

# *The Builder Magazine*

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Facts About Stephen Morin

By BRO. CYRUS FIELD WILLARD, Editor

In reading Rebold's *Histoire des Trois Grandes Loges*, I noticed in all his references to Stephen Morin that he called his first name "Stephan" instead of the usual French equivalent "Etienne," which struck me as peculiar.

As Stephen Morin was the one who brought the Scottish Rite to America and was appointed as Inspector General by the Council that met in Paris in 1761, he has always been a personage who aroused the greatest interest in my mind.

Nearly all the French writers whom it has been my fortune to read, like Rebold and Clavel, as well as the French translation of Findel, have always asserted that he was a Jew and all his associates were Jews. In fact Rebold says on page 49: "We think it our duty to give here in all its length one of these constitutions, the one which was delivered in 1761 to Stephan Morin, Israelite; first because it is a document both authentic and curious, and second, because it served as the basis, forty years and more later, for the foundation of the Scottish Rite of thirty-three degrees created at Charleston by five other Jews." (John Mitchell was Irish, Frederick Dalcho was English, Isaac Auld was Scotch and Abraham Alexander was English!)

Again on page 452 Rebold says:

"A brother by the name of Stephen Morin belonging to the Israelite confession and member of the National Grand Lodge of France, and also of a chapter of the high degrees, having been called to America by private interests, manifested the desire to establish in that country the Masonry of the superior grades called the 'Masonry of Perfection,' and for this purpose addressed himself to Bro. Lacorne, then Deputy of the Grand Master, the Count of Clermont. On the proposition made by the latter to the Sovereign Grand Council of the Princes of the East and West there was, on the 27th August, 1761, delivered to Bro. Morin a patent by which he was created Inspector General of all the Lodges of the New World, etc.

"Arrived at San Domingo Bro. Morin named by virtue of his patent one of his co-religionists, Bro. M. M. Hays, Deputy Inspector for North America. He conferred later this same lignity on Bro. Franklin for Jamaica. Bro. Franklin [Francken is the correct name] transmitted some time afterwards his powers to Bro. Moses Hays, Grand Master of Boston."

As Bro. Henry Andrew Francken, who formed the Lodge of Perfection at Albany in 1767, turned over his authority to Moses M. Hays, Dec. 6, 1768, as is shown by the patent copied in the minute book of King David's Lodge of Newport, R. I., according to Samuel Oppenheim, author of *Jews and Masonry, The Jews in Masonry in the United States Before 1810*, who wrote me he saw it there, and as Moses M. Hays did not move to Boston until 1782 (see *ibid.*) and did not become Grand Master of Massachusetts until 1788, Rebold did not exaggerate in saying that the twenty-year period which intervened was "some time later !"

In Rebold's *Histoire des Trois Grandes Loges*, page 91, are the following remarkable statements which are translated from the original French by the writer:

"1803--These brethren already irritated against the Grand Orient which they accused of having struck and dispossessed its mother, the National Grand Lodge of France, and finally to have forced her by un-Masonic means to throw herself, dying, into its arms were enraged to the highest degree after this new act of intolerance. This was the principal cause [closing the doors of the French lodges of English origin against those of other Rites such as the Scottish lodges] which determined the Masons called Scotch to form a new Masonic power. Consultations had taken place in the underground hall of a restaurant keeper on the Boulevard Poissoniere. A great number of Masons of distinction seconded this movement, several Americans ranged themselves on the side of the dissatisfied and among others the famous Stephen Morin, whom we have seen previously departing in order to go and transplant in America the 'Masonry of Perfection' by virtue of a Constitution of which we have given the text."

MORIN WAS NOT A JEW

Thus far we have quoted from Rebold because he is the one French writer relied upon by Robert Freke Gould, who translates him into English and seems to depend on him implicitly. From Gould all others who have written in English on the origin of the Scottish Rite seem to have drawn their authority. Mackey alone seems to have an

inkling of the truth when he said in his Encyclopaedia of Masonry under the head of Morin:

"Ragon, Thory and Clavel say that Morin was a Jew but as these writers have Judaized all the founders of the Scottish Rite in America we have no right to place any confidence in their statements. The name of Morin has been borne by many French Christians of literary reputation, from Peter Morin, a learned ecclesiastical writer of the Sixteenth Century, to Stephen Morin, an antiquary and Protestant clergyman who died in 1700."

While it has been generally accepted by Masonic writers, with the exception of Mackey, that Stephen Morin was a Jew, as the French writers said he was, yet this direct assertion that Stephen Morin was an American, made by Rebold in an obscure place and quoted as above, was so positive and direct that it started a train of thought which finally led to the belief that such might be the case. It was apparently based on information which Rebold had but which he did not care to go into for the reason that he had on page 49 of the same history called him an "Israelite" although stating he was a member of the royal lodge, "The Trinity," to which no Jew could or would belong.

His being an American would explain why Stephen Morin "being about to depart for America, as his patent said, was granted the celebrated patent to spread the Scottish Rite and to form the lodge "Perfect Harmony" which Sachse's Ancient Documents proves was actually formed at Port-au-Prince as shown in the Ossonde Verriere patent in the library of the Grand Lodge of Pennsylvania. This patent of Verriere was signed by Stephen Morin, Oct. 26, 1764, at Port-au-Prince as Sublime Grand Master and Grand Inspector and is worthy of more extended study.

Furthermore if Morin were an American, as Rebold asserted, that is, one born in America, then his family would probably be a French family which had been settled in America for some years. This would explain why he was invariably called "Stephen" Morin by the French writers instead of "Etienne" (the French for

"Stephen"), from his family being settled long enough in America for the name to become Anglicized to Stephen.

If he were an American, as Rebold asserted, which assertion must stand until controverted by valid evidence to the contrary, then it would be a fair assumption that he was a member of the only American family of Morin of which we have any knowledge; we know that there was such a family and that it was located at New York City.

#### ORIGINAL RECORDS ARE QUOTED

These facts prompted me to write to New York to ascertain the names of the various French churches and their ministers, of whom I asked if their records showed anyone by the name of Stephen, or Etienne, Morin. I received from Rev. A. V. Wittmeyer, Minister of the "Eglise du St. Esprit," 45 East 27th St., New York, copies of their records in the original old French and which, translated, read as follows:

I. "Today, Sunday, day and year as above, [June 21, 1691] has been baptized in this church, Anne, daughter of Jean Pierre Melot, and of Marie Bellemain, her father and mother, born the first Wednesday of this month, about seven o'clock of the evening. Presented to the Holy Baptism by Mr. Pierre Morin and Mademoiselle Marianne Melot, godfather and godmother. P. Morin, Peyret, Minister, J. P. Melot.

II. "Today, the twelfth day of June, 1692, before the evening prayer, has been solemnly blessed the marriage between Pierre Morin, native of La Rochelle in the Kingdom of France, son of Pierre Morin, merchant of the said place, and Marie Jamain, daughter of Etienne Jamain, also merchant of the said Rochelle and of the defunct Marie Billard. Their announcement having been published for three consecutive Sundays without opposition.

The wife of Monsieur Jean Manbru

Elie Vanbert

Judith Jamain

Pregente Fleurian

P. Morin

Marie Jamain

Estienne Jamain

Dorothea Van Hertzbergen

Marquise Fleurian

Judhit [for Judith] Pian

III. "Today, Sunday, April 2, 1693, has been baptized in church by Mr. Perret, minister, after the service of the eveni Marie, daughter of Pierre Morin and Marie Jamain. Prese to the Holy Baptism by Mr. Nicholas Jamain and Mdlle. Je Bardewick, godfather and godmother, born the 28th of March in the morning. Nicola Jamain

P. Morin

Jeanne Bardeuuiq

Peiret, Minister

IV. "Today, Sunday the 8th of March, 1695-6 [the represents the new, the other the old style calendar], after evening prayer, has been baptized in this church by M. Pe our minister, Pierre Morin, son of Mr. Pierre Morin and Madame Marie Jamain, born the 29th day of February 1 Presented to the Holy Baptism by Mr. Etienne and Madame Judith Jamain, godfather and godmother. Peiret, Minister



P. Morin

Estienne Jamain

Judith Jamain

V. "Today, Sunday the 10th March, 1705-6, has been baptized Pierre, son of Pierre Morin and of Marie Jamain, born the 24th February. His godfather, Pierre Morin, his father, his godmother, Judith Jamain, his aunt, by Monsr. Delaba minister. J. Laborie. M.

Pierre Morin

Judith Jamain

VI. "Today, Saturday first January, 1697-8, has been baptized by Mr Peiret, minister, Etienne Morin, son of Pierre Morin and of Marie Jamain, born the 20th December, 1697, about two o'clock in the morning. Presented to the Holy Baptism by Elie Vanbert and Sara Gaineau, wife of Jean Mambrou, godfather and godmother.

Pierre Morin

Elie Vanbert

Peiret, Minister

Rev. M. Wittmeyer has verified the above translation and also said:

"In addition to his sons, Pierre Morin and his wife Marie Jamain had five daughters, one of whom, Marie, I have already mentioned (III). The others were: 1, Marguerite,

born July 30, 1694, 2, Mariane, born October 17, 1703, and 3, Esther Judith, twins, born April 20, 1701."

The above (VI) shows that we are on the right track, for Etienne, or Stephen, Morin was born in 1697 and this was probably the father of the Stephen Morin known to Masons as the introducer of the Scottish Rite into America.

#### WITTMAYER IS AGAIN QUOTED

On Aug. 30, 1923, I again wrote to Mr. Wittmey in which letter I said:

"The information you have given me is very interesting asmuch as it shows the French Huguenot family of Pierre Morin established in New York City as early as 1692. Howe there must have been another Etienne Morin, besides the born December 20, 1697 (VI), who was perhaps a son Pierre [Peter] Morin (V) or Etienne Morin (VI) who must have been born from 1720 to 1740 as he is first reported a Mason August 27, 1761, [date of his patent as given by Rebold] and he is reported by Rebold as an American living in Paris 1803. He must have been at least twenty-one years old in 1761 to have been a Mason at that time and this would take his birth back to 1740 or earlier. He is described in the French history as "Stephen" Morin and not "Etienne" Morin as would have been the name used, naturally if his family had not lived so long in America that "Etienne" had been thoroughly Anglicized into "Stephen." If he lived in Paris in 1803 that would have been forty-two years after 1761 and he would then have been at least 63 years old, and his presence in Paris in 1803 is not improbable.

"If you would be kind enough to look over the records for the period from 1720 to 1740 and see if you can find any entries of the birth or baptism of Stephen or Etienne Morin you would confer a great favor and help me solve the problem I am trying to unravel. I do not know whether your records contain any death notices but it is possible he may have returned to America, the home of his youth, and died some years after 1803.

To this Rev. Mr. Wittmeyer replied:

"Have done so [looked over years 1720 to 1740]. We have no such records. We have some death records but not many. It is possible that the records you desire are kept in other churches no longer speaking French. Some of our people joined other churches."

Henry P. Miller, assistant clerk of the Collegiate Dutch Reformed Church of New York city, under date of March 7, 1924, wrote as follows:

"Our records of marriages and baptisms up to the year 1800 show the name of Morin only once each, i. e.

"In September, 1748, Jakob Albride and Mary Morin were married.

"In 1749, Jakob, child of Jakob Albregt and Marie Morin, was baptized.

On the burial records, there appears two children of Joseph Morin in 1834 and a John F. Morin in 1840, August 7th."

An inquiry was made of Rev. Wittmeyer what are those churches who no longer speak French but no reply was received. As a postscript to his letter he also said:

"As you are a better judge than I am, I subjoin the following entry:

"Baptisme A la Nouvelle York ce 8me Decembre, 1717, Aujourdhy dimanche aprest la priere du soir, Monr. Louis a baptise Jean Morin, ne le 23me de Novembre dernier, fils de Moise Morin et de Marianne Bricon, presente au St. Baptisme par Samuel Morin et Marie Quintard, parrain et marrain. L. Rou, Pasteur

Moses Morin

Sam'l Morin

Marie Morin."

This old French is translated as follows:

"Baptism at New York this 8th December, 1717. Today, Sunday, after the evening prayer, Monsieur Louis has baptized Jean Morin, born the 23rd of November last, son of Moise [Moses] Morin and of Marianne Bricon. Presented to the Holy Baptism by Samuel Morin and Marie Quintard, godfather and godmother," and signed by L. Rou as pastor.

It is interesting to note how the French "Moise" has Anglicized in the signature into "Moses Morin."

From Samuel Morin appearing as godfather it is apparent there had grown up quite a family of American Morins. In fact, there is today an extensive family of Morins from these ancestors living in New York State, whose descendants have scattered all over the United States. One of these I met recently in California and he said it was a tradition in his family that the Morins were always Protestants and Masons. He also said a book has been written on the Morin family, hut despite many efforts I have been unable to secure a copy.

## THE MORINS WERE FRENCH HUGUENOTS

It is apparent from the records cited that the Morins were French Huguenots and settled in New York in 1691 or earlier, coming from the Protestant town of La Rochelle (which made such a gallant defense against the Roman Catholics); and from these a numerous American family of that name originated. The siege of La Rochelle by Richelieu and the bravery of the Huguenot mayor are well known historically.

It really makes no difference whether or not Stephen Morin was a Jew. It is only to bring into the history of the Scottish Rite that historical accuracy which Masonic writers of the present day are trying to introduce that I have made these researches. It is also proper to announce here that Henry Andrew Francken also was not a Jew, but Holland Dutch. There are many of his name in the biographical dictionaries seventeen alone being listed as painters and artists in Holland. He (Francken) is also recorded as having been present at a baptism in one of the early Dutch Protestant churches in New York, so Samuel Oppenheim, who has seen the records, informed me. Oppenheim declared in a letter to the writer that Stephen Morin was not a Jew, but a French Huguenot.

Having made the discovery that the Morins were a French Protestant family having in New York, among whom Stephen was a family name much used, it is now a matter for the Northern Jurisdiction members of the Scottish Rite to follow up the clue and see if they can find in any of the other French Protestant churches whose members have stopped speaking French a record of the birth or baptism of Stephen Morin, the American Protestant Mason who brought the Scottish Rite to America. He was evidently born at about the same time and in the same town as Moses M. Hays, who was born in 1739 at New York, where his father was a wealthy shipowner. The two boys, Stephen Morin and Moses Hays, perhaps, grew up together in that small town which had about 18,000 inhabitants at that time. This would furnish a reason why Stephen Morin gave full powers to Moses M. Hays at San Domingo, as well as to Henry A. Francken about 1762 or 1763 as has been generally stated. In the latter year the father of Moses M. Hays died [see Jewish Encyclopaedia] and the young man, then twenty-four years old and the oldest son, would naturally have to return home

from San Domingo to take charge of the large business his father left and could do nothing with the Scottish Rite until 1768. All of the numerous tribe of Hays were patriots in the Revolutionary War, as is shown by the Jewish Encyclopaedia. Moses Cohen in his patent recites that he obtained his copy of the Constitutions of 1762 from Stephen Morin about 1794 in San Domingo, although it is asserted by Gould that Morin lost his life in the Negro insurrection that drove the French planters out of that beautiful island. Until the paragraph of Rebold was discovered the writer supposed that to be the fact. Morin's life, after he passed the torch of light, liberty and truth to Moses M. Hays, seems to have been lost in obscurity, but some day it is possible more information will be obtained on this matter.

"Slowly the Bible of the race is writ

Each tribe, each race adds a line to it."

Morin is known to have been present at Kingston, Jamaica, in 1770, when a chapter of Rose Croix, or even a higher degree was organized by Stephen Morin and Henry A. Francken under the authority of the Council of nine commissioners at Berlin, which is recited in the charter, a fac-simile of which is given in the American edition of the Complete History of Freemasonry, by Robert Freke Gould, from the original in the collection of Enoch T. Carson, 33d, of Cincinnati.

These facts in regard to the introduction of the Scottish Rite into America by Stephen Morin, the French Huguenot, would not be complete unless some further reference was made to the source from whence he obtained his power.

It was in 1761 that he was delegated, by what Albert Pike justly considered a joint power from the Grand Lodge of France and the Grand Council of Emperors of the East and West. It is well known by Masonic historians that Baron Von Hund, the first authentically known promulgator of the Templar system, known as the "Rite of Strict Observance," was first initiated in 1742 at Paris into that Order (as recorded in his diary) by the Earl of Kilmarnock, who was, at that time, not only Grand Master of Scotland, but also Master of the celebrated Mother Lodge of Kilwinning. This Lodge of Kilwinning, tradition claims, was organized by those who built the Abbey of

Kilwinning in 1140, and has always had attributed to it what we now term the "Higher Degrees." That there were Higher Degrees in Scotland is evidenced by the fact, which is recorded by Gould and others, that the Grand Lodge of Scotland did, by specific resolution in 1799 and 1800, "discharge and prohibit" its daughter or constituent lodges from giving any degrees except those of E.A., F.C., and M.M.

## RIVALRY OF FRENCH LODGES

If we recognize that all the troubles which occurred in French Masonry were due to the jurisdictional fights between the English lodges, established by the Grand Lodge of England and organized as the Grand Lodge of France, and the Scotch lodges, established in France by the Grand Lodge of Scotland, we shall arrive at a clearer comprehension as to the original cause and reason for the name of the Scottish Rite. Chevalier Andrew Michael Ramsay, noted Scotchman residing in Paris, who was made Doctor of Laws by Oxford, and also a member of the Royal Society, has had attributed to him certain Degrees which Rebold alleged were introduced by him; and he is likewise known for his famous oration before the Grand Lodge of France in 1737, in which he referred to the fact that Edward I of England, conqueror of Scotland, brought back many Masons from the Holy Land at the time of the Crusades where he was from 1270 to 1272. This has been substantiated by Prof. T. Hayter Lewis, Past Master of the Quatuor Coronati Lodge, as shown in Gould's Concise History. Chevalier Ramsay also in his oration refers to the Knights Templar as being a Masonic organization and while this has generally been regarded as a baseless tradition, yet new discoveries seem to indicate that the Arabs have been Masons since 632 A. D., when Mohammed died, down to the present time, and to have imparted the mysteries of Masonry to the crusading Knight Templars as Sir Walter Scott, himself a Mason, partially describes in *The Talisman*. In fact, a recent writer, Bro. Captain De Covington of the British Intelligence Service, stated in an article in *The National Trestle Board of San Francisco*, in June, 1920, that there were documents in existence at Mecca proving that every Arabian ruler since the year 632 was a Master Mason. However, whether this be so or not, Baron von Hund asserts in his diary, which is as good evidence as the diary of Elias Ashmole, that he received the Templar degrees (which were originally Scotch degrees) from the hands of the Grand Master of Scotland, and that this was the origin of the Scottish Rite and the Chapters of Clermont which were Rose Croix chapters and named, so Gould says, in compliment to the Count of Clermont, Grand Master of the Grand Lodge of France at the time. The Scottish Lodge of St. Andrew of Boston gave the Templar Degree in 1769.

## THE SCOTTISH RITE IN GERMANY

The Grand Lodge "To the Three Globes," of Berlin, of which Frederick the Great was Grand Master from 1740 to 1757, also has connected with it a Scottish Rite Chapter of Clermont which was organized by the Baron von Prinzen and a French prisoner of war, the Marquis de Tilly Launay, who was possessed of the Scottish Rite degrees of the Chapter of Clermont, so Gould says. From this it would appear that there is a basis for the statement that Frederick the Great was the head of the Scottish Rite when the Constitutions of 1762 were adopted, as this Chapter of Clermont, connected with the Berlin Grand Lodge, "The Three Globes," was organized in 1758.

In the Constitutions for 1786 it is expressly shown, as one can see by referring to the original Constitutions of 1762 and 1786 given in Folger's History of the Scottish Rite, that the Scottish Rite heretofore existing and coming from the Earl of Kilmarnock, Grand Master of Scotland, into Germany through Baron von Hund and through the Baron von Prinzen, was changed by order of Frederick in the Constitution of 1786 to a Rite of thirty-three degrees and these Constitutions explicitly state how it was done, and show why the changes were made.

