B. Brooks, Richard Yates, Clifford Ireland.

Indiana - Senators James E. Watson and Harry S. New. Representatives Oscar E. Bland, James W. Dunbar, John S. Benham, Richard N. Elliott, Fred S. Purnell, William R. Wood, Milton Kraus, Louis W. Fairfield, Andrew J. Hickey.

Iowa - Senators Albert B. Cummins and William S. Kenyon. Representatives W. F. Kopp, Harry E. Hull, Burton E. Sweet, Gilbert N. Haugen, James W. Good, C. William Ramseyer, Cassius C. Dowell, Horace M. Towner, William R. Green, L. J. Dickinson, William D. Boies.

Kansas - Senator Arthur Capper. Representatives Edward C. Little, Philip P. Campbell, Homer Hoch, J. N. Tincher, Richard E. Bird.

Kentucky - Representatives David H. Kincheloe, Robert Y. Thomas, Jr., Charles F. Ogden, Arthur B. Rouse, James C. Cantrill, John M. Robison.

Louisiana - Representatives Whitmell P. Martin, John N. Sandlin, Riley J. Wilson, James B. Aswell.

Maine - Senator Bert M. Fernald. Representatives Carroll L. Beedy, Wallace H. White, Jr., Ira G. Hersey.

Maryland - Senator Ovington E. Weller. Representatives Thomas A. Goldsborough, Albert A. Blakeney, J. Charles Linthicum, Frederick N. Zihlman.

Massachusetts - Representatives Allen T. Treadway, Wilfred W. Lufkin, Frederick W. Dallinger, Charles L. Underhill, George Holden Tinkham, Robert Luce, Louis A. Frothingham, William S. Greene.

Michigan - Senators Charles E. Townsend and Truman H. Newberry. Representatives George P. Codd, Earl C. Michener, William H. Frankhauser, John C. Ketcham, Carl E. Mapes, Patrick H. Kelley, Louis C. Cramton, James C. McLaughlin, Roy O. Woodruff, Frank D. Scott, W. Frank James.

Minnesota - Senator Frank B. Kellogg. Representatives Sydney Anderson, Frank Clague, Charles R. Davis, Oscar E. Keller, Walter H. Newton, Harold Knutson, Oscar J. Larson, Halvor Steenerson, Thomas D. Schall.

Mississippi - Senators John Sharp Williams and Pat Harrison. Representatives John E. Rankin, B. G. Lowrey, Benjamin G. Humphreys, Thomas U. Sisson, Ross A. Collins, Paul B. Johnson, James W. Collier.

Missouri - Martin E. Rhoades.

Montana - Senator Henry L. Myers.

Nebraska - Senator George W. Norris. Representatives C. Frank Reavis, Albert W. Jefferis, Robert E. Evans, Melvin O. McLaughlin, William E. Andrews, Moses P. Kinkaid.

Nevada - Senators Key Pittman and Tasker L. Oddie. Representative Samuel S. Arent.

New Hampshire - Senator Henry W. Keyes. Representatives Sherman E. Burroughs, Edwin H. Wason.

New Jersey - Senators Joseph S. Frelinghuysen and Walter E. Edge. Representatives Francis F. Patterson, Jr., Isaac Bachrach, T. Frank Appleby, Elijah C. Hutchinson, Randolph Perkins, Amos H. Radcliffe, Herbert W. Taylor, Frederick R. Lehlbach, Archibald E. Olpp.

New Mexico - Senators Jones and Bursum.

New York - Senator William M. Calder. Representatives Frederick C. Hicks, John Kissel, Warren I. Lee, Nathan D. Perlman, Isaac Siegel, Albert B. Rossdale, James W. Husted, Hamilton Fish, Jr., Charles B. Ward, Peter G. Ten Eyck, James S. Parker, Frank Crowther, Bertrand H. Snell, Homer P. Snyder, Walter W. Magee, Norman J. Gould, Archie D. Sanders, S. Wallace Dempsey, Clarence MacGregor, Daniel A. Reed.

North Carolina - Senator Frank M. Simmons. Representatives Hallet S. Ward, Claude Kitchin, Samuel M. Brinson, Edward W. Pou, Charles M. Stedman, Homer L. Lyon, William C. Hemmer, Robert L. Doughton, Zebulon Weaver.

North Dakota - Senator Porter J. McCumber. Representatives Olga B. Burtness, George M. Young, James S. Sinclair.

Ohio - Representatives A. E. B. Stephens, Roy G. Fitzgerald, John L. Cable, Charles J. Thompson, Charles C. Kearns, Simeon D. Fess, William E. Chalmers, Israel M. Foster, John C. Speaks, James T. Begg, Joseph H. Himes, W. M. Morgan, Frank Murphy, Miner G. Norton, Harry C. Gahn, Theodore E. Burton.

Oklahoma - Senators Robert L. Owen and J. W. Harreld. Representatives Thomas A. Chandler, Charles D. Carter, J. C. Pringer, L. M. Gensman, James V. McClintic.

Oregon - Senators Charles L. McNary and Robert N. Stansfield. Representatives Willis C. Hawley, Clifton N. McArthur.

Pennsylvania - Senators Boies Penrose and Philander C. Knox. Representatives William S. Vare, George S. Graham, Harry C. Ransley, George W. Edmonds, George P. Darrow, Henry W. Watson, Charles R. Connell, Clarence D. Coughlin, Louis T. McFadden, Edgar R. Kiess, I. Clinton Kline, Edward S. Brooks, Evan J. Jones, Adam M. Wyant, Samuel A. Kendall, Milton W. Shreve, Nathan L. Strong, Harris J. Bixler, Stephen G. Porter, Guy E. Campbell, William J. Burke, Anderson H. Walters.

Rhode Island - Representative Clark Burdick.

South Carolina - Senator Nathaniel B. Dial. Representatives W. Turner Logan, James F. Byrnes, Fred H. Dominick, John J. McSwain, Philip H. Stoll, Hampton P. Fulmer.

South Dakota - Senators Thomas Sterling and Peter Norbeck. Representatives Charles A. Christopherson, Royal C. Johnson, William Williamson.

Tennessee - Senator John K. Shields. Representatives B. Carroll Reece, J. Will Taylor, Edwin L. Davis, Joseph W. Byrns, Lon A. Scott, Finis J. Garrett, Hubert F. Fisher.

Texas - Senators Charles A. Culberson and Morris Sheppard. Representatives Eugene Black, John C. Box, Morgan G. Sanders, Joseph J. Mansfield, James P. Buchanan, Tom Connally, Fritz G. Lanham, Lucian W. Parrish, Thomas L. Blanton, Marvin Jones.

Utah - Representative E. O. Leatherwood.

Vermont - Senator Carroll S. Page. Representative Frank L. Greene.

Virginia - Senators Claude A. Swanson and Carter Glass. Representatives J. T. Deal, Andrew J. Montague, Rorer A. James, R. Walton Moore, Henry D. Flood, James P. Woods.

Washington - Senator Miles Poindexter. Representatives John F. Miller, Lindley H. Hadley, John W. Summers, J. Stanley Webster.

West Virginia - Senator Howard Sutherland. Representatives George M. Bowers, Stuart F. Reed, Wells Goodykoontz, Leonard S. Echols.

Wisconsin - Senators Robert M. La Follette and Irvine L. Lenroot. Representatives Florian Lampert, Edward E. Browne, David G. Classon, James A. Frear, Adolphus P. Nelson.

Wyoming - Senators Francis E. Warren and John B. Kendrick. Representative Frank W. Mondell.

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A NEW INTERNATIONAL MASONIC CLUB

High Twelve international, a new and comprehensive institution in Masonry, was created by a special committee of the Sioux City High Twelve club, the only organization of its kind in the United States, at a meeting at the Chamber of Commerce.

High Twelve became a Masonic institution about a year ago in Sioux City, Iowa, through the efforts of E. C. Wolcott, general secretary of the Y.M.C.A. The purpose of the club is to give the same opportunity to the younger Masons afforded by similar luncheon clubs of the city. Aims of business organizations were combined with the ideals of Masonry when High Twelve was created, according to William M. Morheiser, secretary of the Sioux City club.

The committee elected Mr. Wolcott, who is a member of the Sioux City High Twelve club, president of the international organization. Mr. Morheiser was selected as secretary. The office of treasurer in the international was given to A. E. Rugg. Vice presidents elected by the committee include Carl T. Prime, president of the local club, and S. Earl Gilliland, C. T. McClintock, Edwin Fitzpatrick, Ray Larson, Fred R. Struble and Rex Hatfield.

Local High Twelve clubs, by virtue of the inception of the international today, will be organized immediately in cities throughout the country having a population of 25,000 or more. It is likely the clubs will be started on a small scale and developed with the aid of the Masonic influence, according to Mr. Morheiser. The local club was formed by twenty-four enthusiasts, growing within the year to a membership of 115.

"The creation of the international organization here will be a great advertisement to Sioux City, as High Twelve will bring to the attention of Masons throughout the country the birthplace of the organization," Mr. Morheiser declared. "Headquarters of the international will be maintained here and all officers of the club for this year will be Sioux City men. The step taken today is an indication that High Twelve is rapidly assuming the same position as Rotary and Kiwanis, both of which have influential international organizations.

"High Twelve has only begun its activities in a large way, making remarkable progress since its organization a year ago. It will be only a question of time when it will become one of the most potent influences in Masonry. With this end in view every effort will be made to make the club a success."

Mr. Morheiser outlined the ideals and requisitions of the new organization at the meeting.

"The purpose of the international shall be to unite all members of Masonry in the happy bonds of a social hour and program," he said, "that thereby they may inform themselves in the truths of Masonry, to inspire, encourage and expand those virtues which will aid in the upholding of the principles of good government, in the advancement of education and in the upbuilding of its members in honorable and successful living.

"The membership of the international shall be limited to cities of 25,000 and upward population and shall be for those groups of business, professional and industrial men organized in local High Twelve clubs.

"The number of charter members required for the organization of the local High Twelve clubs shall be determined by the international and shall be based on various factors of the particular city where the club is to be organized.

"Membership in the locals shall consist only of those men who have had three or more degrees of Masonry and are in good standing at the time application is made. While the club is not a Masonic club inherently, yet it is composed of men who are bound together by the ties of Masonry.

"Officers of the international shall be a president, five vice presidents, secretary, treasurer and five trustees, and, as the organization develops, the appointment of district governors over certain areas of the country will be made. These officers shall constitute the governing board of the organization.

"The first annual meeting of the international shall be held on the second Wednesday in July, 1922, at a place designated by the governing board, and all subsequent meetings shall be determined by a majority action of the convention assembled at the annual meeting. The Headquarters of the club shall be in Sioux City until such time as the governing board shall decree otherwise."

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Hats off !

Along the street there comes

A blare of bugles, a ruffle of drums,

A flash of color beneath the sky;

Hats off !

The flag is passing by

Blue and crimson and white it shines

Over the steel-tipped, ordered lines.

Hats off!

The colors before us fly;

But more than the flag is passing by.

Sea-fights and land-fights, grim and great,

Fought to make and to save the State;

Weary marches and sinking ships;

Cheers of victory on dying lips;

Days of plenty and years of peace;

March of a strong land's swift increase,

Equal justice, right and law,

Stately honor and reverend awe,

Sign of a nation great and strong

To ward her people from foreign wrong:

Pride and glory and honor - all

Live in the colors to stand or fall.

Hats off!

Along the street there comes

A blare of bugles, a ruffle of drums;

And loyal hearts are beating high;

Hats off!

The flag is passing by!

- Henry Holcomb Bennett.

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"I hold it as a changeless law,
From which no soul can sway or swerve,
We have that in us which will draw,
Whate'er we need or most deserve."

- Ella Wheeler Wilcox.

MONITORIAL SYMBOLISM OF THE THIRD DEGREE AND ITS APPLICATION TO EVERY DAY LIFE

BY BRO. GEORGE DERN, P.G.M. UTAH

George Henry Dern was born in Dodge County, Nebraska, September 8th, 1872, being the second child of John and Elizabeth Dern, pioneer settlers of Nebraska, and more recently prominent citizens of Utah.

He received his education in the Hooper public schools, the Fremont Normal College and the University of Nebraska. At various intervals during his school life he had experience in the grain and lumber business, banking, and in the County Treasurer's office.

At the University he ranked high as a student and was prominent in athletics, being captain of the football team in 1894. In December of that year, however, he left college to go to Utah and engage in business. Arriving in Salt Lake City he entered the employ

of the Mercur Gold Mining and Milling Company as bookkeeper, and subsequently became the treasurer of the concern. He became General Manager of the Consolidated Mercur Gold Mines Company in 1902 until these mines were worked out, in 1913, since which time he has been engaged in other metal mining enterprises.

Brother Dern has been active in literary and public affairs. He served the town of Mercur as a member of its school board; and until several years ago was a member of the Board of Governors of the Commercial Club of Salt Lake City. He has been a member of the Utah State Senate for the past seven years, and is also one of the inventors of the Holt-Dern ore roasting furnaces. He holds membership in the American Institute of Mining and Metallurgical Engineers.

On June 7th, 1899, Brother Dern was married to Miss Lotta Brown of Fremont, Nebraska. They have five children: Mary Joanna, aged 20, a senior at Vassar College; John, aged 18, a sophomore at the University of Pennsylvania; William Brown, aged 14; Elizabeth Ida aged 7 and James George, aged 5.

He was initiated in Wasatch Lodge No. 1, Salt Lake City, Utah, April 16th, 1897; passed April 23rd, 1897, and raised May 7th, 1897. He served as Master of his lodge in 1902. While at Mercur, although retaining his membership in his mother lodge, he was the main cause of Rocky Mountain Lodge No. 11 becoming one of the best in the jurisdiction, and in recognition of his services, was made an honorary member, a distinction very seldom conferred in Utah.