Like others, the writer had always considered these Constitutions as somewhat apocryphal but after a careful examination of them and all the facts obtainable, he has reached the conclusion, as did Albert Pike, that they are genuine and based on actuality. All of the full process of reasoning by which this decision was reached is embodied in a manuscript for a book to be entitled The Origin of the Scottish Rite, which gives a full history, as far as is now possible, of the birth of that Rite. This history was submitted to and accepted by the Supreme Council of the Southern Jurisdiction, A. & A. S. R., and it is the sincere wish of the writer that the same may be published after proper revision while he still treads this mundane sphere.

## GEMS OF MASONIC THOUGHT



## Culled From the Expressions of Active and Thinking Masons

The earnest toiler in our vineyard, the zealous worker in our quarries may not be a hero, the world may not look upon him in admiration or view with enthusiasm his good works. but the silent and sincere appreciation of his brothers are his; the silent blessing of the widow is his; the lispd prayer of the orphan is for him, and the great and potent influence which all good men exert in daily contact with their fellowmen can be traced to the teachings of our Craft.--The Widow's Son.

The true worth of our life is that many hearts of friends should be saddened and many eyes drop tears when it ends; that the poor should have good words to speak of us and thankful recollections of some act of charity and loving kindness, and prayers to the Great Architect of the Universe that these may, in His merciful judgment, outweigh our many frailties and errors--this, and that our influences that live after us should bear no ill fruit. So the teachings of our venerable Craft endeavor to persuade us to live. So, more or less, lived our beloved brothers whose deaths it is our sad duty to record from time to time.--EI Paso Bulletin.

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The Story of Freemasonry in Colorado

By BRO. GEORGE B. CLARK, Colorado

PART I

BRO. CLARK is a member of Pueblo Lodge, No. 17, A.F. & A.M., Pueblo, Colorado. His brief history, the second and concluding half of which will be published next month, is the result of original researches extended over a period of years, during which he has spared himself no effort to verify all the facts. His brochure should be published in book form and so made available to all brethren in Colorado, and to students of Masonic history elsewhere.

What will a man not do for gold? No obstacle is too great, no hardship too severe when there is reasonable hope that gold may be had for the taking. The streams and hills of Colorado have yielded many fortunes to the hardy adventurers who went after them. Many who came did not find the fortune. For them some obstacle could not be surmounted.

The story of Colorado Masonry is the story of Colorado, and the story of early Colorado is the story of the search for gold. When the golden sands of California called in 1848, the gold seeker crossed Colorado and passed on to the West and added a new empire to the country. Ten years later another wave of excitement, encouraged by the success of the California movement, rolled eastward. Gold had been discovered at Pikes Peak, and the "prairie schooner," with its "Pikes Peak or Bust" banner, came to the Rockies. Men flocked to this part of the country always in search of gold. And it is to the glory of Colorado that, having found the gold, many of these bold spirits remained to build a state and enjoy the fruits of their labor within sight of the mountains which gave them their wealth.

Masonry? Yes. Many of these men were Masons, made in some lodge in a "home town back East." Away from that home town probably for the first time in their lives, what more natural than that they sought out their brethren in the new West ! The very dangers and vicissitudes of travel would draw them together; and being once drawn together it was inevitable that the principles instilled into them in the lodge would go far in maintaining order in the new country. The prospector for gold is a very migratory sort of person. Any "strike," or rumor of a strike, starts him at once for the new "diggings." Were this not so there might not have been any Colorado.

Prior to 1861 there was no Colorado, there was only an indefinite "West," with an almost impassable mountain range crossing from north and south. Travelers of necessity went around to the north by way of Ft. Laramie, or to the south by way of Santa Fe or Ft. Union. Kansas and Nebraska were new countries even then with rather indefinite boundaries. The line between them was drawn on the map as a straight line to the mountains. The Utah lines coming from the west were drawn to this same very indefinite mountain range. The maps of 1859 are not in agreement but seem to carry

an idea of the mountain range as a boundary line running approximately as a line between North Park and Routt County, between Park and Chaffee Counties, and between Huerfano and Costilla Counties. All on the west was Utah. The present line between Kansas and Nebraska continued west to this same mountain range. All to the north was Nebraska and to the south was Kansas. One map of the Indian Reservation, dated 1854, shows a portion of the southern part bounded approximately on the west by the Culebra Range, on the north by an east and west line through La Junta, and on the east by the 103rd meridian, as being New Mexico.

At that time nobody seemed to care a part of the country; nobody wanted it. In Kansas and Nebraska seemed to be arguing as to who should police it. But in 1858 the magic word GOLD was spoken! How quickly the scene changed! Men flocked out to the "Pikes Peak" country and a new order arose, a new country came into being, a new state was formed.

## THE FIRST IMMIGRANTS TO ARRIVE

The trails led to the intersection of the South Platte River and Cherry Creek where there had been a small Indian village. As near as may be ascertained the first party of immigrants arrived Oct. 10, 1858. In this party were the "Russell Boys" and a trader named John Smith. It seems that the first structure erected was a double cabin built by Dr. L.J. Russell for himself and Smith. Others came in and other cabins were erected by Roswell Hutchins, John Easter, A.H. Barker, Henry Allen, Andrew Sagendorf and a Mr. Rooker. These cabins were located on the west side of Cherry Creek and the community was named "Auraria City" after Auraria, Georgia, the home town of Dr. Russell. In a month or so other parties arrived and settled on the east side of Cherry Creek. They named their community "Denver City," after the then Governor of Kansas, this being presumed to be Kansas soil. Some of the first cabin builders on this site were General Larimer, E.P. Stout, Charles Nichols, Hickory Rogers, Moyne and Rice, Lawrence and Dorsett. The name Auraria was dropped in April, 1860, when a bridge was completed across Cherry Creek making one community and it was called Denver City.

Apparently the month of October, 1858, was a busy one for the new settlements. Cabins must be built for~ protection against the coming winter, and more important than that was the pleasant task of getting acquainted. The first rush of building over their thoughts turned "east." We are told by J.D. Ramage that he arrived at "Pikes Peak" (now Denver) on Nov. 2, 1858 and that on the next evening he attended the first assemblage of Masons in this new country. Note the names of those present at the birth of Masonry in Colorado: W. M. Slaughter, Charles Blake, Dr. Russell, Andrew Sagendorf, George Lehow, Henry Allen and J.D. Ramage.

December came and with it the true Masonic desire to celebrate St. John's day on the 27th. Quite a gala feast was prepared for the twenty-six Masons who had arrived by that time. The story of this first celebration has been told many times. The banquet room--a 16 by 16 foot cabin; table cloth--a clean sheet borrowed from a Mormon family: the table--wagon boards; chairs--none, all stood up; menu--flour, pork, beans, coffee, wild game, as far as it went.

Then came spring and with it a great influx of miners, prospectors and those who hoped to be miners. W. N. Byers arrived April 17, 1859, and he notes meetings with forty Masons present. On May 6 came the announcement of the discovery of gold at Gregory Diggings and away went the people. Gregory Diggings is but a few miles distant from the present Central city and a great exodus took place from Auraria and Denver to Gregory. Less than a fortnight later we read of meetings being held by Masons at Central City. Before June had passed a block of ground had been pre-empted for the purpose and a Masonic Temple was erected. Many of the same names noted as being present at the Auraria meetings are now recognized as the pioneers among the Masonic activities at the diggings. By summer it was estimated that fully 20,000 men had come into the mining district, and the intensity of the Masonic interest may well be imagined. Meetings were held every week and hundreds of names were added to the "rolls of visitors." It must be kept in mind that these were not lodge sessions but were informal meetings of Masons to discuss and keep alive the Masonic traditions, and to search out and band together for mutual protection those who were entitled to wear the Square and Compass.

As time went on other mining discoveries were made, districts were established and miners came in to make more history. The transient moved on to the new fields until

he found his place and became a part of a new community. In the fall many of the men went out of the district, some going back to the states for the winter, and some simply stopped off at Auraria until winter had passed. Meetings now took on a more settled and serious aspect. Permanent organizations, dispensations and charters were discussed. Decision was made to change the temporary organizations into permanent ones through regular Masonic proceedings.

In the olden time Masons by "immemorial custom" could assemble and erect a Masonic lodge. These lodges would make Masons, who in turn would "travel in foreign countries," work, and receive Masters' wages, and they in time would organize other lodges. Eventually there came the necessity of an affiliation of these lodges, the need of some central authority. So representatives of these lodges gathered together and organized a Grand Lodge and elected a Grand Master. To this Grand Lodge were delegated certain powers, among which was the power to charter lodges. This Grand Lodge assumed jurisdictional powers which, after much controversy, was established as regular. Thus the Grand Lodges were set up in England, Scotland and Ireland, the priority resting with the Grand Lodge of London, organized in 1717. From these sources the principles spread to the American Colonies and lodges were established on this side. In time Provincial Grand Lodges were set up in most of the Colonies by one or the other of the Grand Lodges of England or Scotland. After the Revolutionary War the American Provincial Grand Lodges declared their independence of the European authority and erected themselves as sovereign and independent Grand Lodges in their respective states. This was in due time acknowledged by the Grand Lodge of England, and the American Grand Lodges became in fact independent Grand Lodges. These Grand Lodges by mutual agreement announced a new policy, that of "exclusive jurisdiction." In brief, it is this. The authority of each Grand Lodge is supreme in the state in which the Grand Lodge is situated. and no other Grand Lodge may invade that state to charter lodges. If in any state or territory there be no Grand Lodge, that field is open to any Grand Lodge to charter lodges.

## SUCCESSION KEPT INTACT

Now enters another phase of the principle of exclusive jurisdiction. When three or more lodges have been chartered by any Grand Lodge authority in a state or territory

in which there is no Grand Lodge, these three or more lodges may meet by agreement and themselves erect a Grand Lodge for that state or territory. Thus the chain goes on. A new frontier is opened, Masons go in, meet each other, desire Masonic concourse, associate as a lodge, ask some Grand Lodge for a dispensation to form a lodge, and when granted meet as a lodge, regular in every way. In due time the charter is granted and the new lodge is now on its way. Then by association of all such lodges in the new country a Grand Lodge is formed.

## MASONS CAME FROM EVERYWHERE

So it was in this part of the country. These informal meetings took on the aspects of a lodge and the desire was expressed to form a regular lodge. Naturally the first question which arose was that of the source of such authority. Strictly speaking, all the territory around Denver, Central city, Golden, and Gregory was Kansas soil but it is doubtful if it was so known or considered at that time. The line between Kansas and Nebraska was drawn as being along the present north line of Arapahoe county. So it may safely be said that there was a question as to the title to this new gold field, Masonic title as well as civil or territorial title. Men came here from all parts of the United states and Masonic memberships must have been almost as varied as the men themselves.

By the spring or summer of 1859 there were more or less settled communities in Auraria, Denver, Golden, Central city, Parkville and Gold Hill. Masons were meeting in each of these places in sufficient numbers to justify the establishing of lodges and each group in its own way did ask for regular Masonic authority for a lodge. Some of these requests were carried through to completion as chartered lodges, some were delayed for a time, and some were lost by the way. Brethren in Auraria, Golden city and Nevadaville petitioned the Grand Master of Kansas for dispensations and these petitions were all granted. Brethren in Parkville an Gold Hill petitioned the Grand Master of Nebraska for dispensations and these petitions were likewise granted. The lodge at Golden city was given a dispensation on Feb. 18, 1860, and was chartered by the Grand Lodge of Kansas on Oct. 16, 1860, as Golden City Lodge, No. 34. The lodge at Parkville was chartered on June 5, 1861, by the Grand Lodge of Nebraska as Summit Lodge, No. 7. The lodge at Gold Hill was chartered on June 5, 1861, by the Grand Lodge of Nebraska as Rock Mountain Lodge, No. 8.

The Grand Master of Kansas issued two other dispensations for lodges in the Gold country--to the brethren at Auraria on Oct. 8, 1859, and to the brethren at Nevadaville in January, 1861. When the Grand Lodge of Kansas met in October, 1860, there was no return from Auraria Lodge, but it was ordered that a charter should issue as No. 37 when the returns should arrive, cognizance being taken of the insecurity of travel. The returns of Golden City Lodge did arrive on time and it was regularly awarded its charter at No. 34. It is known that at least three, and perhaps four other communities were asking for lodges, but complete organizations were not perfected. These were Denver, separate and distinct from Auraria, Central City Mountain City and Arapahoe.

In February, 1861, the territory enclosed by the present boundaries of the State of Colorado was set aside by the National Government and named the "Territory of Colorado." In due time, 1876, Colorado took its place as a sovereign state of the Union.

## A GRAND LODGE IS ORGANIZED

In August, 1861, then, conditions were right for the next Masonic move. Here was an independent civil territory of the Union with no Grand Lodge and there were functioning within its borders three chartered lodges, two lodges under dispensation, and three or four more seeking authority to meet as lodges. Invitations were issued to the chartered lodges to meet and discuss the advisability of the formation of a Grand Lodge. The time set was Aug. 2, 1861, and the place as Golden City. On that day there assembled at the lodge room in Golden City the following:

Representatives from Golden City Lodge. No. 34, at Golden City, C.T: Bro. Eli Carter, W.M.; Bro. I.E. Hardy, proxy for S.W.; Bro. J.A. Moore, J. W.

Rocky Mountain Lodge, No. 8. at Gold Hill, C.T.: Bro. C.F. Holly, proxy for W.M. and S.W.; Bro. J.M. Chivington, proxy for J.W.

Summit Lodge, No. 1, at Parkville, C.T.: Bro. James Ewing, W.M.; Bro. O.A. Whittemore, proxy for S.W.; Bro. S.M. Robins, proxy for J.W.

Visitors: Bro. L.L. Bowen, Past Deputy Grand Master of Nebraska; Bro. W.T. Wade, Past Master; Bro. L. M. Frary, Past Master.

The organization of the Grand Lodge of Colorado as perfected on this day, Aug. 2, 1861, and the following officers elected and installed:

J.M. Chivington, Gold Hill, Grand Master; S.M. Robins, Parkville, Deputy Grand Master; James Ewing, Parkville. Senior Grand Warden; J.M. Holt, Gold Hill, Junior Grand Warden; Eli Carter, Golden City, Grand Treasurer; O.A. Whittemore, Parkville, Grand Secretary.

Interrupted communications due to the difficulties and dangers of travel caused some embarrassing situations for the new Grand Lodge. It became known that, another Grand Lodge had chartered a lodge in Colorado after the formation of the Grand Lodge of Colorado. But in true Masonic spirit these situations were cleared away and the new Grand Lodge was recognized and accorded its place among the Grand Lodges.

Nevada Lodge surrendered its Kansas charter and received a Colorado charter as No. 4. Auraria and Central city surrendered their dispensations from Kansas and Nebraska respectively and received new dispensations from Grand Master Chivington. They were in due time chartered by the Grand Lodge of Colorado as Denver Lodge, No. 5, and Chivington Lodge, No. 6. This latter lodge, however, changed its name later to Central Lodge, No. 6.



The first Grand Master, John M. Chivington, was a church dignitary, but when the war broke out he sought service for the Union. He was offered appointment as chaplain, but this he refused, insisting that he have a fighting commission. He eventually became a colonel of Colorado troops and served his country well. He came to Colorado from Nebraska, where he served as Grand Chaplain of the Grand Lodge of Nebraska, prior to which he had served as Master of the lodge under dispensation which became, Lodge No. 3 when the Grand Lodge of Kansas was formed.

### WHENCE DID COLORADO DERIVE ITS RITUAL?

Attention is particularly directed to the following extract from the minutes of this first meeting, dated Aug. 1, 1861:

"On motion it was

"RESOLVED, That a school of instruction be established by this Grand Lodge, and that at least one day, at each Grand Communication, be set aside for the purpose of instruction by the M.W. Grand Master, in order that uniformity in the work may be obtained in this Jurisdiction.

"RESOLVED, That the work in this Jurisdiction be adopted as exemplified in the present session of this Grand Lodge."

Just what this work was is not known. Golden City Lodge was chartered by the Grand Lodge of Kansas, and set up by a representative of the Grand Master who was a well qualified Kansas Mason. The meeting at which the Grand Lodge was formed was held in the hall of Golden city Lodge, and I. E. Hardy of Golden City was appointed

the first Grand Lecturer. The first Grand Master was a Master of a Kansas Lodge. These facts might lead one to infer that the first work was "Kansas work."

On the other hand a Past Deputy Grand Master of Nebraska, one L.L. Bowen, was present at the organization of the Grand Lodge and he may have influenced the selection of the first work. Also it is known that Bro. Chivington had been an officer of the Grand Lodge of Nebraska, as well as having been a Kansas Master. It is known that the first Constitution adopted was the Constitution of the Grand Lodge of Nebraska, modified only to suit the conditions of the new Grand Lodge.

Be that as it may, it is one thing to adopt an official "work" and quite another thing to see that it is used. Lodges were few and far between; the presence of hostile Indians on the way and the extreme vicissitudes of travel made it almost impossible for a Grand Lodge officer, be he Grand-Master or Grand Lecturer, to visit the lodges and teach or demonstrate what that official work was. Each Master of a lodge naturally thought the work of the Jurisdiction from which he came was the best ever conceived and, knowing that work only, he would use it in his new Colorado lodge to the exclusion of all else. The result can well be imagined. In 1878, Grand Master C. J. Hart said in his annual address:

"We have adopted a uniform work and enacted laws prohibiting the introduction of any other among our lodges and yet, notwithstanding this, the work in this Jurisdiction is almost as varied as were the colors of Joseph's coat." Many attempts to correct this were made. The system of District Deputy Grand Lecturers was tried but was not a success. Men could not give the time and attention to Masonic work to the neglect of private business especially when distances were great and traveling hazardous. As a result a committee of five Past Grand Masters was appointed to look into the matter. Their report rendered in 1882 carried this quite significant statement: "That the work as presented by the Grand Lecturer is in its essential features the same as the ALLYN WESTON work so long ago used in this jurisdiction." It should be noted here that Allyn Weston was made a Mason in Michigan, in a lodge in Detroit. He was very active in Michigan Masonry and for a number of years published a Masonic magazine known as THE ASHLAR. He came to Colorado in 1861 and at the first Annual Communication of the Grand Lodge in December, 1861, was appointed Grand Lecturer. He no doubt at this time introduced his Michigan work in the new

Grand Lodge of Colorado. The following year he was elected Grand Master. This Allyn Weston work with but few changes continued until 1911, when a revision made by the Custodians of the Work was put into effect. This latter work is now in use and, by a thorough system of inspection under a Grand Lecturer who devotes his entire time to the work, complete uniformity is maintained throughout all the lodges in the state. All the credit for this wonderful accomplishment goes to Bro. W. W. Cooper, who was for so many years the Grand Lecturer and is now the Grand Secretary.

Bro. Cooper, writing in 1915, had this to say concerning the derivation of the esoteric Colorado ritual:

"From what I can learn of these matters, I am inclined to think that our line of descent is fairly clear. Beginning with Webb, we next have Gleason and Fowle, then Barney, and through Michigan, Colorado. It must be remembered, however that the Barney work, as taught by him to Willson in Vermont in 1818, is not the same Barney work that we have inherited. The stream has been clouded, possibly it has been purified by additions and minglings. The Brother Willson above referred to subsequent to 1818 went to Iowa and Kansas, and the system of lectures which he had learned from Barney in 1818, was adopted by those two Jurisdictions. I think there is no doubt that Vermont, Iowa and Kansas have a better title to the original Barney work of 1818 (whatever it was) than have Michigan, Illinois and Colorado. Whether the original Barney-Gleason-Webb work of 1818 is better than the modified Barney-Gleason-Webb work of Colorado is another question."

## A MONITOR IS ADOPTED

Until 1906 there had been no Monitor adopted as the official text for this jurisdiction. Prior to this time the Mackey Monitor had been unofficially the standard and in general use. The Jurisprudence Committee reported on this subject in 1900 as follows: "In our opinion the Mackey Manual now in use meets the errands and wishes of our officers and lodges. In view of the fact that it is so generally satisfactory and so generally used we recommend that no change be made." In 1906, however, the Macoy Manual was adopted as the official monitor and its use recommended

throughout the jurisdiction. This was not satisfactory and the Custodians of the Work were directed to and did prepare a Monitor that harmonized completely with the new revision of the esoteric work, and this, called The Colorado Craftsman, was adopted in 1911, and is in use throughout the jurisdiction today.

At this same time this committee prepared a Colorado diploma for the use of Colorado Masons who may wish to travel in other jurisdictions where such documents are required.