Brother Dern has been Grand Representative of the Grand Lodge of Texas near the Grand Lodge of Utah since December 23rd, 1904. He received the Capitular degrees in Utah Chapter No. 1, February 2nd, 1898; was created a Knight Templar in Utah Commandery No. 1, March 22nd, 1898, and received the 32nd degree of the Scottish Rite in Utah Consistory No. 1, November 17th, 1904. In the Grand Lodge of Utah he was Grand Lecturer in 1910, and during the year 1911, while Senior Grand Warden, he also discharged the duties of Grand Lecturer. In a jurisdiction where any kind of ritual is forbidden, his proficiency, his attention to details, his accurate memory and a happy faculty of instruction were great factors in raising the esoteric work to its present standard.

He was elected Senior Grand Warden, January 18th, 1911; Deputy Grand Master, January 17th, 1912, and Grand Master of the Grand Lodge of Utah January 22nd, 1913.

IN OUR PROGRESS through the three degrees we have all been told that Masonry is "a moral and progressive science." However accurate this statement may be, it is hardly a satisfying, practical definition, such as is called for by the practical nature of the assigned subject of this paper. Masonry may be considered in two lights: first, in the light of its principles; and second, in the light of its members. In the one aspect it is a great system of morals - a series of idealistic teachings on right living. In the other aspect it is an association of men - a society of friends and brothers - who receive these teachings, adopt them as their fundamental rules of conduct, and thereby not only enhance their own mental, moral, and spiritual well-being, but also exert a salutary influence upon the world at large.

Not only is Masonry a moral and progressive science, it is taught by degrees only. The acquirement of knowledge is always gradual and cumulative. One thing must be learned before another can be undertaken. We creep before we walk, and we walk before we run. The seeker after light passes through three stages, the beginner, the workman, and the master. A knowledge of the mysteries of Masonry comes to him step by step, and is acquired only through his own labour and study. The third degree symbolizes his attainment of such wisdom and experience as were the original object of his quest.

The lessons of Masonry are conveyed by means rituals, lectures and printed monitors or books. In each of the degrees symbols are freely used. Indeed, the entire language of Masonry is symbolical. It says one thing and means something else. A symbol is anything that suggests an idea, whether it be a picture, image, a letter, a word or a character. Thus the olive branch suggests peace, the lily purity, the owl wisdom the lion courage. But a symbol often conveys different thoughts to different persons. The picture of a clenched fist signifies force, and arouses a train of thought on that subject. To one mind it may suggest war, to another the power of steam, to still another the energy of the human will, and so on through any number of ramifications. Furthermore, symbols very often have a hidden or covered meaning. The ignorant will translate them into terms of trivial and ordinary things, whilst to the student and thinker they bring sublime and profound thoughts.

The subject of this paper covers a large number of symbols, and is therefore so broad in its scope and so fertile in its suggestions that it is difficult to confine the discussion within reasonable bounds, and yet mention all of the symbols. Any one of them is capable of exciting ideas worthy of not one but several dissertations. However, since the subject is entitled "Monitorial Symbolism of the Third Degree and its Application to Every Day Life," the discussion is definitely limited to extremely practical applications, and the temptation to roam far into the field of speculation is inhibited at the outset.

The monitorial symbols of the Third Degree are the Three Steps, the Pot of Incense, the Beehive, the Book of Constitutions Guarded by the Tyler's Sword, the Sword Pointing to the Naked Heart, the All-Seeing Eye, the Anchor and Ark, the Forty-seventh Problem of Euclid, the Hour Glass and the Scythe, We are informed that the explanation of these symbols may be found in any of the monitors that have been adopted by the Fraternity as text books. We are then told that their symbolic teachings are almost infinite, and are admonished to make ourselves familiar with the golden lessons of wisdom they contain. Perhaps it is time we were paying some heed to this admonition, because it has not been receiving the attention it deserves. How many times have we heard the Worshipful Master say, "Search diligently, my brother, and you will find their symbolic teachings almost infinite"? How many of us have sought diligently? Nay, how many of us have ever once read the monitorial dissertations on these symbols? Furthermore, how often are these symbols so much as mentioned whether in lodge meetings or at our banquets where Masonic subjects are discussed?

Perhaps the study of the symbols has fallen into comparative disuse because their lessons are to some extent incidentally taught to us in the lectures and rituals, and we are so busy with the required subjects that we have no time left for electives. And yet, a re-reading of the monitor more than ever impresses one with the beauty and deep significance of the things there printed. The reading of the monitor may be recommended to every Mason not as a duty but as a pleasure, for it provides a mental treat that can not be found elsewhere. And if one can get "far from the madding crowd's ignoble strife" long enough to reflect and ponder upon them, so as to draw out their deeper meanings, he will become fascinated by their elusive glimpses of another world of thought. But here we collide with the limitation just mentioned. "The madding crowd's ignoble strife." That means our every day life, does it not? And the present task is to discuss the symbolism of the Third Degree in its application to every day life.

Every day life is, after all, simply life. What other life do we have? Our every day contact with our fellow men in the rush and strain of business, our social intercourse, our family relations, our work, our play, our pleasures, our sorrows, our hopes and our disappointments, - that is life, and it is every day life.

But still there is truth in the intimation that in order to study out the application of our symbols to that every day life we must get away from it, and go into seclusion. That may sound paradoxical, but most of the great things of the world are not thought out in the heat of conflict, but in the quiet of one's chamber or out under the silent stars.

And so let us not find fault with the solemn majesty of the truths expressed in our monitors. They are the beacon lights that guide us on our stormy voyage across an unknown sea, which many have sailed before us, but which we can not really know until we have explored it for ourselves. All hail to the mariners who have preceded us, and who have set up these beacon lights! But to translate them into terms of ordinary, practical, every day life, is a different task, although possibly no less useful.

THE THREE STEPS

The Three Steps are explained in three different ways in our lectures. Their more general and fundamental significance is that they symbolize human progress from a lower to a higher state.

Psychologists now have very generally agreed that acquired characteristics cannot be inherited, or in other words, that a parent cannot transmit to his child the mental or moral development which he may have achieved through earnest effort. The child does not begin where the father left off; he begins where the father began. It is therefore scientifically correct to say that human nature does not change. So far as native intellect and strength of character are concerned, the child today comes into the world with no more powers than the child at the time of King Solomon. All men are created equally ignorant but with unequal intellectual powers. The heights to which one will rise, and

the range of his moral and intellectual development, will depend first upon his native traits, and then upon his environment and his opportunities to profit by the accumulated wisdom and experience of the centuries. The Greek philosophers, when we take into consideration their limited knowledge of the natural sciences, exhibited a power of reasoning that is the wonder and admiration of scholars today. The only difference is that in our age - the age of books - we have easy access to the store of human knowledge that has been piled up since the days of Socrates and Plato. With our capacity to learn we quickly assimilate this knowledge, and are then equipped to go on still further into the unknown. What a tremendous privilege is ours to live in so wonderful an age! And this privilege imposes upon every man a heavy responsibility, that of using his talents wisely so that they will increase, instead of keeping them hidden and idle. The man who does not make the largest possible use of the powers God has given him, and develop them to their fullest extent, is false to his trust, and is wasting his life.

And so the great lesson of the Three Steps is that they lead us ever upward to the truth and the light. Bacon says, "But no pleasure is comparable to the standing upon the vantage-ground of truth." As Masons, let the Steps lead us up to the Truth, for the truth shall make us free.

The practical application of this beautiful symbolism to every day life is obvious. When we see the Three Steps there should come into our minds the thought that it is our duty to progress. That means education, mental and moral development, and the building of character.

Progress is a great fundamental requirement of human life. To stand still is to decay. If we would live a healthy, helpful life, we must unceasingly strive to improve ourselves in body, mind and spirit. If we want the community in which we live to go forward, we must be interested in everything that pertains to the community life. Better schools, higher standards of education, public morals, justice for the oppressed and unfortunate, equality of opportunity, freedom of thought and conscience, in all of these things we should have a zealous interest. Every community is simply a collection of individuals. If each one does his part, collectively they will accomplish great things. But if they all depend upon some one else to do it, nothing will get done, and the community will draw shame upon its head.

THE POT OF INCENSE

"The Pot of Incense is an emblem of a pure heart, which is always an acceptable sacrifice to Deity; and as this glows with fervent heat, so should our hearts continually glow with gratitude to the great and beneficent Author of our existence for the manifold blessings and comforts we enjoy." So says the monitor. A sentiment so lofty is not easily applied to the practical, prosaic events of a busy day. To have a pure heart is to be true to yourself, true to your best ideals, and honest with your thoughts. "To thine own self be true; . . . Thou canst not then be false to any man." Living a life of deceit and double-dealing never made any one happy. Riches or pleasures acquired in that way bring only remorse, and eventually the soul cries out in anguish for that peace of mind which is man's most precious possession, and which is the companion of a pure heart.

Purity of heart means conscientiousness, and that means sincerity. Without sincerity there can be no real character. But sincerity alone is not enough. There must go with it a proper degree of intelligence and love of one's fellows. For example, a man may believe that the emotion of pity and the desire to relieve the necessities of others is intrinsically noble and elevating, and he indulges in indiscriminate giving, without realizing the evil consequences, in the way of fraud, laziness, inefficiency and habitual dependence that his ill considered acts produce upon those whom he intends to benefit. Again, a man may be perfectly sincere in talking about the shortcomings of another, and he may justify himself by saying he is telling nothing but the truth. But merely because they are true is no reason why unpleasant and harmful things should be told. To destroy a reputation is no way to aid a brother who has erred. Better far to overlook his mistakes, and extend him a helping hand.

Without multiplying examples, let it be understood that the truly conscientious man must not simply be sincere, but he must have high ideals and standards, and moreover he must not be satisfied with those standards. Rather he must revise them from time to time, and that means self-examination, to see if he possesses the love and courage that must go with sincerity in order to make progress in building character. For in this direction again there must be constant progress. To be content with what we have accomplished is fatal. As James A. Garfield once said, "I must do something to keep my thoughts fresh and growing. I dread nothing so much as falling into a rut and feeling myself becoming a fossil."

THE BEEHIVE

The Beehive is known to all of us, whether we be Masons or not, as an emblem of industry. Man, no less than the bee, is a working animal. The obligation to work is laid upon all men, and upon none more strictly than upon Masons. Self preservation is nature's first law, and that means work, for without work we cannot have the food, clothing and shelter necessary to preserve our lives. But work should not end there. To improve our opportunities, to achieve that mental and moral advancement which is not only the capacity but the duty of every man, means constant striving, unceasing toil.

It has been said that Masonry laid down the first eight-hour law, for as E.A.'s we are taught to divide the twenty-four hours of the day into three equal parts whereby are found eight hours for the service of God and a distressed worthy brother, eight for our usual vocations, and eight for refreshment and sleep. But this is not an eight-hour day; it is a sixteen-hour day, for in addition to putting in an eight-hour shift on our regular jobs, we are commanded to devote another eight hours to the service of God and our fellow-men. The chief reason for a short work day, such as is prescribed by our eight-hour laws, is that it gives the individual time to improve himself in physique, intelligence and morals, the neglect of any of which is bad for himself and for the State of which he is a citizen. The man who uses the leisure afforded him by a short work day to no better purpose than to sit around in idleness, wasting his time and gossiping about his neighbours is worse than a fool, and would be better off if he had to work twelve hours.

Useful work is the means of salvation and idleness is the sure road to damnation, for "the devil still some mischief finds for idle hands to do." The wise man is he who keeps busy, but this does not necessarily mean that he should force himself to do drudgery. No man is happy unless he finds pleasure in his work, and an uncongenial task takes the joy out of life. But let a man become, interested in his work and he will love it. An old banker was asked why he did not retire. He replied, "Why should I retire? I do not know of anything else out of which I could get half as much fun as staying right here and running my bank." If you are so fortunate (or unfortunate!) as to own an automobile, have, you never become so engrossed in doing a good job of washing the car that you had to be called half a dozen times for dinner? I know a chemist who recently decided to forego a

fine fishing trip because he became so interested in a line of experimentation that he preferred to stay at home and work day and night in his laboratory.

Unfortunately, not all men find their employment so interesting and fascinating, and they have not the power to chose a different occupation. A very useful sort of work for some of these is play. The man who is engaged in a sedentary occupation can do nothing better than to employ his spare time in some form of physical exercise, for the benefit of his health, whether he does it by playing golf, or tennis, going hunting or fishing, or by mowing the lawn and cleaning up his premises. There is nothing quite so important to any man, rich or poor, as good health, and if he has to play to keep healthy it is his duty to play. He who sneers at you for wasting your time in play is not necessarily a good counsellor. A sound mind in a sound body is the old axiom. Inversely, a sickly body usually means a morbid, melancholy, misanthropic mind. Keep yourself healthy.

The man who does manual labour all day, on the other hand, will be wise to employ his spare time in intellectual study, or stimulating social intercourse, such for example as he can obtain by attending his Masonic lodge regularly. A good plan for any man is to have a hobby, provided he keeps it within bounds, and does not let it interfere with his business. If more of us made a hobby of politics to the extent of keeping informed and doing our share as useful citizens, we should probably have less occasion to find fault with the way things are done. Among the fundamental precepts of Masonry is good citizenship. The Mason, above all others, should be alive to the fact that in a democracy the citizen has duties, as well as privileges. He who values his liberty must help preserve it. The man who complacently pursues his self-centred ease, or his busy chase of the dollar, and eschews or disdains public affairs, should be branded as a slacker. It is the solemn duty of the citizen to answer every call, and even at a sacrifice to himself, to do his part in conducting the government of his school district, city, county, state and nation. He who fails in that duty is no true American. and does not measure up to the standard that Masonry sets for her votaries.

The labour question, as it is termed has many angles, but Masons, who meet upon the level regardless of rank or station, will surely agree that every man is entitled to fair treatment as a human being. He is entitled to an opportunity to earn a living, and hence unemployment is a public sin, which all of us should seek to eradicate. He is entitled to fair wages, so that he and his family may be able to live decently, and hence a living wage is a matter of justice, not of charity or benevolence. He is entitled to reasonable

hours of work and proper working conditions, for it is neither right nor humane to require him to ruin his health while he is earning his living. He is entitled to a decent home, for the home is the foundation of our civilization, and how can we expect to produce good citizens unless the home is reasonably comfortable and attractive? And he is entitled to the opportunity to play, to learn, to worship, and to live. These things should not be the privileges of the rich, - they should be the rights of every man without question. And when they are fully guaranteed to the workingman there will be less strife between labour and capital, and less division of the people into classes.