As has been stated the Constitution adopted Aug. 2, 1861, was practically a copy of that of the Grand Lodge of Nebraska, and the preamble read:

"WHEREAS, Every Grand Lodge possesses the inherent powers to form a Constitution, as the fundamental law of its Masonic action, and to enact such By-Laws from time to time as it may deem necessary for its own government, and to make such rules and prescribe such regulations for the administration of its subordinate lodges, as will insure the prosperity thereof, and promote the general good of Masonry; and,

"WHEREAS, Every Grand Lodge is the true representative of all the Fraternity in communication therewith, and is, in that behalf, an absolute and independent body with supreme legislative authority: Provided always, That the ancient Landmarks of the Order be held inviolate.

"Therefore, Upon these principles, which have never been disputed, the Grand Lodge of Colorado does hereby ordain establish and promulgate the following Constitution and By Laws for its future government, and does make and prescribe the following rules for the government of the lodges under its jurisdiction."

This Constitution has been entirely revised and the present code adopted in 1914 had for its preamble the following:

"We, The Grand Lodge of Ancient, Free and Accepted Masons of Colorado, in order to form a more perfect fraternal union provide for and promote the welfare of the Craft, do ordain and establish this Constitution."

(To Be Concluded)

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More Patriarchs of the Craft

By ROBERT I. CLEGG, Vice-President of the N. M. R. S., Ohio

YOU arouse my interest by the brief mention you have in the June issue of THE BUILDER about the good brother who is well into the concluding decade of his hundred years of age. You say that he has served his lodge as a Past Master and your inquiry as to other cases of the same kind starts me off in a reminiscent mood.

I am not now thinking of the mere accumulation of years. A man may but vegetate and collect them. I am thinking of those who have given service with the years; the responsibilities that may have been theirs and their growth that has come with these responsibilities and their added days.

And by the way, there is something about Masonic labors that keeps the heart young while the hair falls. Age does not wither nor custom stale the fount of that Freemasonry which flows with infinite variety in useful streams.

Here let me remind you that last year Bro. Fay Hempstead, that genial and poetic soul, was elected Grand Secretary of Arkansas for the 42nd time; see page 38, Iowa Quarterly Bulletin, April, 1924.

One can easily call to mind others of similar type in length of useful service to the Craft, like Bro. Parvin of Iowa, who has recently passed away, and whose distinguished labors found chronicle in THE BUILDER; Bro. Vrooman of New York, Bro. Orlady of Pennsylvania, for example, both still with us, whose services have been devoted and skilled, of long duration and going strong while life lasts.

## THE RECORDS OF TWO ENGLISH BRETHREN

One night in London a few months ago I sat next to an active and aged brother, Dr. John Dixon, at a chapter dinner. His mind was acute, his interests unflagging. The Craft to him was in truth that spring of youth of which Ponce de Leon dreamed. There at 93 years of age he was telling me that he joined the Fraternity 1857, nearly seventy years ago, and in 1860 when the lodge celebrated its fiftieth anniversary he was elected Worshipful Master. Fifty years later, when that lodge celebrated its one hundredth anniversary, he was elected Worshipful Master of the lodge, and presided actively, doing work, initiating candidates and asking no odds of anybody. During all these years he had participated freely in the Masonic labor of various bodies. I am no longer young, but before I was born he was an active officer of the Grand Lodge and Grand Chapter and other governing organizations, consecrating Masonic bodies and installing the officers, and doing it from memory as is the custom over there. In fact, at 93, and although he belonged to about every department of Masonic work, he was confident he could install the officers of any body to which he belonged, and do it without prompting from anyone else.

I remember a somewhat similar incident among my other Masonic acquaintances, that was in regard to Bro. Robert F. Gould. He was not active as Bro. Dixon in so many branches of our Institution as an officer, but he was very prominent in the bodies that he favored, and there was a stretch of about fifty years from the time he presided over a military lodge at Gibraltar and from thence to the day when he was installed as Worshipful Master of King Solomon's Lodge at Chester, and the latter was no mere complimentary installation, as he told me, he was required to do the work, and he did it admirably so far as my investigation goes.

I discussed these things with Bro. John Heron Lepper, the present Worshipful Master of Quatuor Coronati Lodge. He thought that the claim as to ability to do Masonic work during so many years was not at all unreasonable. Certainly he was not as much inclined as I have been to make a generous allowance for the natural enthusiasm born of a good dinner and congenial company, with the added encouragement of sundry creature comforts no longer permitted on such occasions in the United States.

#### A RECORD FROM IRELAND

Bro. Lepper told me of a countryman of his, Bro. Robert McLawin, who died in 1890 at the age of 96. Bro. McLawin conferred a degree as far back as 1816, and in 1884 installed from memory, as is the usual custom, the officers of his Chapter in Antrim, Ireland. Just think of a man who was for 68 years an active Masonic. Bro. Robert McLawin was a Roman Catholic in faith, and I was told that in his later years the priesthood tried to get him to resign from Freemasonry, but he steadfastly refused. His Roman Catholic descendants still treasure his apron as well as his other Masonic possessions.

#### ANOTHER ENGLISH BROTHER

While I was in England, I had the very great good fortune of receiving a degree at the hands of some of my Masonic brethren, one of whom last October celebrated his

eightieth birthday. He has recently passed away endowed with years and honors. Of him it was said that he had never filled any office in Freemasonry, for nearly half a century, the duties and work of which he had not fully discharged. For forty years he was a pioneer and a most outstanding figure in Temperance Freemasonry, and some years ago was honored with the presidency of the Council of Federated Temperance Masonic Lodges. His remarkable record of progress in the Craft is one about which I doubt if there can possibly be its equal. I have met other aged brethren Road, as well as many here, but Bro. Tipper was in every respect unusual. Those who had known him long pronounced him a brother of tender sympathies, of strict integrity, and unimpeachable character, unselfish in devotion and service, and zealous for every good and noble cause. King Solomon's Lodge of London, of which he was a founder more than forty year;, ago, honored this splendid veteran last November, and it was indeed a tribute fully deserved and given with all that warm-hearted sentiment which animates affairs of that kind.

I attach his Masonic record which appeared in The Freemason on Oct. 25, 1924:

"Bro. Harry Tipper was initiated in Tranquility Lodge No. 185, on April 19, 1880; served as Master of the lodge seven years after his initiation - the Lodge Centenary year. For thirteen years he served as Treasurer of the Lodge, and became an Honorary Member. He became a Founder of King Solomon Lodge, No. 2029, in May, 1884 - the premier total abstaining Lodge in London. He became its first Secretary, and continued in that position up to his death, except the 21st year, when he served as Master. He was a Founder and second Master of the Hammersmith Lodge, No. 2090, of which he was Secretary for the ten years preceding his death. Joining the Wilson Iles Lodge, No. 2054, in 1885, he became its fifth Master, and in this connection he received his first appointment to Provincial Grand Rank - Prov. G. Registrar of Hertfordshire. He was a Founder of the Robert Mitchell Lodge, No. 2956, and was an Honorary Member. He joined the Quatuor Coronati Lodge, No. 2076, in 1889, was Founder, and was acting I. P. M. of the Aldwych Lodge, No. 3096, was Treasurer for ten years from 1909, and an Honorary Member. The M. W. Grand Master recognized his valuable services to the Craft in 1895 by promoting him to Grand Rank, and appointing him Assistant Grand Pursuivant, and twenty-two years later conferred on him the Brevet Rank of P. G. Standard Bearer at the Royal Albert Hall. He has been a Consecrating Office of four new Lodges - Nos. 3027, 3237, 3947, and 4445, and was Honorary Member of each of them.



"In Royal Arch Masonry he was exalted in the Faith Chapter, No. 141, in May, 1882, since when he has been a Founder of the King Solomon Chapter, No. 2029, Aldwych Chapter, No. 3096, Ranelagh Chapter, No. 834, Quintinian Chapter, No. 2956, and the Hammersmith Chapter, No. 2090. He has been First Principal of each of these Chapters except No. 2956, of which he acted as I.P.Z. He was appointed an officer of Supreme Grand Chapter in 1895 by the conferment on him of Assistant G.D.C. He has been a Consecrating Officer of four new Chanters - viz.. Nos. 3237, 3387, 3376, and 3368, and an Honorary Member of each of them.

"In Mark Masonry he was advanced in the Henniker Lodge No. 315, in February, 1884, was Worshipful Master five years later, and was Secretary and Installing Master for twenty-five years. He was a Founder of King Solomon Mark Lodge, No. 385, its first Master, and the Treasurer since 1888. He was P.G.S.D. in both Middlesex and Surrey Provinces, was appointed Grand Inner Guard in 1906, and promoted P.G.D. in 1920. He was a Consecrating Officer of the new Arts and Crafts Lodge, No. 736, and an Honorary Member of it.

"As a Royal Ark Mariner he was elevated in the Prince of Wales Lodge, No. 4, in 1888, filled the office of W.C.N. and was Treasurer from 1900 to 1923. Founder and W.C.N. of King Solomon Lodge, No. 385, and Treasurer from 1898. Elected Honorary Member in the Matier Lodge, No. 400, and the Installing Master.

"In the Rose Croix he was perfected in the Bard of Avon Chapter, No. 44, in April, 1888, M.W.S. in 1892, and Recorder fifteen years. Joined the St. George's Chapter, No. 42, and was M.W.S. Founder of Canterbury Chapter, No. 72 and second M.W.S. and was D.C. for some years. Took the Thirtieth Degree in 1898, selected for Thirty-First Degree in 1916.

"He took the four degrees in the Allied Degrees in 1887, was W. M. of the Lily Council, No. 15. Appointed Grand Inner Guard, 1896.

"In the Knights Templar and Knights of Malta he was installed in the New Temple Preceptory in 1890, E. Preceptor in 1895, Prior in 1896, Founder of Galilee Preceptory, Past Preceptor, and was Registrar for several years. Was appointed 1st G. Capt. of the Guards and G. C. Outposts in 1907.

"He was installed in the Red Cross of Constantine in the Plantagenet Conclave in 1898, was M.P.S. 1906. Has installed the M. P. S. and Euseblus, since appointed Grand Marshal Consecrating Officer De Urwin Conclave, Bath, and Honorary Member.

"In the Knights of the Holy Sepulchre he was received in the Saye and Sele Council in 1891, and acted as Prior for several years at the Annual Festival.

"He was advanced in the Royal Order of Scotland on 4th July, 1902. Appointed G. Warder.

"He was received in the Constantine Council of the Cryptic Degree in 1891, and served as T.I.M. also, appointed Grand Steward.

"In the Order of the Secret Monitor he was inducted in the Horatio Shirley Conclave in 1888; was Supreme Ruler-Grand Visitor in 1900, was also P. G. Treasurer. Joined the Premier Conclave, No. 1, and was P. S. R. Consecrating Officer of Skyrack Conclave, Leeds, Claro True Friendship Conclave, Harrogate; Regent Conclave, Barnsley, and of Cinque Ports Conclave, Hastings, and Honorary Member of each of them.

"He was received in the Royal Masonic Knights of the Scarlet Cord in 1910, taken the 5th Degree, that of Arch Priest. Registrar to Metropolitan Consistory up to 1918.

"In the Societas Rosicruciana in Anglia he was introduced in the Metropolitan College in 1896 and was Celebrant. Admitted to the Eighth Grade in 1910, and the Ninth Degree in 1918. Has been Treasurer-General of the High Council since 1910 until his death. He was Consecrating Officer of the Woodman College, Bradford; Hallamshire College, Sheffield; Lancashire College, Bolton; and W. Wynn Westcott College, Chichester, and Honorary Member in each case.

"Order of Eri. - Knight Grand Cross and Bard, 1919.

"Order of Light. - Member of the Second Degree of the Order, meetings of which are only held in Bradford."

Since writing the above I have a letter from a good friend of mine and his, active in the Provinces of England, Bro. John Barker, and he tells me, as though it was not of any special account, that at the meeting of his lodge on May 22, he would initiate a candidate, and he also incidentally observes that he was first installed Worshipful Master of that lodge in 1871. He was doing this mainly to celebrate his eightieth birthday.

#### AMERICAN BRETHREN HAVE LONG SERVICE

Of course, we have in this United States of ours many brethren of wealth of years in the Fraternity having exactly the same lively interest in the welfare of the Fraternity that is found among the devoted brethren in Europe.

Colonel John Wright Vrooman, whom we have already mentioned, celebrated his eighty-first birthday on March 28. At the age of twenty-one he was made a Mason in Herkimer Masonic Lodge, No. 423, Herkimer, New York, and held several offices in both this lodge and the Grand Lodge of New York until June, 1889, when he was elected Grand Master unanimously and reelected for this office until he declined the

honor. He attended every session of the Grand Lodge of New York State for fifty-two years. Upon his recommendation the Grand Lodge purchased in 1889 one hundred and sixty acres for the New York State Masonic Home at Utica and on May 21, 1891, the cornerstone of the Administration Building there was laid by him as Grand Master and he also laid the cornerstone of the Washington Memorial Arch in New York City. He has been continuously active, in office or out, and his correspondence has been an inspiration to those of his brethren who, like myself, have been favored by these expressions of his interest and good will toward all Masonic educational enterprises. Of his personal charities he probably would not wish anything to be said here, but those of us who know the dedication of their lives to this splendid sort of work will have, as we do, a whole-hearted regard for Bro. Vrooman and his good wife.

And here is another important addition that I hope may be included because it is a truly notable instance and we over here can and do highly value the service rendered Freemasonry by the distinguished leader of the English Craft. At the June Quarterly Communication of the Grand Lodge of England on June 3 the announcement was made by the Pro Grand Master, Lord Amptill, of the coincidence that on this occasion of the presence of the Duke of Connaught, the M. W. Grand Master, three anniversaries of this distinguished brother were especially to be noted. This was the twenty-fifth year of the Grand Mastership, the fiftieth year of the Grand Master's admission to the Craft, and of his own seventy-fifth birthday, a truly remarkable combination of auspicious events.

Among the Christmas and New Year greetings which came our way during the holiday season of 1924 none was more acceptable than that written in his own hand by John Corscot, formerly Past Grand Master and continuing thereafter as Grand Treasurer to our own times. In this letter of his our good brother says, "I have been a Mason sixty-two years and in my eighty-sixth year I am as zealous as when first initiated."

This stimulating suggestion of constancy and zeal may very well be the concluding paragraph of the present article, which is by no means intended to be exhaustive. Doubtless there are many other shining examples that properly belong in such a discussion as the one herein attempted.

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The Masonic Million Memorial Fund of England:

The Proposal and the Prospect

By BRO. SIR ALFRED ROBBINS

PRESIDENT OF THE BOARD OF GENERAL PURPOSES, UNITED GRAND  
LODGE OF ENGLAND

BOTH the Proposal and the Prospect were crystallized in the original and earliest announcement of the project by the Grand Master at the Great Masonic Peace Celebration at the Royal Albert Hall in the June of 1919, in these words: "The great and continued growth of Freemasonry amongst us demands a central home; and I wish it to be considered whether the question of erecting that home in this metropolis of the Empire, dedicated to the Most High, and worthy of the great traditions of the United Grand Lodge of England, would not be the most fitting Peace Memorial." And, just as he inspired the movement at the outset, so has the Grand Master again and again heartened it ever since, and notably in his exclamation to the Provincial Grand Masters, after the Installation of the Prince of Wales as Senior Grand Warden in October, 1922: "I would ask you to do everything in your power to further the cause which I have so much at heart, as I am anxious to see, within a reasonable time, the erection of a memorial worthy of those who have made the great sacrifice."

In these last words lies the essential idea of the scheme. It is most desirable that every brother who joins in the effort should realize that the true reason for the movement is, again to quote from the Grand Master's original appeal, "the creation, as a rightful

sequel to that impressive gathering (the Peace Celebration), of a perpetual memorial of Masonic gratitude to Almighty God for the special blessings He had been pleased to confer upon us, both as Englishmen and as Masons, whereby we can render fitting honor to the many brethren who fell in the War, and the greater number who, having fought therein, are happily still among us."

This (as I have had previous occasion to say to the brethren) is the first and most important object at which we aim - the erection of a Memorial which shall demonstrate for all time the abiding gratitude of the Craftsmen of today to those brethren who showed themselves prepared in our nation's most critical hour to sacrifice everything; and many were called upon to make that sacrifice for the sake of us all. They died that we might live. Nothing we can do can heighten their honor or brighten their fame. But we can prove by personal effort that their deeds are not forgotten or their memory faded away.

I further and without hesitation would repeat that the idea that a Masonic Memorial should be erected has been accepted throughout the Craft as eminently fitting and desirable: and there has been just as general acceptance of the idea that such a Memorial should not be a monumental mass of stone or metal, but a living thing which shall both symbolize and embody the growth, the greatness, and the grandeur of the Grand Lodge of England. This practical attempt to realize the ideal we have set before us would take shape in such an edifice, in the metropolis of the Empire and the abiding place of Grand Lodge, as would ensure the possession by the Craft of not only a glorious Temple, not merely adequate administrative offices, but, as the Grand Master phrased it, a Central Masonic Home. This could form a rallying point and resting place for the myriad brethren who visit London not alone from the Provinces of England and Wales, but from the many hundreds of our lodges beyond seas. These would thus for the first time be afforded an opportunity for Masonic fellowship which would make for the truest fraternity, and would inspire many a visit to this country which would not otherwise be undertaken.

Generally speaking, what it is intended that this new Central Home of English Freemasonry shall contain will be a spacious Temple for the Communications of Grand Lodge; a smaller Temple for the Convocations of Supreme Grand Chapter; improved accommodation for other Masonic meetings; full accommodation for the

preservation and display of the library and unsurpassed collection of Masonic treasures in the possession of Grand Lodge; a hall for the use of the brethren, especially those from the Provinces and overseas, with reading and writing rooms; and provision for the constantly increasing administrative and executive needs of the Craft.

For the purpose of erecting such a building, an ample self-contained freehold site, with approaches on three sides, has been acquired, and is today the property of Grand Lodge. Just over three hundred architects in all parts of the world are at this moment, at our invitation and their own wish, considering the early submission of designs to provide for a building to cover eventually the whole of the land belonging to Grand Lodge, but some of it held under covenants which will not expire for a further few years. In view of this circumstance, which affects only one end of the site, it is intended first to provide and complete on that portion upon which we can immediately build not only a new and much-needed great temple but such accommodation as will replace as far as possible that existing in the present Freemasons' Hall, thus limiting to minimum the disturbance of the executive and other work now carried on in that building.

The new building, therefore, will contain a large temple with seating capacity for 2,000 persons, with separate cloak rooms and other accommodation, registration hall, and vestibules and scrutineers' room: Administrative offices adequate to the growing wants of the Craft, with ample waiting rooms, a register room, muniment rooms, and board and committee rooms: the needed increased accommodation for the Grand Master, Grand officers, Past Grand officers, and brethren attending Grand Lodge from not only London but the Provinces and Districts, and unattached lodges overseas in every part of the English Jurisdiction: a suite of large rooms for the use of London, Provincial District, and other visitors, to include a reading and writing room, smoking room, three conference rooms, a locker room, and the like: a library and a museum lath larger than the present library and museum, with librarian's rooms and strong room: not fewer than fifteen lodge and chapter rooms, varying in size from a room to hold 600 for meetings of Grand Chapter, and the Great Masonic Assemblies, and rooms for large lodges with attendance of from 150 to 400, to small rooms suitable for attendances of thirty to fifty, all having adequate ante-rooms with separate candidates' rooms; and storerooms adjacent to each lodge room, where books, records, and other lodge property may be kept for the convenience of lodges, that part of the building containing the lodge rooms and storerooms to be so designed

structurally as to allow the addition of further floors of lodge rooms as occasion may require.

## PLANS ARE ARRANGED FOR

This is a detailed summary of what is designed to be done, and I present it to an assemblage of business men as a business proposition. The reply naturally may be made, "Good as a proposition, but will you have the wherewithal to carry it out?" Necessarily, the full answer to this interrogation can be supplied only by the assistance of individual brethren themselves; but this much I can say with absolute certainty - that by the time the plans are approved by Grand Lodge and the foundation stone is laid, as we all pray it may be laid, by the Grand Master to whom the inspiration of the scheme is due, there will be enough money in hand to secure the completion of the first half we are undertaking, and sufficient pledges of more to ensure that the whole will be accomplished.

For the accomplishment of that whole, invitations. under the direction of Grand Lodge, have been issued to architects, to which, as has been noted, more than three hundred have responded, to submit designs and plans for the new building in competition. This competition was open to all architects, and it will be conducted in two stages: a first or sketch competition, and a second or final competition. Not fewer than ten designs will be selected from those submitted in the first competition, which closes next spring, and of these a further selection will be made of six designs, the authors of which will be invited to submit detailed plans and designs in the second or final competition.

Each of the six architects submitting a bona-fide design in the final competition - in accordance with instructions and conditions drawn up and issued by the assessors - will receive an honorarium of 500 guineas. Three assessors have been appointed: the first an architect of eminence to be nominated by the President of the Royal Institute of British Architects, who has secured the consent of so eminent an authority as Sir Edwin Lutyens, R.A., to act in this capacity; and an architect of eminence who is a Freemason nominated by the special committee of the Grand Lodge; and the Grand



Superintendent of Works. The conditions governing both competitions are in accordance with the regulations of the Royal Institute of British Architects for Architectural Competition, and by these we are bound to abide.

## OBJECTIONS MET

Now it is possible that, as far as all these points are concerned, I have carried with me the assent of all assembled, but there is a further point that has to be dealt with, and that is the objection sometimes to be heard that the proposed great building will not only be situated in London, but be mainly of use to London Masons, and, therefore, that the Provinces are not called upon to support it. Let me fully and fairly face this point, and not only: in generalities but in particulars. In the first place, I submit to every brother of our Order, not only here at home in the Provinces or in London, but to the large number overseas, that a world-wide organization such as in the truest sense is the United Grand Lodge of England, must have a great central point of administration, and that plainly must be situated in the Capital of the Empire. You in your own town have a Guildhall or a Shirehall, or a Town Hall for local administrative and judicial purposes, but that does not obviate the necessity for the erection and continued existence of the Houses of Parliament at Westminster and the Palace of Justice in the Strand, where business affecting the whole and not a part of those concerned is transacted. In all such matters, one is bound to "think Imperially"; and an unprecedented opportunity is now afforded the brethren as a whole to realize that Freemasonry is not confined to membership of a particular lodge, or a single Province, or even the Island in which we live, but is a matter which touches every part of the globe in which the English language is spoken and English Institutions are revered, and in which, I trust, the principles of our Brotherhood will always flourish.

## THERE ARE PRACTICAL ADVANTAGES

But there is an intensely practical side as well as a sentimental one to this matter. It is a subject of legitimate grievance, which it is our special endeavor to remove, that every member of a Provincial lodge qualified to attend Grand Lodge is at this moment handicapped by lack of room for his accommodation which exists in the

present premises, which must continue to exist until they are greatly enlarged. Supposing, for example, any one of you yourselves come to London for a Communication of Grand Lodge. You have no Masonic Home to which you go as a right; no place to meet a brother there from your own Province or some other part of the Jurisdiction, with whom you may like to exchange your views; no possibility of obtaining such Masonic information as you might desire to have on your visit to the headquarters of the Craft. All this will be provided by the realization of the present scheme.

There may be Provincial brethren not likely to attend Grand Lodge who may urge that these considerations in no way appeal to them, and that they fail to see the necessity for an extension of Freemasons' Hall in the direction desired; as, from their point of view, it would touch no great interest of their own. In that regard, however, they are in error, as a great deal of additional accommodation will be needed to cope with the ever-growing demands made upon the administration of the Craft by the constant increase in the number of its lodges and the total of its membership. And, when I hear these lesser objections raised by brethren living within two or four or at the most eight hours' journey from London, I think of those many lodges six, eight, and even ten thousand miles beyond sea, from which only the smallest proportion of members can ever hope to come to England, which are earnestly, zealously and wholeheartedly subscribing to the scheme, and become Hall Stone Lodges as a sign and symbol of their belief in the essential unity of Freemasonry. It is true that in these times we are not operative but speculative Freemasons; but today we are out to build.

Up to the moment of speaking, no fewer than 459 London lodges had become Hall Stone Lodge, this being more than half the total number, and something like two-thirds of the others had given their promise to do the utmost to satisfy this qualification. That sufficiently disposed of the idea, which had no true foundation from the outset, that the capital of the Empire was lukewarm in its response to the Grand Master's appeal. The Provinces and Districts are worthily pursuing the same course, and every week, indeed, every day, strengthens their resolution to proceed in the direction of success.

"Let us build wisely, let us build surely, let us build faithfully, let us build not for the moment, but for future years, seeking to establish here below what we hope to find

above - a house of many mansions, where there shall be room for all." These were the words concerning the British Commonwealth of Nations uttered by one of the most distinguished statesmen of today, who is likewise a brother of our own. I echo and emphasize them now in regard to the Central Masonic Home of English Freemasonry; and I commend them to the thoughts and the hearts of you all. Never, as with all my power I would urge on all the brethren, has such an ideal been presented to the Craft. What will be its realization? Of the splendid end that will await us I have no doubt. Gratitude to our glorious dead, loyalty to our illustrious Grand Master, devotion to the eternal principles of brotherhood inculcated throughout the tenets and practices of the Craft all join in arousing support for the Peace Memorial. As I have indicated, from the Metropolis of the Empire, from the east and the west, from the north and the south of the Homeland and of Britain beyond seas, testimonies of adhesion are daily being received. It may not be given to some who are the most strenuously working in the movement to see the full fruition of so great a plan. But they will pass from among their brethren with the satisfaction of bequeathing to their sons and their grandsons in the Craft the proof for all time that the Masons of today were prepared to make a supreme effort to prove in most practical form their gratitude to the dead, their loyalty to the living, and their abiding and unshakable belief in the eternal principles of a glorious Craft.

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Operative Stonemasons

(Concluded from last month)

FROM this Manuscript Ritual of the Stonemasons we learn that the lodge was opened by the singing of a verse to a hymn tune, but the words lend themselves best to "God Save the King":

Brethren, here we agree

To strive for harmony

In this our cause.

May love lead these our laws,

And help us in our cause,

And may the secret be

For evermore.

Then the President announced: "In the presence of this assembly, and in the memory of King Edward the Third, I now declare this lodge duly opened." Presumably the minutes, if kept, were then read, and any formal lodge business transacted. Then followed this prayer, which was also used at the closing of the lodge:

O God, who art the author of peace and lover of concord in knowledge of whom standeth our eternal life, whose service is perfect freedom, defend us, thy humble servants, in this our undertaking, that we, surely trusting in thy defence, may not fear the power of any adversary, through the might of Jesus Christ-- Amen.

If there were candidates in attendance to be Made Masons, the following "Form of Making" was employed:

The Conductor, with the Candidate, was asked at the door of the lodge by the Inside Tyler: "Who comes here to disturb the peace and harmony of our most worthy Lodge?" The Conductor replied: "I am not come here to disturb the peace and harmony of your most worthy lodge. I am a Brother, with A.B., a stranger, who wishes to be admitted into this our honourable Order, if you please to admit him."

The Inside Tyler reports: "Most worthy President, there is a Brother, with A.B., a stranger, who wishes to be admitted into this honourable Order, if you please to admit him."

President: "In the name of the Lord, admit them."

All present then gave a knock and claps, from the appearance of the MS., possibly similar to those in the Second Degree, and joined in singing the first verse of the Doxology: "Praise God from whom all blessings flow." The Conductor and candidate were then admitted and addressed by a brother called the Lefthand Supporter of the Vice-president, as follows:

Strangers, within our secret walls we have admitted you,

Hoping you will prove honest, faithful, just and true;

But if you cannot keep the secret we require

Go, go hence, you are at liberty to retire.

Is your motive pure, and do you declare it is?

The candidate having so declared, the Left-hand Supporter of the President said:

Brethren, to initiate this stranger we now proceed,

And our Most Worthy Master may begin to read.

The President: I will thank you to kneel, and then I will read Psalm XC.

President: "Guards, conduct these strangers to our secret chambers."

After another verse of the Doxology has been sung, the Right-hand Supporter of the Vice-president thus addressed the Conductor and the candidate, who apparently had not actually left the lodge:

Stand, ye presumptuous mortals; strangers step here,

And let me know your trade and business here.

By my great power nothing from vengeance here stay us

If you are come here intending to betray us.

Warden (presumably also called the Vice-president):

Most worthy guardian of our secret laws,

They are Masons wishing to protect our cause.

President: Then all is well.

Right-hand Supporter of President:

Strangers, you are welcome if you are sincere

You never will repent your time and labour here;

Our trade, protecting wants, we, by experience know;

And it's our duty to prevent the recurrence of our woe;

We have one common interest and one common soul;  
Should by virtue guide and actuate the whole.  
Our common wealth was like a savage land;  
When the weak are slaves the stronger bear command.  
When tyrants rule us with unfettered sway  
And degraded subjects must their will obey.  
Such was our domestic lot, our sufferings, and our care;  
Enraged our minds with madness and despair.  
We found that only half our lawful rights was gained  
E'en when we had united and our rights obtained.  
Our interests were so many and so various  
The tenor of our rights so frail and so precarious  
That had we not invented lodges our rights to ensure  
All would have come to nought as it had done before.  
Strangers, our lodge's design is love and unity,  
With self protection founded on the laws of equity.  
And when we have our mystic rites gone through,  
Our secrets all will be disclosed to you.

We deem you worthy of friendship, trust and confidence to share; See that you make  
the prosperity of our cause your constant care;

Let your tongue be faithful, let your heart conceal the trust;

Woe, woe and dishonour attend the faithless and unjust.

All then join in singing another verse of the Doxology:

Eternal are thy mercies, Lord;

Eternal truth attend thy word;

Thy truth shall sound from shore to shore;

Till sun shall rise and set no more.

President: "Give the stranger Light."

Then he pointed to a skeleton, and went on:

Stranger, mark well this shadow which now you see;

'Tis a faithful emblem of man's destiny.

Behold this head once filled with pregnant wit;

These hollow holes once sparkling eyes did fit;

This empty mouth no tongue or lips contains;

Of a once well-furnished head see all that now remains;

Behold this breast where a generous heart once moved;

Filled with affection loving, and behold!



Mark well these bones; the flesh hath left its place,  
These arms could once a tender wife embrace;  
These legs in gay activity could roam;  
Alas, the spirit fled, and all is gone  
O Death, O Death, thy spirit strikes us with dismay;  
'Tis only the just spirit that has left its earthly clay  
Can set thee at defiance, and in triumph say:  
The sting of death is sin, and we are sinners all;  
The heavy stroke of death must one day on us fall;  
O death, where is thy sting, O grave, where is thy victory

The Vice-president then asked the candidate some questions as to his resolution to keep all the secret entrusted to him, after which he was again blindfolded and led up to the President, while another verse of the hymn was being sung. The President thus addressed him:

"Stranger and pilgrim in the dark, are you come here with a pure intention to support wages, and protect the Mason's trade? If you are you must answer; if not, you are at liberty to retire to the place from whence you came. I will thank you to kneel down and place your right hand upon your naked left breast and your left hand on the Bible; answer me with your Christian name and surname as you are touched upon the head, and repeat after me:

"I, A.B., a stonemason, being in the awful presence of Almighty God, do voluntarily declare that I will persevere in endeavouring to maintain and support a Brotherhood, known as the Friendly Society of Operative Stone Masons, and I further promise that I will to the utmost of my power assist men on all just and lawful occasions to obtain

a just remuneration for our labour. And I call upon God to witness this my most solemn Declaration that neither hopes, fears, rewards or punishments, or even death itself, shall induce me, directly or indirectly, to give information respecting anything in this lodge, or any other similar lodge connected with the Society; and I will neither write nor cause to be written upon paper, stone, wood, sand, or anything else, except for the use of the Society, and I further promise that I will keep inviolable all the rules of this Society; and I never will consent to have any money belonging to this Society divided or appropriated to any other purpose than the use of this Society and the support of the trade. So help me, God, and keep me steadfast in my most solemn Obligation."

At this point the candidate had the bandage removed, and the President dictated the remainder of the Obligation:

"And if ever I reveal either part or parts of this my most solemn Obligation, may what is before me plunge my soul into Eternity-- Amen."

Then he was told to kiss the book and rise, properly initiated.

While he was being led out of the room the last verse of the hymn was sung:

Blest are the men of every kind  
That do unite with willing mind;  
And help each other in distress  
When sick and rendered comfortless.

The candidate who went through this elaborate ceremony, even if inclined to laugh at the cocked hat and fierce mustaches of the Tyler, was not likely to forget quickly the promises he had made, and the oath of loyalty he had sworn. To many trade unionists this oath was a very real thing, and not easily broken. The lodge was closed with the same prayer as at the opening, and the singing of this verse:

Brethren, ere we depart

Let us join hand and heart

In this our cause.

May our next meeting be

Blest with sweet harmony,

Honour and secrecy,

United all.

It is not certain whether the Union insisted upon a uniform ritual of admission. It is probable that it did not. James Morrison, in a letter to Robert Owen, both celebrated leaders in trade unionism, dated 2nd September, 1833, urged him to arrange for a standardization of ceremonial, in order to minimize the effect of such superstitious rituals, but there is no evidence that the request was attended to. Uniformity, indeed, seems only to have been demanded in the oath.

I am exceedingly fortunate in having had access to the cash book of the Warrington Operative stonemasons' Lodge, from which I have made the following amusing and interesting extracts.

This book is a record of receipts and payments from 15th September, 1832, to 10th July, 1840. The first page gives the names of the eleven founders of the lodge, and runs as follows:

"The names of those who tied themselves with 1 shilling each to become members of the Warrington Operatives stone Masons Society, September 1st, 1832.

pounds s. d

No. 1 George Bevan..... 0 : 1 : 0

" 2 Dennis Flynn..... "

" 3 Samuel Preistnall..... "

" 4 Thomas Brokes..... "

" 5 Adam Hyslop..... "

" 6 John Hawke..... "

" 7 Peter Jowett..... "

" 8 Robert Foweler..... "

" 9 Robert Ellis..... "

" 10 Ephraim Aukland..... "

" 11 William Hyslop..... "

0 : 11 : 0"

The eleven founders each paid an additional 1s. 6d. at the first meeting, and 2s. 6d. appears to have been the entrance fee throughout. The highest number of members recorded is 114, the weekly subscription being 3d. The date when each member received a certificate is duly noted.

This book is entitled in a bold hand:

LODGE No. 3

IN

No. 2 DISTRICT

Opened September 15th,

THE WARRINGTON

OPERATIVE

STONE MASONS

SOCIETY

CASH BOOK, &C.

In the center of the book there is a record of the date when members received votes of thanks for their services:

"Nov. 10th, 1832.--Thanks was Unanimously Given to Brother John Hawke for his Upright Conduct whilst in the office of Vice President and as being one of the members who first Forwarded The Society."

"March 2nd, 1833.--A Vote of thanks was Unanimously given to Brother Samuel Preistnall for Serving the Office of Outside Tyler for six months."

"March 2nd, 1833.--A Vote of thanks was Unanimously Given to Brother George Potts for serving the Office of Right-Hand Supporter of the vice, and for His exertions in behalf of the Society."

"March 2nd, 1833.--"A Vote of thanks was Unanimously Given to Brother Ephraim Aukland for serving the Office of vice President to the entire Satisfaction of the Whole Lodge."

"March 2nd, 1833.--A Vote of thanks was Unanimously Given to Brother Dennis Flynn for serving the Office of Right-Hand Supporter to the President for six months and for His constant attendance while in Office."

"March 2nd, 1833.--A Vote of thanks was Unanimously Given to Brother George Bevan for serving the Office of Secretary for six months and for His Exertions in Behalf of the Society "

"March 16th, 1833.---A Vote of thanks was Unanimously Given to Brother Joseph Ellis for serving the Office of President for six months to the satisfaction of the Whole Lodge."

"June 22nd, 1833.--A Vote of thanks was Unanimously given to the Secretary for his past Services, together with 12 Shillings from the Society's funds towards remunerating him for his Great Trouble he has experienced in his Office.--E. Bevan Received the same."

The portion of the cash book devoted to the payments made on behalf of the Society is chiefly remarkable for the frequency of the item, "Ale for New members and Tylers," the average amount being one shilling. Other interesting items are:

Sept. 16th, 1832.--"Delegates' expenses, Regalia, etc., 4 12s."  
Oct. 24th.--"Calico, etc., for Transperancy, 2s."  
Oct. 27th.---"Painting for Gilding despensation frame, 3s."  
Nov. 7th.--"Glass for despensation frame, 4s."  
Nov. 24th.--"Corresponding Secretary's wages quarterly, 1s."  
Dec. 1st.--"Painting and Gilding the Axe, 2s. 6d."  
Jan. 14th, 1833.--"Lent to the Runcorn Lodge, 1 4s. 2d."  
Jan. 19th, 1833.--"Paid for the Wigan Regalia, 2 9s."  
Jan. 31st.--"Paid for the Bible, 5s."  
Feb. 9th.--"Paid for the Tyler's Dress, 1 10s. 9 1/2d."  
March 25th.--"Warrington Lodges share to the Officers' visitation, 3S. 6d."  
April 4th.--"Painting Plates for Cap and Belt. 4s."  
April 29th.--"Expenses attending the Brisklayers, 5s."  
May 14th.--"Materials for Secretary's Scarf and making, 13s. 7d."  
May 20th.--"Ribbon for do., 9d."  
July 6th.--"Paid for the Sword, 4s. 6d."  
July 4th.--"Ale, etc., for the Flaggers Innitiation, 7s. 9d."  
July 10th.--"Buying Warden's Scarf, etc., 1s. 9d."  
Feb. 13th.--"The Warden's hat and scarf, etc., 8s."  
Feb. 15th.--"Making ditto and trimming. 3s. 6d."  
Feb. 15th.--"Fine Box for the Warden, 3s. 6d."

July 18th.--"Warden's Axe, 3s."

Aug. 13th.--"Painting and Gilding the Axe, 1s. 6d."

Sept. 16th.--"Sent to Manchester Lodge, 3 pounds."

Sept. 19th.--"Delegates' Expenses to Manchester, 2 11s."

Oct. 12th.--"Paid for two Columns, 5s."

Aug. 18th, 1834.--"Paid for Washing Surpluses, 2s."

Aug. 15th, 1835.--"Paid for two pair of brass candle-sticks 10s.  
6d."

It is an interesting coincidence that one of the first initiations recorded, that of Elias Ashmole, took place in an Operative Masons Lodge at Warrington, in 1645.

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A Devoted Life; Edouard Quartier-la-Tente

By BRO. S. J. CARTER, New York

Just seventy years ago a child was born in New York state destined, through a life of unselfish service, to make an impression on the Masonic Order as a whole that is much greater than his contemporaries can easily realize. Always truly modest, and without the least trace of self seeking or self assertion, his work was done with no trumpet blasts of publicity, such as in America we have come to regard as almost a necessity in furthering any cause. All the more, therefore, should some attempt at a recognition be made of what he attempted, even if his efforts seemed, as undoubtedly they did seem to him at the last, to have ended in failure. Some failures in this life are



most glorious--as, for example, that of the defenders of Liege to stop the German hordes in the autumn of 1914.

Edouard Quartier-la-Tente was born of parents who had emigrated from Switzerland. At an age when little more than an infant in arms he was left an orphan, and through the good offices of the Swiss Consul in New York he was sent back to the country of his ancestors, and for some years was cared for by his grandfather. At the age of seven he was again left alone in the world and was sent to an orphanage in Neufchatel, where he remained till he was thirteen. He however showed so much ability that after passing through the elementary schools he was sent to the University of Neufchatel where he took a theological course, and was eventually ordained as a minister of the National Church. After some years of pastoral work he was called to the chair of Practical Theology at his Alma Mater. This was in 1888. Two years later he assumed the direction of the secondary schools in the Canton, and was placed at the head of the Department of Education and Public Worship. These posts he held till his resignation in 1922. During these years he had been very active in the various movements for the preservation of world peace in which Switzerland has taken so prominent a part. He was President of the Peace Society, and was chosen to preside over the Nineteenth Peace Congress held at Geneva in 1912.