THE BOOK OF CONSTITUTIONS GUARDED BY THE TYLER'S SWORD

The Book of Constitutions Guarded by the Tyler's Sword symbolizes silence and circumspection. Masonically it refers to keeping inviolate our secrets, but in a general way silence is a virtue to be cultivated. Talk less and think more is often good advice. Carlyle, Maeterlinck and others have written inspiringly of silence and the great silent men, and from childhood we have been told that "still, waters run deep." Like many other things, however, silence can be overdone, and it is more likely to be a cloak for ignorance and stupidity than a sign of deep thinking. The owl has a reputation for wisdom that is wholly undeserved. We learn by talking no less than by listening. One of America's greatest educators once said, "Tell a man how to do a thing, and he will not know how to do it; show him how by doing it before his eyes, and he still will not know how to do it. The only way for him really to learn is by doing it himself." Scientific educators have similarly learned that although a man may have thought out a proposition by pondering over it long and deeply, he never really knows it thoroughly until he has expressed it, either verbally or in writing. The desire to express our ideas is a natural one, and it should be fostered and encouraged. To be sure, we should all do well to make sure that our ideas are sound and well matured before we utter them. The nuisance who indulges in incessant chatter without telling me anything new or interesting, not only wastes his own time but mine also, and he has neither reputation nor influence. I soon get his measure, and am apt to jump at the unfair conclusion that he who talks most has least to say. But this does not change the general truth that self-expression is not only one of man's innate desires but it has a great educative value.

THE SWORD POINTING TO THE NAKED HEART

The Sword Pointing to the Naked Heart is calculated to remind us that no matter what we do, justice will sooner or later overtake us. Many people seem to think of the law of compensation as a pretty fancy evolved by Ralph Waldo Emerson, but in God's good time they will learn that this is one of His inexorable laws. It never fails to operate, and a day of reckoning is sure to come to the man who does not act on the square. To undertake to evade the law of compensation is to try to cheat the Almighty, and the man who has no better sense than that is hopeless.

The idea of justice carries with it the thought of punishment for wrong-doing, which is one of the unsolved problems of the race. The old theory was to make the punishment fit the crime, and most people still instinctively put punishment on a retributive rather than on a corrective basis, and also subscribe to Montaigne's dictum that "we do not correct the man we hang; we correct others by him." These are the orthodox beliefs, but their validity has begun to be challenged. There are those who insist that it is unjust to treat A with undue harshness in order to deter B from committing a crime, but that each should be answerable only for his own acts.

However, there has been gradual improvement in the matter of punishment, on the theory that it is better to reform an offender than through excessive severity to make him a confirmed, vicious evil doer. Juvenile delinquents in particular are being treated in a more enlightened manner. Training and opportunity are taken into consideration in determining their guilt. Also, it is now deemed proper to pass upon the intent of the law-breaker, youthful or adult, as well as upon his act.

In judging and punishing older criminals progress is being made in several directions. Under the old system every prison might as well have had inscribed over its portals, "Abandon hope, all ye who enter here." Indeterminate sentences and paroles have effaced that barbarous motto. Dividing offenders into classes according to the seriousness of their transgressions and separation of those who are guilty of a first or a more or less accidental offense from the old and hardened criminal, are also alleviating some of the evils of the old-fashioned jail and penitentiary. Further, the introduction of education, industrial training and recreation into prisons, and securing employment for the released, are features of the new reformatory spirit.

There are very few so-called criminals who are wholly bad. This fact is being recognized, and the tendency is not to embitter and harden the offender by the punishment that is meted out to him, but through intelligent, humane and sympathetic treatment to regain the more deserving ones to useful citizenship.

THE ALL-SEEING EYE

The All-Seeing Eye is a symbol of an omniscient and omnipresent Deity. There are many different conceptions of what God is. To the mind of one person He may be a personal being, reigning as a king from throne in Heaven, from whom we may seek special favours according to the wishes or whims of our feeble human judgments. To another person He is an infinite spirit of truth and justice, ruling through fixed laws, and the way to serve Him is learn and obey those laws. Any sort of a theological discussion would be highly improper in a Masonic discourse, still the All-Seeing Eye is a very practical emblem. If it teaches us to live in the consciousness that our every act, our most secret thought, is beheld by that All Seeing Eye whose favour we crave, whether we call it God or conscience, then alone can we have that purity of heart which we are presumed to possess.

THE ANCHOR AND ARK

The Monitor explains that "the Anchor and Ark are emblems of a well-grounded hope and a well-spent life. They are emblematical of that Divine Ark which safely wafts us over this tempestuous sea of troubles, and that Anchor which shall safely moor us in a peaceful harbour, where the wicked cease from troubling the weary are at rest."

Without hope, life would not be worth living. We all perform tasks in the hope that the future holds good things in store for us. When we are beset with troubles and sorrows we still have to some extent the attitude of that ancient philosopher whose motto was, "This too will pass away." But the man who simply lives in hopes without putting forth the necessary effort to make his hopes come true is a weak creature. "God helps those who help themselves," is an old adage that is apropos in this connection. Or, as Haliburton puts it, "Hope is a pleasant acquaintance, but an unsafe friend. Hope is not

the man for your banker, although he may do for a travelling companion." There is a world of practical wisdom in that homely quotation. Depend less on hope or luck and more on your own efforts, and you will get farther.

THE FORTY-SEVENTH PROBLEM OF EUCLID

"The Forty-Seventh Problem of Euclid teaches Masons to be general lovers of the arts and sciences." Herbert Spencer once asked the question, "What knowledge is of the most worth?" and then he proceeded to answer it proving that from every standpoint science is the most valuable knowledge.

Our school days are over, but our whole life is a school. We are learning every day, and our education is never complete. Many of us have no teacher but experience, best of all teachers, if not the only teacher. The miner who does not somehow acquaint himself with the fundamentals of geology and the theory of ore deposits will not make much of a success in seeking out the treasures of the earth. The boilermaker who does not study expansion and contraction, and stresses and strains, will not build a safe boiler. The painter who does not make a study of the chemical composition of his pigments and their effect upon the substance he is supposed to protect will never be more than a smearer, who will have a poor chance of satisfying his customers. The bookkeeper who does not understand the science of accounting is of no value to his employer. The farmer who does not recognize that agriculture is a highly scientific and technical pursuit is rapidly becoming a back number. When a man has acquired a scientific knowledge of his work it becomes interesting to him and he loves it; and when a man loves his work he will succeed in it.

THE HOUR GLASS

The Hour Glass is an emblem of the flight of time and the wasting away of our lives. At first the grains of sand are all in the upper compartment, and they seem to run very slowly. Gradually it dawns upon us that they are running faster and faster until we can imagine with a sort of terror that they are going with a rush and a roar to the end. Oh, those priceless hours! How we cherish them then!

Of all our symbols there is none more practical than the Hour Glass, and none which bears so directly upon our every day life. Every one of us has twenty-four hours of time each day, no one has more, no one has less. It is the most precious of all possessions, for out of it, as Arnold Bennett says, man must get health, pleasure, money, content, respect and the evolution of his immortal soul. "Its right use, its most effective use, is a matter of the highest urgency and of the most thrilling actuality. Your happiness - the elusive prize that you are all clutching for, my friend! - depends on that." Wasting time is a greater folly than wasting money, for wasted money may be regained, but an hour wasted is lost forever. Then how important it is so to regulate our lives that every hour will count. There is nothing so depressing as to be constantly haunted by the sense of wanting to do something and never getting it done. It shows that one's time is not being properly economized, one's life is not correctly adjusted. It is futile to say that we will do this or that when we have a little more time, because we have all the time there is right now, and we shall never have any more.

Too many of us think of the hours we spend in the office or shop as the day. Those eight hours, plus the eight we spend in sleep, make only sixteen hours, hence we still have another eight hours which are just as much a part of the day, and just as much a part of our lives as the shift we put in on our jobs. These precious eight hours we are largely free to devote to the cultivation of our minds, souls, bodies and fellow men. And so the Hour Glass not only teaches us to be efficient in the tasks out of which we make our living, but it also teaches us wisely to employ those other hours in which we do a large part of our living.

THE SCYTHER

The Scythe reminds us that the Grim Reaper is steadily drawing nearer, and that sooner or later we must fall before his strokes. Death always has a sort of morbid fascination for humankind, and even our Masonic ceremonies frequently and eloquently refer to this solemn subject.

By learning and obeying the laws of health and deducing rules for the prolongation of human life, we may ward off the fatal day for a little while, and possibly minimize the terrors which death has for every normal person. And this is a duty to the performance of which we all should devote our energies. The average man owes it to his family, at least,

to give it his support and counsel as long as he possibly can. The fatalist, who says the hour of every man's death is predetermined is a lazy, shiftless weakling, who refuses to put forth the necessary effort for his own self-preservation, and when his family is needlessly robbed of the subsistence which it is his duty to provide, he has the audacity to shift the responsibility to the Almighty. To neglect or wilfully disobey the rules of health is therefore nothing short of a crime, which no good man will commit.

But the end must come to all:

- "Yet a few days, and thee

The all-beholding sun shall see no more

In all his course."

And how are we using the few days that are given us and that are so soon to pass away?

"We live in deeds, not years; in thoughts, not breaths;

In feelings, not in figures on a dial.

We should count time by heart-throbs. He most lives

Who thinks most, feels the noblest, acts the best."

THE TEACHINGS OF MASONRY

BY BRO. H.L. HAYWOOD, IOWA

The following paper is one of a series of articles on "Philosophical Masonry," or "The Teachings of Masonry," by Brother Haywood, to be used for reading and discussion in lodges and study clubs - From the questions following each section of the paper the study club leader should select such as he may desire to use in bringing out particular points for

discussion. To go into a lengthy discussion on each individual question presented might possibly consume more time than the lodge or study club may be able to devote to the study club meeting.

In conducting the study club meetings the leader should endeavor to hold the discussions closely to the tenet of the paper 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 leader should request the members to make notes of the particular points or phases of the matter they may wish to discuss or inquire into and bring them up after the last section of the paper is disposed of.

The meetings should be closed with a "Question Box" period, when such questions as may have come up during the meeting and laid over until this time should be entered into and discussed. Should any questions arise that cannot be answered by the study club leader or some other brother present, these questions may be submitted to us and we will endeavor to answer them for you in time for your next meeting.

Supplemental references on the subjects treated in this paper will be found at the end of the article.

PART VI - INITIATION AND SECRECY

MANY a man has left the Masonic lodge room after the last night of his initiation with the feeling that what he has seen and heard has all been very interesting and impressive but also very queer: it has been so entirely different from the other experiences of his life that it all seems unreal, a strange piece of formality, as if somebody had devised it as an ornate but formal way of getting a man inducted into Masonry. It is no wonder that many who go away with such impressions never again take much interest in the ceremonies of initiation. What such a man needs is to have brought home to him that which is the main contention of this present series of studies, namely, that initiation, along with all the more important features of our Craft, is not a strange thing arbitrarily devised by somebody for ornamental and ceremonial purposes, but normal, and natural, and inevitable, just as natural as the blowing wind or the falling snow. Initiation is

something that has been in universal use from the beginning of the world and it is therefore as human a piece of business as anything that we do, albeit not so common perhaps.

How many reasons can you think of for the general indifference to the ritual among members? Did you accept the ritualistic part of your initiation as a perfunctory ceremony? Does the ritual sound to you like a manufactured thing? Do you believe, as Albert Pike seemed sometimes to believe, that certain things in the ritual were devised to conceal Masonic teachings ?

Instead of approaching the matter in the abstract it is well to begin by observing just what happens to a candidate during the process of his initiation into Freemasonry. First of all, he signs a paper setting for certain important facts about himself: then he participates in the "work" for three nights: he binds him by a solemn obligation to do certain things and not do certain other things: he takes the oath of secrecy which covers the ceremonies and also what may be said or done in lodge at any time: he contracts to give financial support to the Craft according to its laws thereon: he enters into a new relation with a large group of men who have been similarly initiated and sworn; and he places himself for life under a set of very definite and very noble influences. One could add to this list but as it is it is sufficient to recall to our minds just what is actually done through the process of initiation; and it is perfectly plain that, except for some words and actions in the ceremonies, there is nothing in all this to give anybody the slightest feeling that it is strange or formal: it is all as real and as natural as conducting a day's business. This is something worth remembering because many who have approached the subject of initiation from a merely abstract and theoretical position are very apt to give us impossible theories of the matter, land us in difficulties, and make us believe that Masonic initiation is something very esoteric or occult: as a matter of actual fact it is nothing of the kind.

I have said that during the ceremonies incidental to initiation some things are done and said that do see queer to any man when first he encounters them. But even these elements in our "mysteries" are not there for any fantastic or unreal purpose: they are there because we have inherited them from the past, and because they still have for us such valuable meanings that we continue to hold to them. If there is anything in the ritual that

seems fantastic to a man he needs only to study the history of the same to have such an impression obliterated.

The unfortunate thing is that many candidates pass through the entire process of initiation without being affected to any depth at all. Why is this? Very often it is the candidate's own fault. Before entering, or even seeking to enter, such an institution as Freemasonry he should learn something about it; at least a little of its history, and as much as possible about its present activities. And then, after he has passed through the initiation ceremonies, he should stop long enough to find out what it all means. A man to be impressed by anything must do his own part: nothing can act as a substitute for his own brains, feelings, and actions. Moreover, Masonic initiation is a blessing, carrying with it many precious privileges, and it is therefore worth something of an effort on the part of a man who seeks it.