His father had been a Freemason, and was a member of sincerity Lodge No. 200, of Phelps, N. Y. Most likely it was through the fraternal care of the members of his lodge that his infant son came to be sent back to his nearest surviving relatives, but of this there appears no record. At the age of twenty-nine the son followed his father's steps, and sought admission to the Craft. He was initiated in the lodge at Neufchatel in June, 1884, and a year later, as is the custom there, was passed to the second degree. He was not raised until 1887, for the sublime degree is not conferred as a matter of course by our Swiss brethren, but only after the Craftsman has proved his fitness to receive it. In 1897 he was elected Junior Warden and the following year Senior Warden, a Assistant Worshipful Master in 1899. The next year instead of becoming Master of his lodge he was chosen as Grand Master of the Grand Lodge "Alpina," the ruling body of the Craft in Switzerland, an office he held for five years. It was during the tenure of this office that the Swiss Grand Lodge, largely through his influence, instituted an organization which it was hoped would lead to giving more reality to the fundamental ideal of Masonic universality. The conception was a simple one--no more than the formation of an inter jurisdictional enquiry office--the International Bureau of Masonic Affairs. It was carefully made clear that assisting in

the work of this Bureau involved nothing in the way of recognition or of jurisdiction--its sole function was the collection and dissemination of accurate and trustworthy information. Yet in spite of the obvious advantages of such a piece of machinery in view of the disruptions in the Craft throughout the world, this project was looked on with suspicion by many, and complete indifference by more of the governing bodies of the Masonic world. In a personal letter Brother Quartier-la-Tente said that but for the support and encouragement of individual Masons from all over the world the work could not have been carried on at all, and added that everywhere, while generally the individual brethren believed in universal Masonry, those of official rank seemed in many cases quite indifferent or even hostile to the idea.

In the face of all this discouragement Brother Quartier-la-Tente labored on, he became the center and mainspring of the Bureau, he established personal relations with literally thousands of Masons in every country, and among them most of those of the highest ideals and most full of enthusiasm for the larger objects of the Masonic Institution. His work began, rather tardily, to be recognized; he received many honors; more and more the Bureau was being used and being also found useful. And then the war broke out. It was then that German Masonry, officially, for it does not follow that all German Masons agreed, declared that it had nothing to do with the Masonry of other countries--that Universal Masonry was not only a delusion, but a snare, a will-o-wisp leading to the bottomless morass of "Internationalism." German Masonry officially was too much at the mercy of the German government, to be blamed as a whole for these wild outbursts, by which it self-excommunicated itself. But it was a great blow to the hopes of Brother Quartier-la-Tente, especially when Swiss Masonry was also put under the German ban because certain Swiss Masons, as individuals, had protested against the outrages in Belgium.

## PRISONERS OF WAR RELIEVED

But a new need arose, and the Bureau, providentially for some thousands of Masons in dire need, was right where it could meet it. Among the prisoners of war taken on both sides were a considerable proportion of Masons. At first the arrangements for looking after these prisoners were largely improvised by the government concerned. One thing is certain, that while the Germans in the hands of the Allies were at least given the same rations that our own men received in accordance with International

agreement; the Allied prisoners in Germany were at the first subjected to such severe, and at that time seemingly unnecessary, deprivations, that it certainly gave the impression they were being systematically and deliberately half starved. However that may be, these men were in great need, and Brother Quartier-la-Tente turned the whole machinery of the Bureau, and used all his great influence towards the task of relieving this distress-primarily among the Masonic prisoners of war--but he did not confine his sympathies and assistance to them. The Bureau became a center for the collection of funds and the dispatch of parcels of food and other necessaries to the Masonic prisoners, and also to make inquiries for those who were missing. In spite of the official severance of relations between Switzerland and the German Grand Lodges, many individual brethren on the German side did not wholly follow their official leaders in this matter. Brother Quartier-la-Tente was able to establish lines of communication by which he was enabled to do an enormous amount of good. The present writer can speak of this from personal knowledge, as it was his fortune to be captured. At one time owing to the miscarriage of several letters, his friends became very anxious. An inquiry was made that reached Brother Quartier-la-Tente through Masonic channels; and he managed in some way to have a German Mason make a special trip of some hundred and fifty miles to visit the camp where the writer was confined and find out exactly his state of health and general conditions. This was but one of many, no one knows how many, cases where our late brother spared no pains or trouble to himself in the service of those who could do little to help themselves during the continuance of war. Those of us at least who came in touch with him then are little likely to forget him.

## POST-WAR DIFFICULTIES ARISE

After the war the question arose in an acute form as to the future of the Bureau. For nearly twenty years Brother Quartier-la-Tente had devoted most of his time and energy to the work, without reward, and with little acknowledgment. It is not too much to say that he was the Bureau himself. In 1920 the difficulties became acute. There was a falling off in the voluntary subscriptions and an increase in the outgo due to the general rise in prices. Besides this he felt that the organization was impermanent so long as it depended entirely on himself. At that time his letters showed profound disappointment--even discouragement. It seemed to him that he had labored in vain. He could not understand how it was that the great majority of Masons seemed indifferent, and in the case of those in official positions, so frequently even hostile to an attempt to remove misunderstandings, ignorance of actual conditions,

and other obstacles to a closer union between the sovereign jurisdictions throughout the world. The object seemed to him so necessary, so fully and completely Masonic in all senses of the term, that he was unable to believe that any Mason could be indifferent to it, and wondered if perhaps it was because that the movement had been initiated, and for a long time chiefly supported by such a small group as that represented by the Grand Lodge Alpina, relatively as insignificant in numbers, as Switzerland itself is in point of size compared with its immediate neighbors.

## THE INTERNATIONAL MASONIC ASSOCIATION FORMED

However the announcement that the Bureau would have to be dissolved brought out protests from all over the world and promises of support. The result was that the International Masonic Association was formed into which the Bureau was merged. Brother Quartier-la-Tente was unanimously elected to the office of Chancellor of the new organization and so in some measure received recognition of all he had done in the past.

Further than this it is perhaps better not to pursue the subject, as, officially at least, English speaking Freemasonry has ignored or condemned the International Association, and recent events have made it a highly controversial subject. This attitude on the part of the largest and wealthiest of the Masonic jurisdictions of the world was of course a bitter disappointment to Brother Quartier-la-Tente, and there seems little doubt that this disappointment hastened his end.

Among his many Masonic honors and distinctions, notably several honorary memberships in lodges in Great Britain, he had the honorary rank of Past Senior Grand Warden in the Grand Lodge of Maryland, and was an honorary member of the Masonic Veteran Association of Washington, D. C.; he was also an honorary member of a number of Supreme Councils of the A. & A. S. R. Perhaps his best epitaph would be a sentence from one of his own letters: "As far as I have been able I have given my heart and life to Masonry."

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## Great Men Who Were Masons

Kit Carson and Edward F. Beale

By BRO. GEORGE W. BAIRD, P.G.M., District of Columbia

THE first of the two subjects of this sketch was born in Kentucky, the second in Washington, D. C., but an adventurous disposition threw them together in the then scarcely explored West, and they are especially connected together in their acquaintance with, and efforts for, the welfare of the various Indian tribes.

Christopher Carson, who will always be known as Kit, is one of the better known of those picturesque, trapper, pioneer, and frontiersman figures of the days when the white man was beginning to reach out to take possession of the Golden West. As mentioned above he was born in Kentucky, but his parents moved into the State of Missouri when he was a year old, and there he spent his boyhood. He went to school until he was fifteen and was then apprenticed to a saddler. Whether he gained much proficiency at this craft, history does not say, but at the age of seventeen he joined a trading expedition going overland to Santa Fe. Perhaps his knowledge of saddlery may have had something to do with this adventure, as many repairs to the harness would naturally be required on such a long journey.

After this taste of travel and adventure, the youth found it impossible to settle down to any sedentary pursuit. He became a trapper and explorer, wandering all over the plains and through the Rockies to the Coast. It is said that for sixteen years "his rifle supplied every particle of food on which he lived." At one time he was employed by a Trader's Company to supply their fort with meat, and this he did for eight years.

In this life he became well acquainted with the Indians, and was always on good terms with them. He married an Indian girl. By this marriage he had a daughter who was educated in St. Louis, Mo., and grew up to be very well known and popular in that city. His wife died in 1842.

When Fremont made his famous expedition to explore the Rocky Mountains he employed Carson as guide, and it would have hardly been possible for him to have found any one better fitted for the post. After this expedition Carson returned to New Mexico, where he married again, a Spanish lady, and resumed his old life of hunting and trapping; but when Fremont made his second expedition Carson joined him again and remained with him all through the military operations which resulted in the addition of California to the territory of the United States in 1846-7.

Later on Carson was sent to Washington, where President Polk nominated him for a commission in the Army, but this nomination was not confirmed by the Senate. He then returned to New Mexico and in 1853 he collected a flock of over six thousand sheep which he took to California, where they were in great demand.

After this successful venture he returned once more to New Mexico, and was later appointed Indian Agent. It was a most happy appointment, for his knowledge of the Indians and his reputation among them fitted him in a peculiar manner for this responsible post. Owing to their trust and confidence in him he was enabled to negotiate several treaties of benefit both to the Indians themselves and the Government at Washington.

With the outbreak of the Civil War Carson was loyally on the side of the Government, and rendered most valuable services; so that at the end of the War the man whom the Senate refused to accept as a second Lieutenant was retired from the army with the brevet rank of Brigadier General.

Carson joined the Masonic Order in 1854, receiving the degrees in Montezuma Lodge, No. 109, at Santa Fe. He afterwards dimitted with several others to become a charter member of Bent Lodge, No. 204, at Taos, named after Governor Charles Bent, whose wife was a sister of the lady Carson had married. Carson was named Junior Warden in the charter of the new lodge, and in spite of his constant expeditions was a faithful attendant. The lodge was later obliged to return its charter, and the surviving members, including Carson, returned to membership in Montezuma Lodge.

Carson was absolutely fearless, but so modest and retiring that no one could ever get him to speak of his exploits. He was greatly beloved by all who knew him personally, and deeply regretted when he died.

In the National Museum at Washington is a bronze relief showing Carson and Beale in their hazardous journey to gain reinforcements for the American forces in the second Californian expedition. The inscription tells the story:

"The Army, sent from Santa Fe to occupy California was met and defeated by the Mexicans at San Pasqual. The American forces were driven upon a dune in the desert where there was no water, and there surrounded by the Mexican forces. Edward F. Beale and Kit Carson, both famous explorers of the west, volunteered to get through the Mexican lines and get reinforcements from Stockton's fleet at San Diego. They succeeded in crawling past three cordons of Mexican sentries in the night; by hiding in ravines in the day and traveling by night they reached Stockton's fleet after enduring great hardships."

This memorial, in the largest museum in the country, is seen and read by many thousand visitors every year.

Our second subject, Edward Beale, was the son of George Beale, a Naval Paymaster, and his mother was the youngest daughter of Commodore Truxton, who commanded the Constellation in her famous engagement with the Vengeance. Very naturally he followed in the footsteps of his forbears and went into the naval service. He was

appointed Midshipman by order of President Andrew Jackson, was promoted to Master in 1849, and Lieutenant in 1852. At the time of the event above described he was commanding a naval battery, serving with the army. It was Beale who was called the hero of San Pasqual, and it was Beale and Carson who crossed the plains bringing reports to Washington, and it was Beale who brought the first gold from California to the East. He eventually resigned from the Navy and President Fillmore appointed him Superintendent of Indian Affairs in California, while Congress appropriated two hundred and fifty thousand dollars to carry out the plan he had proposed of establishing Indian colonies, or reservations. Had this plan been strictly adhered to and honestly carried out much of the later trouble with the Red Men would have been avoided.

Beale kept a diary, which he illustrated with very clever pencil sketches; a most interesting account of his adventures, and one that should find some day a competent editor. He noted the deplorable condition of the Indians held in peonage by the Spaniards and Mexicans, and from these observations eventuated his plans for the care of these wards of the nation.

The question of transportation in the Southwest was then a very serious one, and Beale suggested the use of camels, which the then Secretary of War, Davis, approved, and Commander David D. Porter was sent to Syria to secure a number of these animals. The experiment proved a great success, and but for the advent of the railroads the use of camels would probably have been continued.

The first wagon road was surveyed from Fort Defiance to California, the second step in solving the transportation problem, and then came the railway surveys from Fort Smith to the Colorado.

President Lincoln reappointed Beale as Surveyor-General of California and Nevada, though he had expressed a desire to re-enter the Navy and take a part in the active operations of the Civil War, but the President wanted him where he felt he was really indispensable. Beale proposed the acquisition of Lower California, but this was not favored at Washington.



At the end of the Civil War, Beale resigned his office with the intention of making his home on his ranch at Tejon, but his annual visits to Chester, Pa., revived his liking for politics. His land holdings in California had yielded him a good fortune, and he purchased the old home of Commodore Stephen Decatur in Washington, and settled down in close neighborhood with many of his old Mexican War comrades. He had been, for many years, a close friend of General Grant and General Sherman. The difference between Grant and Blaine was reconciled through his intermediation. President Arthur wanted to appoint him Secretary of the Navy, but did not succeed. He died in Washington on April 22, 1893, and his ashes interred at Chester, Pa.

He was a member of California Lodge, No. 1, though the date and place of his initiation have not come to the knowledge of the writer. His services to the Government in regard to the establishing and settling arrangements with the Indians, like those of Carson, are worthy of remembrance.

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## THE EVOLUTION OF THE LODGE

By BRO. R. J. MEEKREN, Assistant Editor

In early days it appears that the lodge was a lodge of Masons, and could not be formed or constituted without a certain number present. The number required in general was seven, though in some accounts six and even five were said to be enough in case of necessity. These seven were the Master, two wardens, two fellows, two apprentices, though other authorities said five fellows and two apprentices; and yet another, two masters, two fellows and two apprentices (or three masters, if there were seven present all told). In all these variations there is apparent the underlying principle that a lodge must include every grade and rank in the Craft. Remembering that at that period the master was such only in virtue of his being an employer or

secondarily the master or ruler of a lodge, that in grade or degree he was a fellow of the Craft, it is clear there is no inconsistency between the requirement, five fellows and that of master, wardens and two fellows, or again three masters and two fellows.

This fact has been taken as indicating (with other considerations supposed to tend the same way) that only one form or ceremony was known before 1717. This does not follow. In the eighteenth century everywhere, in Europe and Britain today, the lodge is always opened in the First Degree, not as a lodge of apprentices but as a lodge of Masons. It is first formed, which part of the ceremony is also called "constituting" the lodge. Before Grand Lodges and the system of chartering or warranting lodges this was a very practical piece of business. It really was the same thing in intent and purpose as the inauguration or constituting a new lodge today by a Grand Master or his deputy. Only as at that time Masons met in their own right, there being no organized outside authority they constituted themselves, and after constituting a lodge it was opened. Then if any business arose at which the apprentices were not competent to assist, they were directed to retire, in a manner exactly analogous to the withdrawal of all but Past Masters when the Worshipful Master elect is invested with the "secrets of the chair" (in those places where that ceremony is used as part of the installation). In such withdrawal and the tiling of the lodge anew are to be found the germs of the ceremony of opening the lodge in a higher degree. Such secondary (and tertiary) ceremonies were naturally parallel to the purging and opening of the lodge in the first place, but would not repeat (and do not repeat except in America) that part in which the lodge was formed or constituted; because it was not a new lodge that was being opened, but the same, with some of its members absent. There is good reason to suppose that up until the time of the Morgan episode, the same rule more or less held good in the U.S.A. It is well known how through that storm of persecution Masonry became dormant in many places, with the natural result that when lodges revived there was much ignorance and uncertainty even about quite essential things. Yet for a long time after it was the custom in many places to open the lodge in the First Degree (as the process came quite naturally to be described), that is, to open a lodge of Masons. In other places the lodge was opened on any degree according to convenience. Even when the idea began to gain currency that the business of the lodge was the concern of the masters alone, there still remained a tradition (which Morris for one tried hard to make a living thing) that the lodge should always be opened and closed in all three degrees for the sake of instruction. But during the same time the idea grew up, and the writings of Morris and Albert Mackey went far to definitely crystallize it, that there was not one lodge of Masons working under a charter, but a lodge of Master Masons, who had authority to convene at their pleasure lodges of Fellowcrafts and Entered Apprentices, which, however, were distinct

entities of an ephemeral character. With this as a premise, logic demanded that the initiate should no longer be considered a member of the lodge, and scarcely even of the Craft. Indeed, not long ago, someone made the extraordinary proposal, quite seriously, that the presentation of the apron should be deferred until the Third Degree, as the Entered Apprentice and Fellowcraft were not really Masons !

The precise history of this change would be well worth inquiring into more fully. For instance the prefacing of the first question in the lectures by the phrase "As an Entered Apprentice" is connected with this development, either as cause or effect, or more probably both. But it has become so thoroughly a part of the law of American Masonry as to be received almost as a "Landmark." In itself, as Mackey argued, for he knew very well the custom was not primitive, the change is of little practical moment under present conditions in this country, as the stages of the two inferior degrees are passed through so rapidly. Where a man has to wait a year or more as is the rule in many foreign jurisdictions, between degrees, the case is quite different, and in such countries the Entered Apprentice is recognized fully as a Mason and a member of the lodge, though often without the right to speak.

The interest of this evolution lies in its being an instance of how imperceptibly an entirely new rule, even a fundamentally different rule, may by degrees get adopted without anyone at any time during the process being conscious of innovation. The lesson is that small changes should be watched with a jealous eye, with a full recognition of the danger to the old structure of employing logic without adequate knowledge and the risk in attempting to reform apparent inconsistencies, a tendency which should be curbed and checked, for such inconsistencies are often most precious indications of what the original ritual actually was in the past.

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A MASONIC NATIONAL FLAG By BRO. WILLIAM E. SUMMERS, New Jersey.

"The Flag of Cuba Is a Masonic Flag, Designed by Masons"

No less an authority than Bro. Carlos Manuel de Cespedes, Secretary of State of the Republic of Cuba and former Envoy Extraordinary and Minister Plenipotentiary of that Republic to the United States, made this statement.

Bro. Cespedes is the son of our late brother of the same name, who was the first President of Cuba under their Provisional Government in the unsuccessful struggle of that liberty-loving people to free selves from the tyranny of Spain. This conflict, known as the "Ten Years' War," began on Oct. 10, 1868, and ended Feb. 10, 1878, leaving both sides exhausted and neither really successful. The leaders against Spain in this rebellion, Bro. Cespedes, Sr., Bro. Ignacio Agramonte and Bro. Manuel Quesada, were designated by the Spaniards as "the three Masonic conspirators." The first, as has been noted, was the first President of the Provisional Government; Bro. Quesada was the first Commander-in-Chief of the Revolutionary Armies, and Bro. Agramonte at first, the Secretary of Revolutionary Government under Cespedes, was afterward made Commander-in-Chief of the Armies in the field and for a period kept the revolution alive with, at one time, but 35 men, all under-armed and under-fed and unpaid except for the payment which every patriot receives in the privilege of defending the land he loves. He fought against terrific odds for two years until finally killed in action while charging the enemy on July 1, 1873. The Spaniards took his body to his home city of Camaguey and there burned it in the public square.

Bro. Cespedes explains the Masonic significance of his flag as follows: The two white stripes represent the two columns found in Masonic lodges, the three blue ones the three degrees of symbolic Masonry, the red triangle the Masonic triangle as explained in the "Scottish Rite" system of the symbolic degrees, and the white star the All-seeing Eye which watches over the world. The colors, blue, white and red, denote the Masonic principles: truth, peace and brotherly-love.

This flag of our diminutive, big-souled neighboring republic is a worthy associate for our own beloved "stars and stripes."