How would you define "initiation"? Can you furnish examples of initiation drawn from general society outside secret orders? What do you consider the most important features of Masonic initiation? Do you consider the obligation legally binding on a member? Did initiation strike you as being "queer"? If so, what parts of it? Do you accept Brother Haywood's explanation of the strangeness of some parts of the ceremony? What did you know about Freemasonry before you sought admission to it? Do you recall anything in the ritual which assumes that you made a study of Masonry before submitting your application ?

In all other cases the poor effect of initiation is due to the carelessness of the lodge. A ritual cannot be satisfactorily administered in a mechanical way, as if all one had to do was to turn the crank of a mill. Nor can it ever be a cut-and-dried thing which needs no thought and initiative behind it. No lodge has a right to shove a man through three degrees and then turn him loose without first endeavouring to instruct him in the meaning of it all, without trying to bring home to him what it was designed to do. The whole process should be made one of the most crucial experiences of the candidate's life, one that he can never forget, one that will change him to the centre of his being, else it is not a real initiation at all, but an imitation.

For consider what takes place inside a man when initiation has been a success. The word itself suggests a "new birth." The experience, whenever it actually occurs, is a profound

one. It is like the crisis of adolescence when a boy finds himself passing through a mysterious change that throws his whole being into turmoil; he grows moody; his beard makes its appearance; his voice changes; he gets a new expression in his face; his muscles develop; his interests change; he begins to take more interest in the opposite sex; he is no longer a boy but a young man. Or it is like the moral and spiritual change which comes over a man who passes through the religious experience known as "conversion" or "regeneration"; he finds himself with a new set of interests; he behaves differently to his family and his fellows; he forms new habits, such as prayer and church attendance; he has a new feeling about God; new beliefs about the great questions that concern man; he calls himself a "new" man. He has been initiated into the religious life, which is to him a new world of experience, and he can never again become what he was, even though all these new interests fade away.

Can you furnish examples of a "new birth" other than adolescence and religious "conversion"? Do you suppose that some men went through a genuine "conversion" during the Great War so far as regards their allegiance to the German side? What brought about such conversion? Can a genuine change in a man's life be brought about by a mere ceremony, a mere formality? If many Masons in your lodge are worthless as Masons how do you explain their lack of the Masonic life? Why did initiation fail in their cases?

Masonic initiation is intended to be quite as profound and as revolutionizing an experience. As a result of it the candidate should become a new man: he should have a new range of thought; a new feeling about mankind; a new idea about God; a new confidence in immortality; a new passion for brotherhood, a new generosity and charity. The whole purpose of the ritual, of the symbols, of all that is done and said, is solemnly to bring about such a transformation in the man. If initiation does not accomplish something of this it is a failure; if it does accomplish it, that fact should forever silence those who have looked upon it as an elaborate and expensive piece of formalism.

Have you ever heard men argue against the rightness of secrecy in Masonry? what arguments have you heard? how did you answer them? What part does secrecy play in your business? in your home? in your friendships? Why did Operative Masons hedge themselves about with secrecy? What is a "trade" secret? Did you ever try to remove the hoodwink of Masonic ignorance from a brother Mason? how did you go about it?

Secrecy is so prominent a characteristic of Freemasonry that often in literature we find the latter word used as a synonym of the former, as when we read how a circle of friends were so intimate that there was a "kind of freemasonry" among them. To some this is most objectionable because they deem it beneath the dignity of a great Order to conceal its functionings behind so opaque a veil: or they think that what must be so effectually hidden must contain some taint, or have anti-social influences. "If it is good and noble," so they say, "why hide your light under a bushel? if your hidden actions are reprehensible then is all your secrecy an elaborate hypocrisy! or it may be that all your secrecy is merely an elaborate bit of child's play designed to appeal to curiosity mangers. In any event our best public institutions, the church, school, public hospitals, libraries, and even our political governments, have no need of such a veil." The fallacy underlying these objections is that the objectors do not know that Masonic secrecy is a peculiar kind of secrecy designed and preserved expressly for the needs of such an institution.

Anyhow, there is nothing objectionable or unfamiliar about secrecy; it is a human necessity found everywhere, and often where it is not apparently in evidence it will be found on examination to equal or even exceed that which lies about the gateways of our Fraternity. Nothing is more zealously guarded than the home. The directors of a business corporation keep their deliberations to themselves. Friendship is based on mutual confidence and that means much secrecy. Governments are very public in function but they are still obliged to carry on many of their activities behind the scenes. Indeed, what would life be without this honourable kind of concealment! how would any man endure to go about in the world with all his inner life exposed to view like the goods in a show window!

Freemasonry partakes of the nature of this more common kind of secrecy, but there is secrecy and secrecy, and one variety of it is one about which we do not often think: I refer to that which is as yet unknown to us, not because we are shut out from it, but because we are not yet prepared or equipped to learn it. Music is a terra incognita to one who knows not one note from another, and can not recognize a tune. Literature is a vast unknown to the illiterate. Chemistry, physics, geology, astronomy, or any of the sciences, what a "freemasonry" is it in which they exist! for they are revealed only to the initiated. They are not hidden from us by any arbitrary authority: they are hidden because we wear the hoodwink of ignorance. Much of our Masonic secrecy is of this character. As a matter of fact it is surprising how little of it there is that can not be published to outsiders: the contents of this journal from month to month bear witness to

that! but there is a vast deal of it that remains unknown even to its own initiates because they have as yet made no effort to learn it.

Also, Masonic secrecy exists for certain definite purposes. The Fraternity itself exists in order to keep fixed on a man a certain set of influences, and in order to bring about certain changes in the world, etc.: its secrecy is a means to that end, and helps to make such a purpose possible. If a lodge room were as open to the general public as a street corner all that goes specifically by the name of Masonry would necessarily vanish and the very purpose for which the Order exists would be defeated.

Experience teaches this fact as well as reflection. The Order has existed in one form or another for we know not how many centuries, and it has always been a secret society. Other modern fraternities have found secrecy equally necessary. So also with fraternities in earlier times. The Mysteries hedged themselves about in the most elaborate fashion. The Collegia held their meetings behind tyled doors. The Christian church, in at least one period of its history, did the same; and so did the numberless guilds of Medieval Europe.

Has Freemasonry anything to conceal from its enemies? what? What things in Masonry, according to your own understanding of it, are necessarily kept secret? Could Masonry continue to exist without secrecy? Why? What are the attractions of secrecy to the human mind? Can you name a great political party that once existed in the United States that was organized as a secret society? why was it thus organized? why did it abandon its secrecy? Can you name a great political movement in Italy of the mid-nineteenth century which was similarly organized? Do you think that the example of Masonry had anything to do with these political secret societies? Would you call the Order of the Jesuits a secret society?

There is a psychology of secrecy, the discussion of which is recommended to students and to study club though little space is available for it here. What we value we instinctively guard. Curtains are drawn before the more intimate things of life. Even religion, to a majority of individuals, is a thing for the closet rather than for the public stage, and many a man would rather be thought an infidel than be caught at prayer. In all these, and in scores of cases like them, secrecy is used as a screen whereby to protect sensitive feelings. In many other equally familiar cases secrecy employed to awaken the

desire to explore, the curiosity to know; it stimulates a man to make search for that which is presented to him as a mystery. One may see Masonic secrecy affecting the minds of brethren in the lodge room in both these ways: some are happy to be there because they can give expression to thoughts, to ideals, and to aspirations, often religious, among trusted brethren: and some are there because the veil thrown about our mysteries has enticed them to try to lift it.

To my own mind the noblest effect of Masonic secrecy is found in the atmosphere of kindness which it throws about all the operations of brotherly aid and charity. The unfortunate member is often helped almost without himself knowing whence his succour comes; there is no publishing abroad of the affliction; the thing is not bragged about; usually the object of this charity does not even make an application: like the stretching forth of a gentle hand he feels himself supported in such wise that his pride needs not to sink to the level of his fortunes. If Masonic secrecy did nothing else it would be abundantly justified to every delicate and charitable mind.

While keeping all this in mind it is also well to remember that, after all, Masons themselves sometimes do not understand this, the secrecy of the Craft, aside from the single matter of its charity, is almost wholly concerned with method rather than with matter. If one will carefully consider the oath of secrecy he made while taking his obligation he will find that he is not in anywise to reveal to others aught of the initiatory ceremony, or of what may be said in lodge: but he is not sworn to keep secret that which Freemasonry really is! Its principles, its history, its spirit, its ideals, its purposes and programs, he may publish to the world and the more he publishes them the better.

Do you believe that in the Study Club department of THE BUILDER we have discussed the ritual too openly? Just what does the obligation to secrecy cover? Do you know about the charitable activities of your own lodge? Do you believe the charity should be secret? why? Could public charity be similarly veiled? how? Can you think of a single teaching or principle of Masonry that has not been given to the world over and over again? Can you explain why the whole Order would pass out of existence if its secrecy were to be destroyed?

SUPPLEMENTAL REFERENCES

Mackey's Encyclopedia-(Revised Edition):

Advancement, p. 31; Candidate, p. 131; Darkness, p. 196; Definition of Freemasonry, p. 202; Degrees, p. 203; Initiation, p. 353; Labour, p. 419; Literature of Freemasonry, p. 448; Secrecy and Silence, p. 675; Secret Societies, p. 677; Sign, p. 690; Symbol, p. 751; Symbolism, The Science of, p. 754.

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OUR STUDY CLUB PLAN

"The Bulletin Course of Masonic Study," of which the foregoing paper by Brother Haywood is a part, was begun in THE BUILDER early in 1917. Previous to the beginning of the present series on "Philosophical Masonry," or "The Teachings of Masonry," as we have titled it, were published some forty-three papers covering in detail "Ceremonial Masonry" and "Symbolical Masonry" under the following several divisions: "The Work of a Lodge," "The Lodge and the Candidate," "First Steps," "Second Steps," and "Third Steps." A complete set of these papers up to January 1st, 1921, are obtainable in the bound volumes of THE BUILDER for 1917, 1918, 1919 and 1920, and the remaining papers of the series may be had in the 1921 bound volume which will be ready for delivery early in December. Single copies of 1921 back numbers are not obtainable, our stock having become exhausted.

Following is an outline of the subjects covered by the current series of study club papers by Brother Havwood:

THE TEACHINGS OF MASONRY

1. - General Introduction. - A. Reasons for a course explaining what the "teachings of Masonry" mean. - B. How one can arrive at his own Philosophy of Masonry. - Conclusion. The Philosophy of Masonry is not a study of philosophy in general, but a study of Masonry such as a philosopher gives to any great intellectual problem.

2. - The Masonic Conception of Human Nature.

3. - The Idea of Truth in Freemasonry.

4. - The Masonic Conception of Education.

5. - Ritualism and Symbolism.

6. - Initiation and Secrecy.

7. - Masonic Ethics.

8. - Equality.

9. - Liberty.

10. - Democracy.

11. - Masonry and Industry.

12. - The Brotherhood of Man.

13. - The Fatherhood of God.

14. - Endless Life.

15. - Brotherly Aid.

16. - Schools of Masonic Philosophy.

This systematic course of Masonic study has been taken up and carried out in monthly and semi-monthly meetings of lodges and study clubs all over the United States and Canada, and in several instances in lodges overseas.

The course of study has for its foundation two sources of Masonic information, THE BUILDER and Mackey's Encyclopedia.

HOW TO ORGANIZE AND CONDUCT STUDY CLUB MEETINGS

Study clubs may be organized separate from the lodge, or as a part of the work of the lodge. In the latter case the lodge should select a committee, preferably of three "live" members who shall have charge of the study club meetings. The study club meetings should be held at least once a month (excepting during July and August, when the study club papers are discontinued in THE BUILDER), either at a special communication of

the lodge called for the purpose, or at a regular communication at which no business (except the lodge routine) should be transacted - all possible time to be devoted to study club purposes.

After the lodge has been opened and all routine business disposed of, the Master should turn the lodge over to the chairman of the study club committee. The committee should be fully prepared in advance on the subject to be discussed at the meeting. All members to whom references for supplemental papers have been assigned should be prepared with their material, and should also have a comprehensive grasp of Brother Haywood's paper by a previous reading and study of it.

PROGRAM FOR STUDY CLUB MEETINGS

1. Reading of any supplemental papers on the subject for the evening which may have been prepared by brethren assigned such duties by the chairman of the study club committee.

2. Reading of the first section of Brother Haywood's paper.

3. Discussion of this section, using the questions following this section to bring out points for discussion.

4. The subsequent sections of the paper should then be taken up and disposed of in the same manner.

5. Question Box. Invite questions on any subject in Masonry, from any and all brethren present. Let the brethren understand that these meetings are for their particular benefit and enlightenment and get them into the habit of asking all the questions they may be able to think of. If at the time these questions are propounded no one can answer them,

send them in to us and we will endeavor to supply answers to them in time for your next study club meeting.

FURTHER INFORMATION

The foregoing information should enable study club committees to conduct their meetings without difficulty. However, if we can be of assistance to such committees, or any individual member of lodges and study clubs at any time such brethren are invited to feel free to communicate with us.

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NATURE'S BEST BOTH THEN AND NOW

BY BRO. L. B. MITCHELL, MICHIGAN

And Moses went out to meet his father in law and did obedience and kissed him; and they asked each other of their welfare; and they came into the tent. - Exodus 18:7.

And they asked each other anxiously the old "how do you do,"

The other's welfare seemed to be the thought that thrilled them through,-

They seemed to be just common folks before the throng that day,

And greetings over, to the tent they straightway took their way.

And this, so beautiful because so homelike and so sweet

And rare of those who held such trusts upon this precious meet
Stands out as nature's best expressed when it was just the same
As it is with us all today who play its splendid game.

And somehow, too, this greeting brings a message that reveals
The humanness that goes so far, though too oft 'tis concealed
Behind the rush of every day, behind the sordid care
Which, broken through would bring a bit of heart most anywhere.

And really what is there of earth that holds so much of cheer
As what we find in other's lives while "faring on" right here?
Does it not hold the best that is to human nature given
To make of any place a place that's worth the names of heaven?

EDITORIAL

PEACE ON EARTH

IT APPEARS an unspeakable mockery that now after nineteen centuries of Christianity the world seems as far as ever from the realization of that old haunting poetry, "Peace on earth, good will to men!" At the moment of writing, all the superior Christian nations, with the possible exception of our own, are struggling to recover their strength after the most terrible war in the annals of the race: and those nations that have never known the cross are also struggling in the maelstrom created by the war. And as for the future, it is

as dark, and perhaps darker, than the past. In spite of the bitter lessons of 1914, European statesmen went into secret cabal and patched up a so-called peace that is as full of the seeds of strife as the most dishonest pact barbaric tribes ever entered into. It is all a huge pity and a shame and it is little wonder that at this moment there is more skepticism, cynicism, pessimism, and despair in the earth than there has been since Napoleon wrecked Europe a hundred years ago.

And yet, why should we despair! Manhood is not exhausted, nor is wisdom less efficacious than in the morning of the world, and God still reigns. The times need good sense, sagacity, and a persistent application of intelligence to the problems of international relations. Not by supernatural means, or by good luck, or by the leadership of any one individual, will things be righted, but by wisdom and righteousness.

The Disarmament Conference, whatever may be its ultimate outcome, is one ray of wisdom shining athwart the darkness, and in its light will Christmas seem a brighter time to millions of our fellows. There is no need to rehearse the evils of war: it is not a bitter medicine good to put blood into peoples as the Junkers taught; nor a method whereby the backward spaces of the world may be brought under the sway of civilization; nor is it, as politicians with such pitiable fatuity seem still to believe, the one means of settling differences between nations: it is a criminal and quite useless expedient, worthy to compare for folly with the old practices of witchcraft and burning heretics at the stake.

The evils of war are felt quite as much in times of so-called peace as during the years of actual fighting, albeit in a different form: for it is necessary to keep on drilling soldiers, building battleships, and making guns. What is needed is to uproot the thing as a whole out of our civilization and frankly admit to ourselves every one that nothing could be more foolish than such a business.

As long as armies and navies exist diplomats will play a dirtier game than they would otherwise, because they use their military power as one of their trump cards. The keeping prepared itself is a demoralizing thing, especially where militarism is made a profession as was the case in Germany and is now in Japan. Predacious wealth, knowing that it has an army to back itself withal, is ten times more unscrupulous than it would otherwise be. The being prepared for war, like battle itself, is a financial loss not to be computed: the value, created by labor and brains for such purposes, is utterly lost, and the world is

behind just that much. The life of the soldier living in peace-time barracks is quite as much lost to civilization as if he were killed in fighting, because he consumes much but produces nothing. Compared with war and the keeping ready for war, all other evils are mere peccadillos.

However, we are all in it, and, like Laocoon, have its coils tightly about us, and much wisdom is needed to escape from the dragon. As things now are it would be very ill considered, it would appear, for our own nation to lay down its own arms so long as all the other great powers keep theirs. Would not a land so rich and so defenseless inflame militaristic people with irrepressible desires for conquest? Our helplessness might of itself become a cause for more strife. The better plan is President Harding's plan: let all the powers agree to disarm together. If after such a step as that the lesser nations were to cling to their guns and T.N.T. they can easily be brought into line by economic means, which are quite as efficacious in their way as blowing up cities with dynamite.

The evil of war is a virus that spreads to every part of the world's organism. No one mind is capable of tracing its ramifications hither and thither, because its baneful effects are as wide and as complicated as civilization itself. War is to the world as a whole what drunkenness is to an individual: nothing can be normal ; nowhere can there be the joy, the power, the wisdom, and the nobility of human living that there might otherwise be.

John Morgan Robertson has well said that "Civilization progresses by the contact of cultures." Each nation has something to give to its sister nations and will give it, unless hatred and strife, such as now divides Europe, blocks the way. Freemasonry has ever held that fact in the center of its vision. It has prayed and worked for a united world for it knows that not otherwise will the nations be blessed because it is only when sister peoples live in harmony with each other that blessedness can exist. "How good and pleasant a thing it is for brethren to dwell together in unity." The kingdom of heaven is the human race living happily together. To bring about that consummation is quite possible, and it is possible along the lines laid down in the Masonic philosophy. What is needed is not miracle or militarism, but ordinary human wisdom and good sense: in other word, Light. God speed the day when that simple available Light will come, when it will all come, when it will come to all ! and may this Christmas season remind us all how easily it may come, if only we shall one and all open our minds to receive it!

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PROVINCIAL MASONS

In one of the many rich pages from the pen of Brother Delmar D. Darrah we have come upon this wise statement:

"It is unfortunate that we have in the Masonic fraternity men whose knowledge of Freemasonry is limited to that which they have acquired and learned within the borders of their own jurisdiction."

Unfortunate it is, and that for many reasons. These same men are often so ignorant of Masonry at large that they do not even know that Grand Lodges are each one sovereign in its own jurisdiction and that among themselves they all differ in a thousand points, not to ritual, practice, landmarks, laws, and what not. Consequently they judge Masonic practice the world over by their own local practice because they believe it to be everywhere the same; and when some large movement is born, fraught with every promise of great good to the Craft, they may like as not oppose it for no other reason than the mere fact that in their own state they have not been doing it.

Still more unfortunate, so it may be believed, is the ignorance of such men concerning the history of the Fraternity. Acting on the supposition that what is always has been, because Masonry cannot change, they become obstructionists and servants of tradition, the letter of which always kills, and lift up their voices against some of the solidest proposals that our wisest leaders can propose because such things are new to themselves.

If the Masonic leaders in all our states would read one good history of Masonry, and would then for three years hand running take the trouble to read the Report on Fraternal Correspondence in the Proceedings of each Grand Lodge, what a boon it would be to all !

THE LIBRARY

"THE EVOLUTION OF FREEMASONRY"

ONE SEEKING a quiet nook for refreshment, especially if he be a Mason, can discover much blessing in Delmar Duane Darrah's book, *The Evolution of Freemasonry*. I had travelled but a little way ere I became impressed with the charm of it. The author has succeeded in his endeavor "to lift the society out of the realm of speculation and mysticism and to account for it as the result of those natural causes which have produced all the great ethical institutions of the world."

More books of this character are eminently desirable. Those interested in Masonic lore and antiquity may find for themselves in any Masonic library many treatises, fictitious and authentic, for their information. But facing practical problems and desirous of having a rational concept of the service that Freemasonry may render in our own times it is well, perhaps, to seek those common-sense works that will be appreciated for their lucidity and directness by the highly trained intellect, as well as plainly understandable by the average man.

My faith in the serviceability of Freemasonry for our times makes me somewhat impatient with those obscure treatments of Freemasonry that seem to promise a mystical solution of the problems of human life and society.

Our Brother Delmar Darrah, out of his long Masonic experience and acquaintanceship with the learning of the Craft, has rendered an inestimable service in his reasonable explanation of the rise and growth of modern Masonry. The readableness of the volume, so charmingly descriptive of the romance of Masonic growth, will, I believe, commend itself to all who are desirous of an introduction to the history of the Craft.

The motive actuating the author and his attitude toward those who are ever desirous of enshrouding Freemasonry in the cloak of mysticism may be deduced from the following: "It is a matter of sincere regret," he says, "and not at all to the credit of Freemasonry that there are many Masons who seem to prefer to have the fraternity draped in tradition and mysticism rather than to have the truth elicited and understood." And further one may read, "It should not be overlooked that much of the literature and alleged history of Freemasonry consists mainly of abortive attempts to connect the Fraternity through its symbolism with the mysteries of the ages, and in many instances a direct association has been made with crude ceremonies of an almost forgotten past. It is quite easy to understand the reason for this. The human mind loves the marvelous, and one of its greatest susceptibilities is to try and connect the vague and unknown with some supernatural agency and, as far as possible, link it with a mystical past thereby taking it out of the commonplace and enveloping it in a sort of ethereal atmosphere."

Quite interesting, too, is his statement regarding the conception of Freemasonry as a secret society. "The student who is to study Freemasonry," writes Darrah, "must divest himself of the idea that it is a secret society. There is a marked distinction between a secret society and a brotherhood or institution designed for the moral benefit of mankind. A secret society is merely the outgrowth of primitive conditions while a brotherhood is the result of culture and refinement." "A secret society is merely the outgrowth of primitive conditions" is a striking rebuke, it seems to me, to those who are endlessly asserting that the lineage of modern Masonry extends to primitive times.

Turn to page 49 and you read this very luminous paragraph: "Universal brotherhood grows out of social relationship. Fraternity is a world in which the faces of man are turned toward each other. It means the science of humanity based upon the fact that we have a common origin, and a common destiny, and that God is the Creator and Father of us all, and that from this relationship evolves the civilization of the human race. In the evolution of man, we have passed from the individual to the family, to the community, to the state and inter-state alliance, and in due time will pass to a united group of nations; the dream of Freemasonry; the fulfillment of God's plan; in the parliament of man; the federation of the world."

There is something thrilling in this. It causes one to weigh carefully his own attitude toward Masonry and our faith in her potential greatness as a national and world servant of humanity.

Most delightful chapters are those devoted to architecture under the caption "Frozen Music" and the "Cathedral Builders," in which the author goes back to a rapid study of those Operative Masons whose genius erected those monumental edifices. His treatment of the relationship of the old Operative Masons and the Freemasons of today while not coldly analytical is certainly clear in its emphasis, that (other than the old operatives being possessed of those elemental things of a mason craft, making possible for modern Masonry to utilize many of their tools and customs as symbols and emblems for their esoteric teaching) small claim can be laid to the speculative Mason being the logical heir of the operatives.

Splendidly does he speak of the influence of Gothic art when he says: "The Gothic with its sky-piercing spires, pointed arches, vaulted roofs, lifts the soul of man to higher conceptions and aspirations. One may stand in the Propylaea of Laphithae, in the pillared halls of the academies of philosophy, but there is awakened no such lofty thought or grandeur of faith as comes from the contemplation of the Gothic ever pointing upward, drawing the vision onward as if for farreaching revelation and a glimpse of that faith which is lost in sight."

But that the cathedrals were strictly the expression of the religious faith of the builders he is ready to deny, for, he says in a sentence or two relative to this idea, "the claim has been made by some Masonic enthusiasts that the cathedrals which were the product of these medieval builders gave expression in a symbolic way to the religious faith of the builders. This, however, is purely imaginative."

On the whole I feel that his treatment of the medieval builders is sincere, logical and scientific. But I desire to cling to my conviction that those old cathedrals had something of connection with the religious aspirations of the builders.

Racily written and of absorbing interest are his references to the good old days, the early Craft customs and ye old tavern. But whatever the antecedents Freemasonry is today the most powerful institution among men for international righteousness that exists.

The young Mason would find the author's dissertation on the growth of the ritual exceedingly valuable and especially serviceable ought it to be to those hoard literalists who have little conception of the evolution oi anything in this world. Speaking of the ritual the author has the following to say: "It must not be forgotten that all the so-called work of which Freemasonry today boasts is purely modern. It is the product of ritual builders of the nineteenth century."

One cannot but marvel, as he continues reading the book, at Brother Darrah's ability to retain the deed interest of his reader. Almost half of the book is devoted to Freemasonry in America, and I feel that it is eminently justifiable, for, as the author says, "it is in America that we find Masonry to have reached the highest development and where it has assumed the institutional character of those great forces which contribute to the upbuilding of humanity." Several pages are given to the Morgan affair, and both that interesting chapter and the one dealing with the Anti-Masonic movement give a moving picture of the Masonry of a former day. It must have required heroic characters to have been Masons openly in the years 1825 to 1830 for as we read again, "so intense did the Anti-Masonic feeling grow that it rocked political parties, sundered churches and religious organizations and was carried into the social life of many communities. Even little children took it up and boys were sometimes beaten and abused because they were children of Freemasons."

A chapter of usefulness to the new initiate, descriptive of the purpose and value of the Symbol in Masonry, is found in the chapter on the Symbol. The following few sentences epitomize the meaning of the symbol, and the whole chapter is in equally characteristic vein. "A symbol is a visible sign with which a spiritual feeling, emotion, or idea is connected. It is the vesture of thought, philosophy and art, the enduring garment which preserves things for widespread use. It may be likened to the cup of the flower, which holds the unseen forces and sweetness of light and air. Symbols are to be found everywhere. God threw a rainbow over the sky and the evanescent bow which follows in the wake of a summer shower will always be a symbol of his promise and covenant." "The symbolism of Masonry then is simply human life in pictures - an illustrated picture gallery of the heart, a complete compendium expressive of man's constant duty to the God who made him and his fellow traveler in life's journey."

I thoroughly enjoyed the reading of this book. It was an inspiration and a prophesy of the type of literature that is going to be of exceeding great value and service in the fraternity

in the future. "Masons," says our author, "are fast finding out that Freemasonry is not finished but that it is just commenced. For years effort has been expended in perfecting laws and rules and getting ready to do something. As a result the fraternity has now arrived at that point in its evolution when it must move forward or forever lose its prestige as a vital force in human activity."

- Robert Tipton.

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PUBLICATIONS WANTED, FOR SALE, AND EXCHANGE

We are constantly receiving inquiries from members of the Society and others as to where they might obtain books on Masonry and kindred subjects, other than those listed each month on the inside back cover of THE BUILDER. Most of the publications wanted have been out of print for years. Believing that many such books might be in the hands of other members of the Society willing to dispose of them we are setting apart this column each month for the use of our members. Communications from those having old Masonic publications will also be welcomed.

Postoffice addresses are here given that those interested may communicate direct with each other, no responsibility of any nature to be attached to the Society.

It is requested that all brethren whose wants may be filled through this medium communicate with the Secretary so that the notices may then be discontinued.

WANTED

By Bro. D. D. Berolzheim, 1 Madison Ave., New York, N. Y.: "Realities of Masonry," Blake, 1879; "Records of the Hole Craft and Fellowship of Masons," Condor, 1894; "Masonic Bibliography," Carson, 1873; "Origin of Freemasonry," Paine, 1811.