[Another explanation of the symbolic significance of this flag was given by Bro. F. A. Currier in his Centennial History of Aurora Lodge of Fitchburg, Mass., as follows:

"The flag of free Cuba, with its red, white and blue colors, indicative of liberty and the rights of man, is closely allied with Masonic symbolism. It was in the secrecy of the lodge room that the Freemasons of Havana devised this symbol of the struggles of Cuban patriots for freedom from Spanish misrule. The five-pointed star in the center of the red color of the triangle is said to represent the star of free Cuba rising from amid the blood shed by her devoted sons. The three stripes of blue are suggestive of friendship, brotherly love and truth, the two white stripes are typical of purity of aim and purpose, and these, bound together by the triangle at the end in the center of which is the star with its five points of significances, make the flag of free Cuba an object of peculiar interest to students of Masonic heraldry. It tells of the treachery of the Provisional Government at Seville, when, in 1808, Napoleon deposed the Bourbon king; it tells of the revolution of 1823, when Bolivar and his associates were tortured and put to death; it tells of the revolution of 1844 when inquisitorial methods of cruelty were revived by the Spanish government; it tells of the death of Lopez and his followers in 1848: it tells of the 'ten years of ruin and tears' in the struggle for freedom under the leadership of Gomez, and finally it tells of the triumph of truth over error, of right over wrong, and of a victory gained largely by devotion to the promptings of the occult meaning of a symbolism which stands for liberty and obedience to the will of God. This emblem of freedom, designed in the secret councils of a brotherhood, is a newcomer in the galaxy of the flags of nations. Men have not yet become accustomed to its meaning: but there is written thereon a history and a prophecy--a history of the triumph of civil liberty, and a prophecy of its privileges and responsibilities under the guidance and the restraints of law."]

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EDITORIAL.

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"WHAT PRICE GLORY?"

AN old-time reader has sent in a photograph clipped from a rotogravure Sunday supplement. It is an interesting picture. One look at it explains why its sender angrily inscribed on it "What Price Shrine?" It cannot be reproduced here lest it bring the roof down on us, nor may it be described except to say that it displays a rubicund Noble alongside a bathing beauty, as they are called, of dangerous pulchritude. If Shriners insist on bringing these ladies into the scenery they need not be surprised to hear a lot of rumbling among Grand Lodges. Unless we completely misunderstand the temper of brethren in these same Grand Lodges, one such miss is enough to cause a tremor, a dozen can cause an earthquake. If ever that earthquake comes there will be an end of Shrine frolics.

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## THE EIGHT HOUR NIGHT

THERE is much common sense and a world of wisdom in the Working Tools of Masonry, homely as they are in their ancient uses, and commonplace in form. Where can one discover sounder ideas than those of which they are the emblems? Clerk-Maxwell said, "Progress is symbolized in the clock, the balance, and the foot rule." Freemasonry has something better than the foot rule; it has the two-foot rule.

The twenty-four-inch gauge, divided into twenty-four equal parts, is symbolical of the hours of the day, of which the Mason is enjoined to devote eight to the service of God and a worthy distressed brother, eight to his usual vocation, and eight to refreshment and sleep.

That last phrase has in it a quaint touch almost of humor, especially when applied to us Americans in these present days. We are committed, even by law, to the principle of the eight-hour day; we are quick with charity and we are, as St. Paul said of the Athenians, a very religious people. But sleep and refreshment! A learned psychopathologist declares that Americans are ruining themselves for lack of sleep; he advocates the eight-hour night. Another authority of the same ilk says we have

countless amusements but few recreations, and tire ourselves to death trying to have a good time out of life; he says that amusement is fun that tires us, recreation is fun that rests us.

The wise old Greeks protected themselves against excesses by adopting proportion and symmetry as their ideal. "Nothing over much," such was their motto. The golden mean was their golden rule. It is a good rule to follow, especially in these high-strung times, and it is symbolized by the twenty-four-inch gauge. A life built according to it is like a house that is built upon a rock; though a windstorm of business! clubs, movies, shows, night rides, and all night poker parties descend upon it, it will not crash.

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## LET US CELEBRATE

IT is now one hundred and fifty years since the embattled farmers and shopkeepers of Lexington and Concord fired their shots heard round the world. Other farmers and shopkeepers followed them, and fired off other bullets, not always of lead, the reverberations of which have not yet died down, and won't for centuries to come. What was begun at Lexington reached its grand finale with the surrender of Cornwallis, and its grand consummation when Bro. George Washington was inducted into office as first President of an infant nation with an oath taken on a Holy Bible borrowed from St. John's Lodge of New York City.

Masonic lodges in New England are already celebrating the sesqui-centennial of these events. Other lodges will follow in due course for the next seven years. Before these ceremonies of reminiscence are concluded, it is greatly hoped, the entire Fraternity will unite with these brethren in New England and the East, and bring the whole seven-year period to a fitting end by a nation-wide celebration of the bicentennial of the founding of the American Craft.



During these seven years many historical papers will be read, orations will be delivered, books will be written, and movies will be filmed. The Yale University Press has already produced the first of a series of movies covering the Revolutionary period; in these Freemasonry is being noted.

All this is very much to the good. The patriots were a colorful lot, men of daring deeds, of audacious speech, of dramatic surprises; to live through their adventures once again will satisfy the ineradicable need in us all for the picturesque and the romantic.

These anniversaries will accomplish a more sober purpose for us Masons. In spite of the fact that Freemasonry was in the thick of events from Lexington to Yorktown, and that every Mason has heard much about it, the whole story of Revolutionary Masons remains largely in the dark. Except for Bro. M. M. Johnson's *Beginnings of Freemasonry in America*, and Bro. Sidney Morse's *Freemasonry in the Revolution* the books and papers on the subject have for the most part been dreary and unreliable stuff, their uncritical authors accepting *con amore* a whole mass of secondhand fables. All this may be remedied during the next seven years. It is certain to be remedied if the American Craft devotes itself to these anniversaries with the whole-hearted interest they deserve.

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## BROTHERLY LOVE, RELIEF AND TRUTH

THE phrase is so familiar that it is probable that few Masons have ever considered it analytically. One would naturally expect in such a group that the three things would be of the same kind, classifiable in the same category - as three abstract qualities, or three virtues, or whatever it might be - but this group consists of an emotion or sentiment, a kind of action and an abstract principle. What is the reason that they are

brought together and said to be the tenets of a Mason's profession? A cynical critic might perhaps say because the truth is that though we profess brotherly love we do not do much for the relief of those in distress.

Possibly there would be just enough truth or semblance of truth in such a satirical comment as might make members of the Craft a little uncomfortable, and yet we would all be quite justified in feeling that it was unfair to say the least. In the old days, and under more primitive and less complex conditions, relief was a comparatively simple matter, and one in which individual brethren seldom failed to fulfill their obligations. Now we have found that indiscriminate and casual charity tends to perpetuate the need, and that a complicated machinery is required to administer Masonic relief. But this again has its dangers and drawbacks in that it strongly tends to eliminate the personal element, the only one of permanent value, the feeling of compassion, of friendship, everything that is comprised in the term brotherhood.

The phrase with which we started might be interpreted in several ways. Undoubtedly it had some definite meaning to those who first used it; whoever it was must have had some reason for coupling these three things together with such an important reference. Like everything else in the Masonic system of teaching it gives food for thought, and provides us with many valuable suggestions. Here is one interpretation. Brotherly Love is the very foundation, the ground indeed on which the Masonic Institution rests. Without it Masonry is dead and without meaning. But true love and friendship is not merely a sentiment, an affection in the primary meaning of that word, but an active impelling motive power. The very strongest, indeed, in human nature. Love it is that impels the individual to transcend self, to face any danger, endure any hardship, even to lay down life itself. Brotherly Love must lead to relieving the distress of a brother in need, and so we get Relief. But what of Truth? In our rituals we are told it is a "Divine Attribute" and a theme worthy of contemplation, but its special application is to truth in our dealings and intercourse with others, to sincerity and lack of hypocrisy, to friendly admonishing of faults to a brother's face rather than unfriendly criticism behind his back. But it may also be understood as a desire to know the truth, a determination not to rest content with easy fair-seeming statements but to arrive at the actual facts, and especially the facts as to the needs of others, and the not less important facts of what we are really able to do to help others.

This preamble has been inspired by the receipt of a report of the Masonic Tuberculosis Sanatoria Commission printed by order of the Grand Lodge of Texas. The Commission was composed of three committees appointed respectively by the Grand Lodge of Texas, Arizona and New Mexico. It is not possible here to go into the details of this report, but we do wish to bring to the attention of our readers all over the country, the essential facts, the truth, in this particular and very pressing problem. The prevalence and danger of tuberculosis is a fact of common knowledge, as also that it is a disease that when taken in time and treated under proper conditions is generally curable. Also it is hardly necessary to point out that Masons are not immune to it. Yet again it is well known that the mild dry climate of the Southwest is commonly supposed to be peculiarly favorable to the recovery of those afflicted with this insidious complaint, and that many sufferers of their own motion, or by medical advice, leave their homes in the North and East to journey thither in search of health. There is yet another point, the individual so afflicted has usually struggled on for a long time before coming to this decision, in many cases people are not aware they have the disease until after a long period of general ill health, and a growing incapacity for their usual avocations. Which means that as a result, in a great many cases, that scanty savings have been used up, that debt is incurred, and that actually the patient is in distress financially if not in absolute need before the pilgrimage is undertaken.

Such patients are often very optimistic, the attack has been so gradual that they cannot realize what effect it has really had on their physique. So far they have been able to keep going, and they feel that only more favorable circumstances are required for them to recover. The matter comes to the knowledge of the brethren, the officials of the lodge feel something should be done. The patient says if only I could go South or West I would get well, but I can't afford it. The lodge offers to pay his fare, and he thinks this will be assistance enough. So he starts out - with his ticket and perhaps a little money. He is grateful and the lodge feels it has done all that is needed. But what happens? In the first place the new arrival is usually less fit for work than ever before, in the second place he comes to communities where there are already too many in the same condition as himself. Either he has to undertake work too hard for him, or he cannot get work at all. Sooner or later he becomes destitute, and on the local lodges the care of relieving him is thrown - an unfair burden, seeing that this does not happen once or twice but over and over again. The lodges concerned are in three jurisdictions, relatively among the weaker and poorer in the United States, the jurisdictions from which many of the patients come are among the richest and strongest - it is not justice that the former should thus have thrust upon them the

charges that properly are the concern of the latter, and justice is one of those four great cardinal virtues upon which Freemasonry stands.

Into the details of the plans that the Commission has evolved we will not enter now, except to say that they contemplate the erection of Sanatoria to which such patients may be sent and where they will be given every opportunity to regain full health, and thus be restored as useful members of the community. Such an undertaking is one that concerns the whole Craft in America, and we are confident that it needs no more than a realization of the truth of the matter for the project to receive universal support. In the meantime we trust that all our readers will consider the facts, and tell others about them at every opportunity, so that the ground may be the better prepared, when the time comes, for the erection of such truly Masonic edifices, real Temples of Brotherly Love and Universal Benevolence.

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## GEMS OF MASONIC THOUGHT

Culled From the Expressions of Active and Thinking Masons

The earnest toiler in our vineyard, the zealous worker in our quarries may not be a hero; the world may not look upon him in admiration or view with enthusiasm his good works. but the silent and sincere appreciation of his brothers are his; the silent blessing of the widow is his; the lisp'd prayer of the orphan is for him, and the great and potent influence which all good men exert in daily contact with their fellowmen can be traced to the teachings of our Craft. - The Widow's Son.

The true worth of our life is that many hearts of friends should be saddened and many eyes drop tears when it ends; that the poor should have good words to speak of us and thankful recollections of some act of charity and loving kindness, and prayers to the

Great Architect of the Universe that these may, in His merciful judgment, outweigh our many frailties and errors - this, and that our influences that live after us should bear no ill fruit. So the teachings of our venerable Craft endeavor to persuade us to live. So, more or less, lived our beloved brothers whose deaths it is our sad duty to record from time to time – El Paso Bulletin

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Studies of Masonry in the United States By BRO. H. L. HAYWOOD PART X. THE FOUNDING OF A NEW GRAND LODGE IN MASSACHUSETTS

IN Part IX of these studies published in THE BUILDER June last, I gave some account of the various Grand Masters that served the first Massachusetts Grand Lodge. It now remains to give a short sketch of the last Grand Master of that Grand Lodge, Bro. John Rowe, and then to describe the rise of a new, and for a time a rival, Grand Body.

In his The Freemasons' Monthly Magazine, Vol. XV, 1856, page 163, Charles W. Moore wrote a thumb-nail biography of Rowe that may here be quoted:

"John Rowe, Esq., who was Grand Master at the time of which we are speaking, was also a distinguished Boston merchant and proprietor of what in our younger days was called 'Rowe's Pasture,' lying between Bedford and Essex streets, but now covered with costly and elegant dwellings. 'Rowe's wharf,' in the vicinity of 'Fort Hill,' was also his property and place of business and still bears his name. Like most of the leading men and Masons of his day, he was an efficient actor in the early scenes of the Revolution. His name is borne on the noted Memorial of 1760, and it also stands next after that of the patriot Samuel Adams (who was the first signer) on the Memorial to the Governor and Council, of Dec. 18, 1765, against the longer continuance of the closing of the courts of law. He was likewise chairman of the committee appointed at a town meeting in October, 1766, to prepare a subscription paper in which the signers agreed to 'encourage the use and consumption of all

articles manufactured in any of the British American Colonies, and more especially in this Province, and not to purchase, after the 31st of December next, any of certain enumerated articles, imported from abroad.' This was a bold measure, but it received the sanction of the country. He was also one of the 'Sons of Liberty,' and the intimate of James Otis, Samuel Adams, John Hancock, Joseph Warren and their associates.

"He was initiated into Masonry in the First Lodge (St. John's) in July, 1740, and was chosen Master in 1748. In 1750 he was elected Grand Treasurer, and again in 1766. And having previously sustained the offices of Junior and Senior Grand Warden and Deputy Grand Master, he was, in 1768, on the decease of M. W. Jeremy Gridley, commissioned by Lord Beaufort 'Grand Master for North America and the territories thereto belonging'; which appointment he held until his death. on the 16th February, 1787. He was buried with Masonic honors, the Grand Lodge and the lodges in Boston and Charlestown attending in procession."

## ROWE IS CHOSEN GRAND MASTER

Rowe was chosen for the office of Grand Master at the adjourned meeting of Grand Lodge held at the Bunch of Grapes Tavern, Jan. 22, 1768. Henry Price, then serving as Grand Master pro tem, made the nomination of Rowe who, upon the ballot being taken in the usual manner, received twelve of sixteen votes and was thereupon declared duly and constitutionally elected. Thereafter a committee of nine was appointed for the purpose of petitioning the Grand Master of England for a Deputation. In this petition, signed by all members of the committee and dated Jan. 25, 1768, was a paragraph containing some points of historical value, which read in this wise:

"And, Whereas, Masonry in America originated in this Place Anno 5733, and in the year following, our then Grand Master Price received Orders from Grand Master Craufurd to establish Masonry in all North America, in Pursuance of which the several Lodges hereafter mentioned have received Constitutions from us. We therefore crave due Precedency, and that in Order thereunto, Our Grand Master Elect

may, in his Deputation, be styled Grand Master of all North America, and your Grace's Petitioners as in duty bound."

Price sent along with this petition a letter of his own addressed to the "Right Worshipful Grand Master, Deputy Grand Master, Grand Wardens and Brethren in Grand Lodge Assembled," in which he stated that he had been first appointed Provincial Grand Master in 1733, and that in 1735 this commission "was extended over all North America." He went on to say that the said Deputations were never registered though he had paid a fee of three guineas for the same, and stated that "this Deputation was the first that the Grand Lodge ever issued in any Part of America, and stands so now in all Lodges on the Continent. Other Deputations have since been given to different Provinces; but they cannot, according to Rule, take Rank of mine."

The petition and letter were taken to the Grand Lodge of England by Bro. William Jackson in person, a member of the committee. After Grand Lodge officers had made their investigations a Deputation was issued to Rowe in the name of "Beaufort, G.M.," and signed by Charles Dillon, Deputy Grand Master, under date of May 12, 1768. Jackson arrived, with his Deputation, at Boston, Sept. 30 of the same year.

## HE WAS INSTALLED WITH ELABORATE CEREMONIES

Elaborate arrangements were made for installation to be held Nov. 23 following. "Summonses to all the known and accepted brothers in town" were issued by the Grand Secretary, and as a result a large number of brethren attended, 148 being present at the dinner provided on the occasion. Of it, Recording Grand Secretary Charles H. Titus said:

"Thus was ended this grand solemnity, much to the honor of the fraternity, as the like had never been seen in America before; what from the richness of the jewels, badges, clothing and ensigns of office, the good order and regularity of the procession, the appearance of many honorable and respectable brethren, and the uniformity of the clothing, the spectators of all ranks were struck with admiration, except some few

who called themselves brethren, who had sufficient to raise their envy, for it appeared in the countenances of several of them, as the procession passed through the streets to and from church."

Price, the venerable father of the Grand Lodge, delivered an inauguration address fortunately preserved in Grand Lodge Proceedings; one quotation from his earnest and solemn words will reveal the high moral plane upon which the Craft was then working:

"Therefore, Brethren, let me once more take my solemn leave of this chair, by a word of advice to you. Let me recommend to you in the first place, a proper deference to your new Grand Master; assisting him with your advice and aid in carrying up that great building, Charity! Regard yourselves as a Body of people the most considerable in the world, selected into different departments, for promoting all the good you can, in proportion to your abilities and opportunities--not only to one another, but to all your fellow creatures, in public obedience to the laws of God, and the manifestation of the social duties we profess. Let each man then in every such department study his usefulness; not to recline himself in a round of selfish pleasures or associate for the purpose of eating and drinking, without first paying a peculiar regard to the great business of mankind, and to the use of our faculties as reasonable beings."

## A NEW BEGINNING IS MADE

Meanwhile a new beginning in organized Massachusetts Masonry had been made in Boston, the upshot of which was the ultimate establishment of a new Grand Lodge. In 1752 a group of Masons gathered together in the Green Dragon Tavern and organized themselves into a lodge. Inasmuch as the early records of this lodge appear to be missing for the first four years of its existence, it is difficult to learn much about its first members. Their manner of organizing their lodge was open to question. Instead of organizing on a warrant, as was required at the time by the Grand Lodges of England and Scotland, they organized according "to ancient usage," that is, a number of Masons voluntarily formed themselves into an independent lodge unconnected with any Grand Lodge.



Finding themselves handicapped by the anomalous position of their lodge, the brethren, in 1754, sent a petition to the Grand Lodge of Scotland for a charter. On Nov. 30, 1756, the Grand Lodge voted to issue the charter but, for a variety of reasons, its issuance was withheld for a season--perhaps largely because of doubts about the Masonic regularity of the petitioners --so that the lodge in Boston did not receive the instrument until Sept. 4, 1760. In this charter its name was given as St. Andrew's Lodge.

By 1761 this lodge had grown to such proportions that the St. John's Grand Lodge of Massachusetts took action to condemn St. Andrew's Lodge by adopting the following resolution:

"Voted, That it be, and is hereby recommended and ordered by the Grand Master, that no member of a regularly constituted Lodge in Boston, do appear at the meeting (of the Lodge so called) of Scots Masons in Boston not being regularly constituted in the opinion of this (Grand) Lodge. The Master and Wardens of the several Lodges, are desired to take notice of this Order at their next meeting."

Upon this action being taken St. Andrew's Lodge communicated the fact to the Grand Lodge of Scotland. The Grand Master of that Grand Lodge, the Earl of Elgin and Kincardin, sent a reply to the lodge under date of June 4, 1762, in which, among other things he said:

"The last reason assigned by the Lodges in Boston for their unkind behavior to you is, that the Right Worshipful Jeremiah [Jeremy] Gridley, Esq., looks upon your Charter as an infringement of his province as Grand Master of North America; it is my opinion there may be some mistake in this; you say he saw, read and approved of your Charter; if he had any objections, he certainly would have signified them to you when you showed him your Charter. I am confident my R. W. Brother Jeremiah Gridley, Esq., knows and observes the principles of Masonry better, than to take offence where there is not the smallest reason given for it. I do not doubt nor dispute his authority as Grand Master of all the Lodges in North America, who acknowledge

the authority and hold of the Grand Lodge of England, as he certainly has a warrant and commission from the Grand Master of England to that effect. The Grand Master and Grand Lodge of Scotland have also granted a warrant and commission to our R. W. Bro. Col. John Young, Esq., constituting and appointing him Provincial Grand Master of all the Lodges in North America, who acknowledge the authority and hold of the Grand Lodge of Scotland. These Commissions, when rightly understood, can never clash or interfere with each other."

## MEANWHILE ST. ANDREW'S HAD GROWN

Until 1766 St. John's Grand Lodge took no further interest in its rival body. During that period, as Drummond writes:

"It had grown rapidly and already numbered among its members some of the most active and influential men of the city. Many, who had been made in the other Lodges, joined it. Then a Mason could belong to more than one Lodge, and one receiving the degrees in a Lodge did not become a member without a subsequent election to membership. St. Andrew's Lodge admitted to membership, or as visitors, members of all other Lodges: but the other Lodges did not reciprocate. Its first Master under its charter was William Burbeck, who was made a Mason in 'the first lodge' and had been its Senior Warden; its second Master was Joseph Webb (afterwards Grand Master of Massachusetts Grand Lodge) also made in 'the first Lodge,' and Past Junior Warden of it, and up to 1767, its Masters and Wardens, with scarcely a single exception, were Masons made in Lodges subordinate to the Provincial Grand Lodge. Whether this was merely accidental, or was done with the purpose of strengthening the legality of the Lodge in the eyes of the Craft, is now only a matter of conjecture."

In January of 1766 St. Andrew's Lodge dispatched its compliments to the Grand Master and other Grand Officers of the St. John's Grand Lodge. This friendly overture was not accepted with much kindness; on the 27th of the month, and evidently after much deliberation, the Grand Lodge "voted" that brethren who had been named "in the Constitution of the Lodge," naming nine, "were not at the time of their application

for it, or at the date of the said Constitution, free and accepted Masons," and that their applying for a charter had been an imposition upon the Grand Lodge of Scotland.

Concerning this action Bro. Charles W. Moore, in his historical account of St. Andrew's Lodge, made a comment that was also an argument:

"The bad spirit in which these votes were written, is not their most objectionable feature. The Brethren who composed the Committee of the Lodge, with the exception of Ezra Collins were all made Masons in St. Andrew's Lodge, under the authority of its Charter from the Grand Lodge of Scotland and were therefore, as lawfully made, and entitled to as much consideration and respect, as the Grand Master who presided over these deliberations. The validity of the Charter of the Lodge, and the lawful making of the petitioners for it, were matters in which the Grand Lodge had no control or right to interfere. Both subjects had passed beyond its reach. Whatever may have been irregular in the proceedings of the Lodge in the earlier days of its organization, had been Masonically regularized and confirmed by the Grand Lodge of Scotland, under whose authority it existed, and to which body it was alone amenable. If the St. John's Grand Lodge had any grievances to complain of it was to that body its complaints should have been preferred."

St. Andrew's Lodge prepared a reply to the censures of the Grand Lodge, and at the same time appointed a committee to convey it to that body, which in turn appointed a committee to confer with them. A conference of the two committees was held at the Royal Exchange Tavern but little came of the proceedings except that the controversy was narrowed down to a few points. On its side the Grand Lodge committee acknowledged itself in error in having cast aspersions on the Grand Lodge of Scotland; while the St. Andrew's committee on its side admitted the irregularity of its ante-constitution activities, in these words:

"They also acknowledge in behalf of said Lodge, that all the proceedings of those persons before their application for a Constitution from the Grand Master of Scotland were irregular and wrong; but are fully of opinion, that the proceedings of said St. Andrew's Lodge, after their Constitution have been regular and just; and that although

they, before their Constitution, were irregular, yet the Grand Master of Scotland has a power of dispensation, and can make irregular Masons regular; therefore they think themselves regular."

These conferences poured some oil upon the waters but a full union of the two groups was delayed for many years, as will be related in the following chapter.

## QUESTIONS FOR DISCUSSION

Give a sketch of John Rowe. Explain how Provincial Grand Masters were appointed at the time. Tell what you know about Henry Price. What are the points of historical value in the paragraph quoted from the petition for Rowe's Deputation? What would the account of Rowe's installation indicate of the prosperity of the Craft in 1768? What is indicated concerning the moral ideals of the Craft at the time of Price's speech?

When was the lodge that met at the Green Dragon Tavern organized? In what sense was its organization irregular? Why do you suppose, did this group petition the Grand Lodge of Scotland for a charter? Why didn't it petition the Grand Lodge of England? Why did the St. John's Grand Lodge oppose St. Andrew's Lodge ?

Was the institution of a lodge under Scotch charter a violation of the territorial rights of St. John's Grand Lodge? If not, why not?

Could brethren at that period belong to more than one lodge at once? Do you believe that such a privilege should now be permitted?

## NOTES AND REFERENCES

On John Rowe see *The Freemasons' Monthly Magazine*, Charles W. Moore; Boston, Vol. XV, page 161. *Beginnings of Freemasonry in America*, Johnson; New York, 1924; consult index. The petition for Rowe's Deputation as published in full in *Proceedings of the Grand Lodge of Massachusetts*; 1871, page 327. The Deputation is given in the same volume, page 352; and Price's speech at Rowe's installation is given on page 372.

On St. Andrew's Lodge, see in particular *The Lodge of St. Andrew, and the Massachusetts Grand Lodge, Centennial Memorial Volume*; Boston, 1870. Also see *Mackeys Revised History of Freemasonry*, Robert Ingham Clegg; Chicago, 1921, page 1570 ff. *Proceedings of the Grand Lodge of Massachusetts*; 1869. *A History of Freemasonry*, Robert Freke Gould; Philadelphia, 1889, Vol. IV, page 334 ff. *History of the Ancient and Honorable Fraternity of Free and Accepted Masons, and Concordant Orders*, Stillson and Hughan; Boston, 1891, page 243ff

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LET US GET BACK TO FIRST PRINCIPLES!

I noticed in the June issue of *THE BUILDER* several answers to your inquiry as to what the different Grand Lodges thought as to the length of time a brother should be a Master Mason before making application for the so-called Higher Degrees. Such a question should never have been necessary if Grand Lodges were doing their duty.

Masonry was organized for only one thing, namely, that all men who were earnest and honest seekers after Truth could come together and exchange ideas and methods and in this way to help each other find what all true seekers have ever found - God. There is no place in Masonry for any man unless he is earnestly seeking that one goal; and the man who comes into the Order on any other basis has wasted his time and money and can never become a real Mason. It is too true that those on the inside in 99

per cent of the membership do not know the true qualifications for entrance, and naturally thousands are coming in who are only pin Masons or mere lodge members. If those who do know the true qualifications were to refuse to let any other kind in, they would soon be without friends and be looked on as cranks.

If true Masonry is to survive, we shall have to get back to what Herbert Spencer would call "first principles." No petition should be acted on in less than six months from the time it is received by the lodge, and if the applicant is found worthy and is elected he should serve three years as an Apprentice and be able to prove that he understands the esoteric meaning of that degree before he can go further. He should be given to understand that he can never receive the next degree until he has shown by his zeal and study and earnest search he has found the true meaning and is striving to live it. In this he should be helped by the J. W., who should be competent to teach the meaning of the symbols or words used to conceal from the unworthy. He should serve two years as a F. C., and should be compelled to study the seven liberal arts and sciences and prove that he knows about them to appreciate the work of his Creator. Unless he knows the first two of these arts at least, how can he ever expect to interpret the Great Light, or any scientific work on the development of the human soul ? And how can he appreciate the glories of this world unless he knows something of music? Or the glories of the universe unless he knows something of astronomy, which science shows the utter absurdity of any man trying to fathom the Infinite Mind by his little finite mind ? Of course this should not prevent anyone from studying the universe and its marvelous system of worlds or any other study that makes for progress in knowledge. When any brother has mastered these two degrees he has mastered Masonry, so that when he is raised and brought into tile company of those who have learned the Truth, he is capable of comprehending all that the so-called Degrees have to give him, and he will be confirmed in his knowledge especially if he goes on through the Scottish Rite degrees. He should, however, serve one year as a Master by Grand Lodge decree. When this program is carried out by all Grand Lodges throughout the world we shall not have any "lodge members" but real Masons, and we shall have officers who are capable of teaching the initiates or at least helping them in their search for the Great Central Light.

If THE BUILDER wants to do some worth-while constructive work for the advancement of Masonry, it can do so by initiating a campaign for the above program. When Grand Lodges require six and one-half years from the time a petition is presented until a brother is through the Blue Lodge degrees, there will be no need

for any discussion as that in your inquiry to the Grand Masters. No building is secure unless the foundations are well laid; and since the Entered Apprentice Degree is the foundation of Masonry, it should be thoroughly mastered before any other degree is attempted. We would not have such large numbers under such a program, but we would wield more influence for good in the world than many times the present number. In other words, three hundred thousand such Masons would wield more influence than all the Masons in the world at the present time. I hope to live to see some such plan put into effect by the Grand Lodges of the world, and Masonry brought back to its original intentions. This will require real education before the age of twenty-one to carry out. "There is no darkness but ignorance."

Wm. Hockings, Alabama.

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## GEORGIA'S VETERAN MASON

In your statement under the photograph of Bro. John S. Kosier, in the June BUILDER, on page 163, I find the query, "Is He the Oldest Living Past Master ? " - I am herewith handing you information, which will answer the question so far as the Grand Jurisdiction of Georgia is concerned.

James W. Taylor, of Luthersville, Gal, joined the Masonic Fraternity in 1855. He attended the Grand Lodge of Georgia in 1860, and has never missed a communication of the Grand Lodge since his first visit to the Grand Lodge, making sixty-five years continuous service without missing a single year. He will be 92 years old the 25th day of this coming October. Bro. Taylor is Past Grand Master of Georgia, Past Grand High Priest of Georgia and Past Grand High Priest of the General Grand Chapter of the United States, and still active in Masonic work. He has attended the Board of Trustees for the Masonic Orphans' Home of Georgia and served as Chairman of the Board of Trustees since 1907, and has never missed a meeting of the Board.

James D. Hamrick, Grand Master, Georgia.

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"THEN YOU'RE A MASON"

If you can clear from off the path about you  
The rotting limbs of Bigotry and Greed,  
If you can recognize with men around you  
The Brotherhood of Man above their Creed;  
If you can know that all of human thinking  
Gains strength from God's divinity in man  
And see His laws with human effort linking,  
Then you're a Mason, brother, and a Man.

If you can see in all Masonic labor  
Responsibility towards your fellowman  
And, strips for Service, you can draw your sabre  
And fight for Truth, as only Masons can;  
If you can speed the day when Education  
Shall raise man's vision o'er his cult and klan



And fill him with Masonic inspiration  
Then you're a Mason, brother, and a Man.

If you can stoop and raise a fallen brother,  
And start him on the Road of Hope again  
If you can know yourself to be a lover  
Of Honor, though obscured by cloud and rain;  
If you can hear the call of grief and sadness  
From your distressed, discouraged fellowman,  
And change his tears to laughter and to gladness

- F.E. Lester

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What to Read in Masonry

Higher Grades, Eastern Star, Etc.

SOME time back a Masonic periodical published an editorial to say that Masonic research had about come to an end for leek of anything further to do. (He should have read Bro. Gilbert Haynes' Untrodden Paths of Masonic Research!) In making this

somewhat surprising statement our colleague must have completely overlooked the whole realm occupied by the Royal Arch, Cryptic Masonry, Knight Templarism, and the Scottish Rite. Instead of having reached its term of usefulness in these fields, research has not yet properly made a beginning save possibly in the case of a few valuable treatises incorporated in the indispensable *Ars Quatuor Coronatorum*. The almost utter paucity of really good works on these Higher Grades is a thing to be astounded at, and casts a rather lurid light on the claims sometimes made by them to be high schools or universities of Masonry. That claim cannot be substantiated until a literature is forthcoming; high schools and universities without books are unthinkable.

If authors have remained indifferent to the appeal of the Higher Grades it has not been for lack of subject or of materials. The Royal Arch came into existence in the middle eighteenth century, or before. Knight Templarism followed a few years afterwards. During the same general period Scottish Rite Masonry came gradually into being, the Mother Supreme Council having been organized in 1801. During this century and a half, or a century and three-quarters, a vast number of events occurred, and all manner of developments happened, enough to fill many volumes with a history that would be as colorful and as full of human interest as any other chapter in the long story of Masonry. Why don't competent brethren give us this history? The whole Craft calls loudly for it.

At the same time these Higher Grades offer an equal opportunity to writers gifted with the faculties for philosophy and the interpretation of symbols and ritual. In his *Morals and Dogma* Albert Pike revealed the possibilities of such a treatment in his own favorite Rite albeit he did not, as some appear to think, exhaust his subject, or utter the final word. In truth and by way of parenthesis, we need two or three books about *Morals and Dogma* itself, to reduce its mountains of chaotic materials to order, and to release its leading ideas from their vast and confusing context. Let that pass! There should be a book, or better still, books to do for the Royal Arch, the Council, and the Commandery what *Morals and Dogma* has done for the Scottish Rite.

In that connection another lacuna may be noted. The Higher Grades have grown to be great and powerful organizations, each sovereign in its own field; but these organizations require of their members that they be in good standing in a Blue Lodge, consequently there is a zone of constant interaction as between the Craft

lodges and the Higher Grades. A wise and learned book is needed to cover that zone to the end that it set forth the legal issues involved, and at the same time make clear in what fashion the rituals of the Higher Grades dove-tail into, or amplify, or complete the Ritual of the Blue Lodge. It is an opportunity for a brother of parts. If such a brother ever comes forward he will lay the whole Masonic Craft under a debt of obligation.

The publication of a more adequate literature on the Higher Grades would be most welcome to students of the Blue Lodge. If ever the origins of the Royal Arch, Templarism, and the Scottish Rite are laid bare, and a meticulously careful account of their early history is given, the facts will throw some badly needed light on the Blue Lodge of the corresponding period.

The best case in point here is the Royal Arch. Did it arise inside or outside the Craft lodges? If it arose inside, why? What were the conditions that gave it birth? Why was it incorporated in the Blue Lodge system? If it arose outside, who began it, and for what purpose? In either case, was it designed in order to "complete" the symbolism of the Lost word? If so, why did the Blue Lodge suffer its own symbolical system to remain "mutilated"? However such questions may be answered, the facts will help us to know how Blue Lodge Masons of the eighteenth century understood their own symbolism.

A brother who undertakes a study of the Scottish Rite will be fortunate if he reads French, in which much of the extant literature is written. He will be more fortunate still if he has some familiarity with the history of the eighteenth century, more especially of that brief but crowded chapter of it that contains the story of the Jacobites, and that other chapter, also filled with incident, in which Frederick the Great figured as the chief character. Perhaps the most useful available work in English (second-hand) is Robert B. Folger's *Ancient and Accepted Scottish Rite*, though it is out of date in many particulars; and so also of Enoch T. Carson's "History of Ancient and Accepted Scottish Rite Masonry in the United States," Part IV of *The American Addenda* of the American edition of Gould's *The History of Freemasonry*.

The student of Knight Templarism will find in the same volume T. S. Parvin's "The History of Knight Templar Masonry in the United States," which may be read in conjunction with Addison's Knight Templar History. Both of these studies need to be checked up by the chapters in Clegg's Mackey's Revised History of Freemasonry, and the essays in *Ars Quatuor Coronatorum*.

In the meantime we must rest content with what we have, of which some indication is given in the list below, along with a few titles on the Order of the Eastern Star. To that list should be added the general histories of Freemasonry which contain chapters on the Higher Grades, such as Gould's History Mackey's Revised History of Freemasonry, History of Freemasonry and Concordant Orders, and a large number of articles in Masonic encyclopaedias, of which a number were mentioned on this page last February.

Centennial Memorial of Thomas Royal Arch Chapter, Frederick A. Currier.

Cryptic Rite, The, J. Ross Robertson.

Higher Degrees Handbook, The, J. S. M. Ward.

Origin of the English Rite of Freemasonry, Wm. J. Hughan.

Origin of the Royal Arch, Dr. George Oliver.

Story of the Royal Arch, William Harvey.

Treatise on Selection and Registration of Masons Marks, Charles A. Conover.

Treatise on the Construction, Completion and Dedication of King Solomon's Temple, Charles A. Conover.

Crusades, The, T. S. Archer and C.L. Kingsford.

History of Malta Knighthood, W. Henry Lannon.

Knights Templar History, C. G. Addison.

Ancient and Accepted Scottish Rite, in Thirty-three Degrees Robert B. Folger.

Ancient Documents Relating to the A. & A. Scottish Rite in the Archives of the R. W. Grand Lodge of Free and Accepted Masons of Pennsylvania.

Book of the Ancient and Accepted Scottish Rite of Freemasonry Charles T. McClenachan

Brief Account of the Scottish Rite, Henry A. Crosby.

Life Story of Albert Pike, Fred W. Allsopp.

Morals and Dogma, Albert Pike.

Thoughts Inspired by the Scottish Rite Degrees, Edgar A. Russell.

History of the Order of the Eastern Star, Willis D. Engle.

History of the Order of the Eastern Star, Jean M'Kee Kenaston.

Pioneering in Masonry, Lucien B. Rule.

Woman and Freemasonry, Dudley Wright.

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## THE FUNDAMENTAL CONDITION

"Freemasonry has in all ages insisted that men shall come to its door entirely of their own free will not as the result of solicitations, not from feelings of curiosity, but from a favorable opinion of the Institution and a desire to be ranked among its members."

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## THE LIBRARY

## "ON THE SQUARE"

"ON THE SQUARE," A HANDBOOK FOR FREEMASONS. By Wm. Hy. Beable. Published by the author. May be purchased through the National Masonic Research Society Book Department, 1950 Railway Exchange, St. Louis, Mo. Limp cloth, four by six inches, 51 pages. Price, postpaid, fifty-five cents.

BRO. BEABLE is an active English Mason. Most of the little articles collected in "On the Square" appeared originally in The Freemason, of London, and treat of various Masonic subjects from the point of view of the English Craft. To an American reader the most instructive chapters are those dealing with four of the great Masonic charitable institutions of England, more especially those on the "Royal Masonic Institution for Boys," and the "Royal Masonic Institution for Girls." In fine keeping with our English brethren's unflagging devotion to Masonic relief - proportionately to their membership they are far ahead of us in this - Bro. Beable devotes all proceeds from the sale of his beautiful little book to Masonic charities.

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## A BOOK ON HUMAN ENGINEERING

Reviewed by CASSIUS J. KEYSER, Columbia University

MAN AND HIS AFFAIRS FROM AN ENGINEERING POINT OF VIEW. By Waiter N. Polakov, M. E. Published by Williams & Wilkins Company. May be purchased through the National Masonic Research Society Book Department, 1950 Railway Exchange, St. Louis, Mo. Cloth. Price, postpaid, \$2.65

THE spirit of science is the spirit of truth-seeking, and nothing but science can save the world. But science is one thing and the applications of science are another. The former is good; the latter may be good or bad - it may advance civilization or it may rend and destroy it. If science is to save the world it must contrive to enlighten the world. Scientific men and women cannot indeed make scientists of the multitude but regarding the spirit and the ways of science they can make the multitude wise, as one may become wise about agriculture, for example, without being a farmer, or about music without being a musician, or about the affairs of State without being a king or a legislator.

To give the multitude such wisdom demands a special art - an art in which most scientific specialists have not been trained and which, most unfortunately, they are neither willing nor qualified to practice or even to honor. Happily there are a few notable exceptions and the author of this book is one of them.

Though academically well-bred, Mr. Polakov does not wear academic spectacles, nor does he write with an academic pen. He is a consulting engineer, accustomed to dealing with the concrete. But he is no mere technician, much less a mere practitioner; he is a union of doer and thinker - a fact abundantly evident in his contributions to the literature of engineering, especially in his *Mastering Power Production*, a superb work that no student of engineering can afford to neglect.

Like that work the present one is at once scientifically enlightened and quick with the spirit of human service. Both of them are contributions to what Count Korzybski has happily called Human Engineering - the application of scientific intelligence to human affairs. But while the former work is pretty technical, the latter one is designed for the general reader and can be read by all save morons.

What is the book's message? It cannot be conveyed in a word but its general nature may be intimated. Despite the exactions of his profession the author has somehow contrived to keep in touch with the great advances in the scientific thought of recent years, especially in the fundamentals of logic, mathematics and physics. Few have

seen so clearly as he that these fundamental developments are fast producing a profound revolution in our views of the world and of Man. He has seen clearly, what most have yet to learn, that the old cosmic absolutes - absolute space, absolute time, absolute matter, absolute natural law, absolute truth - are gone. He sees clearly that the reign of relativity, thus inaugurated by the basic sciences, is destined to work a corresponding revolution, deep, noiseless, it may be, but inevitable, in all the views and institutions and affairs of man. The aim of the book is to indicate the nature of the revolution, to prepare us for it, to show us that it is the part of wisdom to welcome it and to facilitate its coming.