By Bro. Henry H. Klussmann, 310 Monastery St., West Hoboken, New Jersey: "The Masonic Eclectic," volumes 1 and 2, published by Masonic Publishing and Manufacturing Co., New York, N. Y.; "The Historical Landmarks and Other Evidences of Freemasonry," by George Oliver, D.D., published by Masonic Publishing Co., Wm. T. Anderson, 3 East 4th St., New York, N. Y.

By Bro. Ernest E. Ford, 305 South Wilson Avenue, Alhambra, California; Ars Quatuor Coronatorum, volumes 3, 6 and 7, with St. John's Cards, also St. John's Cards for volumes 4 and 5; "Masonic Review," early volumes; "Voice of Masonry," early volumes; Proceedings Grand Council of California for the years 1877, 1878 and 1879; Transactions Supreme Council Southern Jurisdiction for the years 1882 and 1886.

By Bro. David E. W. Williamson, P. O. Box 754, Reno, Nevada: Perdiguier's "Livre du Compagnonnage," and W. H. Rylands' "Freemasonry in the Seventh Century," quoted in Gould's "Concise History of Freemasonry."

By Bro. H. Sandelands, 9258 91st St., Edmonton, Alberta, Canada: "The Spirit of Freemasonry," by Wm. Hutchinson; "Signs and Symbols," by Dr. G. Oliver; "Symbolical Teachings of Masonry and Its Message," by T. M. Stewart; "Sidelights on Freemasonry," by J. T. Lawrence.

By Bro. Silas H. Shepherd, Hartland, Wisconsin, "Catalogue of the Masonic Library of Samuel Lawrence," "Second Edition of Preston's Illustrations of Masonry."

FOR SALE OR EXCHANGE

By Bro. Silas H. Shepherd, Hartland, Wisconsin, "Stray Leaves from a Freemason's Note Book," by George Oliver. This volume also contains "Some Account of the Schism showing the presumed origin of the Royal Arch Degree." Univ. Mas. Lib. edition. Price \$3.00. "Lights and Shadows of Freemasonry," by Robert Morris. (Fiction and anecdotes.) Price \$3.60.

By Bro. F. R. Johnson, 3425 East 61st St., Kansas City, Mo., "The History of Freemasonry," by Robert Freke Gould, published by the John C. Yorkston Co., silk cloth binding, first-class condition, four volumes, \$17.00; "History of Freemasonry," by J. W. S. Mitchell, P. G. M. of Missouri 1844-45, full morocco binding, \$15.00; "The History of Freemasonry," by Albert G. Mackey, seven volumes, practically new, \$30.00; "The Standard History of Freemasonry," by J. Fletcher Brennan, published in 1885, one volume; "Gems from the Quarry," by John H. Brownell, Editor of the American Tyler, 1893, \$6.00; "Antiquities of the Orient Unveiled," by M. Walcott Redding, 1877, \$5.00; "History and Cyclopedia," by Oliver and Macoy, full morocco binding, \$10.00.

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.

"ORDER OF DE MOLAY" AND "ORDER OF THE BUILDERS" FOR BOYS

Will you please publish in an early issue of THE BUILDER information regarding the Order of De Molay?

F.L.R.R., Iowa.

I am informed that there is a movement on foot to establish throughout the middle west a society called "Junior Masons," having as its object to interest the younger men and boys in the work of the Masonic Order. This has been discussed at the meetings of our local Masonic Club and I am taking the liberty of addressing you for information on the subject.

H. E. C., Massachusetts.

The following descriptive sketches of the "Order of De Molay for Boys" and the "Order of The Builders for Boys" have been furnished by officials of these two organizations as material for answering the above and other inquiries from members of the National Masonic Research Society:

ORDER OF DE MOLAY FOR BOYS

This Order originated in a boy's club of a dozen members, fostered by Brother Frank S. Land of Kansas City, Missouri, in March, 1919. It swept over Kansas City so swiftly that within two years it numbered almost two thousand members. In the meanwhile this far-seeing brother, from his knowledge of boys' problems, knew that such an organization, to be successful, must have more than a mere organization. He conceived the idea of a ritual and his ideas were utilized by Brother Frank A. Marshall in the splendid ritual which they now use.

During this formative period the attention of neighbouring cities was attracted and with it came a demand for similar chapters. The Scottish Rite Bodies of Kansas City, proud of its success, as they might well be, generously gave every encouragement to its spread

until 1921 when they felt the movement should become national in scope and asked that it be relieved from the management and that it be turned over to some organization which could make it national in character. The formative period of De Molay here ends.

The purpose of the Order of De Molay is to make better boys, better men, and better citizens. The degrees teach reverence, patriotism, filial love, clean living, and good citizenship. Surely one could ask no more.

The ritualistic work is embodied in two degrees - the initiatory and the De Molay. The first inculcating the cardinal virtues of the Order, which are deeply impressed upon the minds through a symbolic journey splendidly portrayed. The latter degree is historical and spectacular, affording opportunity to the boys with dramatic ability to display their talent. The whole is embellished with tableaux and effects calculated to make a permanent impression.

Sons of Master Masons and their chums, between the ages of sixteen and twenty-one are eligible to membership. Naturally good morals and other fundamental requirements are insisted upon.

Any recognized Masonic Body of either York or Scottish Rite may sponsor a chapter of the Order. It has not been found feasible for lodges to act as sponsor in cities where there are more than one lodge. The organization must agree to give moral and financial support, if necessary, and supervise its operations, through an advisory committee of nine men, nominated by them. Many matters of local difficulty have to be solved and methods that work in one locality may fail in another, hence, the necessity for a strong local Advisory Council.

The Order of De Molay is not a Masonic organization; its rules prohibit the addressing of these young men along the line of their future affiliations. Freemasonry is interested in its success, just as it is interested in the success of schools, churches and good citizenship. If a Chapter of De Molay contributes one good citizen, it is well worth the expense of organization.

What young man with good red blood in his veins but what has a desire to join a club, a lodge, or social organization? De Molay provides this organization; its Advisory Council insuring its character. The value of any organization depends upon the quality and quantity of its membership. De Molay offers both of these requisites. It has its own distinctive pin, its emblems, its colours, flowers and songs, just as larger and older fraternal orders. With chapters already formed at a number of our largest universities, it is placed in a position to afford opportunity for the forming of acquaintances with a choice selection of manhood. In this order, all Master Masons are welcomed as visitors; when a member becomes twenty-one, he becomes a non-active life member, exempt from dues but not entitled to vote or hold office.

The Order derives its name from Jacques De Molay, the last military Grand Master of the Order of Knights Templar, an eminent martyr of Freemasonry, who on the evening of May 18, 1114, as the bells of the Cathedral of Notre Dame tolled the hour of seven, was burned at the stake on an isle in the Seine River. Modern names might have been employed. Scenes from American history might have been utilized but with the prospect that De Molay might become universal it was believed best by its founders not to do so. The name of Jacques De Molay is closely associated with the Masonic Orders of Knighthood, and the selection of his name seems eminently proper. Our boys should be taught that our forefathers fought for all our inalienable rights; that our freedom was purchased with blood, fire and sword; that forces are existent today which would destroy all that we now have and that eternal vigilance is the price of liberty.

The expense of organization is nominal; local Masonic bodies are already furnished with most of the necessary paraphernalia; most of it, in fact, can be made at home. Detailed information be furnished when desired. Letters temporary are granted upon payment of \$15.00. Should charter be issued \$25.00 additional is required. \$1.00 is collected upon each member receiving both degrees, 50c for patent, and 40c per capita annually on all members. This money goes into the hands of the Grand Council and is used by them in extension work and supervision. But one salaried officer is employed by the Grand Council. Far-sighted Masonic leaders need not hesitate to get behind this great boys' movement; men with wide vision are behind it. Boys delight in ceremonials and ritualistic work and no one who has witnessed the work and the activity of the Order could for moment doubt it worthy of the support of all members of Craft.

Inquiries regarding the work of the organization should be addressed to Ray V. Denslow, National Supervisor of De Molay Kansas City, Missouri.

ORDER OF THE BUILDERS FOR BOYS

For some years an organization of Masonic service, maintained by the Masonic lodges and bodies of the Chicago district and known as the Masonic Bureau, in connection with its many characters of service to the unfortunate, has been interested in providing counsel and assistance for boys and sons of members of the fraternity, brought before the courts on various charges of delinquency; and in most instances has been enabled to be constructive fraternal service, and through its resources to aid and direct these boys into higher paths of morality and good citizenship.

It was natural with the success of its primary efforts in behalf of boys, that this Bureau should seek broader fields service, and to individualize its efforts in this same direction, in order to both insure its permanency and to make it of constructive value to the widest possible number.

Early in the year of 1920, through the cooperation of the Honourable Victor P. Arnold, Judge of the Juvenile Court of Cook County, Illinois, the opportunity was presented for the Bureau to assume supervision over the boys of Protestant parentage brought before the Juvenile Court on various charges of delinquency, where the nature of the offense, or the surroundings and conditions of the boy or his parents, did not warrant or indicate the immediate advisability of confinement in one of the county institutions - provided that constructive supervision over his welfare and moral guidance might be fully assured. In other words, these boys were through the Masonic fraternity to be offered another chance.

In accepting this responsibility and assuming supervision over these boys, and particularly of individualizing its work, each case, with its full history, was passed along by the Bureau to the master of the lodge located nearest the boy's home, for individual assignment to one of the lodge's membership; and in each case the member to whom the boy was assigned was specifically charged, for an unlimited period, with the boy's moral

guidance and development; to currently visit the boy at his home, to entertain him at his own, and to report periodically the Bureau on the boy's progress.

The success of this fraternal undertaking was beyond the widest expectations of both the Court and the officers of the Bureau; and fully assured from its inception. The boys needed and wanted a friend and a big brother; Masons individually were anxious for something to do; and it is a significant fact that out of hundreds of boys assigned only three were reported back as incorrigible, while with the majority the highest success was attained in leading them to higher and better paths. Lasting friendships were formed between men and boys which are of the highest constructive values - not alone to the boys, but to the men as well; and many cases have been reported to the Bureau indicating that not alone had the boy - and the Mason - been materially and morally benefitted, but that through the Mason's efforts, the boy's entire family had been placed upon higher planes of respectability, good citizenship and morality.

In the continuance of this undertaking and the broadening of its scope it was natural that again the question of a broader field of service should present itself; that if the lives of those boys, brought under destructive influences, might be directed into constructive paths through the guidance and interest of the membership of the Masonic fraternity, how much greater would be the constructive results were the same forces directed as well toward aiding our own boys, already surrounded by uplifting influences, to develop morally, socially, physically and spiritually, as a preventative of those conditions which in the present day are ever confronting them, and which too frequently lead, without proper guidance, to the moral, social, physical and spiritual degeneration of our otherwise best and most dependable young manhood.

It being for many reasons impracticable for the Bureau to undertake the tremendous scope of the work indicated, the President of the Bureau, then in the official line of Van Rensselaer Lodge of Perfection, A. A. S. R., Valley of Chicago, upon his advancement to the office of Thrice Potent Master, presented the entire subject to the lodge's membership, at a meeting held on June 3rd, 1920; with the suggestion that plans be set in motion for the formation of an organization or association, made up of sons and brothers of members of the Masonic fraternity, and their intimate friends, between the ages of fourteen and twenty-one, which would aid the boys under the guidance of their Masonic elder brothers, in the development and betterment of all that pertains to their moral, mental, social, physical and spiritual welfare.

Further, that such organization or association, with the co-operation of the membership of Masonic lodges and bodies, be multiplied into as many units or groups as might seem desirable, and perpetuate itself with a ritualistic form of ceremony embodying the purpose aimed for and indicated.

The suggestion made met with the unanimous and enthusiastic endorsement of the Lodge of Perfection membership, and a committee was appointed to consider the subject and make recommendations accordingly.

As a result of the meeting and the committee's later report, plans were, set in motion for the promotion of an organization to be made up of boys between the ages of fourteen and twenty-one, sons of members of the Masonic fraternity, and their immediate boyhood companions, and grouped into Chapters, the Chapters to be governed by a representative central body; each Chapter formed to be under the guidance and supervision of a volunteer advisory council of Master Masons, chosen or appointed from the interested membership of Masonic lodges and bodies willing to give the Chapters' maintenance and progress their individual attention and continued supervision, and which, reaching the greatest number consistent with the volunteer Masonic forces at its disposal, should aid in no uncertain manner in building up the mental, moral, physical and spiritual development of the boys grouped in its membership.

With this an additional organization made up of volunteer members of Van Rensselaer Lodge of Perfection, was formed for the promotion and financial maintenance of the boys' Order, and to function as a Central Council for its government, until such time as it could be made self-governing and self-supporting; a Constitution and Statutes, and an impressive ritual exercise, made up in two degrees, were provided, and the Order of the Builders for Boys became an established institution.

The first ceremonial or ritualistic exercises of the Order were conferred by the elected officers of the Central Council upon a group of thirty-three boys, sons of members of Van Rensselaer Lodge of Perfection, at a meeting held in the Masonic Temple at Chicago on the second day of March, 1921, at which time a limited and honorary

Chapter was instituted and its officers installed under the name of Van Rensselaer Lodge of Perfection Chapter Number One, Order of the Builders for Boys.

The second ceremonial exercises were conferred upon 43 boys making up Nelson D. Ellwood Chapter Number Two, at Joliet, Illinois, on Saturday evening, March 19th, 1921, by their Advisory Council of Master Masons, made up from the membership of Mount Joliet and Matteson lodges, A. F. & A. M., at Joliet

On Wednesday evening, April 6th, 1921, the first ceremonial exercises to be conducted by a degree team of boys were held in the preceptory of Oriental Consistory, and the degrees of the Order were conferred by Van Rensselaer Lodge of Perfection Chapter Number One, before a large audience of Master Masons, upon 165 boys representing 8 Chapters formed by the membership of various lodges and bodies in and about Chicago.

At the present, August 1st, 1921, 45 Chapters representing approximately 4,500 boys are in active operation, while many others are in process of formation.

Such, in brief, is the history of the Order of the Builders for Boys in this, its earliest infancy. Its work, its exercises, its ideals and their binding force, speak for themselves; while the genuine enthusiasm with which it has been welcomed, both by the boys and their parents, indicates that it is built upon the soundest of foundations, and demonstrates the need of an allegiance to which its members may turn when in doubt, through the impressive teachings of a simple faith and rule of conduct which the boys can understand and apply.

The Order solicits no membership and has no other organizing force than the testimony of those who, seeing and hearing, bear witness to its merit; it welcomes, however, into the bonds of fellowship and brotherhood those boys qualified for membership. It welcomes the formation of new Chapters, wherever they may be located; and freely offers its plans, its cooperation, its fraternal relationship, and, with a brother's greeting, opens wide the gates of its organization to all Masons, who, imbued with the spirit of progression, interested in the constructive development of the boys of today, the men, the Masons, the fathers and citizens of tomorrow, cooperate in binding boys into fraternal

association and bonds of righteousness, and in them unselfishly builds for the ever living present and for a higher and better future; for a present standard of high Masonic ideals and a future fulfilment of Masonry's constructive purpose.

In the Order of the Builders for Boys, Masonry has "opened the gates," and lo, the advance army of the builders of a new, a more righteous manhood, of a better and mightier nation have crossed their boundaries; and, spreading in ever widening circles, like the ripples produced when a pebble is cast into the deep, the Builders, through the very force and influences of its teachings will be welcomed universally; for to these boys will be allotted the task of completing that work upon which as Masons our hands have been permitted to labour for a season.

The ritual exercises are made up in two impressive degrees - the Apprentice Builder and the Builder - the Apprentice Builder outlining the lessons and pathway of life; the Builder being historical and patriotic; combined, they impart in a forceful manner the principles outlined in the Order's object.

Interspersed as they are with appropriate music and singing the conferring of the degrees occupy about one and one-half hours.

Master Masons are always welcome at the ceremonies of the Builders.

The officers of a Chapter are as follows:

Elective.

Master Builder

Deputy Master Builder

Senior Inspector.

Junior Inspector.

Senior Overseer.

Junior Overseer.

Secretary

Treasurer.

Appointive.

Chaplain.

Stewards (4).

Marshal.

Sentinel.

Organist, who may be a member of the Chapter or a Master Mason.

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BIBLICAL QUOTATIONS

Yesterday I was asked this question: "What did Jesus write upon the ground, when he was being tempted by the scribes and Pharisees, who had brought before Him a woman charged with adultery, a crime punishable under the old Mosaic law by being stoned?" (John 8, 1-11.)

I was also asked: "Where was Jesus, and what was He doing, between his thirteenth and thirtieth years?"

M. L. G., Ohio.

If you will consult any good Introduction to the New Testament you will discover that Biblical authorities believe the incident referred to in your first question to have been incorporated in the Fourth Gospel long after it was originally written. It isn't found at all in the earlier and more authentic manuscripts, therefore these scholars look upon it as an interpolation, and without historical value. But if one prefers to believe that the incident occurred exactly as reported in the eighth chapter of John he is not forwarded any toward an answer to your query, for there is absolutely no way in which anybody can ever know what Jesus wrote "upon the unrecording sand."

The answer to your second question may be expressed in two words, Nobody knows. Ever since Christianity began men have wondered about it, and thousands have been the attempts to discover the answer, but these theories are all valueless, because nobody has any facts bearing upon the case. If a man wish to hold a theory about it he may, but his theory is of no worth to any but himself, because he has no evidence.

* * *

THE AMERICAN CREED

I clipped from a paper a copy of The American Creed and carried it about with me to read to my friends, and now I have lost it. Can you furnish me with a copy ? I value it very highly, and believe it might be a good thing if the Masonic Order would give great publicity to it.

A. R. O., Georgia.

THE; AMERICAN CREED

I believe in the United States of America as a government of the people, by the people, for the people, whose just powers are derived from the consent of the governed; a democracy in a republic, a sovereign nation of many sovereign States; a perfect Union, one and inseparable, established upon those principles of freedom, equality, justice and humanity for which American patriots sacrificed their lives and fortunes.

I therefore believe it is my duty to my country to love it; to support its constitution; to obey its laws; to respect its flag; and to defend it against all enemies.

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AN "ORDER OF PHYSICIANS"

Was there ever such a society as "The Order of Physicians"? I ran across a reference to such in a recent issue of one of our lodge papers. Being a physician myself I am naturally curious to learn something about this brotherhood.

H. D. S., Idaho.

The article that you read doubtless referred to a religious cult better known as "Therapeutae." This name means "Physicians," it is true, but usage has made it more familiar. The Therapeutae, or the Therapeutes, as some writers spell the name, were a sect of Jews, more or less of a secret character, who lived near Alexandria sometime near the beginning of our era. The treatise of Philo Judaeus on "The Contemplative Life," is our principal source of information on the matter, and it is believed by some authorities that Philo himself may have been the founder of the sect, for it strove to carry into practice his teachings. A few authorities, Gratz and Lucius for example, have argued that Philo's treatise is a fourth century forgery and that no such sect ever existed, but Massebiau, Conybeare and others have effectually destroyed this argument. The

Therapeutae practiced abstinence from wine, flesh and luxuries; worshipped virginity; lived in voluntary poverty, wore white garments, and cultivated community singing. They made a careful study of the Jewish sacred writings and gave to them an allegorical explanation, such as Mrs. Eddy has made familiar to our day. They reprobated slavery, would hold no private property, would

not take oaths, nor make blood sacrifices, and they paid, like the Essenes, especial reverence to the sun. They further agreed with the Essenes in expecting the speedy end of the world and in making an effort to be prepared for that event. But they were very different from them in that instead of practicing an active life of farming, bee keeping, and weaving, they lived a leisurely, contemplative life, and sought purity of mind rather than practical righteousness. The Therapeutae never wielded much influence, and their teachings were absorbed by the larger streams of religion. It is improbable that anything in Freemasonry has come from them, though Dr. Mackey believed the contrary.

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FOUNDATION STONES

Why is it that little or nothing is said in the Blue Lodge work about "Foundations"? In our building in Chicago, the greatest care has to be taken to secure a bed-rock foundation for our Temples and skyscrapers. Hasn't the work suffered from absence of teachings that could be derived from the subject of "foundations" ?

E.P.S.M., Illinois

Of stones in their various uses the Blue Lodge ritual has much to say. There is the corner-stone, represented by the Entered Apprentice when he stands in the Northeast Corner; there is the cubical stone, or perfect ashlar; there is the imperfect, or rough ashlar, etc., but there is no direct teaching concerning foundations, and that, it may be, is our loss. Why so important an idea did not receive more attention in a system of symbolism originally derived from the building arts it is impossible to say. In the so-called higher degrees, however, and notably in the Chapter, the omission is made good by a most impressive interpretation and dramatization of the Stone of Foundation. You may be interested to know that George William Speth believed the drama of Hiram Abiff

to have been originally a ceremony of human sacrifice, when a human being was buried under the foundation of a new structure to appease the deity to whom the ground was sacred. An excellent article on "Foundation Stones" appeared in the first volume of THE BUILDER, for July, 1915 page 159. Mackey's Encyclopedia, volume II, page 722, carries a very complete discussion of the subject, worthy to be well recommended to a student. Very frequently the idea of the necessity for a solid foundation of the Masonic life is discussed under the head of the Northeast Corner.

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"OATH " AND "OBLIGATION"

What is the difference between an "oath" and an "obligation" ?

H.T.R., New Hampshire

In actual practice there is very little difference, nor is there much distinction to be made in definition. It may be roughly said that an oath may be made privately with no thought of another, as when the movie hero makes an oath to himself that he will be avenged for the loss of his sweetheart. An obligation implies another party, and is therefore social in its nature. Also, an oath usually carries with it a reference to deity, or to some supernatural power, whereas an obligation may be purely secular in its nature. These distinctions must not be pressed too far because, as said above, in actual use the two words are not always distinguished.

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MASONIC SCHOLARS

Whom do you consider the best Masonic writer - Mackey, Gould, or Oliver? Some of my brethren who have read after Oliver say that he gets off the subject too much, or he lets his thoughts run wild without facts to back up his statements. Is this true?

L. B. P., Arkansas.

Every Mason who cares anything about the literature and traditions of the Craft has a warm spot in his heart for Dr. Oliver. He was so noble in soul, so enthusiastic in a cause which was sacred to him because it was a religion, so prolific in writings and in good deeds, that one is averse to uttering a word that may sound like disparagement of one of our Masonic fathers: but it is unfortunately true that his work now belongs to a past time and doesn't have very much weight with present day scholars. What your friends have told you is true, though it must not be therefore assumed that Oliver is completely discarded - far from it. Many of his pages will long stand. His works are misleading to one that has not previously grounded himself in the subject - to one that knows Masonry and therefore knows what allowances to make, Oliver is still quite worth reading.

Mackey is equally venerable and venerated. He is one of our institutions. His Encyclopedia, his works on Jurisprudence, Symbolism, and on Masonic History are probably more widely read than any other equal number of books. But he came on the scene too early to be trained in the ranks of modern scholarship, so that he must oftentimes be read with caution.

Robert Freke Gould is, perhaps, the most typical and wellrounded representative of the best schools of present day scholarship.

But it all depends on what you mean by "best." If you are looking for exact scholarship Gould will easily head your list. If you mean "best" in the sense of the greatest influence made, or the finest spirit shown, then it must necessarily be a matter of opinion or taste.

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THE ENTERED APPRENTICE'S SONG

I have often wondered why we can't have more singing in our lodge rooms. I don't believe I ever heard assembled Masons sing anything except a kind of funeral dirge. Don't our English brethren do differently? I read an old "Apprentice's Song" which, according to some notes printed with it, has been sung by them a long time. Does anybody know who wrote that famous song?

T.F.W., Alabama.

You are not the only one who has wondered the same: perhaps it is due to the fact that we are a busy people who begrudge the time necessary to cultivate the social graces, of which singing is one of the chief. Masons are in no worse condition so far as singing goes, than others; nor is Masonry essentially a funereal institution, that must needs be solemn. Quite the contrary, as its history proves.

As for the song of which you speak it has been called by various names, "The Freemason's Tune," and "The Apprentice's Song," being the most popular. It begins with the same stanza always:

"Come let us prepare,

We are brothers that are

Assembled on merry occasions;

Let's drink, laugh and sing;

Our wine has a spring.

Here's a health to an Accepted Mason."

The other stanzas vary, both as to order and number, but the old song has an individuality that has preserved it despite the numberless liberties taken with it.

It was written by Matthew Birkhead, who was a singer and actor at Drury Lane Theatre, London, and a Master of a lodge there at the time that Dr. Anderson was busy with the first edition of the Constitutions. He died on December 30, 1722. His song was first published in Read's "Weekly Journal" for December 1, 1722, and later received the rare distinction of being printed by Anderson in the first edition of his "Constitutions," 1723. Since then it has been sung an endless number of times.

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QUAKERS AND MASONRY

It seems to me a fact that the Quakers, or Friends, decline to use the word "swear" in their oaths as is evidenced by a provision made in all courts and upon nearly all documents. We are assured and have reason to believe that Masonry requires nothing of us that can conflict with our duty to God. The Quaker bases his objection to using the word "swear" on the teaching of the Bible as found in Matthew 5:33-37. Now my question. Are or are not Quakers members of Masonic lodges or have they been in the past, and if they have been, has their "affirmation" been accepted in their obligations? It has been my impression that a great many Quakers, famous in American history, were Masons.

C. O. B., Oregon.

We have searched in vain for records of any men famous in American history who were both Quakers and Masons with the exception of one Essek Hopkins, who was the first commander-in-chief of the Colonial Navy. Of any reader chances to know of others let him inform us through the Correspondence Department. The Friends Church prohibits an oath in the usual sense of that term, and it seems that the Masonic O. B. is, in their eyes, an oath: therefore is it that they have not entered Masonry. Several Grand Lodges have acted on the matter to the effect that the O. B. cannot be changed in form to permit the

use of the Friends' "Affirmation." Mackey's Encyclopedia carries an article on this subject (entitled "Affirmation") in which it is said that the American Masonic form cannot be changed to accommodate an "Affirmation" but that in-the eyes of our English brethren the matter is different, for they have often initiated Friends. It may be that local lodges have had some interesting experience in this direction. Any information on the matter will be appreciated.

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BOOKS ON PHILOSOPHY AND PSYCHOLOGY

I bought a complete set of the bound volumes of THE BUILDER and am now undertaking to read it all through. Do you suppose that very many have done that? I find it very interesting, and in many places quite stimulating. One thing that struck me much in the first volume was Prof. Pound's lecture on "A Twentieth Century Masonic Philosophy," especially where he deals with "the current philosophies." Can you refer me to a few books that will help me to learn more about these? especially the books that deal with psychology and philosophy together?

W. P., Alabama.

For a general introduction to the entire field of philosophy you would not err in turning to Rudolf Eucken's "The Problem of Human Life." Josiah Royce's "The Spirit of Modern Philosophy" deals with the more recent developments, though not including the most recent, in a luminous manner, surcharged with beauty and a rare spirituality. Of the books of the day it is difficult to make choice, especially since every writer has narrowed his field down to almost infinitesimal proportions, but the list given below will serve well to introduce you to the general field, and more especially to that part of it where philosophy and psychology join hands:

"Principles of Psychology," by William James.

"Pragmatism," by William James.

"Social Psychology, ' by McDougall.

"Animal Behavior," by Loyd Morgan.

"Herd Instinct," by Trotter.

"The Principles of Psychoanalysis," by Freud.

"The Freudian Wish," by Holt.

"The Great Society, ' by Graham Wallas.

"Education and Democracy," by John Dewey.