Whoever reads the book will probably read it twice, as I have done, for it is many-sided and very thought-provoking. Is it a work for educators? It is noteworthy that among recent contributions to educational theory the three most significant ones are by men who do not pose as educators. I refer to the preface of *Boys' Own Arithmetic* by Raymond Weeks, to Count Korzybski's *Manhood of Humanity* and to Polakov's book, especially the chapter on Language, Logic and Destiny, which is alone worth many times the price of the volume.

But the book was not specially designed for professional educators. Far from it. It ought to- be read by politicians for it would help them face about in the direction of statesmanship; by professional philosophers, for it would help to emancipate them from mere phraseology and verbomania; by engineers for it would elevate and amplify their conception of engineering; by biologists, anthropologists and historians, for it would give them new light upon the nature of man; and by all men and women of affairs for it will give them precious insight into the essential relations of their affairs to the modern developments of Science.

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A PROSE ANTHOLOGY



THE TREASURY OF MASONIC THOUGHT. Compiled by Bros. Geo. M. Martin and John W. Callaghan. Scotland. May be purchased through the National Masonic Research Society Book Department, 1950 Railway Exchange, St. Louis, Mo. Blue cloth, 816 pages, table of contents. Price, postpaid, \$2.75.

THIS work is frankly a compilation, and consists of articles, | addresses, lectures and so on gathered from a very wide field. Naturally in such a collection the standard of merit varies a good deal, but the general level is remarkably high; nearly everything in it is not only readable but worth reading.

Most of the items are quite short, and it is the sort of book one can pick up and open at random and find something of interest. The table of contents gives the names of writers such as Kipling and Sir Gilbert Parker; of students such as Dring, Crowe, Hobbs, Vibert, and others whose names are very familiar to all reading Masons, and of others again whose fame has hardly crossed the Atlantic.

It would be impossible to discuss the contents as the articles are so varied in character, but a glimpse is given of almost every avenue of Masonic study and every field of Masonic activity.

The compilers have devoted all the proceeds of the work to assist in the building of a Masonic Temple in the town of Dundee, the seat of one of the oldest lodges in the world. This laudable undertaking is worthy of support. One annoying omission in the editing of the book must be recorded. Apparently most of the articles have been published before, but in almost every case there is no indication of this, and the defect is most marked in precisely those cases where such information is most likely to be desired.

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## THE QUESTION BOX and CORRESPONDENCE

### EXAMINATIONS

I am a Past Master and am often called upon to examine visiting brothers.

I always demand first the up-to-date lodge receipt including the Grand Lodge voucher if possible, also his signature, all of which is in accordance with the Grand Lodge constitution.

Then I take the three Great Lights and ask him to place them as he saw them in each degree; then I ask him and my witness (I always have a witness) to place one hand on the Holy Bible with me, and repeat the Tiler's oath after me, both visitor and witness. Then I proceed with the regular lecture of the three degrees.

I have learned all this indirectly but have never seen any authority for it, and whenever I have been examined myself I have never seen it done twice alike.

Question: Do you know what is right and regular and by what authority ? Am I right or what change or alteration should I make to be right and regular ? Is there a regular way ?

A second question: Has a near Masonic body like the Grotto or Eastern Star, etc., a right to demand from a visiting Master Mason the Masonic password ?

I claim that no body other than the Blue Lodge has a right to demand that word, and have advised inquiring brothers not to give it when demanded. I am quite sure that I am right. What is your opinion or ruling ?

J. W., New York.

In answer to your first question it would appear that you are quite right in your method of examining, but on the other hand, there is no regular way of doing this, always and everywhere binding. It is a matter wisely and naturally left to the discretion of those appointed by the Master to test the qualifications of the visitor. There is, however, another side to the question, very generally ignored, so much so that many Masons do not even realize its existence. The lodge is equally on trial with the stranger brother. It is as much the latter's duty to take nothing for granted or on hearsay as for the examining committee. It is for this reason that when the solemn declaration is administered, usually styled the "Tiler's Oath," that all present should repeat it as you say - which is not always done. Also not only should the visitor show his diploma or certificate and receipt for dues, but he should, unless he has lawful information to satisfy him on the point, demand to see the charter of the lodge. A well instructed brother without information as to the standing of the lodge would insist on seeing it before answering any questions of an esoteric nature. The proper way of arranging the Great Lights is a useful test, but by no means an essential one.

In asking questions, many examiners do not follow the order in the lectures at all closely, in fact some avoid it as much as possible, but this again may militate against the rights of the visitor.

If the first group of questions and answers (the first twenty-five approximately) be considered as a whole it will be seen that they are so designed that each party maintains a cautious reserve. Neither questions nor answers by themselves could mean much to the uninitiated, and the form and order of the questions is as much a proof of the qualifications of his examiners to the one examined as his answers are a demonstration of his own. This group should therefore never be omitted and no others should have prior place. After this the examiner may use his own discretion as to how

much and what he should demand. His object is not to find out how proficient the visitor may be, but whether he is what he claims to be.

In respect to the witness, it is the more usual custom in most places for the W. M. to appoint two brothers to examine the visitor, generally Past Masters, and the old custom was for them to introduce the visitor at the altar after the lodge was opened and certify that they had found him duly qualified or well skilled in Masonry.

In your second question it would seem that speaking generally you are quite correct that no other body (such as those you mention) has any right to demand any word or sign pertaining to the Blue Lodge. In the case of bodies whose membership includes those who are not Masons this is particularly true. On the other hand an individual member of such a body, in his quality as a Master Mason, may privately demand such word or sign to satisfy himself of the visitor's status. In the case of those bodies all of whose members are Master Masons such an examination is most natural. The right is not the right of the body as such, which is extraneous to Craft Masonry, but of its individual members, who as Masons may legitimately demand proof that the visitor is a Mason, just as he has a right to be satisfied that they have the same qualification.

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## INTERPOLATIONS IN THE RITUAL

The following question from the same correspondent is also of interest:

I remember when a newly made brother was raised without an address. In recent years an address before raising has come into use as follows:

Brother....in your present....situation you represent no less .... who Masonic tradition informs us ..... just prior to the completion of the Temple .... for refusing .... as .... is said to have been ... by the strong .... I will now as .... and will communicate, etc.

Question: Where did this come from and by what authority Is it right to say anything at this point in the ceremony, bearing in mind what the ritual says previously about the first... and the first....at the.... etc.? Is not this address therefore out of order?

This group of questions are not very easy to answer. Brethren who have not traveled very extensively are frequently quite ignorant of the wide variations in the ritual used in different jurisdictions; there are many different ways of arranging the essential points and explaining their significance actually in use, besides others that were once used and have become obsolete.

It would be impossible to say exactly where the address referred to came from. It may possibly be authorized by the committee on ritual in the jurisdiction, or it may just have grown up in some lodge and been copied by others. It depends on the precise phraseology of the previous ritual formula that you employ whether it be consistent or not to say anything at this point. In most rituals the substance of the first part of this address is given to the candidate early in the second "section" while the equivalent of the last is given in the instruction later.

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## THE SCOTTISH RITE

Why should a Master Mason join the Ancient and Accepted Scottish Rite ? W.F.L.

There is an old Latin saying *De gustibus non disputandum*, which is the equivalent of the English "There is no accounting for tastes." But it is hardly fair to dismiss the question merely as a matter of personal predilection, though it does appeal sometimes that the same things that are inducements to one man to take the degrees of the Rite lead another to disapprove of it altogether.

The ceremonies have become more and more dramatic in character until the newer buildings, the so-called "cathedrals" of the Rite, are frankly theatres, with proscenium, drop curtains, scenery, and all the paraphernalia of the stage. There is no doubt that the representations there put on are most impressive, and in many places highly charged with emotion, and should have a beneficial effect. On the other hand the friendliest critic cannot avoid noticing that the reality of the claim of the Rite to be a profound esoteric system of moral philosophy tinged with mysticism has in the same proportion become more and more shadowy.

Historically, the various degrees in their origin and earliest promulgation had very little to do with each other. Several of them in their original forms were designed to be the highest degree, the *ne plus ultra* of Masonry. After being worked separately they were put together in groups; connecting degrees were invented, mostly of very little interest or significance, and these groups were again put together, till at last the present rather unwieldy number of thirty-three was attained. One rite was then trying to outbid the other in the number of degrees it could confer.

Later on Albert Pike revised the rituals and did his best to make a system of them. A very difficult if not impossible task, considering the heterogeneous elements of which they were composed. He compiled the well-known text book, "Morals and Dogma," to set forth a philosophy and interpretation of the series; a work about which opinions are as sharply divided as about the value of the degrees themselves. All that can be said, therefore, is that if any brother is attracted by the Rite he will probably enjoy it very much and may profit by it, but if not, it is possible for him to go as deeply into the meaning of Masonry as a Master Mason as if he possessed all the degrees of concordant orders and rites. But of course he will in that case have to seek for further light by himself.

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## MASONRY AND THE NARCOTIC PERIL

Have any American Grand Lodges taken action to assist the International Narcotic Education Association in their truly laudable work? It appeals to me as being a very Masonic effort, this task of stopping the general use of narcotics.

R. D. G., Illinois.

Our files do not show that any Grand Lodge thus far has taken any action whatsoever, nor do we see the necessity of such a thing. Desirable as it undoubtedly is to head off the unspeakable evil of the narcotic habit, such an activity Does not fall within the province of Grand Lodge action, just as other equally necessary reforms, many of them similarly Masonic in their spirit, cannot be discussed in Grand Lodges. For one thing, many of these crusades for cleaning up the world (prohibition is a ease in point here) are political in their character; for another, there is a limit to the moral duties of organized Freemasonry. If it is Freemasonry's duty to stop the narcotic evil, why is it not also its duty to undertake every other social reform? Where could the line be drawn?

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## THE WARDEN'S COLUMNS

Could you give me any information regarding the significance of the Warden's Columns?

J. T., New York.

The actual use of the columns at the present time is to mark whether the lodge is at labor or refreshment. If the former, the one on the Junior Warden's pedestal is laid down while that of the Senior Warden is erect. When the lodge is called to refreshment it passes into the special care of the Junior Warden, who thereupon should raise his column while the Senior Warden lays his down. There is some doubt about the correct procedure when the lodge is closed. It is generally assumed in the United States that while the lodge stands closed the Craft is at refreshment, and it is in consequence of this ritual supposition that the legal theory has arisen, in some jurisdictions actually embodied in definite enactment, that the Junior Warden should act as a public prosecutor when charges have been preferred against any brother, excepting of course in the extremely rare event of the offense being committed while the lodge was at labor, when it would, on this principle, be the Senior Warden's duty. However, following this line of thought, when the lodge is closed the columns should stand as when the lodge is at refreshment, and should be so placed when it is about to be opened. Generally they are left just as they happen to be placed: It is not perhaps a very important matter, but it is attention to such details which marks the perfect rendition of the ritual.

Historically the date of the first appearance of the columns in the lodge as actual objects is not certain. There is evidence of a kind in the "Three Distinct Knocks" that they were in general use in 1760 among the "Ancients," and that they represented the two pillars of the porch of K. S. T. Up to this time, and probably much later in some places, the "Modern" lodges contented themselves with drawing them in the so-called "diagram" of the lodge. The engravings of the "Procession of Scald Miserable Masons" shows among many other objects carried in the procession, two large pillars, each about as high as a man. It is probable that there has never been any uniformity in the matter, some lodges had small columns, some large, and some only drew them. It is obvious that the custom of using them as mentioned above as marking whether the lodge is called off or on, could only have arisen when they were actual objects small enough to be easily handled. It is also pretty evident that where large columns exist in addition to those of the Wardens, that they are in symbolic origin merely duplications. As far back as any record or indication goes, Freemasons have always attached a special significance to the two pillars of the porch fashioned by Hiram, the widow's



son, and they were naturally represented in the lodge in the way most convenient, and this naturally led to the variations in form that we find, while the underlying principle has remained constant.

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## THE ORDER OF THE TEMPLE AND MASONRY

Can you tell me when the Knight Templars joined the Masonic Order ? Was it after the death of Jacques de Molay ? In what country was it and how did it happen? I shall be much obliged if you can answer these questions.

G. M., California.

It is said first of all that during the Crusades a number of Masons went to Palestine among the multitudes of men of every rank and condition of life, and that they so distinguished themselves that the chivalric orders in some way recognized them, and some of the knights joined the craft organization as honorary members. And that when they returned from the Holy Land, this connection was maintained.

There is another story that after the suppression of the Order of the Temple the surviving members fled and hid themselves by joining the Masonic lodges, but others have said that they pretended to be working Masons as a disguise, and that they originated Freemasonry as a Fraternity with initiatory rites.

There is yet another tale that certain Templars fled to Scotland and helped King Robert the Bruce against the English, and as a reward were formed by him into the order of the Rosy Cross, which later became the origin of Freemasonry in the form of

the Royal Order of Scotland, which some would tell us is the true authentic form of Masonry. Others say that the Templars maintained their existence in Scotland down to the times of the Jacobite conspiracies and insurrections, but that during this period they nearly died out, and to preserve their organization admitted a number of Masons, and that through this it became the rule that one qualification necessary to become a Knight Templar was to be a Master Mason. Similar stories are told in France and elsewhere, and they are all equally probable and all equally without real evidence, so it would seem everyone may take his choice.

Really the question should first be asked, did the Knight Templars join the Masonic Order? And to this question most of those best qualified to speak would answer in the negative. Not only is it improbable in itself, but the different stories so contradict each other that they cancel out. The idea of the connection between the two organizations seems to have had two roots. One was a rather snobbish desire to associate the origin of the Fraternity with knighthood and nobility - the other was the association with the Temple. Masons were interested not only with Solomon's Temple, but Zerubbabel's, and then Herod's, and later still with the Christian order that built its church and headquarters on the self same site and was pledged to defend it against the enemies of Christendom. The Templar connection rounded out the historical connection with the first Temple, and so when high degrees were being devised and invented, this theme was inevitably seized upon, and worked out in all kinds of ways, three main lines of which have survived - the Templar Orders of America and the British Empire (which are very different from each other) and the degrees with Templar connections in the A. & A. S. R.

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## SCOTTISH RITE TITLES

What is the official name of the Scottish Rite supreme body in the Southern states ?  
By what titles should its officials be addressed ?

D.L., Florida

The official title of the supreme body is given in the Statutes, thus: "The Supreme Council of the Thirty-third and Last Degree of the Ancient and Accepted Scottish Rite of Freemasonry for the Southern Jurisdiction of the United States of America." The title of the Grand Commander is "Sovereign," of the Lieutenant Grand Commander is "Venerable," and of all other officers and members is "Brother."

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#### WHAT BOOKS ARE RECOMMENDED?

Your Catalog of Books for the Mason has given me a larger understanding of the possibilities of Masonic reading. May I be permitted to ask if the Society recommends all books listed ? W. S. M., New York.

It does not. The Book Department of the Society came gradually into existence, without any thought of ever making a commercial business of it, and solely as a convenience to its members. In the early days of the Department the Board of Editors attempted to list only such titles as could be recommended without reservation, but this proved to be impracticable, owing to a great diversity of opinion among members. What one man believes to be a poor book another man considers to be valuable. Neither the Society nor any other group of Masons has any right to censor Masonic reading. What to read and what not to read is an inalienable prerogative of every individual. The Board of Editors never hesitates to give its own honest opinions about any book of which a member makes inquiry. Every member may feel free to make such inquiry before purchasing a book if he so desires.

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## WHAT HAS BEEN THE RELIGION OF THE PRESIDENTS?

Will you kindly inform me, through the Question Box Department, what has been the church affiliation of the Presidents of the United States?

G. L. K., Ohio.

According to an unsigned brochure in our files, the Presidents have been of seven various affiliations, not counting those of no church at all. We cannot vouch for the accuracy of this statement and will appreciate a check-up by such readers as have the data in hand. In tabulated form the names stand thus:

Episcopalian - Washington, Madison, Monroe, Wm. H. Harrison, Tyler, Taylor, Pierce, Arthur.

Unitarian - John Adams, John Quincy Adams, Fillmore, Taft.

Prestbyterian - Jackson, Polk, Buchanan, Lincoln, Cleveland, Benjamin Harrison, Wilson.

Reformed Dutch - Van Buren, Roosevelt.

Methodist – Grant, Hays, McKinley.

Disciples - Garfield.

President Coolidge is a member of the Congregationalist Church.

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### SCOTTISH RITE LITURGY WANTED

I am desirous of obtaining a copy of the Liturgy of the first three degrees of the Ancient and Accepted Scottish Rite. I have the rest of the set, and am willing to pay any reasonable price for it. Our library here does not contain it either, and at present the supply is exhausted at Washington.

Perhaps you know where there is a copy for sale, or perhaps a notice in THE BUILDER might bring one to light.

W. A. Theobald, P. O. Box 438, Chicago, Ill.

We do not know where this work could be obtained, but are very pleased to be able to give publicity to Bro. Theobald's requirements, and hope that some one among our readers may have a copy he wishes to dispose of.

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YE EDITOR'S CORNER

Letters of congratulation on the May number of THE BUILDER continue to arrive and requests that similar efforts be made to deal with Freemasonry in other countries. This is very gratifying and we hope to be able to carry out some of these proposals.

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A story related by Rob Morris many years ago throws a lurid light on the conditions under which the Craft labored in the fifties and sixties of the last century. It appears that serious complaints reached the Grand Master concerning a certain lodge in his jurisdiction and he appointed a commission of grave and reverend seigneurs - at least right worshipful brethren - to inquire into the matter. The commission met and summoned witnesses; among them was a member of the lodge in question whose testimony ran as follows in answer to the questions asked him:

Yes, it was true the lodge met in a room over a "dramhouse" but he thought that this very conveniently solved the question of providing necessary refreshment. Yes, it was a fact that most of the glass was out of the windows, but no more than afforded necessary ventilation. Yes, the floor was only loose boards with wide cracks between them, but this saved the expense of having cuspidors - and as for anyone discovering the secrets of Masonry, he had been a member of the lodge for three years and he hadn't learned any.

Needless to say how the commission reported.

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We regret very much to learn that "The Square" of Vancouver, B. C., has to be temporarily suspended. This is bad news, for "The Square" has been one of the best

and most generally interesting of Masonic magazines. It is to be sincerely hoped that this suspension may be only temporary and that Bro. Templeton may be able to continue it on the same high level that he has done in the past. "me Square" is one of the comparatively few Masonic periodicals of general interest, very little of purely local concern having appeared in its pages. It is too bad that it could not have more general support.

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Our request for a copy of "The Clique" met with an unexpected response, quite a number of readers very kindly sent us copies, for which courtesy on their part we are truly grateful.

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As an additional note or comment on Bro. Tuckett's very interesting article in the May number of THE BUILDER on "Prince Charles Edward Stuart, G. M.," we reproduce the following communication by Bro. J. O. Manton to Miscellanea Latomorum for June, regarding the old lodge at Li(t)chfield, England. It does not appear however that Bro. Manton is referring to the article in THE BUILDER, but to one published in the April number of the above mentioned periodical.

"Bro. Tuckett is in error in crediting Derbyshire with the Longnor Lodge of Unity; Longnor is in Staffordshire, just over the border. Perhaps the following additional dates and details will be of interest. The Lodge at Longnor was consecrated on 28th June, 1811, and the number was altered to 492 in 1814. Its last return was made in 1818 and it was erased in 1829. In the meantime an Atholl Lodge had been founded at Buxton, in 1810, with the number 165, under the name 'Derbyshire Lodge.' In 1837 it had only two members, and in 1840 the surviving members of the Lodge at Longnor secured the removal of the Derbyshire Lodge to that place from Buxton.

"But this Lodge was in its turn erased in 1866 having made no returns for six years, and on 15th September, 1868, a warrant was issued for the Phoenix Lodge of St. Ann, Buxton, and the two brethren of the extinct Lodge at Longnor who were in possession of all its furniture and its warrant, being among the founders of the new Lodge transferred to it all the effects of the old one. The Lodge at Buxton is still in possession of then and the old warrant is there today. It bears the date 24th July, 1787 – not June as printed at p. 117."