"The Idea of God in Modern Thought," by Pringle-Pattison

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MASONIC COLLEGE FRATERNITIES

Can you tell me how many Masonic College Fraternities there are? I have reason for getting in touch with them and would greatly appreciate this as a personal favor.

L.I.F., Oklahoma.

There are two, one of which, The Acacia, has long been familiar; the other, the Square and Compass, being a new organization which has not been much brought to the attention of the Craft. The former is one of the Greek Letter fraternities with rules and regulations similar to the Phi Gamma Delta, etc. The latter is of very different nature. It is essentially a non-secret society. Any Master Mason in good standing is welcomed to its meetings, and it has no ritual. College Masons may petition for membership on their own initiative, and a member of any other college fraternity is eligible. Its aim is to

propagate in college life and among college alumni the spirit and principles of Freemasonry.

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THE "AHIMAN REZON"

I have been much surprised that some Grand Lodges describe their book of statutes, laws, regulations, etc., as "The Ahiman Rezon," instead, as is the custom everywhere else, as "The Book of Constitutions." Can you explain this? and will you please tell me what is the meaning of the strange name ?

D.S.H., Illinois.

It is necessary to remember that when Masonry was established in this country there were two rival Grand Lodges in England, the Modern, and the Ancient, and that some of our Grand Lodges descended from the one, and some from the other. The Ancient Grand Lodge had as its book of Constitutions a volume to which Laurence Dermott gave the title "Ahiman Rezon," and this name very naturally passed into use in those Grand Lodges which derived from Dermott's institution. Mackey's Encyclopedia lists nine American editions of the Ahiman Rezon, as follows: Pennsylvania, Nova Scotia, Virginia, Maryland, North Carolina, Tennessee, South Carolina, Georgia, and New York. After a great deal of ingenious research "Ahiman Rezon" has been interpreted as meaning "Worthy Brother Secretary." See the article in Mackey's Encyclopedia, volume I, page 37.

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WHAT IS A GENTLEMAN?

You may be surprised to be asked the question I am writing about but, even if it doesn't properly come under the head of Masonry, I should like for you to answer it. In our Study Club last week we got into an argument about the question, What is a gentleman? and I said that I would write to THE BUILDER about it.

A. K. S., Minnesota.

You are welcome to our opinion always whether the matter has to do directly with Masonry or not. It appears to us that the idea is defined by the word, for he who is gentle in all his dealings would surely be a gentleman in all the best senses of the word. To be gentle in speech, thought, word and deed, can anything be better than that? And isn't gentlemanliness a great thing? a great power? How long would quarrels, wars, schisms, and the thousand-and-one things that divide us all endure among us if each and every man were thus constituted? You may be interested to know that an authority has said that in modern literature there are three perfect gentlemen: David Copperfield, D'Artagnan, and John Halifax. It is interesting also in this connection to recall that the famous Beatitude, "Blessed are the meek for they shall inherit the earth," should be more literally translated as "Blessed are the gentle for they shall inherit the earth." The saying is the grand charter and prophecy of the gentleman.

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CORRESPONDENCE

PROFANITY AMONG MASONS

Referring to the subject of "profanity among Masons," mentioned in the letter of Bro. C. A. L. (Nebraska), which appears in the August number of THE BUILDER. Allow me to relate a little personal experience.

Back in 1899, shortly after taking the "Third," the writer went to New York City, remaining a number of years. Now while I met Masons there addicted to a species of profanity, so far as recollection serves it was of a limited character, - T.G.A.O.T.U. being conspicuous by its absence. Only once do I recall it being so used, and that in quoting a remark made by another man, a non-Mason.

Perhaps an additional Charge sometimes used in that jurisdiction, on the E.A. degree, may account for this desired reverence. I shall never forget the impression it made upon me, on first hearing it delivered in Metropolitan Lodge by our late Brother, Louis Stamper, although it was over twenty years ago. Sometimes I wish this Charge was in our own Monitor. The Charge follows:

"My Brother, whatever may hitherto have been your moral attitude toward the God of man, you, by your voluntary action this evening, have proclaimed openly your belief that He really is, and rightfully rules.

"The title by which I have just addressed you is Masonically given because of His Fatherhood. You have now entered upon a new tie with Him; you look upon Him as our Fraternity's God. As such you have, at yonder altar, sworn in His name and asked His help to be an upright man and Mason. That means your duty to Him, and duty means a debt.

"I know not your former estimation of the reverence due to Him. I do know that from this time forth your oath of allegiance demands steadfastly fealty to His laws, and extreme reverence for His great and sacred Name.

"The world itself styles him who knows no God a heathen. He is a menace to society and a moral blank in himself. The Mason who acknowledges God in the lodge room and ignores or blasphemes out of it insults the Craft as he violates his oath. Your Masonry must be proven by your real attitude towards our Supreme Grand Master. The tongue which takes the obligation of the Mason should not demean the Mason's God.

"Resent the curse against your Father in heaven as you would resent a curse against your father on earth. Strive to be a Mason who will fashion bravely his loyal sonship. Care little for the jibes of man, but heed the sting of conscience.

"Go out from this evening's ceremonies a loyal Mason a worthy brother, an Apprentice entered upon a new field of labor, with a new sense of duty, and bound by a solemn vow ever to walk and act uprightly, and speak reverently His name before whom all Masons should humbly, reverently and devoutly bow."

V. M. Irick, New Jers

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POINT WITHIN A CIRCLE

In the June issue of THE BUILDER, Brother Hunt, in reply to certain questions of mine, gave some interesting suggestions concerning the point within a circle. The "Stonemason's" saying was absolutely new to me. May I venture an interpretation in addition to the two given ?

"A line throughdrawn the circle overall" is a circumscribed square. By dividing the sides into four uninitis and numbering the interior points as shown, we find "three in four stand." "Through one in center go. Also again

the center in three, that is, connect points 1 and 3 with the opposite mid-point or "center" (2). "Through the four in the circle quite free" means that the same operation in each is to be performed in each of the four sides. The diagonals intersect the circumference at the required points. Through these we draw the sides of a square. We have now squared the

circle - not roughly, as might be supposed, but with almost perfect exactness. (This will be recognized as Rufus Fuller's method of squaring the circle.)

W. W. Caffyn, Indian

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AN INTERESTING LETTER

It is not often that so informing a letter as the following comes to hand; nor is it often that we encounter Masonic students of such scholarly qualities as Bro. David E. W. Williamson, of Reno, Nevada. Can you blame us for using all our arts to beguile him into writing a series of articles for THE BUILDER? They would be as rich as country cream. The letter is left in its personal form in order that it may not be mutilated.

Reno, Nevada

Dear Brother Haywood:

I have not plunged into Kabbalism as yet because the firm which I have ordered what is said to be the latest analysis of the whole subject has not sent the book yet. But I have read the Jennings volume on Rosicrucianism - read it some years ago and still have it. The trouble about Jennings is that he is flirting with Phallicism throughout the greater part of the book. He sees in all things symbols of Phallicism and - well, I do not. Besides, he falls into the bad habit of supporting his arguments by derivations of very doubtful scholarship. As a word etymologist he is amusing but in no way convincing. The point within the circle, for example, receives some attention from Jennings, as it has received from various Masonic writers, in a phallic way, the point being that it is a Brahman symbol of the lingam and yoni; but they forget that Western Europe knew nothing about this Hindu symbol until Sir William Jones made Hindu works accessible to us. It was a Masonic symbol at least a century before that time and probably several centuries. As a

representation of the sun it is very old in Western civilization, of course, but every solar symbol is by no means phallic. If they want to see Phallicism gone mad, they want to read Jung's work on the Psychology of Dreams. The notes to Jung's rhapsody, though, contain more on the subject of Mithraism than I have found in any other writer accessible to me.

Your kind suggestion about getting books from the Library of Congress was information that I took advantage of at once. The state librarian at Carson sent for the Latin comedies by the nun Hritswotha of Gandersheim and I received the book last Wednesday - quick work. At the same time the librarian at Carson sent me one of the best books on the Miracle Plays that I have seen - Pollard's. He has also on the way from the Clarendon Press at Oxford, Miss Lucy Toulmin Smith's "York Plays." I have worked through the comedies of Hritswotha. There are six of them, written in very excellent Latin for her time, ostensibly based upon Terence's style, but quite obviously, as I had been led to expect from Tunison's book, heavily tinged with Byzantine Greek thought. This might be expected, as is pointed out by Tunison, because the abbess at Gandersheim was Sophia, daughter of Constantine VIII, emperor of the East. In none of the comedies is there anything whatever that throws light on the origin of our ritual or of the tradition on which the legend of the third degree is unquestionably founded, which is disappointing.

I did find one thing, however, that suggested something. At the risk of wearying you, let me quote this from the original ("Conversio Thaidis Meretricis," commonly quoted as "Pafnutius," first scene, opening with a long dialogue between Pafnutius and his pupils, of which this is part):

PAFNUTIUS - Si tamen dialecticos sequimur, nec illa contraria esse fatemur.

DISCIPULI - Et quis potest negare?

PAFNUTIUS - Qui dialectici scit disputare; quia usiae nihil est contrarium, sed receptatrix est contrariorum.

DISCIPULI - Quid sibi vult, quod dixisti 'secundum armonicam moderationem' ?

PAFNUTIUS - Id scilicet, quod sicut pressi excellentesque, soni, armonice, coniuncti, quiddam perficiunt musicum, ita dissona elementa, convenienter concordantia, unum perficiunt mundum.

DISCIPULI - Mirum, quomodo dissona concordari vel concordantia possint dissona dici.

PAFNUTIUS - Quia nihil ex similibus componi videtur nec ex his, quae nulla rationis proportione iunguntur et a se omni substantia naturaque discreta sunt.

DISCIPULI - Quid est musica?

PAFNUTIUS - Disciplina una de philosophiae quadruvio.

DISCIPULI - Quid est hoc, quod dicis quadruvium?

PAFNUTIUS - Arithmetica, Geometrica, musica, astronomica. Etc., etc.

In the old charges (Buchanan MS., Gould's History of Masonry, Volume 1) we read: ". . . For it is one of the seven Liberall Sciences: And these be the names of them: The First is Grammar: that teacheth a man to speake truly and to write truly: the Second is Rhetorick and that teacheth a man to speake fair and in subtill terms: the third is Dialectica that teacheth a man to decerne and know truth from falsehood: the fourth is Arrithmetike and it teacheth a man to reckon and count all numbers: the fifth is Geometrye and it teacheth a man to mete and measure the Earth and all other things of which is masonry; the sixth is Musicke and it teacheth the Crafte of Songe and voice of

tongue orggann harpe and trumpett: the seventh is Astronome and teacheth a man to know the course of the Sunne Moone and Stars...."

In our jurisdiction we hear the same thing expanded in the Webb lecture in the Fellow Craft degree.

The question that occurred to me when reading Pafnutius talk was at what date did the old quadrivium of the Roman educational system become expanded into the Seven Sciences. It is clear that the writer of the original old charges had in hand or mind a book that some time in the course of say two centuries had altered the well-known quadrivium that Hritswotha knew into the "syens sevenne" of the Regius manuscript by adding the "trivium" to the "quadrivium." If I can get a book on the history of education that will fix this date, perhaps I can obtain a clew to something worth while. Small chance, but even at that it is worth trying.

You have undoubtedly experienced the trouble, Brother Haywood, that any investigator who is in earnest runs into. Writers in reputable histories make certain statements and you look for the authority. There isn't any! Green's "Shorter History of the English People" is full of that sort of thing and so is Lecky, although Lecky is not so bad as Green. That is the trouble I am having in the York Plays, from Adolphus W. Ward down. Prof. Ward is not half so cautious as he should have been. However, I hope to have Miss Toulmin Smith's book soon and get at first hand information.

Yours fraternally and sincerely,

David E. W. Williamson.

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FREEMASONRY IN IRELAND

The following very valuable letter was written to answer a series of questions addressed to Brother McCaughey by THE BUILDER. These questions were as follows:

"There are thousands of Masons in this land who would give much to know with certainty what Masonry is now doing, and what is being done to Masonry, in Ireland. Is there a split between South Irish Masonry and North Irish? What attitude do the lodges take toward the Republic?"

Helens Bay, County Down, Ireland.

In spite of the present troubled state of Ireland, Freemasonry was never so prosperous as now. New lodges and chapters are being constituted in large numbers. The young men are streaming into the Order at such a rate that in the two Masonic Provinces of Antrim and Down the Provincial Grand Lodges have very considerably raised the initiation fees in order to try to keep out undesirables. Masonry here is most flourishing, believe me.

You ask is there any split between South Irish Masonry and North Irish. The answer is most emphatically, No. The true spirit of brotherhood still exists between Northern and Southern Masons, the Northern brethren doing all in their power to help poor and distressed brethren in the South - of course, this kind of thing has to be done quietly, so as not to draw down on the Southern brethren the vials of wrath of the Roman Catholic Church. Although we have two Parliaments in Ireland, the headquarters of Irish Masonry are in the South as hitherto, viz., at Freemasons' Hall, Molesworth Street, Dublin, and will continue there.

As regards your last point, the lodges do not take any notice of the so-called Republic. Freemasons are all Protestants, and as Protestants are violently opposed to the Republic. The political divisions in Ireland are also religious. The Protestants are loyal to the British Empire. The Roman Catholics are disloyal to the British Empire. Sinn Fein and

the Republic are a move of the Roman Catholic Church to disrupt the British Empire. It hates, and is determined to overthrow, the free institutions of the British Empire, and of America too, for that matter. Freemasons are loyal to the government of the Empire, and at all Masonic dinners, etc., "God Save the King" is sung. (It will interest you to know that the king's two eldest sons are Masons, viz., the Prince of Wales and the Duke of York.) Freemasons, as such, take no part in politics here, but they are true Britishers, and the enemies of Great Britain are the enemies of all Freemasons. I may add that the Protestants, i.e., the loyalists, live mostly in the North, and that the Roman Catholics, i.e., the disloyalists, live mostly in the South, though there are some Roman Catholics in the North and some Protestants in the South.

Rev. Charles F. McCaughey.